

NAFPS Forum

General => Frauds => Topic started by: WINative on April 22, 2021, 08:34:36 pm

Title: **Margaret Noodin, Professor**

Post by: **WINative** on **April 22, 2021, 08:34:36 pm**

There have been several inquiries into her on whether she has any Ojibwe heritage. She has used several surnames so this has made her genealogy search difficult. She is from Michigan or Minnesota? She has been slowly taking control of American Indian education programs at UWM and in the Greater Milwaukee area. She has been the source of some controversy at UWM after video of big drum being misused was posted on Facebook.

https://en.wikipedia.org/wiki/Margaret_Noodin
<https://uwm.edu/english/our-people/noodin-margaret/>

[Only changed title-AI]

Title: **Re: Margaret Noodin — Ojibwe Professor [AKA Margaret Noori]**

Post by: **Sparks** on **April 23, 2021, 09:17:23 pm**

Quote from: WINative on April 22, 2021, 08:34:36 pm

She has used several surnames so this has made her genealogy search difficult.

I found her original surname (I hope) together with a different spelling of her first name, too:

Quote from: https://en.wikipedia.org/wiki/Margaret_Noodin

Margaret A. Noodin (born **Margeret Noori**, 1965) is an American poet and Anishinaabemowin language teacher. She is a Professor of English and American Indian Studies at the University of Wisconsin-Milwaukee.

I wonder if **Margeret** is a misspelling for **Margaret**? I find several publications both by **Margaret Noodin** and **Margaret Noori**, but none by **Margeret Noori**. Several websites repeat the wording I quoted from Wikipedia, it might be a misspelling, with one single source being quoted again and again. (Then again, she might have changed from **Margeret** to **Margaret** long before she changed her last name.)

Margaret Noori 156 hits: https://www.worldcat.org/search?q=Margaret+Noori&qt=results_page

Margaret Noodin 285 hits: https://www.worldcat.org/search?q=Margaret+Noodin&qt=results_page

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **April 24, 2021, 02:47:36 am**

I was informed recently that Noori is her married name. Asmat Noori is the name of her ex-husband and father of her children. He is of Indonesian descent and interestingly, also lists himself as an Anishinaabe language speaker on his Facebook page. So she is clearly trying to hide her birth name and maybe has other secrets tied to that with her heritage.

<https://www.linkedin.com/in/asmatnoori>

<https://www.facebook.com/oznoori>

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **cellophane** on **April 24, 2021, 07:07:42 am**

She was married previously, and had the last name Bodellan. Before that her last name was Aerol.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **cellophane** on **April 24, 2021, 07:13:01 am**

<https://www.indiancountrynews.com/index.php/columnists/jim-northrup/3704-fond-du-lac-follies-the-northrup-road-players> Indian Country, 6/10/2008, "Fond du Lac Follies: The Northrup Road Players": "On the day of the performance the Northrup Road Players rehearsed twice and finished with the props. Meg Aerol, usually known as Dr. Margaret Noori, came to the Symposium from Ann Arbor, Michigan. We had a good visit and she drew some tipi poles for us. We needed the drawing for one of the signs used in the play."

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **cellophane** on **April 24, 2021, 07:57:19 am**

Native Sun Newsletter, 1992: "The instructor [for an Ojibwe class] is Meg Aerol, an Ojibwe from Minnesota who is fluent in U.S. and Canadian dialects".

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **educatedindian** on **April 24, 2021, 03:47:39 pm**

Quote from: WINative on April 24, 2021, 02:47:36 am

I was informed recently that Noori is her married name. Asmat Noori is the name of her ex-husband and father of her children. He is of Indonesian descent and interestingly, also lists himself as an Anishinaabe language speaker on his Facebook page. So she is clearly trying to hide her birth name and maybe has other secrets tied to that with her heritage.

<https://www.linkedin.com/in/asmatnoori>

<https://www.facebook.com/oznoori>

My wife is Indonesian. She says his name is Dayak from Kalimantan (Borneo). These are the tribal peoples of the island. But his appearance to her looks like an Arab Malay man.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 24, 2021, 04:02:46 pm**

Detroit Free Press, 16 Nov 2008, Page 139. Accessed through newspapers.com :

Quote

Her Roots: Meg grew up in the Twin Cities area of Minnesota. She has ancestors who were part Minnesota Chippewa and part Métis - descendants of French explorers and native Indians. Like many of her students, she learned Ojibwe as a second language. She didn't start taking lessons until she was 15.

Article goes on to say that she works with Howard Kimewon who grew up speaking Ojibwe on Canada's Manitoulin Island in Lake Huron. Also her husband at the time is identified as "Asmat, who is of Afghani descent". Her name in article is Margaret (Meg) Noori, 43 years old at the time.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 24, 2021, 05:07:34 pm**

She was a student of Irving "Hap" McCue.

Gleaned from Intellius people search:

Margaret A. Aerol
 Margaret Ann Noori
 Margaret Bodellan
 M William
 Margaret Odonnell

born June 1965
 social security number issued in Minnesota

Locations Wisconsin, Michigan, Minnesota

I also see another married surname of Christensen.

She herself has also used the surname Noodin. She had an academic email with that name and has been identified that way in news video. She is listed as Noodin here <https://ojibwe.net/about-us/> Maybe she uses this as an alternate author surname?

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **WINative** on **April 24, 2021, 05:39:43 pm**

According to My Life and a post her maiden name is likely O'Donnell. This video she posted in 2006 is only one she lists her heritage as Metis from Montreal and enrolled in Grand Traverse Minnesota Chippewa. She listed her mothers name as Alice O'Donnell on her site Ojibwe.net. " Written and read by Margaret Noodin. The following words were written during the COVID 19 pandemic of 2020 by Margaret Noodin. The text began as a Mother's Day poem for Alice O'Donnell."

<https://aadl.org/node/370469>

<https://ojibwe.net/projects/prayers-teachings/bring-us-peace-prayer/>

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 24, 2021, 05:51:12 pm**

She definitely uses the surname Noodin also for herself. In a recent Wisconsin news article she identifies as Irish and Anishinaabe.

She used the name Meg Aerol in 1990 for a poetry reading. She was Margaret A Aerol in 1991 for a marriage. The surname Aerol looks to be unusual in the United States, I wonder if her birth surname is different.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **verity** on **April 24, 2021, 06:30:56 pm**

"Professor Noori is now known as Margaret Noodin". From article Jim Northrup, Vietnam Veteran Who Wrote About Reservation Life, Dies at 73, NY Times, Aug 3, 2016.

One of her identifications: "Margaret Noodin / Giwedinoodin (Anishinaabe heritage, waabzheshiinh doodem)".

I'll see if I can find more on Alice O'Donnell.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **verity** on **April 24, 2021, 07:20:08 pm**

"Margaret Noodin, descendant of the Grand Portage Band of Lake Superior Indians" <https://www.twincities.com/2018/07/15/a-big-week-for-books-new-poets-of-native-nations-among-5-works-introduced/>

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **WINative** on **April 24, 2021, 09:38:20 pm**

I would like to see that confirmed if she is a descendant, and I wonder how far back a descendant?
I think it does matter, when you want to be *The* Ojibwe expert of a whole city or state.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **verity** on **April 25, 2021, 02:13:30 am**

A past site: <https://web.archive.org/web/20100430055717/http://www-personal.umich.edu/~mnoori/mnoori/Home.html>

Some more on identification:

"Noori is a member of the Minnesota Chippewa tribe" (Detroit Free Press, 30 Sep 2009, page 3)

M. Noori "I am of mixed American ancestry including - Irish, Scots, German, Anishinaabe (MN Chippewa) and Metis"
<https://www.zingermansroadhouse.com/2009/09/interview-with-u-of-m-professor-margaret-noori/>

I've hit a brick wall so far in trying to determine ancestors. Found a possible match for her parents but no definitive proof. And Noori could claim adoption or other circumstances in her lineage.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **verity** on **April 26, 2021, 01:23:50 am**

I wonder if she still offers "moon ceremonies".

Quote

If you are interested in attending a local moon ceremony please e-mail for more information.

<https://web.archive.org/web/20100529125953/http://www.umich.edu/~ojibwe/community/> This is from a past site, email is her own.

Quote

Margaret Noori, Professor of English and American Indian Studies at the University of Wisconsin-Milwaukee has explained that there are no shortcuts to language learning online, but the "Community" page of Noongwa (now located at ojibwe.net) has made the connection between lessons and "tradition" (Noori, 2011, p.13). Designed to allow fluent speakers and learners space to express opinions, it also contains calendars and prayers that work to weave spirituality into technology, which Noori likens to prayers "through a wired window."

<https://www.bctéal.org/wp-content/uploads/2020/09/TEAL-News-Fall-2020.pdf#page=7>

Who are her parents, grand and great grands?
What is her actual heritage? Who are her people?
How can we trust her language work?
Who does peer review of her work now?
Her songs, are they truly her own or someone else's?
Does she claim she offers spiritual teachings?
Is she gate-keeping, controlling, and crowding out other voices?

Is her mother Alice Ann (Orr) O'Donnell? If so, we can work up some genealogy. If not, we can keep checking though I've hit a wall myself. But ideally Margaret Noodin would just answer questions herself.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Diana** on **April 26, 2021, 03:47:18 am**

I came to the same conclusion with Verity. Alice Ann Orr is Alice O'Donnell and her husband is Terrence O'Donnell. And if this is correct all her gggrand parents on her mother's side are immigrants. Poland, Germany, England and Luxembourg.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **cellophane** on **April 26, 2021, 03:59:37 am**

Margaret O'Donnell appears in the Chaska HS yearbook (the picture is clearly her), but ancestry finds no one born in the county with the surname O'Donnell. Adopted?

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Diana** on **April 26, 2021, 07:09:37 am**

Alice and Terrence O'Donnell are from Chaska. I checked Margeret out on Been Verified and one of the places she had lived was Chaska MN. I'm going to say these are her parents and they're gggrand parents on both sides of the family are all immigrants. She definitely is not Indian. I'll post what I've found tomorrow.

Quote from: cellophane on April 26, 2021, 03:59:37 am

Margaret O'Donnell appears in the Chaska HS yearbook (the picture is clearly her), but ancestry finds no one born in the county with the surname O'Donnell. Adopted?

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 26, 2021, 04:44:31 pm**

Quote from: Diana on April 26, 2021, 03:47:18 am

I came to the same conclusion with Verity. Alice Ann Orr is Alice O'Donnell and her husband is Terrence O'Donnell. And if this is correct all her gggrand parents on her mother's side are immigrants. Poland, Germany, England and Luxembourg.

This is my working theory too.

Mother's side - Orr, Keppers, Palmer, Bernard surnames. Relatively recent Ireland, England, Germany.

Father's side Ireland, Germany. Plus Quebec, some from England and some from France.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 26, 2021, 04:50:54 pm**

Quote from: cellophane on April 26, 2021, 03:59:37 am

Margaret O'Donnell appears in the Chaska HS yearbook (the picture is clearly her), but ancestry finds no one born in the county with the surname O'Donnell. Adopted?

I thought that yearbook picture was a very good match too.

Ancestry doesn't have everything, so that is one possibility as to why no birth record found in that county. Or she was born elsewhere. Family Search with Verity. Alice Ann Orr of who is probably her sister.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **WINative** on **April 26, 2021, 06:15:22 pm**

So it looks like she was likely married and divorced three times since 1990, thus the surnames: Bodellan, Aerol, and Noori.

Since her maiden name is O-Donnell, she has already lied on her Wikipedia page, which someone pointed out to me was part of a mass amount done by the same person for other non-Indian academics.

She also claims to have been raised in the Twin Cities and with AIM, and learned Ojibwe at 15, which is a lie if she was raised and went to high school in Chaska, MN.

I think they final thing to expose is, is she really a descendant of the Grand Traverse Minnesota Chippewa. If not definitely is a fraud.

Interesting she never shows pictures of her birth family on her Facebook page just various Ojibwe elders since 2011.

<https://www.facebook.com/margaret.noori>

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 26, 2021, 06:35:48 pm**

Possible surnames:

O'Donnell birth surname

Benda, Aerol, Christensen, Bodellan, Noori (changed to Noodin) married surnames.

I wonder what is going on here:

Quote

because you can be a Native American, even though both your parents came from, say, Afghanistan, and you were born in Ann Arbor, you're a Native American, so that gets sort of confusing in a sense

<https://aadl.org/node/370469>

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **April 26, 2021, 07:07:21 pm**

Quote from: [verity on April 26, 2021, 06:35:48 pm](#)

Possible surnames:

Quote

because you can be a Native American, even though both your parents came from, say, Afghanistan, and you were born in Ann Arbor, you're a Native American, so that gets sort of confusing in a sense

<https://aadl.org/node/370469>

"So when I grew up, the American Indian Movement was a really big deal, and this was, for us, in the 70's, this was -- I can't tell you how many times I would hear my -- especially my dad, would always say, "I didn't get to learn this," and drag us down to the Indian Center, but sadly for many years, all I ever learned was, you know, bezhig, niizh, niswi, which is one, two, three, and then maybe, up to ten, or maybe I could say, [INDIAN LANGUAGE] my name is Margaret. You know, like, we just learned these basic things, over and over, because our language, due to the boarding schools had actually atrophied. I mean it had been generations since anybody had been talking it around the kitchen table, talking it in the city, been proud to speak it, so if you listened to this song in the 70's, they sang it -- now I don't know some people here would know it, and I always was taught, like oh boy, if you hear this song you have to stand up and take off your hat, you know, so you guys are excused unless you really, you know, you grew up during the A.I.M. Movement, and you want to, but we would always sing it with just vocables, so it would be like, you know, yaawe, yaa we, and it was just -- it was no words, no meaning at all but still, it was really, really powerful. It was the kind of thing where if you heard that song, uh oh uh oh, this is going to be like big drama, something's going to happen, so everybody had to, like, stand there, and you would learn to sing it really early. It was just something, you know, it was kind of, like, a national anthem. You could hear it when they broadcast from Alcatraz, you know in the late 60's; you would hear it at the Indian Centers in Detroit, Minneapolis, you know, Milwaukee, all over; you would probably have heard it when Leonard Peltier was arrested. It was this anthem that was very well known. And we -- when we started having the language tables here, in Michigan, had said well wouldn't it be nice if we had words to this, you know, if we passed this on to the next generation, with one more level of depth and meaning. So we put words to it. I actually had brought tobacco, because you don't want to just go messing with an A.I.M. song, so I brought tobacco to Clyde and Vernon Bellecourt, and it was probably a long time ago. I'm much older than you know, and had asked, is this OK that we do this. For us, this would give it a little more meaning, and it would bring in another generation, and they had said, "yes, that's fine," so it's with the permission of those people who had really made it popular generations -- a generation ago, really -- that we added this."

Did Margaret Noodin really get permission from the leadership of AIM to re-write the AIM Song?

<https://ojibwe.net/songs/womens-traditional/aim-song/>

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Diana** on **April 26, 2021, 07:27:16 pm**

Father Terrence O'Donnell:

Terrence George O'Donnell

in the Minnesota, U.S., Birth Index, 1935-2000

Name: Terrence George O'Donnell

Birth Date: 7 Oct 1940

Birth Place: Stearns, Minnesota, USA

Birth Registration Date: 1940

Father: Joseph O'Donnell

Mother: Margaret O'Donnell

Terrence George O'Donnell

in the Web: Minnesota, U.S., Marriages from the Minnesota Official Marriage System, 1850-2019

Web: Minnesota, U.S., Marriages from the Minnesota Official Marriage System, 1850-2019 [Visit website](#)

Name: Terrence George O'Donnell

Marriage Date: 8 Mar 1963

Marriage Place: Sherburne, Minnesota, USA

Spouse:

Alice Ann Orr

Certificate Number: MN104
 URL: <https://moms.mn.gov/>

This record is not from Ancestry and will open in a new window. [Learn more](#)

Father's death on find a grave. Read obituary. There's a pall bearer by the name of Bodellan, this was Margeret Noodin's ex husband. Also it includes a Terrence O'Donnell from Chaska, so we know we have the right person.

**Joseph V O'Donnell Sr
 in the U.S., Find a Grave Index, 1600s-Current**

Visit website [U.S., Find a Grave Index, 1600s-Current](#)

Name: Joseph V O'Donnell Sr
 Birth Date: 24 Feb 1898
 Birth Place: Hillman, Morrison County, Minnesota, United States of America
 Death Date: 6 Feb 1990
 Death Place: Sartell, Benton County, Minnesota, United States of America
 Cemetery: Assumption Cemetery
 Burial or Cremation Place: Saint Cloud, Stearns County, Minnesota, United States of America
 Has Bio?: N
 Father:
 John F O'Donnell
 Mother:
 Amelia O'Donnell
 Spouse:
 Margaret C O'Donnell
 Children:
 Baby Boy O'Donnell
 URL:
<https://www.findagrave.com/memorial/173025771/joseph-v-odonnell>

**Joseph V O'Donnell
 in the 1900 United States Federal Census**

View [1900 United States Federal Census](#)

Name: Joseph V O'Donnell
 Age: 2
 Birth Date: Feb 1898
 Birthplace: Minnesota, USA
 Home in 1900: Hillman, Kanabec, Minnesota
 Sheet Number: 1
 Number of Dwelling in Order of Visitation: 6
 Family Number: 6

Race: White

Gender: Male

Relation to Head of House: Son

Marital Status: Single

Father's Name: John O'Donnell

Father's Birthplace: New York, USA

Mother's Name: Amalia O'Donnell

Mother's Birthplace: Wisconsin, USA

Farm or House: H

Neighbors: [View others on page](#)

Household Members Age Relationship

John O'Donnell

39 Head

Amalia O'Donnell

35 Wife

Annie L O'Donnell

3 Daughter

Joseph V O'Donnell 2 Son

Mary Delany

16 Daughter

Grandfather

**John O'Donnell
 in the 1900 United States Federal Census**

View [1900 United States Federal Census](#)

Name: John O'Donnell
 Age: 39
 Birth Date: Feb 1861
 Birthplace: New York, USA

Home in 1900: Hillman, Kanabec, Minnesota
 Sheet Number: 1
 Number of Dwelling in Order of Visitation: 6
 Family Number: 6

Race: White

Gender: Male
 Relation to Head of House: Head
 Marital Status: Married
 Spouse's Name: Amalia O'Donnell
 Marriage Year: 1894
 Years Married: 6

Father's Birthplace: Ireland**Mother's Birthplace: Ireland**

Occupation: Farmer
 Months Not Employed: 0
 Can Read: Yes
 Can Write: Yes
 Can Speak English: Yes
 Home Owned or Rented: Own
 Home Free or Mortgaged: F
 Farm or House: F
 Neighbors: View others on page
 Household Members Age Relationship
 John O'Donnell 39 Head
 Amalia O'Donnell
 35 Wife
 Annie L O'Donnell
 3 Daughter
 Joseph V O'Donnell
 2 Son
 Mary Delany
 16 Daughter

Grandmother

Amalia O'Donnell
in the 1900 United States Federal Census

View1900 United States Federal Census
 Add or update information
 Report a problem
 Name: Amalia O'Donnell
 Age: 35
 Birth Date: Sep 1864
 Birthplace: Wisconsin, USA
 Home in 1900: Hillman, Kanabec, Minnesota
 Sheet Number: 1
 Number of Dwelling in Order of Visitation: 6
 Family Number: 6

Race: White

Gender: Female
 Relation to Head of House: Wife
 Marital Status: Married
 Spouse's Name: John O'Donnell
 Marriage Year: 1894
 Years Married: 6

Father's Birthplace: Germany**Mother's Birthplace: Germany**

Mother: number of living children: 3
 Mother: How many children: 3
 Can Read: Yes
 Can Write: Yes
 Can Speak English: Yes
 Neighbors: View others on page
 Household Members Age Relationship
 John O'Donnell
 39 Head
 Amalia O'Donnell 35 Wife
 Annie L O'Donnell
 3 Daughter
 Joseph V O'Donnell
 2 Son
 Mary Delany
 16 Daughter

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 26, 2021, 07:50:16 pm**

Her teacher Irving "Hap" McCue passed away in 2008 <https://www.michigandaily.com/uncategorized/ojibwe-teacher-mccue-inspired-students-faculty/>

From earlier in thread here: "Native Sun Newsletter, 1992: "The instructor [for an Ojibwe class] is Meg Aerol, an Ojibwe from Minnesota who is fluent in U.S. and Canadian dialects""

From <https://indiancountrytoday.com/archive/university-of-michigan-program-seeks-to-preserve-native-language> :

"Noori, a student of McCue's 15 years ago" (which would be about 1992)

"Before she joined the program in 2006, she said it had only about 30 students and one instructor, Irving "Hap" McCue, who helped to create the program and saw it add two instructors before his death in early March."

Quote

She saw it working recently in one of her classes, when students wanted to know the Ojibwe word for black people. Noori told them it was mkade-aase, which translates to "black skin."

Noting that it was as offensive as referring to American Indians as "redskins," the students suggested the word for black people could incorporate the word for Americans, chimookiman. But they balked when they learned that translates to "the ones with long knives," reflecting past violence by whites against American Indians.

They eventually came up with mkade-bmizidjig, or "the ones who live in a black way."

"[The students] said, 'It's not the color of our skin, it's a way of life.'" said Noori, a Minnesota native of American Indian heritage. "Being a modern use of our language, words can be introduced. ... That's what moves our language forward."

Margaret Noodin seems to now be holding herself out as "the expert". I personally would not want her as a language teacher. I don't trust her stories about herself, she doesn't seem to be grounded in actual community other than academic and what she has created new, and I would not trust how she is evolving the language.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 26, 2021, 08:02:55 pm**

Two other of her teachers are Jim Northrup and Howard Kinewon.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Sparks** on **April 26, 2021, 08:17:28 pm**

Quote from: [verity on April 26, 2021, 08:02:55 pm](#)

Two other of her teachers are Jim Northrup and **Howard Kinewon**.

My bolding. Surname misspelled. The name is Howard **Kimewon**.

Often mentioned with Margaret Noori / Noodin, e.g. in this article: <https://turtletalk.blog/tag/howard-kimewon/>

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 26, 2021, 08:55:07 pm**

After they walk on ...
 Capriccioso, Rob. Indian Country Today; Oneida, N.Y. [Oneida, N.Y.]10 Sep 2008: S8-S10.

Quote

When Irving "Hap" McCue, an Ojibwe language instructor at the University of Michigan since the 1970s, passed away in March, several students and faculty members were left to ponder the fate of the institution's Native American studies department.

"For so many years it had just been Hap, and that was it," said Philip Deloria, a professor in the department. "If we had lost Hap in 1979, that might have been the end of it altogether."

McCue, who grew up on the Curve Lake First Nation Reserve in Ontario, was known not only for his pithy ways of teaching language in the classroom, but also for his stories about his life growing up uniquely Indian. He often shared tales of being placed in boarding school, of struggling with alcoholism even in his later years, and of being disrespected by some non-Indian scholars. He also counseled many a Native student at the university to help them understand where they fit in and how they could be resilient.

Quote

Margaret Noori, who had studied Ojibwe with McCue as a college student, was one key to the university's path forward. She joined Native American studies at Michigan two years ago to assist McCue in his teaching, develop her own classes, and reinvigorate and intensify the long-standing program. Today, she teaches several rigorous language courses to dozens of students.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **WINative** on **April 26, 2021, 09:09:13 pm**

I wouldn't want to take an Ojibwe language class taught by an Irish woman. But I guess some may not mind?
I think she may have had some legitimate teachers and learned Ojibwe in college, and which I have seen white students pick it up quickly.

But she should not portray herself as Native person with any Native heritage, if none exists.

She has been acting as a Gatekeeper at the University of Wisconsin-Milwaukee, and consolidating her power there and consulting on every article on Native people in Milwaukee.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **verity** on **April 26, 2021, 09:23:10 pm**

A New Look at an Old Language, Detroit Free Press, 16 Nov 2008, page 121

Quote

Meg works with Howard Kimewon, an adjunct instructor who grew up speaking Ojibwe on Canada's Manitoulin Island on Lake Huron

.

Quote

Howard is the expert on speaking and translating in Ojibwe.

Quote

Howard Kimewon and Margaret Norri are both teachers who specialize in helping students become speakers of Anishinaabemowin. Their goal is for readers to understand each and every word and begin to use this beautifully complex language. Howard is an Ojibwe scholar.

<https://www.strongnations.com/gs/show.php?gs=3&gsd=3277> (their misspelling of her name)

Jim Northrup, 73, a Writer About Life on the Reservation: [Obituary (Obit); Biography]
Roberts, Sam. New York Times, Late Edition (East Coast); New York, N.Y. [New York, N.Y.]08 Aug 2016: A.21.

Quote

Jim Northrup, a born storyteller, began his writing career by necessity: Sent to a government boarding school as a 6-year-old American Indian boy, he resisted assimilation by regularly exchanging letters with his family on the Minnesota reservation that would become his home again.

Mr. Northrup, who died on Aug. 1 at 73 in Sawyer, Minn., was a published author, columnist, playwright, poet, performer and commentator with crossover appeal beyond Indian country, his books winning state and regional awards.

Quote

In her introduction to "Anishinaabe Syndicated," Margaret Noori, then a professor at the University of Michigan, Ann Arbor, wrote: "This is a book to hand anyone curious about reservation life, about treaty rights, about global issues viewed through a local lens, about life and death and the ups and downs that chase us from one end of that journey to the other. There is cultural value in walking the rez road with Jim, but there is great literary value as well."

Looks like she has had legitimate teachers and mentors.

WINative:

Quote

But she should not portray herself as Native person with any Native heritage, if none exists.

She has been acting as a Gatekeeper at the University of Wisconsin-Milwaukee, and consolidating her power there and consulting on every article on Native people in Milwaukee.

The gatekeeping and consolidating power is very concerning. That represents a lot of money, power, prestige, and crowding many others out. Plus scholarship and expertise can become distorted.

Lying about heritage makes me question everything else she is doing.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **verity** on **April 26, 2021, 09:38:51 pm**

Quote

In the fall of 2005, Professor Philip Deloria hired Margaret Noodin "on a part-time basis to explore ways to enhance and update the curriculum" in the Ojibwe language classes. Noodin came to the University of Michigan with an educational background in creative writing, linguistics and a 2001 doctorate in English from the University of Minnesota. She also brought with her personal connections to Anishinaabeg culture and language as a "second language speaker affiliated with the Grand Portage Band of Chippewa Indians and Metis community of Quebec." Together, she and McCue taught the Anishinaabemowin classes for two and a half years.

Quote

In the winter (spring semester) of 2007, fluent and first language speaker Howard Kimewon started visiting McCue and Noodin's classes.

Quote

In the fall of 2007, "McCue, Kimewon and Noori taught the courses as a team..."

Quote

The following spring, Howard was hired as a Lecturer I and the three of them continued to teach as a team. McCue and Howard provided the language and their knowledge as fluent speakers. Noodin brought her training in linguistics and cultural experience to the table.

https://repository.asu.edu/attachments/135011/content/Mead_asu_0010E_13944.pdf

This information in a dissertation is footnoted as coming from Margaret Noori/Noodin herself.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **verity** on **April 26, 2021, 10:31:39 pm**

Maternal grandparents:

<https://www.findagrave.com/memorial/176382905/clifford-g-orr>

<https://www.findagrave.com/memorial/176382933/margaret-a-orr>

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **Sparks** on **April 27, 2021, 02:31:08 am**

Quote from: **verity** on **April 26, 2021, 09:23:10 pm**

Jim Northrup, 73, a Writer About Life on the Reservation: [Obituary (Obit); Biography]
Roberts, Sam. New York Times, Late Edition (East Coast); New York, N.Y. [New York, N.Y.]08 Aug 2016: A.21.

Quote

Jim Northrup, a born storyteller, began his writing career by necessity: Sent to a government boarding school as a 6-year-old American Indian boy, he resisted assimilation by regularly exchanging letters with his family on the Minnesota reservation that would become his home again.

Mr. Northrup, who died on Aug. 1 at 73 in Sawyer, Minn., was a published author, columnist, playwright, poet, performer and commentator with crossover appeal beyond Indian country, his books winning state and regional awards.

Quote

In her introduction to "**Anishinaabe Syndicated**," Margaret Noori, then a professor at the University of Michigan, Ann Arbor, wrote: "This is a book to hand anyone curious about reservation life, about treaty rights, about global issues viewed through a local lens, about life and death and the ups and downs that chase us from one end of that journey to the other. There is cultural value in walking the rez road with Jim, but there is great literary value as well."

This is the book mentioned: <https://www.amazon.ca/Anishinaabe-Syndicated-View-Jim-Northrup/dp/0873518233>

Anishinaabe Syndicated: A View from the Rez Paperback – Illustrated, Jan. 1 2011
by Jim Northrup (Author), Margaret Noori (Introduction)

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **verity** on **April 27, 2021, 02:33:06 am**

Quote from: **educatedindian** on **April 27, 2021, 02:23:42 am**

If anyone there had any suspicions she was not what she claimed, we have yet to see them.

Are you talking here about Chelsea M Mead, who wrote this dissertation https://repository.asu.edu/attachments/135011/content/Mead_asu_0010E_13944.pdf , or about Margaret Noori - who is someone Ms. Mead quoted in dissertation?

I might not have been clear in my initial post.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **cellophane** on **April 27, 2021, 07:52:04 am**

When I checked Ancestry, I looked at the Minnesota birth index database. The O'Donnells are listed as having had one child, Shannon Marie, in 1969, and it's definitely not her. I searched by birth date, location, etc., but no sign of Margaret in that index, which is why I think it's possible that she was adopted. That of course doesn't prove anything one way or the other about her biological ancestry.

The story of Métis ancestry from Montreal is curious, as is the second-hand statement about being fluent in both "U.S and Canadian" dialects. Did she have biological parents from Canada (Indian or not?)

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **cellophane** on **April 27, 2021, 08:22:53 am**

In a 2012 issue of Anishinabek News, published by the Union of Ontario Indians - Anishinabek Nation (p. 20):
<https://issuu.com/anishinabeknews/docs/anishinabeknews2012>

Margaret Noori's affiliation is given as "Minnesota Indian Tribe". It's oddly not specific, allowing that the paper is from Canada.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **cellophane** on **April 27, 2021, 09:11:12 am**

Papers of the Forty-First Algonquian Conference:
<https://ojs.library.carleton.ca/index.php/ALGQP/article/download/2229/2008/>

She talks about a conference in 2007 where lesson plans were designed:
 "Originally from Minneapolis, Minnesota, I was in my forties at the time and am a second-language speaker affiliated with the Grand Portage Band of Chippewa Indians and Metis community of Quebec. Although I hold a PhD in linguistics, I am the younger, female speaker of western origin, which contrasts sharply with the biography and role of the other members of the team."

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **educatedindian** on **April 27, 2021, 03:16:53 pm**

Quote from: [verity](#) on [April 27, 2021, 02:33:06 am](#)

Quote from: [educatedindian](#) on [April 27, 2021, 02:23:42 am](#)

If anyone there had any suspicions she was not what she claimed, we have yet to see them.

Are you talking here about Chelsea M Mead, who wrote this dissertation https://repository.asu.edu/attachments/135011/content/Mead_asu_0010E_13944.pdf , or about Margaret Noori - who is someone Ms. Mead quoted in dissertation?

I might not have been clear in my initial post.

My mistake. I'm deleting my post to avoid confusing anyone.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Diana** on **April 27, 2021, 03:39:45 pm**

Terrence O'Donnell's mother. Obituary posted with her son Terrence O'Donnell. Maiden name is Hill.

Margaret C O'Donnell

in the U.S., Find a Grave

Name: Margaret C O'Donnell

Birth Date: 31 Mar 1907

Birth Place: Massachusetts, United States of America

Death Date: 16 Jun 1984

Death Place: Stearns County, Minnesota, United States of America

Cemetery: Assumption Cemetery

Burial or Cremation Place: Saint Cloud, Stearns County, Minnesota, United States of America

Has Bio?: Y

Spouse:

Joseph V O'Donnell

Children:

Baby Boy O'Donnell

URL:

<https://www.findagrave.com/memorial/173025816/margaret-c-odonnell>

Margaret Claire Hill

in the Web: Minnesota, U.S., Marriages from the Minnesota Official Marriage System, 1850-2019[b]

Web: Minnesota, U.S., Marriages from the Minnesota Official Marriage System, 1850-2019Visit website

Name: Margaret Claire Hill

Marriage Date: 19 Sep 1927

Marriage Place: Douglas, Minnesota, USA

Spouse:

Joseph V O'Donnell

Certificate Number: M - 284

URL: <https://moms.mn.gov/>

Margaret C Hill

in the 1920 United States Federal Census

View1920 United States Federal Census

Name: Margaret C Hill

Age: 13

Birth Year: abt 1907

Birthplace: Massachusetts

Home in 1920: Alexandria, Douglas, Minnesota

Street: G Street

Residence Date: 1920

Race: White

Gender: Female

Relation to Head of House: Daughter
 Marital Status: Single
 Father's Name: George W Hill
 Mother's Name: Lizzie E Hill
 Able to Speak English: Yes
 Occupation: None
 Attended School: yes
 Able to read: Yes
 Able to Write: Yes
 Neighbors: View others on page
 Household Members Age Relationship
 George W Hill
 48 Head
 Lizzie E Hill
 36 Wife
 Margaret C Hill 13 Daughter
 Harold G Hill
 10 Son
 Malvin M Hill
 6 Son
 Hazel H Hill

Terrence O'Donnell's grandfather

George W Hill
in the 1920 United States Federal Census

View1920 United States Federal Census

Name: George W Hill
 Age: 48
 Birth Year: abt 1872
Birthplace: New Hampshire
 Home in 1920: Alexandria, Douglas, Minnesota
 Street: G Street
 House Number: X
 Residence Date: 1920
Race: White
 Gender: Male
 Relation to Head of House: Head
 Marital Status: Married
 Spouse's Name: Lizzie E Hill
 Able to Speak English: Yes
 Occupation: Jeweler
 Industry: Own Store
 Employment Field: Own Account
 Home Owned or Rented: Owned
 Home Free or Mortgaged: Mortgaged
 Able to read: Yes
 Able to Write: Yes
 Neighbors: View others on page
 Household Members Age Relationship
 George W Hill 48 Head
 Lizzie E Hill
 36 Wife
 Margaret C Hill
 13 Daughter
 Harold G Hill
 10 Son
 Malvin M Hill
 6 Son
 Hazel H Hill
 5 Daughter

Terrence O'Donnell's grandmother

Lizzie E Hill
in the 1920 United States Federal Census

View1920 United States Federal Census

Add or update information

Report a problem

Name: Lizzie E Hill
 Age: 36
 Birth Year: abt 1884
Birthplace: Canada

Home in 1920: Alexandria, Douglas, Minnesota
 Street: G Street
 Residence Date: 1920
Race: White
 Gender: Female
 Immigration Year: 1884
 Relation to Head of House: Wife
 Marital Status: Married
 Spouse's Name: George W Hill
 Native Tongue: English
 Able to Speak English: Yes
 Occupation: None
 Naturalization Status: Naturalized
 Able to read: Yes
 Able to Write: Yes
 Neighbors: View others on page
 Household Members Age Relationship
 George W Hill
 48 Head
 Lizzie E Hill 36 Wife
 Margaret C Hill
 13 Daughter
 Harold G Hill
 10 Son
 Malvin M Hill
 6 Son
 Hazel H Hill
 5 Daughter

With George Hill the grandfather I kind of hit a dead end with his parents. In almost every census both his parents are from New Hampshire. Only in one census his father was from Wisconsin. It appears that he and a sister may have been orphaned in the 1880's. I found him and his sister living with an uncle in Rhode Island. Here's a census from 1900 with wife Lizzie Hill.

**George Hill
 in the 1900 United States Federal Census**

View1900 United States Federal Census

Name: George Hill
 Age: 25
 Birth Date: Jul 1874
 Birthplace: New Hampshire, USA
 Home in 1900: Providence Ward 9, Providence, Rhode Island
 Ward of City: 9th
 Street: Battey Street
 House Number: 469
 Sheet Number: 12
 Number of Dwelling in Order of Visitation: 177
 Family Number: 294
Race: White
 Gender: Male
 Relation to Head of House: Head
 Marital Status: Married
 Spouse's Name: Elizabeth Hill
 Marriage Year: 1900
 Years Married: 0
Father's Birthplace: New Hampshire, USA
Mother's Birthplace: New Hampshire, USA
 Occupation: Watchmaker
 Months Not Employed: 0
 Can Read: Yes
 Can Write: Yes
 Can Speak English: Yes
 House Owned or Rented: Rent
 Farm or House: H
 Neighbors: View others on page
 Household Members Age Relationship
 George Hill 25 Head
 Elizabeth Hill
 16 Wife
 Fred Neal
 20 Boarder

Grandmother Elizabeth Lizzie Hill is from Canada as were her parents. I wasn't 100 percent sure but her maiden name could be Meyers. Here's the same 1900 census with Lizzie Hill. Both parents are from Canada. In almost all censuses her parents are

from Canada. There was one where her father birthplace said New York. This is probably where Margeret Noodin thinks she Metis. I believe she said in an article?? that she was Quebec Metis. Just for the record there is No Quebec Metis. It's made up bullshit. Go to www.raceshifting.com Darryl Laroux's book Distorted Descent: White claims to indigenous identity.

Elizabeth Hill in the 1900 United States Federal Census

View1900 United States Federal Census

Name: Elizabeth Hill
Age: 16
Birth Date: Jul 1883
Birthplace: Massachusetts, USA
Home in 1900: Providence Ward 9, Providence, Rhode Island
Ward of City: 9th
Street: Batten Street
House Number: 469
Sheet Number: 12
Number of Dwelling in Order of Visitation: 177
Family Number: 294

Race: White

Gender: Female
Relation to Head of House: Wife
Marital Status: Married
Spouse's Name: George Hill
Marriage Year: 1900
Years Married: 0

Father's Birthplace: France, Canada

Mother's Birthplace: Canada, France

Mother: number of living children: 0

Mother: How many children: 0

Can Read: Yes

Can Write: Yes

Can Speak English: Yes

Neighbors: View others on page

Household Members Age Relationship

George Hill

25 Head

Elizabeth Hill 16 Wife

Fred Neal

20 Boarder

Here is the 1930 censuses that her father was born in New York. It also say her language is french.

Elizabeth C Hill in the 1930 United States Federal Census

View1930 United States Federal Census

Add or update information

Report a problem

Name: Elizabeth C Hill

Birth Year: abt 1884

Gender: Female

Race: White

Age in 1930: 46

Birthplace: Canada

Marital Status: Married

Relation to Head of House: Wife

Homemaker?: Yes

Home in 1930: Alexandria, Douglas, Minnesota, USA

Map of Home: Alexandria, Douglas, Minnesota

Street Address: Broadway

Ward of City: 4

House Number: 922

Dwelling Number: 22

Family Number: 26

Age at First Marriage: 24

Attended School: No

Able to Read and Write: Yes

Father's Birthplace: New York

Mother's Birthplace: Canada

Language Spoken: French

Naturalization: Naturalized

Able to Speak English: Yes

Household Members Age Relationship

George W Hill

54 Head
 Elizabeth C Hill 46 Wife
 Harold W Hill
 20 Son
 Melvin M Hill
 17 Son
 Hazel H Hill
 14 Daughter

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 27, 2021, 04:52:00 pm**

Her birth place is listed here as Greeley, Colorado. https://5019.sydneyplus.com/Heard_Museum_ArgusNET_Final/Portal/Portal.aspx?component=AAAM&record=822816ba-fa35-4b02-aefa-ff31b47509a3 But no specific source is listed. It could be a database glitch. I've put in a query for more information.

She may have been born in another state, then raised in Minnesota.

At the bottom of that web site page is the Margaret Ann Noodin curriculum vitae 2018 December. This includes a list of grants received before and after tenure.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **April 27, 2021, 07:02:26 pm**

Margaret's sister Shannon can be found on FB and elsewhere online. There is a family resemblance. Margaret's daughters (one is named Shannon) both have FB connections with Margaret's sister.

I suppose there still could be other circumstances - adoption etc.

Margaret's sister is a psychologist and I see no mention of Ojibwe.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **cellophane** on **April 27, 2021, 08:38:09 pm**

Any aunts or uncles living in Greeley at the time?

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Diana** on **April 28, 2021, 05:24:44 am**

Margaret Noodin's mother Alice Ann O'Donnell.

Here's her marriage record to Terrence O'Donnell, it has her maiden name of Orr. Alice Ann Orr

Alice Ann Orr

in the Web: Minnesota, U.S., Marriages from the Minnesota Official Marriage System, 1850-2019

Web: Minnesota, U.S., Marriages from the Minnesota Official Marriage System, 1850-2019 Visit website

Name: Alice Ann Orr

Marriage Date: 8 Mar 1963

Marriage Place: Sherburne, Minnesota, USA

Spouse:

Terrence George O'Donnell

Certificate Number: MN104

URL: <https://moms.mn.gov/>

The only census she was in is the 1940. Here she is with her grandparents and parents on her father's side.

Alice Ann Orr

in the 1940 United States Federal Census

View 1940 United States Federal Census

There's more to discover in this record. Dive deeper into the life of Alice Ann Orr in 1940.

Start tour

Name: Alice Ann Orr

Age: 1

Estimated Birth Year: abt 1939

Gender: Female

Race: White

Birthplace: Minnesota

Marital Status: Single

Relation to Head of House: Granddaughter

Home in 1940: Haven, Sherburne, Minnesota

Map of Home in 1940: Haven, Sherburne, Minnesota
 Sheet Number: 5B
 Attended School or College: No
 Highest Grade Completed: None
 Neighbors: View others on page
 Household Members Age Relationship
 James S Orr
 78 Head
 Alice Orr
 73 Wife
 Clifford Orr
 32 Son
 Margaret Orr
 29 Daughter-in-law
 Alice Ann Orr 1 Granddaughter
 Ray Graves
 16 Hired Hand

Here's the grandfather find a grave with his wife's name.

James S Orr in the U.S., Find a Grave Index, 1600s-Current

Visit websiteU.S., Find a Grave Index, 1600s-Current

Name: James S Orr
 Birth Date: 6 Mar 1862
 Birth Place: South Wayne, Lafayette County, Wisconsin, United States of America
 Death Date: 13 Mar 1942
 Cemetery: North Star Cemetery
 Burial or Cremation Place: Saint Cloud, Stearns County, Minnesota, United States of America
 Has Bio?: N
 Spouse:
Alice Launetta Orr
 Children:
 Florence M Orr
 Winifred Orr
 Clifford G Orr
 URL:
<https://www.findagrave.com/memorial/138335421/james-s-orr>

Here's the family in the 1910 census. James Orr's parents are from Ireland. In almost all censuses except for one. They're always from Ireland.

James S Orr in the 1910 United States Federal Census

View1910 United States Federal Census

Name: James S Orr
 Age in 1910: 45
 Birth Date: 1865
 [1865]
 Birthplace: Wisconsin
 Home in 1910: Haven, Sherburne, Minnesota, USA
Race: White
 Gender: Male
 Relation to Head of House: Head
 Marital Status: Married
 Spouse's Name: Alice L Orr
Father's Birthplace: Ireland
Mother's Birthplace: Ireland
 Native Tongue: English
 Occupation: Farmer
 Industry: Gen Farm
 Employer, Employee or Other: Own Account
 Home Owned or Rented: Own
 Home Free or Mortgaged: Free
 Farm or House: Farm
 Able to read: Yes
 Able to Write: Yes
 Years Married: 14
 Neighbors: View others on page
 Household Members Age Relationship
 James S Orr 45 Head
 Alice L Orr

43 Wife
 Winifred E Orr
 9 Daughter
 Clifford G Orr
 2 Son

Here's grandmother Alice L. Palmer Orr's find a Grave info. Her Parents are listed which makes this very easy.

**Alice Launetta Orr
 in the U.S., Find a Grave Index, 1600s-Current**

Visit websiteU.S., Find a Grave Index, 1600s-Current

Name: Alice Launetta Orr

Birth Date: 1867
 Birth Place: Illinois, United States of America
 Death Date: 18 Feb 1949
 Cemetery: North Star Cemetery
 Burial or Cremation Place: Saint Cloud, Stearns County, Minnesota, United States of America
 Has Bio?: N
 Father:
 John Palmer
 Mother:
 Annie Palmer
 Spouse:
 James S Orr
 Children:
 Florence M Orr
 Winifred Orr
 Clifford G Orr
 URL:
<https://www.findagrave.com/memorial/138335422/alice-launetta-orr>

Here's Alice Palmer Orr in the 1880 census with her very large family. As you can see both parents are from England. They are listed as being born in England in every census.

**Alice Palmer
 in the 1880 United States Federal Census**

View1880 United States Federal Census

Add or update information

Report a problem

Name: Alice Palmer

Age: 13

Birth Date: Abt 1867

Birthplace: Illinois

Home in 1880: Galena, Jo Daviess, Illinois, USA

Dwelling Number: 370

Race: White

Gender: Female

Relation to Head of House: Daughter

Marital Status: Single

Father's Name: John Palmer

Father's Birthplace: England

Mother's Name: Anna Palmer

Mother's Birthplace: England

Occupation: School

Attended School: Yes

Neighbors: View others on page

Household Members Age Relationship

John Palmer

40 Self (Head)

Anna Palmer

45 Wife

Mary Palmer

17 Daughter

Benny Palmer

15 Son

Alice Palmer 13 Daughter

Mildred Palmer

11 Daughter

Alfred Palmer

9 Son

George Palmer

7 Son

John Palmer

4 Son

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **Diana** on **April 28, 2021, 06:18:53 am**

Here is Alice Ann Orr's mother's find a Grave. It has her parents names Keppers. Mr. Keppers was born in Minnesota and Mrs. Keppers in South Dakota.

Margaret A Orr
in the U.S., Find a Grave Index, 1600s-Current

Visit websiteU.S., Find a Grave Index, 1600s-Current

Name: Margaret A Orr
Birth Date: 19 Mar 1911
Death Date: 17 May 1991
Death Place: Benton County, Minnesota, United States of America
Cemetery: Calvary Cemetery
Burial or Cremation Place: Saint Cloud, Stearns County, Minnesota, United States of America
Has Bio?: Y

Father:

Joseph B Keppers

Mother:

Magdalena Keppers

Spouse:

Clifford G Orr

URL:

<https://www.findagrave.com/memorial/176382933/margaret-a-orr>

Joseph B Keppers
in the U.S., Find a Grave Index, 1600s-Current

Visit websiteU.S., Find a Grave Index, 1600s-Current

Name: Joseph B Keppers
Birth Date: 1880
Death Date: 16 May 1940
Death Place: Saint Paul, Ramsey County, Minnesota, United States of America
Cemetery: Calvary Cemetery
Burial or Cremation Place: Saint Cloud, Stearns County, Minnesota, United States of America
Has Bio?: Y

Spouse:

Magdalena Keppers

Children:

Bernard J Keppers
Baby Boy Keppers
Bernardine Huschle
Margaret A Orr

URL:

<https://www.findagrave.com/memorial/158489295/joseph-b-keppers>

Magdalena Keppers
in the U.S., Find a Grave Index, 1600s-Current

Visit websiteU.S., Find a Grave Index, 1600s-Current

Name: Magdalena Keppers
Birth Date: 1889
Birth Place: Yankton, Yankton County, South Dakota, United States of America
Death Date: 8 Mar 1948
Death Place: Benton County, Minnesota, United States of America
Cemetery: Calvary Cemetery
Burial or Cremation Place: Saint Cloud, Stearns County, Minnesota, United States of America
Has Bio?: N

Spouse:

Joseph B Keppers

Children:

Bernard J Keppers
Baby Boy Keppers
Bernardine Huschle
Margaret A Orr

URL:

<https://www.findagrave.com/memorial/158489306/magdalena-keppers>

Here's their marriage record. It has Mrs. Keppers maiden name Bernard.

Joe Keppers
in the North Dakota, U.S., Select County Marriage Records, 1872-2017

ViewNorth Dakota, U.S., Select County Marriage Records, 1872-2017

Add or update information

Report a problem

Name: Joe Keppers

Gender: Male

Marriage Age: 29

Birth Year: abt 1880

Marriage Date: 23 Nov 1909

Marriage Place: Richland

Filing Place: North Dakota, USA

Spouse:

Ida Magdalena Bernard

I found Mr. Kepper's parents are from several European countries. 1900 census Germany and France another census all Germany. And Poland. I'm going to say they are immigrants from Europe.

Joseph B Keppers
in the 1930 United States Federal Census

View1930 United States Federal Census

Add or update information

Report a problem

Name: Joseph B Keppers

[Jospeh B Keppers]

Birth Year: abt 1881

Gender: Male

Race: White

Age in 1930: 49

Birthplace: Minnesota

Marital Status: Married

Relation to Head of House: Head

Home in 1930: St Cloud, Stearns, Minnesota, USA

Map of Home: St Cloud, Stearns, Minnesota

Street Address: 19 Ave N.

Ward of City: 3

House Number: 323

Dwelling Number: 151

Family Number: 161

Home Owned or Rented: Owned

Home Value: 2000

Radio Set: No

Lives on Farm: No

Age at First Marriage: 28

Attended School: No

Able to Read and Write: Yes

Father's Birthplace: Poland

Mother's Birthplace: Poland

Able to Speak English: Yes

Occupation: Janitor

Industry: Old Folks Home

Class of Worker: Wage or salary worker

Employment: Yes

Household Members Age Relationship

Joseph B Keppers 49 Head

Magdalena I Keppers

40 Wife

Margeret A Keppers

19 Daughter

Bernard J Keppers

15 Son

Bernadine L Keppers

13 Daughter

John Koenig

32 Boarder

Ida M Bernard Keppers

Ida M Bernard
in the 1900 United States Federal Census

View1900 United States Federal Census

Add or update information

Report a problem

Name: Ida M Bernard
 Age: 10
 Birth Date: Dec 1889
 Birthplace: South Dakota, USA
 Home in 1900: Waldo, Richland, North Dakota
 Sheet Number: 13
 Number of Dwelling in Order of Visitation: 243
 Family Number: 253

Race: White

Gender: Female
 Relation to Head of House: Daughter
 Marital Status: Single

Father's Name: Mathias Bernard**Father's Birthplace: Wisconsin, USA****Mother's Name: Margerita Bernard****Mother's Birthplace: Michigan, USA**

Occupation: In School

Attended School: 6

Can Read: Yes

Can Write: Yes

Can Speak English: Yes

Neighbors: View others on page

Household Members Age Relationship

Mathias Bernard

38 Head

Margerita Bernard

32 Wife

Katrina Bernard

14 Daughter

John J Bernard

12 Son

Ida M Bernard 10 Daughter

Mary I Bernard

6 Daughter

Veronica C Bernard

5 Daughter

Mary C Bernard

3 Daughter

John S Bernard

4/12 Son

Father Mathias Bernard

Mathias Bernard
in the 1900 United States Federal Census

View 1900 United States Federal Census

Name: Mathias Bernard
 Age: 38
 Birth Date: Mar 1862
 Birthplace: Wisconsin, USA
 Home in 1900: Waldo, Richland, North Dakota
 Sheet Number: 13
 Number of Dwelling in Order of Visitation: 243
 Family Number: 253

Race: White

Gender: Male

Relation to Head of House: Head

Marital Status: Married

Spouse's Name: Margerita Bernard

Marriage Year: 1885

Years Married: 15

Father's Birthplace: Luxembourg**Mother's Birthplace: Germany**

Occupation: Farmer

Can Read: Yes

Can Write: Yes

Can Speak English: Yes

House Owned or Rented: Own

Home Free or Mortgaged: Mortgaged

Farm or House: F

Neighbors: View others on page

Household Members Age Relationship

Mathias Bernard 38 Head

Margerita Bernard
 32 Wife
 Katrina Bernard
 14 Daughter
 John J Bernard
 12 Son
 Ida M Bernard
 10 Daughter
 Mary I Bernard
 6 Daughter
 Veronica C Bernard
 5 Daughter
 Mary C Bernard
 3 Daughter
 John S Bernard
 4/12 Son

Mother Margerita Bernard

**Margerita Bernard
 in the 1900 United States Federal Census**

View 1900 United States Federal Census

[Add or update information](#)

[Report a problem](#)

Name: Margerita Bernard

Age: 32

Birth Date: Jun 1867

Birthplace: Michigan, USA

Home in 1900: Waldo, Richland, North Dakota

Sheet Number: 13

Number of Dwelling in Order of Visitation: 243

Family Number: 253

Race: White

Gender: Female

Relation to Head of House: Wife

Marital Status: Married

Spouse's Name: Mathias Bernard

Marriage Year: 1885

Years Married: 15

Father's Birthplace: Germany

Mother's Birthplace: Germany

Mother: number of living children: 7

Mother: How many children: 9

Can Read: Yes

Can Write: Yes

Can Speak English: Yes

Neighbors: [View others on page](#)

Household Members Age Relationship

Mathias Bernard

38 Head

Margerita Bernard 32 Wife

Katrina Bernard

14 Daughter

John J Bernard

12 Son

Ida M Bernard

10 Daughter

Mary I Bernard

6 Daughter

Veronica C Bernard

5 Daughter

Mary C Bernard

3 Daughter

John S Bernard

4/12 Son

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **April 28, 2021, 06:25:30 pm**

With such thorough research done into all lines of her family tree is there any possibility left that she has enrolled family members at Grand Traverse Minnesota tribe or any band?

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **LittleSister** on **April 28, 2021, 08:03:05 pm**

There are so many Margaret O'Donnells pretending their heritage in higher education. Once upon a time they got away with it but thankfully with new ways to research their lines we can expose them. Another one I've always been suspicious of is Allison Hedge Coke. Looking through the information presented here and not finding any instance of Margaret saying she is adopted I can't imagine she is actually connected to any bands.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **verity** on **April 28, 2021, 10:38:22 pm**

Quote from: **WINative** on **April 28, 2021, 06:25:30 pm**

With such thorough research done into all lines of her family tree is there any possibility left that she has enrolled family members at Grand Traverse Minnesota tribe or any band?

The family we're researching, all the work Diana has laid out, there isn't any possibility that Margaret has enrolled family members. Except maybe with special circumstances that we don't know about, but surely Margaret would be public about adoption etc.

Margaret is a story-teller, she would make use of family history such as adoption if it fit her own story of self.

Margaret doesn't talk about her parents and grandparents. She doesn't share photos of ancestors. She doesn't share any sense of community and place - it's as if she came into being as a young adult poet and then a college student.

I believe that we are also seeing signs of Margaret taking on other people's stories. I think she has shape shifted along the way.

She often describes herself as "of Anishinaabe descent". As if that is the end of the public story but I think it should be the beginning. Who are her people? What community is she grounded in now?

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **advancedsmite** on **June 05, 2021, 06:20:47 pm**

After researching Margaret Noodin, it is impossible to believe that she has not been 100% intentional in her deception. I've created a timeline with name change/court records alongside how she was identifying herself in articles and published work. The word that kept coming to mind was "egregious". I completed her genealogy and had similar findings to other posters. Her genealogy was easy to complete (after unraveling the numerous name changes) due to great records and a clear immigration event for each line of her family. Minnesota is unusual in that they publish a birth record index through the early 2000's. Most states do not make a given year's birth record index publicly available for 100 years. While her sister's birth was in the index, I suspect Margaret was born out of state. Based on the information Margaret has given in interviews, it would be difficult for her to claim adoption or an unknown paternity event. As someone enrolled in a MN tribe and a University of Wisconsin system graduate, Margaret Noodin using a manufactured identity and stolen voice to contribute to UW diversity efforts is both infuriating and laughable.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Cetan** on **June 08, 2021, 01:54:43 am**

I dont know her history but I did know her when she taught at University of Michigan. Hap McCue and Howard Kimewon, both Ojibway language instructors thought highly enough of Meg to allow her to teach the language

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Diana** on **June 08, 2021, 07:48:29 am**

Margaret Noodin has taken this Ojibwe name from an Ojibwe chief of the same name. It also means wind or windy. I believe she legally had her name changed. I've been looking but just can't find the state she had it changed in. She is certainly a slippery one.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Sparks** on **June 08, 2021, 03:53:27 pm**

Quote from: **Diana** on **June 08, 2021, 07:48:29 am**

Margaret Noodin has taken this Ojibwe name from an Ojibwe chief of the same name. It also means wind or windy.

About Chief Noodin here: <https://chequamegonhistory.wordpress.com/tag/noodin-of-saint-croix/>

Quote

"No-tin" copied from 1824 Charles Bird King original by Henry Inman in 1832-33. Noodin (Wind) was a prominent Chippewa chief from the St. Croix country. ~ [Commons.Wikimedia.org](https://commons.wikimedia.org)

There are images at these URLs:

<https://www.wikidata.org/wiki/Q20880171>

https://commons.wikimedia.org/wiki/File:No-tin_Wellcome_L0021491.jpg

https://commons.wikimedia.org/wiki/File:No-tin,_a_Chippewa_chief.jpg

https://commons.wikimedia.org/wiki/File:WLA_lacma_1832_Wind_No-Tin.jpg

https://commons.wikimedia.org/wiki/File:WLA_lacma_1832_Wind_No-Tin_M2008_58_2.jpg

Dictionary entries, etc.:

<https://ojibwe.lib.umn.edu/main-entry/noodin-vii>

<https://ojibwe.lib.umn.edu/main-entry/zhaawani-noodin-vii>

<https://www.translateojibwe.com/en/dictionary-ogjibwe-english/Noodin>

<https://www.youtube.com/watch?v=8tQxwXfCCUA>

[Ojibwe Word of the Day Gichi-noodin. ?? ??? 'It is very windy.']

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **verity** on **June 08, 2021, 06:21:43 pm**

Quote from: **Diana** on **June 08, 2021, 07:48:29 am**

Margaret Noodin has taken this Ojibwe name from an Ojibwe chief of the same name. It also means wind or windy. I believe she legally had her name changed. I've been looking but just can't find the state she had it changed in. She is certainly a slippery one.

One possibility is that she legally changed her name in divorce proceedings. I don't know how universally available this is. In WA state a woman can change her name in divorce papers, new chosen surname doesn't have to be birth name. The only record of the name change then is only found in those divorce documents.

I did this myself. Judge approved after making sure that I was not name changing for criminal purposes. This is a totally different process than the usual name change request through courts. So there are not the usual name change records generated.

Title: **Re: Margaret Noodin — Ojibwe Professor [AKA Margaret Noori]**

Post by: **Sparks** on **June 08, 2021, 07:48:58 pm**

Quote from: **Sparks** on **April 23, 2021, 09:17:23 pm**

I found her original surname (I hope) together with a different spelling of her first name, too:

Quote from: https://en.wikipedia.org/wiki/Margaret_Noodin

Margaret A. Noodin (born **Margeret Noori**, 1965) is an American poet and Anishinaabemowin language teacher. She is a Professor of English and American Indian Studies at the University of Wisconsin–Milwaukee.

I wonder if **Margeret** is a misspelling for **Margaret**? I find several publications both by **Margaret Noodin** and **Margaret Noori**, but none by **Margeret Noori**. Several websites repeat the wording I quoted from Wikipedia, it might be a misspelling, with one single source being quoted again and again. (Then again, she might have changed from **Margeret** to **Margaret** long before she changed her last name.)

Seems I didn't find her original surname, after all. The phrase "(born **Margeret Noori**", 1965)" was removed 3 days later:

https://en.wikipedia.org/w/index.php?title=Margaret_Noodin&action=history
 "26 April 2021? Ssenier talk contribs? ... (*removed inaccurate and unsourced birth name*)".

The person who removed the phrase: <https://en.wikipedia.org/wiki/User:Ssenier>

Quote

I was inspired to join Wikipedia in part by the #tooFEW Feminist Takeover of Wikipedia on March 15, 2013. I teach Native American literature at the University of New Hampshire. I have assigned my students to add to the List of writers from peoples indigenous to the Americas, and I have presented with User:Vizjim at the Native American Literature Symposium on how to improve Wikipedia's indigenous content. You can see the archive for our 2015 meetup, and contribute.

Quote

This user lives in the U.S. State of New Hampshire. This user is a member of WikiProject Indigenous peoples of North America.

https://en.wikipedia.org/wiki/Wikipedia:WikiProject_Indigenous_peoples_of_North_America

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Cetan** on **June 08, 2021, 07:57:11 pm**

Noori was her last name when she lived here in Ann Arbor, that is her now ex-husband's last name

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Diana** on **June 09, 2021, 01:07:02 am**

Legal name change laws vary from state to state. She can also have her birth certificate legally changed to Noodin. Piff was the expert on name changes, I wish she was still here, we sure could use her help. 🙄

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **verity** on **June 09, 2021, 03:22:59 am**

waves I'm here Diana, just with this new different name. I occasionally go through online burn out and disappear for awhile.

We have quite a bit here already. This whole thread is a great resource for anyone wondering about her claims. Maybe more leads will eventually churn up too.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **verity** on **June 09, 2021, 03:26:53 am**

Quote from: [advancedsmite](#) on June 05, 2021, 06:20:47 pm

After researching Margaret Noodin, it is impossible to believe that she has not been 100% intentional in her deception. I've created a timeline with name change/court records alongside how she was identifying herself in articles and published work.

Can you share your timeline with us? I know these can be an immense amount of work to compile.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **Diana** on **June 09, 2021, 05:46:34 am**

"Waves back" well it's good to know you didn't leave us. Happy to have you back.

Quote from: [verity](#) on June 09, 2021, 03:22:59 am

waves I'm here Diana, just with this new different name. I occasionally go through online burn out and disappear for awhile.

We have quite a bit here already. This whole thread is a great resource for anyone wondering about her claims. Maybe more leads will eventually churn up too.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **advancedsmite** on **June 09, 2021, 07:01:57 am**

Thanks for asking, Verity. I can share a high level timeline of early name changes which, in my opinion, is the key to everything. I'm still compiling and organizing a detailed timeline with everything. Some of the information below was shared earlier in the thread but the biggest breakthrough in my research was figuring out the Benda/Bodellan name situation.

1965 - Birth

Name: Margaret* Ann O'Donnell

Parents: Terrence & Ann (Orr) O'Donnell

*Used Peggy/Peg in childhood, used Meg in later years

12/30/1988 - Marriage

Spouse: James Bradley Benda

Name Used: Margaret Ann O'Donnell

Location: Hennepin County, Minnesota

1/4/1989 - Name Change (screen shot attached)

Petitioner(s): Margaret Ann O'Donnell & James Bradley Benda

Requested Name(s): Margaret Ann Bodellan & James Bradley Bodellan

Location: Hennepin County, Minnesota

10/2/1990 - Divorce from James Bradley Bodellan (aka James Bradley Benda)

Name Used: Margaret Ann Bodellan*

Location: Hennepin County, Minnesota

*Began using the name "Margaret Ann Aerol" after divorce. As Verity mentioned, it is possible that the name change was requested during divorce proceedings. It would be ideal to have official documentation of the name change but I have found multiple records that together make it clear that Margaret Ann Bodellan is Margaret Ann Aerol.

6/5/1991 - Marriage

Spouse: James Thomas Christensen

Name Used: Margaret Ann Aerol

Location: Anoka County, Minnesota

3/22/1993 - Divorce from James Thomas Christensen

Name Used: Margaret Ann Aerol

Location: Ramsey County, Minnesota

Later Name Changes - Usage of her 2 most recent names (Noori and Noodin) is well documented through her faculty positions at the University of Michigan and UW-Milwaukee. It would be great to find official documentation of the Noodin name change but it may not be available. Either way, Noodin wasn't her maiden name or even a family name. All of this information was found in publicly available records. I have multiple sources that support each piece of information.

I genuinely kept hoping to find something that would substantiate her various claims of Ojibwe ancestry. I still hope to find something that will change how things look right now. There are no winners in this situation or situations like it.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **verity** on **June 09, 2021, 04:03:12 pm**

Quote

I genuinely kept hoping to find something that would substantiate her various claims of Ojibwe ancestry. I still hope to find something that will change how things look right now. There are no winners in this situation or situations like it.

This pretty much describes my attitude in this case too. At least from what I see online, her language work looks to be respected, I'd rather that she not be a fraud.

Title: **Re: Margaret Noodin — Ojibwe Professor [AKA Margaret Noori]**
 Post by: **advancedsmite** on **June 09, 2021, 04:08:04 pm**

It appears that Margaret and "Ssenier" have both served as officers of the Association for the Study of American Indian Literatures (ASAIL).

ASAIL Officer List:
<https://sites.uwm.edu/asail/about/officers/>

Quote from: Sparks on June 08, 2021, 07:48:58 pm

Quote from: Sparks on April 23, 2021, 09:17:23 pm

I found her original surname (I hope) together with a different spelling of her first name, too:

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I wonder if *Margeret* is a misspelling for *Margaret*? I find several publications both by **Margaret Noodin** and **Margaret Noori**, but none by *Margeret Noori*. Several websites repeat the wording I quoted from Wikipedia, it might be a misspelling, with one single source being quoted again and again. (Then again, she might have changed from *Margeret* to *Margaret* long before she changed her last name.)

Seems I didn't find her original surname, after all. The phrase "(born *Margeret Noori*", 1965)" was removed 3 days later:

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 "26 April 2021? Ssenier talk contribs? ... (*removed inaccurate and unsourced birth name*)".

The person who removed the phrase: <https://en.wikipedia.org/wiki/User:Ssenier>
 Quote

I was inspired to join Wikipedia in part by the #toofEW Feminist Takeover of Wikipedia on March 15, 2013. I teach Native American literature at the University of New Hampshire. I have assigned my students to add to the List of writers from peoples indigenous to the Americas, and I have presented with User:Vizjim at the Native American Literature Symposium on how to improve Wikipedia's indigenous content. You can see the archive for our 2015 meetup, and contribute.

Quote

This user lives in the U.S. State of New Hampshire. This user is a member of WikiProject Indigenous peoples of North America.

https://en.wikipedia.org/wiki/Wikipedia:WikiProject_Indigenous_peoples_of_North_America

Title: **Re: Margaret Noodin — Ojibwe Professor [AKA Margaret Noori]**
 Post by: **Sparks** on **June 09, 2021, 05:05:42 pm**

Quote from: [advancedsmite on June 09, 2021, 04:08:04 pm](#)

It appears that Margaret and "Ssenier" have both served as officers of the Association for the Study of American Indian Literatures (ASAIL).

ASAIL Officer List: <https://sites.uwm.edu/asail/about/officers/>

Yes, 2 entries for Margaret Noori, 5 entries for Margaret Noodin.

7 entries for Siobhan Senier, University of New Hampshire. (<https://cola.unh.edu/person/siobhan-senier> (<https://cola.unh.edu/person/siobhan-senier>))

So she is <https://en.wikipedia.org/wiki/User:Ssenier> (I have this confirmed from other sources, too.)

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **WINative** on **June 10, 2021, 10:32:20 pm**

Is there any evidence Margaret Noodin knew or taught the Ojibwe Language before moving to Ann Arbor, Michigan and working with Irving "Hap" McCue in 1992? And did Margaret teach the Ojibwe language anywhere prior to 2006?

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **verity** on **June 11, 2021, 12:39:39 am**

Quote from: [WINative on June 10, 2021, 10:32:20 pm](#)

Is there any evidence Margaret Noodin knew or taught the Ojibwe Language before moving to Ann Arbor, Michigan and working with Irving "Hap" McCue in 1992? And did Margaret teach the Ojibwe language anywhere prior to 2006?

Meg Aerol and four others were thanked for "transcribing and some copy editing" in the Oshkaabewis Native Journal, Volume 1, Issue 3, American Indian Studies Center, 1990.

But I don't know what all that involved. Only a snippet view of this can be seen on Google Books.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Cetan** on **June 11, 2021, 02:11:21 am**

Meg was one of 2 Ojibway language instructors at U of Mich after Hap McCue passed. She started teaching Ojibway in 2006 with Hap and continued with Howard Kimewon after Hap passed in March 2008 until she moved to Wisconsin and I don't remember the exact year

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **cellophane** on **June 12, 2021, 11:20:11 pm**

Oshkaabewis Native Journal back issues are online, including vol. 1 no. 3:
<https://www.bemidjistate.edu/airc/community-resources/journal/history-and-back-issues/>

The acknowledgment including Aerol is on p. 3 of the pdf. There are brief texts in Ojibwe on p. 29 and on p. 167.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **WINative** on **July 03, 2021, 03:08:25 am**

Margaret Noodin's current partner in Milwaukee, WI is Michael Zimmerman Jr. the links I found on him are below.

<https://ics-edu.org/departments/native-languages/ojibwe-language/>

<https://www.wuwm.com/race-ethnicity/2019-04-25/recognizing-process-change-would-do-every-one-a-bit-of-good-michael-zimmerman>

<https://www.tmj4.com/lifestyle/black-history-month/how-native-americans-played-a-crucial-role-in-wisconsins-underground-railroad>

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Bahes mama** on **October 10, 2021, 06:12:03 pm**

I worked out a tree for Meg Noodin based on the findings here. Let me know what you think! It's public on Ancestry and called "Noodin Family Tree."

<http://www.ancestry.com/family-tree/pt/RSVP.aspx?dat=MTczOTg5MTU0OzswMGFhOTIIOC0wMDAzLTAwMDAtMDAwMC0wMDAwMDAwMDAwMDA7MjAyMTEwMTAxNzA2MjA7MzI3Njk=&mac=h4/F9Jk7XhiIiL3nEPJUow==>

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **NAFPS Housekeeping** on **October 10, 2021, 09:59:25 pm**

The link to the tree doesn't work. Check and make sure the tree is set to public.

This has also been an issue with the tree links in the pretendians google doc. It looks like it's an "invite guest" link, as when clicked on it says:

Quote

An error occurred while processing your invitation
 Your invitation to view the family tree cannot be found.
 The reason for this error could be one of the following:
 Your invitation has already been used.
 This invitation may have already been accepted by somebody else. Each invitation is only good for one user.
 Your invitation is no longer valid.
 The owner of the family tree may have rescinded your invitation to see the tree.

Quote from: **Bahes mama** on **October 10, 2021, 06:12:03 pm**

I worked out a tree for Meg Noodin based on the findings here. Let me know what you think! It's public on Ancestry and called "Noodin Family Tree."
<http://www.ancestry.com/family-tree/pt/RSVP.aspx?dat=MTczOTg5MTU0OzswMGFhOTIIOC0wMDAzLTAwMDAtMDAwMC0wMDAwMDAwMDAwMDA7MjAyMTEwMTAxNzA2MjA7MzI3Njk=&mac=h4/F9Jk7XhiIiL3nEPJUow==>

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **WINative** on **November 05, 2021, 04:43:57 am**

Video from 2010 of Margaret Noori at the University of Michigan looking more like a classroom aide under teachers Howard Kimewon and Alphonse Pitawanakwat. Both who are fluent speakers but have no problems teaching non-Indians Ojibwe. I think her focus is more on singing with her group the "Swamp Singers" and creating her own solo songs.

<https://youtu.be/HaDcg5-K1Oo>

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Cetan** on **November 11, 2021, 04:52:29 am**

Meg was a professor of both Ojibway language and women's studies at the University of Michigan

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **advancedsmite** on **November 21, 2021, 05:07:30 am**

Margaret O'Donnell Bodellan Aerol Noori Noodin recently contributed to an article that appeared in the Milwaukee Journal Sentinel. She made very interesting comments on "traceable" ancestors and identity. The relevant portion is quoted below.

"Wisconsin is full of cities with Indigenous names. So why do we know so little about them?"

Eddie Morales and Samantha Hendrickson - Milwaukee Journal Sentinel

Published 11/16/2021 at 2:08 PM CT, Updated 11/16/2021 at 2:24 PM CT

Quote

Noodin, who also teaches Ojibwe language courses, said people with Indigenous identity range from enrolled citizens of sovereign nations to descendants with clear family narratives.

"You will often encounter descendants who, like in my family, have stories that we know are traceable and we can talk about," she said. "For me, part of the inspiration in learning and teaching the language was to honor at least some of my ancestors."

Noodin said she meets many students who've grown up away from their nations, and because they feel disconnected, they often want to learn more about their own history.

"I think today, unless you're teaching on one of the reservations, you often have to be very careful because people's identity has been erased with their language and their ability to practice their culture," she said.

Noodin said people who say they are Native should be able to say which community they return to frequently, or stay in touch with, and who in a particular community knows them.

"You really just have to honor where people are at and listen to their full narrative, and ultimately the best way to know if someone has an Indigenous connection is to find out where that narrative leads," she said. "Does it connect to a community who claims them? That's the most important thing."

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Diana** on **November 21, 2021, 11:12:54 am**

Hi advanced, could please provide a link to the article. Thank you. 🙏

Quote from: [advancedsmite on November 21, 2021, 05:07:30 am](#)

Margaret O'Donnell Bodellan Aerol Noori Noodin recently contributed to an article that appeared in the Milwaukee Journal Sentinel. She made very interesting comments on "traceable" ancestors and identity. The relevant portion is quoted below.

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Noodin said she meets many students who've grown up away from their nations, and because they feel disconnected, they often want to learn more about their own history.

"I think today, unless you're teaching on one of the reservations, you often have to be very careful because people's identity has been erased with their language and their ability to practice their culture," she said.

Noodin said people who say they are Native should be able to say which community they return to frequently, or stay in touch with, and who in a particular community knows them.

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Title: **Re: Margaret Noodin — Ojibwe Professor**

Post by: **Sparks** on **November 21, 2021, 04:05:25 pm**

Quote from: [Diana on November 21, 2021, 11:12:54 am](#)

Hi advanced, could please provide a link to the article. Thank you. 🙏

<https://eu.jsonline.com/story/communities/2021/11/16/educators-talk-teaching-and-understanding-native-american-history/5884319001/>

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **November 21, 2021, 06:23:53 pm**

Noodin is also quoted with below, so does she have a reservation that claims her?

"Noodin said people who say they are Native should be able to say which community they return to frequently, or stay in touch with, and who in a particular community knows them.

"You really just have to honor where people are at and listen to their full narrative, and ultimately the best way to know if someone has an Indigenous connection is to find out where that narrative leads," she said. "Does it connect to a community

who claims them? That's the most important thing."

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **advancedsmite** on **November 21, 2021, 09:28:08 pm**

Here is the article:

Wisconsin is full of cities with Indigenous names. So why do we know so little about them?
Eddie Morales and Samantha Hendrickson
Milwaukee Journal Sentinel
Published 2:08 p.m. CT Nov. 16, 2021 Updated 2:24 p.m. CT Nov. 16, 2021

Muskego — meaning sunfish. Mukwonago — meaning the place of the bears. Wauwatosa — meaning firefly. These Potawatomi names are just a few of the towns and cities around Southeastern Wisconsin with roots in Indigenous language. But as a state steeped in Native American history, why do we know so little about it? Wisconsin Act 31 is legislation established in 1989 that requires "instruction in the history, culture, and tribal sovereignty of the eleven federally-recognized American Indian nations and tribal communities in Wisconsin public school districts."

But some students from the southeastern Wisconsin area said they can't remember learning anything substantial about Indigenous history. With teachers receiving a limited education on Native history themselves, and requests for more instructional materials on the subject, traditional teaching methods aren't working. Some Native people, like 73-year-old Richard Gonzalez, grew up with little knowledge of their ancestral roots. As the history of Native American boarding schools gains more attention, professionals are examining how historical trauma is responsible for a lack of cultural identity in Native families. That's why Gonzalez, a retired Grafton School District principal, is advising school district show to teach Native American history — while discovering his own identity in the process.

Gonzalez was recently hired as a consultant by the Green Bay Area Public School District where he taught a 16-week course on historical trauma to faculty members. He also served as a panelist in Wittenburg, where, in 1895, a Lutheran mission school became a government-approved off-reservation boarding school.

Rediscovery

When Gonzalez was a child, he asked his mother, Mary Ann Elm, "What does it mean to be Oneida?" "Some of this is hard to talk about," Gonzalez said. "She would sort of give me the cold shoulder." "I'm a very young child at the time, and I don't really know what to ask," he said. "But I'm hoping she would help me out with this because within our home there was no expression at all of our Indian culture."

In the mid-1980s, when Gonzalez was the principal at John Long Middle School, he was sent a free sample from a publishing company for the Young People's Picture Encyclopedia of America. The book is now out of print. On Page 13 of the booklet, a picture depicts an Iroquois man holding a war club behind his head in a threatening pose while he extends his other arm forward with a closed fist. The man bares his teeth in a menacing expression. "Savage warriors by nature, they became the terror of the northeast after the Dutch supplied them with firearms," the encyclopedia reads. Upon reading the passage, Gonzalez said he put the book down, paused and contemplated. That's when he decided to learn more about what it means to be Oneida. "If you apply that to us from a cultural, even biological, point of view, it really is saying that we are savage," he said. "Not only that, we are genetically encoded to be savage." Gonzalez said the book started his journey to discover who he is as a Native American person, and motivated him to "improve and include into our curriculum the knowledge of the Native American people."

Act 31

Margaret Noodin, a professor and director of the Electa Quinney Institute at the University of Wisconsin-Milwaukee, helps Native students earn teaching certifications, which includes taking an Act 31 class. "Act 31 intends to have people be prepared to know Native history of the state," Noodin said. "We have sovereign nations who are here now, and they have been here, many of them, for quite a long time," said Noodin. "But not all of them uniformly." Noodin said it's important to understand the difference between the Menominee, which has one nation and a creation story that places them in Wisconsin, and the Ojibwe, which has six nations in the state out of 142 throughout the Great Lakes. "Understanding these Native nations and their different histories is part of what Act 31 would try to accomplish," she said.

In 2014, a survey conducted by the Act 31 survey committee revealed that about 70% of administrators said school districts need more instructional materials on American Indian culture. According to the survey:

- The Menominee Indian Tribe of Wisconsin, Oneida Nation of Wisconsin and the Ho-Chunk Nation were the tribes and bands most included in instruction.
- Wisconsin American Indian history and culture were covered by large percentages of teachers. About 20% of respondents said they include contemporary tribal issues and tribal sovereignty in their instruction.
- About 40% of teachers integrate Wisconsin American Indian tribe and band curriculum material throughout their curriculum, about 33% teach it as a single unit and about 25% do both.
- The average classroom contact hours spent per school year teaching about Wisconsin American Indian tribes and bands is 11 hours.
- Equal percentages of teachers said they had received college-level instruction in the history, culture and tribal sovereignty of Wisconsin American Indian tribes and bands as those who had not; one-quarter of teachers were not sure or did not recall. Of the teachers who had received training, slightly more than one-half said they received their training in one class only.

The Wisconsin Department of Public Instruction declined to comment on how Act 31 guidelines are being implemented. Alyssa Mussa, an Act 31 teacher with Milwaukee Public Schools, said she was unable to comment per MPS district guidelines. Cedarburg and Muskego-Norway school districts, two suburban K-12 districts, did not respond to phone messages left for them to discuss Act 31. Afrah, a recent high school graduate from Milwaukee who preferred not to provide her last name, said she remembered learning a little about Indigenous history in her AP U.S. history class at a private school, but not through the rest of her education. "I would definitely like schools to teach more about it than they have, have more empathy shown, and for our history classes to not be so washed out and for students to learn the true American history, because that doesn't seem to

happen a lot," Afrah said.

Noodin said Act 31 helps incorporate Native American history in the curriculum by providing an objective platform for educators to discuss content priorities. She said it's possible that students could have learned and forgotten material from elementary school, but in comparison to other history lessons "Native history tends to be very, very brief" when taught in schools. "I guess my measure for how well it's working is every year, when I teach a new lecture of 100 students, I say, 'so what do you feel like you know, and what are you missing?'" said Noodin. "I still have students every year that say, 'well, we just never learned any of this, we never heard about boarding schools, we didn't hear about treaties, we didn't learn any of this.'"

'None of these other places are called home'

In researching his family, Gonzalez learned what his ancestors had accomplished. He learned that his great-grandfather of 10 generations, Chief Skenandoa, advised George Washington in creating the U.S. Constitution. Gonzalez also learned about the effect boarding schools had on his grandparents, mother and more. Native American boarding schools were a federally funded government policy, which began in the 1860s and lasted into the early 1900s. Churches hosted the boarding schools where Native children, far from their reservations, were forced to enroll in an effort to erase their identity and assimilate them into white culture. "I have found about seven or eight different Indian boarding schools that my relatives attended across the nation," he said. "And none of these other places are called home."

Gonzalez attributes the early absence of cultural identity in his household to the historical trauma his mother and grandparents endured at such boarding schools. "My mother could not really understand the fullness of her beauty because it was her parents who were also deprived of the natural ability to pass culture on to the child," he said. Gonzalez's grandmother, Lucy Skenandore, was taken from her family on Sept. 19, 1895. She was sent to Carlisle, Pennsylvania, to attend the Carlisle Indian Industrial School. "Her parents could not visit," Gonzalez said. "Elders could not visit. She couldn't hear the language as spoken in a traditional community of her people. She couldn't sing her songs."

According to the Carlisle Indian School Project website, Carlisle was the first government-run boarding school for Native Americans. The school was spearheaded by Civil War veteran Lt. Col. Richard Henry Pratt "to create an off-reservation boarding school with the goal of forced assimilation." "Students were forced to cut their hair, change their names, stop speaking their Native languages, convert to Christianity, and endure harsh discipline including corporal punishment and solitary confinement," according to the website. "This approach was ultimately used by hundreds of other Native American boarding schools, some operated by the government and many more operated by churches." "Pratt, like many others at that time, believed that the only hope for Native American survival was to shed all native culture and customs and assimilate fully into white American culture," the website reads. "His common refrain was "Kill the Indian, Save the Man."

Noodin, who also teaches Ojibwe language courses, said people with Indigenous identity range from enrolled citizens of sovereign nations to descendants with clear family narratives. "You will often encounter descendants who, like in my family, have stories that we know are traceable and we can talk about," she said. "For me, part of the inspiration in learning and teaching the language was to honor at least some of my ancestors." Noodin said she meets many students who've grown up away from their nations, and because they feel disconnected, they often want to learn more about their own history. "I think today, unless you're teaching on one of the reservations, you often have to be very careful because people's identity has been erased with their language and their ability to practice their culture," she said.

Noodin said people who say they are Native should be able to say which community they return to frequently, or stay in touch with, and who in a particular community knows them. "You really just have to honor where people are at and listen to their full narrative, and ultimately the best way to know if someone has an Indigenous connection is to find out where that narrative leads," she said. "Does it connect to a community who claims them? That's the most important thing."

'Reconciliation and healing'

For Gonzalez, educating others about Native American history isn't meant to assign blame, but rather to inform people about the culture and history of the U.S. "We are looking at reconciliation and healing," said Gonzalez. Along with asking for a change in how history is taught, students and community members have put pressure on schools to change their Indigenous mascots. Some community members favor maintaining the generation-spanning imagery of their local mascots, while others view the logos as offensive depictions of Native culture. In 2019, the Journal Sentinel reported on a resolution calling on the Wisconsin Association of School Boards to recommend legislation effectively barring schools from using Native American mascots and imagery. Milwaukee-area schools like Menomonee Falls and Muskego are among those in communities that have Indigenous origins, and have used controversial logos for their sports teams. Some proponents of Native American-inspired logos and mascots say it honors those cultures. But Native people say there are other ways to honor their heritage without using imagery they consider offensive — for example, by using abundant local wildlife or other imagery specific to an area.

Jeff Crawford, Potawatomi attorney general, said that Waukesha — meaning fox — was scattered with fox dens that settlers saw when they traveled the area.

"If you look at the old logo for Waukesha County, you would see an Indian dipping his hand down into the water," Crawford said. "That's because of the springs that were there. That was a good place to get fresh water, and that was really a part of Waukesha history." Crawford said the Potawatomi were part of a confederacy of tribes called the Council of Three Fires with the Ojibwe and Ottawa, which inspired the imagery they use today. "The Potawatomi were designated the keepers of the fire," he said. "That's why you see the fire logo on our casino."

Going forward

Today, the basement of Gonzalez's Grafton home includes what was absent during his childhood. Rooms are decorated with displays of traditional artifacts and Native-inspired artwork. Shelves foster framed portraits of Native American chiefs and handmade deer antler baskets created by Gonzalez and his son. Gonzalez teaches classes at the North Shore School for Seniors in Whitefish Bay, including a course on boarding schools. He said some of the adults in his classes have been amazed — and shocked — at the history lessons he teaches. "They feel somewhat betrayed that they have not known American history along these lines," he said. "While I lament what happened to my family members, I am choosing to go forward very positively," Gonzalez said. "The past is in me, but I don't live in the past."

Eddie Morales can be reached at 414-223-5366 or eddie.morales@jrn.com. Follow him on Twitter at @emoralesnews.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Cetan** on **November 24, 2021, 04:25:50 am**

I found out from a talk by Angeline Bouley that Meg was the language consultant for the the audio book of Firekeeper's Daughter

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Sparks** on **December 06, 2021, 09:58:39 pm**

Quote from: [advancedsmite](#) on November 21, 2021, 09:28:08 pm

Here is the article:

I.e. this one:

Quote from: [Sparks](#) on November 21, 2021, 04:05:25 pm

<https://eu.jsonline.com/story/communities/2021/11/16/educators-talk-teaching-and-understanding-native-american-history/5884319001/>

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **advancedsmite** on **December 17, 2021, 07:12:25 pm**

Margaret Noodin has an updated bio on the Electa Quinney Institute (University of Wisconsin - Milwaukee) site.

<https://uwm.edu/eqi/people/noodin-margaret/>

Quote

Margaret Noodin received a PhD in Literature and Linguistics, an MFA in Creative Writing and bachelor's degrees in English and Education at the University of Minnesota. She is currently a professor at the University of Wisconsin-Milwaukee where she also serves as the Associate Dean of the Humanities. She is the author of *Bawaajimo: A Dialect of Dreams in Anishinaabe Language and Literature* (2014), and two bi-lingual books of poetry in Anishinaabemowin and English: *Weweni: Poems in Anishinaabemowin and English* (2015), and *What the Chickadee Knows* (2020). Her poems have appeared in *Poetry Magazine*, *The Michigan Quarterly Review* and *Yellow Medicine Review*. To see and hear current projects visit ojibwe.net where she and other students and speakers of Ojibwe have created a space for language to be shared. Margaret was born in Greeley, Colorado and grew up in Chaska, Minnesota and has been blessed with many mentors and teachers as she has worked in language and education. She has spent a lifetime learning and teaching the languages of her ancestors. She is not enrolled in any nation but has connections to Grand Portage and Mille Lacs Ojibwe nations and the cities of St. Cloud, Montreal and Donegal. Her ancestors' names include: O'Donnell, Orr, Hill, Bernard, Bean, Lavallee and Monplasilir. As an indigenous language poet Margaret is currently Vice-President of InNaPo where she works to support poets who are citizens of native nations.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **December 17, 2021, 07:34:11 pm**

Margaret was born in Greeley, Colorado and grew up in Chaska, Minnesota and has been blessed with many mentors and teachers as she has worked in language and education. **She has spent a lifetime learning and teaching the languages of her ancestors.** She is not enrolled in any nation but **has connections to Grand Portage and Mille Lacs Ojibwe nations** and the cities of St. Cloud, Montreal and Donegal. Her ancestors' names include: O'Donnell, Orr, Hill, Bernard, Bean, Lavallee and Monplasilir.

So she claims all her European ancestors now, but also still claims she has Ojibwe ancestors from Grand Portage and Mille Lacs...

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **advancedsmite** on **December 20, 2021, 07:49:30 am**

I can't find any evidence that Margaret is descended from the Minnesota Chippewa (Grand Portage and/or Mille Lacs). While Margaret does have Canadian French ancestors through her paternal grandmother, Canadian French doesn't equal Metis. I have traced the relevant lines back to 1800ish and everyone is white so far. I haven't come across the Lavallee and Monplasilir surnames that she listed in her bio yet. I did happen to find both of those surnames on this list though: <https://www.francogene.com/gfna/gfna/998/metis.htm> (<https://www.francogene.com/gfna/gfna/998/metis.htm>). As no one has been able to find evidence of Minnesota Chippewa ancestry, does Margaret having 1-2 Metis ancestors from the 1600/1700s reasonably explain how she identifies herself? I've started (slowly) compiling quotes and excerpts regarding Margaret's self-identification from the articles shared in posts on this thread, see examples below.

"Meg grew up in the Twin Cities area of Minnesota. She has ancestors who were part Minnesota Chippewa and part Metis – descendants of French explorers and native Indians. Like many of her students, she learned Ojibwe as a second language. She didn't start taking lessons until she was 15." (Montemurri, 2008)

"I am of mixed American ancestry including – Irish, Scots, German, Anishinaabe (MN Chippewa) and Metis." (Noori, Zingerman's Roadhouse Interview, 2009)

"Originally from Minneapolis, Minnesota, I was in my forties at the time and am a second-language speaker affiliated with the Grand Portage Band of Chippewa Indians and Metis community of Quebec." (Noori, 2009)

"My background is originally in the Minnesota area. I have Metis relatives that came from the Montreal area, the low valleys and hills, and then the tribe that we were enrolled in is the Minnesota Chippewa from Grand Portage area." (Noori, Ann Arbor/Ypsilanti Reads Event: Margaret Noori Discusses Native Americans of Michigan - The Three Fires Confederacy, 2010)

"...Margaret Noodin, descendant of the Grand Portage Band of Lake Superior Indians, who was raised in Minnesota, and is a

teacher of Anishinaabemowin at the University of Wisconsin-Milwaukee." (Grossmann, 2018)

Sources:

Grossmann, M. A. (2018, July 15). A big week for books: 'New Poets of Native Nations' among 5 works introduced. St. Paul Pioneer Press. Retrieved from <https://www.twincities.com/2018/07/15/a-big-week-for-books-new-poets-of-native-nations-among-5-works-introduced/>

Montemurri, P. (2008, November 16). A New Look at an Old Language. Detroit Free Press.

Noori, M. (2009). The Way They Write Circular Images. In Papers of the Forty-First Algonquian Conference (pp. 195-207). Albany, New York: State University of New York Press.

Noori, M. (2009, September 16). Zingerman's Roadhouse Interview. Retrieved from <https://www.zingermansroadhouse.com/2009/09/interview-with-u-of-m-professor-margaret-noori/>

Noori, M. (2010, January 6). Ann Arbor/Ypsilanti Reads Event: Margaret Noori Discusses Native Americans of Michigan - The Three Fires Confederacy. (I. Lax, Interviewer) Ann Arbor, Michigan: Ann Arbor Public Library. Retrieved from <https://aadl.org/node/370469>

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Diana** on **December 20, 2021, 04:33:45 pm**

Here's a website by Darryl Laroux. There are no Eastern Métis. It's just another ploy by white supremacist to usurp and destroy First Nations sovereign rights to land, hunting/fishing, self determination and self government just name a few. Just because some white people may have found a Native ancestor from the 1600/1700's doesn't make the Metis. Margaret Noodin O'Donnell is just as bad or worse as these white supremacist

<https://www.raceshifting.com/>

RACESHIFTING

WELCOME

This website is a resource for people who are concerned with or want to find out more about the rise of the so-called "Eastern Metis" in the eastern provinces (Ontario, Québec, New Brunswick, and Nova Scotia) and in New England (Vermont, New Hampshire, Maine). **The actual Métis are a western-based Indigenous people whose culture grew out of kinship relations with the Plains Cree, Saulteaux, Assiniboine, and Dene. The so-called "Eastern Metis" are instead an example of what is referred to as race-shifting or self-indigenization, a process that, in the case of this research project, involves white French-descendants inventing and claiming an "Indigenous" identity, often in opposition to actual Indigenous peoples.**

The website includes a "storymap" that features a GIS map of all of the organizations surveyed through our project (about 75). All of the organizations are involved or have been involved in the race shifting movement, mostly since 2000. The map also includes information for several "Eastern Métis" court cases (almost 60) filed in Québec, New Brunswick, and Nova Scotia that we have identified.

The website also includes all of the publicly-available court documents (expert reports, testimony, interviews, membership records) that have been submitted in several of the key "Eastern Métis" court cases in Québec.

Darryl Leroux's book, Distorted Descent: White Claims to Indigenous Identity, which includes an analysis of much of this material, was published in September 2019.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Sparks** on **December 21, 2021, 06:10:20 pm**

Quote from: [Diana on December 20, 2021, 04:33:45 pm](#)

<https://www.raceshifting.com/> **RACESHIFTING**

There is a separate NAFPS topic about this website:

<http://www.newagefraud.org/smf/index.php?topic=5375.0> [Raceshifting: Tracking Fraudulent "Metis" Groups]

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **advancedsmite** on **March 09, 2022, 07:41:45 am**

Just when I thought that Margaret Noodin's faux-Anishinaabe narrative couldn't get any stranger, I watched her recent appearance on *The Power of Indigenous Languages* discussion panel hosted by the Celtic Junction Arts Center. Here's a link to an Irish Central article about the event that includes an embedded YouTube video of the panel discussion: <https://www.irishcentral.com/culture/power-of-indigenous-languages> (<https://www.irishcentral.com/culture/power-of-indigenous-languages>).

I have transcribed the most relevant part of the panel discussion (13:45-18:15) below. All of the quoted text is Margaret Noodin discussing her family and background.

Quote

Margaret was the name of both of my grandmothers. So, my father's mother and my mother's mother were both named Margaret. So, it was inevitable that I would be Margaret. And from a very early age I loved language. So, when you ask, "Who am I?" words and language has always been the center of everything to me. And I started very early trying to figure out the languages that other people could speak. The ones, in particular, that meant something to my family.

So, on my mother's side there is some Scots. My father's side I grew up an O'Donnell. So, I grew up being called Peggy O'Donnell. Um – so in my family that identity as an O'Donnell was important but we also have stories in our family that explain we're connected to others. So, we have Agnes Lagunade, Henri Lavallee, Emily Monplaisir which initially, in high school, well I thought these are French names. And I took French, and I learned French. And then I began to realize that Metis and Anishinaabe identity – um – were much more complex in the Great Lakes and we have stories that are told in our family about people who were in boarding schools – um – and the experience of that not being good and people having their identity changed in these places.

We don't have enrollment. I am a descendant that does not have enrollment in any of the nations. The sovereignty of the nations in the Great Lakes and in Canada is extremely important and so for some people it is a matter of citizenship but for some of us it is a very multi-cultural descendant identity. Much the way my Irish identity is. So ultimately, I am American. Born in Minnesota – actually, born in Greeley, Colorado but then we moved when I was very young to Minnesota. So, I mostly identify with the lakes and the land in Minnesota and have really spent a lifetime learning the languages that I could which for many, many years was primarily French and Ojibwe that connected to my family.

It is probably a bit embarrassing that I sit here with Daithí Sproule the person that inspired me to study Celtic literature which I now teach at Milwaukee. But at the time there were no Irish language classes. Um – in the 80s when I was in college that was just really not an option. It was not a part of my ancestry that I really had access to in terms of language. Um – I was very inspired by <unintelligible name>, by other opportunities to hear the Irish language but I did not have the ability to study it in a way that would make me fluent. However, Ojibwe I could see that that need was there.

So, you know I worked with many people – um – there are some places in Minnesota that I am more connected to but not enrolled in. So, like Grand Portage – um – with Norm Deschampe there. I spent many times working on teaching at Fond du Lac – um – so these are places that I have been connected to which I think kind of explains where I come from. So originally born in Colorado but grew up very much in Minnesota - in Chaska, a Dakota place. Our state, Minnesota, has a Dakota name. But I very early on sort of identified with the spaces up north.

My father and my grandmother were singers and listened to every part of nature and could answer it. It was always something that I felt as a real challenge. How can we speak the languages of our ancestors and learn to sing and sort of bridge those gaps in time that can move us between generations? I guess what brings me here now if I were to say – uh – I am here as a teacher from Milwaukee, Wisconsin, which is a much more Ojibwe name, but – um – here in this space I also work to teach the basic introduction - I am not anywhere near as fluent in these languages as I am in Ojibwe but – um – continue to work at learning more of the Menomonie, Oneida, Ho Chunk, Potawatomie. These are the languages that my students – that our institution take – and you know supporting their diverse indigenous identity has really been a part of who I am. Trying to let everyone learn their ancestors' languages so – um – that is why I am here. I know I need to continue my journey to learn even more Irish and continue to I think help all of the folks with languages less commonly taught know that they are so important and so valuable and are our connection across time, I think.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **Sparks on March 10, 2022, 12:03:59 am**

Quote from: [advancedsmite on March 09, 2022, 07:41:45 am](#)

Just when I thought that Margaret Noodin's faux-Anishinaabe narrative couldn't get any stranger, I watched her recent appearance on *The Power of Indigenous Languages* discussion panel hosted by the Celtic Junction Arts Center. Here's a link to an Irish Central article about the event that includes an embedded YouTube video of the panel discussion: <https://www.irishcentral.com/culture/power-of-indigenous-languages> (<https://www.irishcentral.com/culture/power-of-indigenous-languages>).

I have transcribed the most relevant part of the panel discussion (13:45-18:15) below. All of the quoted text is Margaret Noodin discussing her family and background.

Quote

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My boldings in the quote. The YouTube video: <https://www.youtube.com/watch?v=5IDG6mgJsuE>

More about **Dáithí Sproule**: https://en.wikipedia.org/wiki/D%C3%A1ith%C3%AD_Sproule

Quote

Dáithí Sproule (born 23 May 1950) is a guitarist and singer of traditional Irish music. [...] Sproule is also a member of various other bands and has recorded further solo albums; he also teaches DADGAD guitar and traditional songs at the Center for Irish Music in St. Paul, Minnesota.

His own website: <https://daithisroule.com/>

Quote from: <https://daithisroule.com/>

Welcome to my website! It turns out – incredibly – that December 2021 was the 50th anniversary of the release of **the Skara Brae album** (featuring myself, the late Mícheál Ó Domhnaill and his sisters Maighread and Tríona)! Astonishing!

The "**<unintelligible name>**" in *advancedsmite's* transcription is "**Skara Brae**".

Quote from: [https://en.wikipedia.org/wiki/Skara_Brae_\(band\)](https://en.wikipedia.org/wiki/Skara_Brae_(band))

Skara Brae were an Irish traditional music group from Kells, County Meath with origins in Ranafast (Rann na Feirste), County Donegal. The group consisted of three siblings, Mícheál Ó Domhnaill, Tríona Ní Dhomhnaill, and Maighread Ní Dhomhnaill, with **Dáithí Sproule from Derry**. Their debut and only album *Skara Brae* is considered a seminal album in the Irish music tradition.

[...] On 12 September 2013, Dáithí Sproule announced the first Skara Brae (5-date) US tour to last from 25 to 30 October 2013 and to visit 5 US cities (Milwaukee, WI on 25; Madison, WI on 26; Saint Paul, MN on 27; Portland, OR on 29; Seattle, WA on 30). The newly reunited band will include Maighread Ní Dhomhnaill, Tríona Ní Dhomhnaill and **Dáithí Sproule** himself.[6][7]

A year ago there was another event hosted by the Celtic Junction Arts Center, where Margaret Noodin and Dáithí Sproule participated:

<https://celticjunction.org/event/anamchairde/> – Some quotes from that site:

Quote

Anamchairde / Kindred Spirits – March 12, 2021 @ 2:00 pm - 3:30 pm
Let The Circle Be Wide – Celebrating & Rekindling the friendship between Indigenous & Irish Cultures
Aonach Mhacha, Armagh, Celtic Junction Arts Centre, St. Paul, and Traditional Arts Partnership, South Armagh have teamed up with many friends and guests for *Seachtain na Gaeilge le Energia* to produce *Anamchairde*. *Anamchairde* means kindred spirits and is an online event bringing together speakers, musicians, singers, and other performers to commemorate and celebrate the linguistic and cultural friendship between Ireland and peoples of the First Nations of America/Canada. The hour-long online production will explore areas of common experience and also our shared humanity. Music, song, spoken word, and other

performance forms have been curated into an informative and entertaining online presentation. *Beidh go leor Gaeilge mar chuid den ócáid seo ón dá thaobh den Atlantach agus teangacha eile dúchais Mheiriceá lena chois sin.*

Quote

Margaret A. Noodin is an American poet and Anishinaabemowin language teacher. She is a Professor of English and American Indian Studies at the University of Wisconsin–Milwaukee. Noodin, who is of Anishinaabe descent, is the editor of ojbwe.net. She is the author of *Bawaajimo: A Dialect of Dreams in Anishinaabe Language and Literature* (2014) and *Weweni: Poems in Anishinaabemowin and English* (2015).

Quote

Dáithí Sproule, a native of Derry who has lived for many years in Minnesota, is one of Irish music's most respected guitar accompanists, and a singer in English and Irish. Dáithí started out his career in the influential group, Skara Brae and is a member of the internationally renowned Irish band Altan. In addition to performing and recording, Dáithí is a sought-after teacher and lecturer on subjects ranging from guitar styles, song accompaniment, and Irish traditional music to Irish language, literature, and mythology. He has taught at University College Dublin, the University of Minnesota, and the University of St. Thomas, and is an instructor at the Center for Irish Music in St. Paul. He is a 2009 recipient of a Bush Artist Fellowship from the Minnesota-based Archibald Bush Foundation.

As a Facebook event (FRIDAY, MARCH 12, 2021 AT 9 PM UTC+01):

<https://www.facebook.com/events/428608465021602>

Also here, but mysteriously with another date (MONDAY, APRIL 26, 2021 AT 9 PM UTC+02):

<https://www.facebook.com/events/218454253379142>

Video: https://www.facebook.com/watch/live/?ref=watch_permalink&v=437214580885504 [1:23:10]

Also on YouTube: <https://www.youtube.com/watch?v=vuBGkPhTlBQ> [1:08:13]

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **March 14, 2022, 03:00:19 pm**

It seems these are the specific ancestors that Margaret Noodin is claiming a connection to Metis and Ojibwe through; Agnes Lagunade, Henri Lavallee, Emily Monplaisir. Did anyone research these already and her connection to them?

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **educatedindian** on **March 21, 2022, 03:44:24 pm**

Noodin put out a statement. She also emailed me. I included that, plus my response. I bolded some parts that there have been questions about.

<https://uwm.edu/eqi/people/noodin-margaret/>

Race-shifting, fraud, and Indigenous identity are important topics being examined closely today. As a scholar of Indigenous languages and cultures I would like to clarify my own positionality. **My full name is Margaret Ann O'Donnell Noodin.** I was born in Greeley, Colorado and **grew up in Chaska, Minnesota** then attended college at the University of Minnesota in Minneapolis where I earned a BS in Education, BA in English, MFA in Creative Writing and PhD in Linguistics and Literature. I attended one year of college at St. Cloud State before transferring to U of M. As an Indigenous language poet I am currently Vice-President of InNaPo where I work to support poets who are citizens of native nations. I am also the Co-Director of Celtic Studies, Director of the Electa Quinney Institute, Professor and Associate Dean of the Humanities at the University of Wisconsin, Milwaukee.

I have been blessed with many mentors and teachers including the vibrant eco-system my relatives have taught me to appreciate in my half century of life so far. As a child raised by parents and grandparents who were teachers, storytellers, singers, and dancers, I realized that my own gift was learning languages and the history of my elders. **I am not, and have not claimed to be, an enrolled citizen of a tribal nation.** Like many Americans, my understanding of my own race and ethnicity has evolved over time and there are many ancestors I look forward to meeting when I leave this world. **I am clearly connected to O'Donnell immigrants** but do not know all the stories of their arrival in America and have only recently been able to learn Irish. In high school I studied French to honor the relatives we knew came from Montreal, but we do not have complete records of their lives, although I tried to research this more while living for a time in Nevers, France and visiting Montreal. When I wrote for The Circle native newspaper in Minneapolis in the 1980s and attended AIM events, I met friends who encouraged me to research my grandmother Margaret Hill at Grand Portage and Mille Lacs and although some of my cousins have also done research, we do not have any records that would lead to enrollment status. **My Minneapolis friends, Clyde and Vernon Bellecourt, along with John Trudell,** were particularly emphatic that everyone with a connection to Indigenous languages and cultures should join the fight to de-colonize and reclaim Indigenous identity while also correctly supporting sovereign nations. Many years later, **I spoke to them about translating the AIM Song into Ojibwe and did so with their support.**

My own family stories of boarding school and the encouragement of people in the Minnesota Chippewa tribal community including Jim Northrup, Norman Deschampe, Collins Oakgrove and Marlene Stately, led me to continue learning Ojibwemowin in Minnesota. In Michigan and Ontario I was able to work with Helen Flust-Roy, George Roy, Hap McCue, Reta Sands, Beverly Naokwegijig, Martina Osawamick, Isadore Toulouse, Shirley Williams, Liz Osawamick, Kenny Pheasant and Howard Kimewon. **For many years I have been welcome in these communities** and continue working with them on many language efforts without seeking to represent any nation as a citizen. My gift is speaking and writing in Ojibwemowin and I share it freely with others and engage primarily on that level with tribal nations. My closest partners in this work have been Alphonse Pitawanakwat, who shared many hours in the classroom with me at the University of Michigan and Stacie Sheldon who has been an ongoing friend and partner as we continue to curate the content for Ojibwe.net. With Cecelia LaPointe I publish bi-lingual books and support her work as founder of the Anishinaabe Racial Justice Coalition. There are many other relatives, friends and students who can speak for the way I have learned and then shared my knowledge of Ojibwemowin.

While working with Anishinaabe languages I have been a part of sugar bush, traditional gardening, wiigwaas harvest, berry processing and wild ricing. I am a former bow-hunter and have caught and cleaned many fish and muskrats. I have made and

taught others to make hand drums and songs because several elder women shared this art with me and I have passed it on to younger people in native communities as they asked me to do. I have dedicated my time on earth to learning and teaching the languages of my ancestors. I can speak both western and eastern Anishinaabemowin, which some would call Ojibwe and Odawa, and have been speaking these languages since my early twenties when I had the opportunity to sit with fluent elders in Minnesota, Wisconsin, Michigan, Manitoba and Ontario. I currently have basic knowledge of Potawatomi, Menominee, Oneida, Ho-Chunk so that I can assist students at the University of Wisconsin in Milwaukee as they study their own language and review material we gather together with the help of the generous language teachers in various tribal language programs and at the Indian Community School in Milwaukee. I do not claim to be a fluent speaker of these languages, only a proficient beginner and a model student and scholar of their revitalization.

I believe we should all know our own narrative and respect all our relatives. While I would not demand this level of detail from others, I offer the following simply to set the record straight. **My ancestors' names include: O'Donnell, Orr, Hill, Bernard, Bean, Lagunade, Lavallee and Monplaisir. My parents are Terry and Alice O'Donnell and my sister is Shannon. I have been legally married to James Benda, Jill Smith and Asmat Noori. I lived for many years with Red Elk Banks and my current partner in all things is Michael Zimmerman Jr. Asmat** and I share two beautiful daughters whose heritage is even richer and more complex than my own.

As recent attention has rightly been paid to people who claim citizenship falsely, or invent sudden backgrounds not verified by relatives, friends, and native nations, I have been the target of numerous inquiries and online attacks. I tried for a time to let this go. Many colleagues reached out when then saw my name on "the lists" and I answered all the questions posed of me. Meanwhile, **the online bloggers supposed that I was adopted, married too often, cutting off my family, having peers fired at work and many other accusations that are hurtful and unfounded. I urge anyone with questions about my life history, language proficiency, cultural knowledge, or research to contact me directly.**

Ningikenadaan nindenewemaganag nisidawinawiwaaad miinwaa ishkwaaw akiing waa-maajaayaan mii dash nindanikobijiganag wii-bizindawiwaaad nagamoyaana Gaagige-minawaanigoziwining.

Dear Alton,

I apologize for reaching out this way but I am not sure how else to approach this. I have been on the NAFPS list for a while and many friends and family have advised me not to engage with it. However, this week a colleague and his grad students had to write an addendum to a grant explaining that I do actually speak Ojibwe. I have tried to remain calm as people on that list say terrible, false things about me.

I have arranged to step down from my current position on campus and have tried to keep my spirits up and keep going but the list is now hurting more than just me. I have a clear and consistent narrative, **I am not claiming to be enrolled, and I have a network of native relatives and friends who can vouch for my representation of myself as a speaker of Ojibwe who learned the language because it is part of my family background.** I have posted a positionality statement here: <https://uwm.edu/eqi/people/noodin-margaret/> which contains more personal information than I would usually include in a bio but my hope is that the people on NAFPS will find it.

I am truly not doing the things they claim and it is so painful to see the things they say about me on that forum. If my statement answers the questions, could the posts about me be removed? I am not adopted yet a thread explores that idea. **I did not get my colleagues fired, yet several people seem to think I may have done that.** People could confirm with Cary Miller, Bernard Perley and Chris Cornelius that they left the University of Wisconsin-Milwaukee to take promotions and I was devastated and have worked to replace them on our campus. We will finally have one new faculty person starting soon.

I would be happy to answer any questions people have if they would simply send them to me or meet with me. Again, I am very sorry to bother you with this, but it is so very very painful to spend a life learning one of the languages of my ancestors and then be accused of doing wrong with that knowledge. Thank you for your time. I am sure this site is helpful to many people and I agree that those who make up an identity or claim to speak a language or take money for ceremonies should be confronted, but **I do not represent myself as anything more than a descendant who has spent a lifetime learning and trying to support Indigenous languages.** I appreciate you reading this and any reply you may have time to send.

Margaret Noodin

Hello,

The discussion on you has stayed under Research Needed for good reason. Six pages of posts for almost a year and much is still inconclusive. It's different from our usual targets, frauds who pose as medicine people for profit or to build a cult.

I can post the link to your online statement and the statement itself in full. I can also post your email if you wish.

What we always do when a case turns out not to be fraudulent is move to Archives and mark it No Longer a Matter of Concern.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **Bahesmama** on **March 22, 2022, 01:49:33 pm**

Margaret Noodin's tree is now public on Ancestry.

<https://www.ancestry.com/family-tree/tree/173989154/family?cfpid=122258000266>

No Native ancestry is apparent.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **March 25, 2022, 02:53:53 pm**

Very interesting response from Margaret, I appreciate it, but she still doesn't come out clear and say I am Not Native American, my family didn't attend boarding schools, my parents and grandparents weren't (Pow-wow?) singers and dancers. She talks about being a good ally at points but then proceeds to name-drop as to validate anything she has done. She appeals to the heart strings as a victim of malicious posters, I think if she were honest and say I am not Ojibwe at all, but I have learned it, and just want to help and I understand my place as a helper, it would have removed the need for any posts or research on her, and people would respect that.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Diana** on **March 25, 2022, 09:08:28 pm**

I went back and concentrated on her grandmother Margaret C Hill. And have found all relatives are white. I especially concentrated on the Canadian side of the family. Looked at old baptisms almost all in French and all were white.

I just want to say Canada keeps very good records on race, even back to the 17th century. In many instances they are much better and more accurate than the USA.

Again just to reiterate I found only white ancestry on Margeret O'Donnell Noodin. Unless she can come up with undisputed proof that she has ANY INDIAN BLOOD this post stands as is.

Oh by the way I believe this person calling themselves Monplaisir is all over find a grave leaving memorials on the very French Canadian relatives I have been researching. I believe this is Margeret and she has been searching for 8 years.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Diana** on **March 25, 2022, 09:21:03 pm**

Notice how all of her name dropping about the AIM creators are dead.(Trudell, Bellencort) How convenient. I tried to investigate her friendships with these historic figures and found nothing. If I remember correctly in other bios and writings of Margarets, she claimed she was very close to these people.(AIM) I would like for her to provide proof of this.

Quote from: WINative on March 25, 2022, 02:53:53 pm

| |
|--|
| <p>Very interesting response from Margaret, I appreciate it, but she still doesn't come out clear and say I am Not Native American, my family didn't attend boarding schools, my parents and grandparents weren't (Pow-wow?) singers and dancers. She talks about being a good ally at points but then proceeds to name-drop as to validate anything she has done. She appeals to the heart strings as a victim of malicious posters, I think if she were honest and say I am not Ojibwe at all, but I have learned it, and just want to help and I understand my place as a helper, it would have removed the need for any posts or research on her, and people would respect that.</p> |
|--|

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Noodin** on **March 27, 2022, 09:51:19 pm**

So, I'm really not one for confrontation and I have been hoping things would blow over on here but it might be helpful for me to say a few things. I can appreciate some of the questions people are asking and I would be happy to answer them myself. I know issues related to identity are important.

I thought maybe when I put a statement on my work website and my email was posted here, people would reach out to me directly and I sure hope anyone worried about my ancestry, ethnicity and life experiences will actually contact me but that hasn't happened yet. I can't see who some of the most concerned forum members are in real life, but I think a few of you might be here in Milwaukee where I currently live. I would be happy to meet with anyone to answer questions if it would help us all get along.

In short, it's been a little painful watching some of the things posted and some of the questions asked so I am trying again to see if I can help clarify. I do teach Ojibwe which I heard around me as a kid growing up south of Minneapolis and in listening to stories of my own family came to believe is one of the languages to which we have a connection. As you have noted here, I also speak French and lived there for a time while in college, and have recently had the amazing opportunity to learn Irish. Many people have helped my family get closer to sorting out details of ancestry but early in my twenties it became obvious that there is not enough clarity regarding Indigenous ancestry for any of the current generation to become enrolled. And most importantly, given some of the advantages I've had, it has always seemed very important to not seek that. I am an American like many others who has a rich and complex family tree. The reason I kept learning, and now teaching, Anishinaabemowin, is because many friends and mentors in the Ojibwe community encouraged me to honor my own history and help preserve the language. The ancestry.com tree that was made public by someone other than me is not quite right. A few people are missing and there are some no longer with us. In particular, Elizabeth Meyers Bean's birth father Henri Lavallee. I may live long enough to understand exactly which part of the Great Lakes her family was from and I may one day have time to do research in Montreal, but until more information is uncovered what I have are family stories recorded by my relatives and other documents which are still not enough to place that family clearly on any roll. Because I was initially encouraged to research this branch of my family tree, and to help with language and cultural revitalization by people at Mille Lacs, Fond du Lac and Grand Portage, these are the communities I have remained closest to. There may still be connections, in particular with Grand Portage, that could be made, but I have always been very clear that I am not enrolled. I still work with folks in all these places, and many other Anishinaabe nations, and would be happy to give you names if you would like references. Again, I do understand the need to confirm that I am not seeking to represent any nation and that my fluency and experience is what I

say it is.

I have really tried throughout my life to stay in my own lane. My gift is song and language. I have tried to learn and teach what I can to keep the cycle of knowledge going. I definitely don't come from a family of pow wow dancers and have made a point to never dance in contest pow wows. But if you'd like to see the first dress an elder helped me make way back in the late 1980s or hear about some of the many ways I've tried to support these traditions, I would be happy to talk about that or share pictures. It just doesn't seem like something to post here. As noted, many of my significant mentors and friends have walked on, but there are others who could confirm that I've had this same story for a long time - never enrolled - but honored to connect part of my past with efforts today.

I don't want to start any kind of back and forth debate and hope I have not offended anyone by trying to share my response to this nearly year-long conversation. Please, read my poems, my essays, my work on www.ojibwe.net. If you have questions, please email me directly, come talk to me in person and share a coffee. I'd like to keep honoring my own story and hope you can accept it for what it is.

Margaret O'Donnell Noodin noodin@uwm.edu

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **March 28, 2022, 12:54:30 am**

Hi Noodin,

I appreciate the fact you're on here to speak for yourself to all these allegations and documentation.

You have actually verified that all the family tree research that has been done by our members is accurate and correct and you are Not Native American at all. I think you have yet to say that though, since you start off saying you are not then go back to say you might be in each writing.

There is plenty of documentation in your own words going back over 10 years that you do claim Ojibwe blood and a cultural identity not your own.

The damage has been done, and it's too late for the "I don't know who I am so it's not my fault," speech.

You took over a Native American University office and turned it into a all white women's club to cater to your own ego and insecurities. You have misled students, the public, and community members as to your real lineage and intentions. You have taken up valuable educational and cultural space reserved for authentic Ojibwe speakers and Native American Historians. You are fishing for sympathy now that your lies are becoming public and you cannot maintain the charade anymore.

The people know who you are now, and even if the university refuses to act on it the community can choose to.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Smart Mule** on **March 28, 2022, 04:35:11 pm**

Hi Noodin,

Thank you for coming here and participating.

WINative cover a lot of what I wanted to say so I won't repeat what they covered.

It concerns me that while this is a community issue, that you would prefer to communicate about it in private. It also bothers me that your responses both on your work website and here read more like self-promotion than ownership. Finally, there is something unsettling about your ownership of ojibwe.net. It seems as though you've done a whole lot of cultural data mining and you are profiting off of that with zero feelings of guilt or remorse.

SM

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **educatedindian** on **March 28, 2022, 06:33:27 pm**

[Quote from: WINative on March 28, 2022, 12:54:30 am](#)

You took over a Native American University office and turned it into a all white women's club to cater to your own ego and insecurities. You have misled students, the public, and community members as to your real lineage and intentions. You have taken up valuable educational and cultural space reserved for authentic Ojibwe speakers and Native American Historians.

This is an argument I've seen before and it's simply false. What makes it disturbing is that Natives repeat the same lie that white racists go on and on about.

No such thing as a "Native office" or "reserved for Native historians." No one gets an office or position or tenure or anything else "just for being Native." That's a myth spread by racists full of resentment who believe POC are inferior, who claim that POC are too incapable and couldn't do anything, esp get a job, without it being handed to them. There are no set asides, no quotas, no jobs reserved for NDNs or anyone else based on race, ethnicity, color, or nationality.

That's actually been explicitly illegal since the late 70s. It wasn't even widely done before then. What does happen on rezzes and in the BIA is that enrollment with a nation is taken into consideration for the sake of self governance. But universities don't do that, other than tribal colleges, nor should they.

Noodin didn't get her job based on being Ojibwe or not. She got it for being a fluent Ojibwe speaker. Big difference. Myself, Steve Russell, Angela Cavendar Wilson, Robert Warrior, Vine Deloria, and many other scholars far better than me, none of us got any position based on race etc. We got our jobs based on our training, teaching, and scholarship. Period.

Having said that, your point in the middle of an otherwise false claim, bizarrely take from believing white racists who hate us, is still true. Lying or being deceptive about your background makes a professor or anyone else less trustworthy.

And did you not notice the start of her earlier published statement? She stepped down. You won, but don't seem to realize it.

But I agree with SM that her owning or running Ojibwe.net is a problem. I think everyone would prefer the domain name be turned over to or the site at least mostly run by Ojibwe.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **March 28, 2022, 09:36:47 pm**

"When whistleblowers are subject to ridicule and harassment by race shifters and their defenders, the ridicule often takes the form of accusations that Indigenous critics are engaging in "lateral violence" and "jealousy." Whistleblowers are disparagingly compared against the supposedly more talented, intelligent, accomplished, and superior race shifters. Thus, usually white race shifters and their defenders perpetuate racist civilizational discourses common in earlier centuries that portrayed Indigenous people as less evolved and therefore less deserving of their land, resources, and autonomy than the superior whites who sought to appropriate and control. Today, arguments that race shifters are superior seek to portray them as not only superior humans, but superior and more noble Indians who are more deserving of the wealth and resources they lay claim to and who are more qualified to speak on behalf of us. It's a new twist on a centuries-long settler-colonial strategy, a final act of colonial theft of our very identities and the resources that accompany them."

Kim Tallbear

Thanks for pointing out your divided loyalties Educated Native, I don't see how you can defend this person? Your gonna shame me for not knowing how University hiring and policies work? You don't know what my community wants or needs. I think we would benefit most from her leaving the community entirely not just receiving a promotion to something higher in the University. I think we would benefit from her not working with our youth anymore at the Indian Community School. We would benefit from her not being the point person the media contacts on any subject dealing with Native Americans in Milwaukee.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **mackinackwe** on **March 29, 2022, 01:19:40 am**

When registering for this website it says, "You agree, through your use of this forum, that you will not post any material which is false, defamatory, inaccurate, abusive, vulgar, hateful, harassing, obscene, profane, sexually oriented, threatening, invasive of a person's privacy, adult material, or otherwise in violation of any International or United States Federal law."

How is this not harassment (most especially by WINative) that is happening here? It is certainly bullying and likely it is defamatory. Margaret has never claimed to be an enrolled member or misrepresented her identity.

Margaret has worked tirelessly for over 30 years to support Anishinaabemowin teachers, students, and interested community members. She has had a huge positive impact on the revitalization of the language. I am one of her partners on Ojibwe.net (which is a stand alone website that we pay for ourselves and is not affiliated with a university or tribal community) along with fluent elder, Alphonse Pitawanakwat. It is sickening to look at this thread.

The ugliness you have created here will never take away the beauty that Margaret has added to this world with her poetry, support of others (especially our elders and teachers), and tireless devotion to Anishinaabemowin revitalization.

-Stacie Sheldon and Alphonse Pitawanakwat

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Smart Mule** on **March 29, 2022, 01:45:41 am**

mackinackwe, she bold face lies. Watch this video that WINative posted <https://aadl.org/node/370469> (<https://aadl.org/node/370469>) go to 2:46 "the tribe that we were enrolled in is the Minnesota Chippewa from Grand Portage". She states she never claimed status but she very much did. She also claims Metis from Montreal, I'm sorry but there is no such thing. I have barely looked into this issue (mind you she is only in research needed, not frauds) and I quickly found a lie. It's nice that she's done some good things but if she is lying to people how is that work beneficial? She is deceiving or has deceived the people she is supposed to be helping.

SM

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **educatedindian** on **March 29, 2022, 04:16:14 pm**

Quote from: **WINative** on **March 28, 2022, 09:36:47 pm**

Thanks for pointing out your divided loyalties Educated Native, I don't see how you can defend this person? Your gonna shame me for not knowing how University hiring and policies work? You don't know what my community wants or needs. I think we would benefit most from her leaving the community entirely not just receiving a promotion to something higher in the University. I think we would benefit from her not working with our youth anymore at the Indian Community School. We would benefit from her not being the point person the media contacts on any subject dealing with Native Americans in Milwaukee.

And how would it benefit the community to have one less teacher teaching them Ojibwe? Would you also demand the nurse or doc at an IHS clinic has to be NDN, even if illnesses go untreated?

But apparently you've gotten your wish, the equivalent. One less teacher, and it's that much harder to hold onto the language.

At ASU when I went there, they offered Dineh, Hopi, and O'odham. But they didn't demand enrollment cards from every teacher or student.

It might surprise you, but every single professor for my degrees was not an NDN. Some like Wilson, Donna Akers, and James Riding In were. Others like Don Parman and Peter Iverson weren't. Look them up. These white guys had records of accomplishment too. They also did quite a lot of good working with rezzes, activists, community groups, you name it. Iverson, until his recent passing, was one of the most respected names in Navajo Studies. There was a long list of tributes to him coming from Dineh.

And guess what? I also teach Western Civ and I'm going to be teaching African American History soon. They don't tell me I can't because I'm not white or Black. They recognize that'd be racist.

I will shame you for buying into and repeating a long time racist argument and lie, that NDNs and POC are just so inferior they have to have quotas to get a job. You absolutely should be ashamed of peddling such racism and naively falling for it.

I absolutely don't defend her telling falsehoods about her background, as SM just uncovered and others have, including you.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **educatedindian** on **March 29, 2022, 04:26:54 pm**

Quote from: mackinackwe on March 29, 2022, 01:19:40 am

I am one of her partners on Ojibwe.net (which is a stand alone website that we pay for ourselves and is not affiliated with a university or tribal community) along with fluent elder, Alphonse Pitawanakwat.

-Stacie Sheldon and Alphonse Pitawanakwat

Thanks for pointing that out. So two out of three people running the site are Ojibwe? That would make it similar to NAFPS since we also have non Natives here.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Noodin** on **March 29, 2022, 05:13:30 pm**

Please note that while researching the branch of my family this forum seems to want to overlook, various individuals at Mille Lacs and Grand Portage have said to me that they thought there could be a connection. I have acknowledged that but have NEVER claimed to be enrolled. I agree that I cannot and should not claim any enrollment status. However, I do not think I should be told to cease researching this branch of the family and ignore my family's narrative. I have been told by many elders to keep speaking and teaching the language. I have asked many communities what they needed and done EXACTLY what they asked. I wish you would research that or my fluency for a change. The questions to be asked are: what knowledge do you hold? why do you hold it? what were you told to do with that knowledge? and how do you raise up Indigenous individuals and communities? WINative should explain who they are and who in Milwaukee says I have lied to them. Many people here would say that I have repeatedly and regularly insisted for many years now that I am not enrolled and simply have a family narrative of Anishinaabe/Ojibwe ethnicity through the Hill-Lavallee branch. Please stop saying that I am lying.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Smart Mule** on **March 29, 2022, 06:05:30 pm**

Noodin, I posted a time stamp of where you claim your family is enrolled. You. Said. This.

No one is saying you can't research your family. You *should* research you family and be able to back up claims with names that directly link you to descending from specific communities if you are claiming to be a descendant. Family narrative is a whole other thing. There needs to be proof to back up claims of ancestry, you know this. Otherwise it's just a story, a potential fairytale or potentially true. One simply can't go on narrative alone, that's why there is such an enormous problem with frauds (note - you are not listed in frauds), especially in academia. If your language skills are lauded by the community then great! Use those skills to help the community but don't present yourself as even a descendant if you simply don't know for sure. And please, don't push the eastern Metis narrative. It's incredibly damaging. Stop name dropping. Stop telling everyone how totally humble you are by doing this and that (because that's not really being humble now, is it). Own that you've messed up. Apologize authentically and make amends rather than making this about you.

I really don't care who WINative is. I respect their research over the years.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Diana** on **March 29, 2022, 09:04:45 pm**

I went back again after Margaret mentioned another side of her family I did miss. Her great grandmother Lizzie Meyers was actually married to a William Bean. He appears to be the father of Margaret Hill her grandmother. Margaret Hill was born in 1907. As you can see by the marriage date 1906 and death 1907 Lizzie and William weren't even married a year before he died. And it appears she was left pregnant and a widow. I did read the obituary for William and it doesn't mention his wife Lizzie. I don't know if it was normal at that time early 21st century not to mention the deceased wife/widow??. I just don't know. Maybe there was bad blood between the family and Lizzie. We just don't know.

In 1909 she marries George Hill. And in the 1910 census this is where Lizzie and Margaret show up with George Hill.

I did look at William Bean's parents and again everyone is white. I will post their genealogy later. We are now going back to the early 1800s with William Bean's parents and still everyone is white.

I don't know what Margaret is talking about. She keeps mentioning the Mille Lac and the Portage Tribes and she's some how related to them. Can you please show us the connection because I don't see it.

Lizzie Myers in the Massachusetts, U.S., Marriage Records, 1840-1915

Name: Lizzie Myers

Age: 21

Birth Year: abt 1885

Birth Place: Canada

Marriage Date: 14 May 1906

Marriage Place: Fitchburg, Massachusetts, USA

Father:

John H Myers

Mother:

Agnes Lagunade

Spouse:

William M Bean

William M Bean in the Massachusetts, U.S., Death Records, 1841-1915

William M Bean

Gender: Male

Race: White

Age: 26

Birth Date: abt 1881

Birth Place: Fitchburg, Massachusetts

Death Date: 18 Mar 1907

Death Place: Fitchburg, Massachusetts, USA

Father:

Moses Bean

Mother:

Cordelia Lapairsee

Wills and Probates:

Search for William M Bean in Massachusetts Wills & Probates collection

Lizzie Bean in the Rhode Island, U.S., Marriage Index, 1851-1920

Detail Source

Name: Lizzie Bean

Spouse: George W Hill

Marriage Date: 4 Jan 1909

Margaret E Hall in the 1910 United States Federal Census

Name: Margaret E Hall

[Hill]

Age in 1910: 3

Birth Date: 1907

[1907]

Birthplace: Massachusetts

Home in 1910: Providence Ward 8, Providence, Rhode Island, USA

Street: Sterling Avenue

Race: White

Gender: Female

Relation to Head of House: Daughter

Marital Status: Single

Father's Name: George W Hall

Father's Birthplace: New Hampshire

Mother's Name: Lizzie M Hall

Mother's Birthplace: Canada

[Canada French]

Neighbors: View others on page

Household Members Age Relationship

George W Hall

35 Head

Lizzie M Hall

25 Wife

Margaret E Hall 3 Daughter

Harold G Hall

0 Son

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Noodin** on **March 29, 2022, 09:33:36 pm**

I sincerely apologize for making confusing statements over the years. This is not about me. I do not matter. I have learned a profound lesson about how important it is for me as a teacher of Ojibwe to make very clear I am not, and could never be

enrolled. I hope this public statement can serve as an adequate apology for the hurt and frustration I have caused. I will ensure that all websites contain no implication of descendancy, ancestry or ethnicity. As noted, I have already hired a replacement at the Electa Quinney Institute. He is an enrolled member of a federally recognized nation. I will be sending resignation letters to all boards and organizations within a week. They can then freely decide if an American speaker of Ojibwe is helpful to their organization.

@Diana - You seem skilled at genealogy. Lizzie's father was Henri Lavallee, her stepfather was John Meyers. I will refrain from mentioning anything publicly about them until I know more and will cease sharing the story she told about her sister attending boarding school until I can verify the school.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **advancedsmite** on **April 01, 2022, 05:33:20 am**

The UWM Alumni Association hosted a live event "Milwaukee's Long History Along the Lake" featuring Margaret Noodin on June 24, 2020. The full video is available at this link <https://www.youtube.com/watch?v=yLOgHzhyF7o> (<https://www.youtube.com/watch?v=yLOgHzhyF7o>). I have transcribed Margaret's response to a question from the audience regarding her background (14:10 to 16:15) below. I bolded text that seems especially relevant based on prior discussion in this thread.

Quote

..I'm originally from Minnesota. I grew up hearing the language a bit. It is part of my background, and I had a sense that I should learn to speak the language of my ancestors. But I also had a lot of support from elders around me. So, I'm part of a generation that got to hear a lot of elders for sure. In Minneapolis, we still at the time when I was growing up there, had a lot of people that held classes. We had some summer camps. I certainly got to hear the language a lot. But I grew up in the city and we did not speak the language at home. **It's been 5 generations since anybody in my family was fluent in the language and then I really dedicated my life to trying to reclaim that. Our family is from Grand Portage Lake Superior Band of Chippewa but then also from the Ontario Metis.** So, people will sometimes say "Well which are your family names?" In our case it's the Hills, Lavalles, Monplaisirs. It gives you a sense of who we were and how that trade culture mixed with our culture around the Great Lakes.

And the other thing that I'm always really happy to be able to share is both of my daughters grew up hearing the language and singing these songs and using it. Recently my oldest graduated from college and the youngest will be entering college next year and it's really been a delight to see that with some effort I believed what all my teachers told me which was "teach your children." If you're going to learn, teach your children as you are learning and, in my family, we've done that. So, **I'm happy to say we've got the language at least moving forward one more generation. I hope you know (if that's helpful for folks to know a little bit) it is definitely possible for people to reclaim those connections.**

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **Smart Mule** on **April 02, 2022, 06:10:46 pm**

Margaret, could you please expand a bit on Henri Lavallee being Lizzie's father? Is this a non-paternity event? Is there documentation or is this a family story? Who exactly was Henri Lavallee? Is he where some of your potential ancestry comes from? Who were his People? Did Lizzie and/or Jenny attend boarding school while they resided in Rhode Island or was it prior to that while in Whitehall?

Thanks,

SM

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **Noodin** on **April 05, 2022, 02:07:10 am**

Henri Lavallee is Lizzie's birth father. We have family stories of him living in several parts of the Great Lakes which is why our family has searched for the Lavallee name in several communities. I am not at all saying that I have any claim to enrollment through him and Lizzie, only that I was raised understanding this is where we have the connection to Great Lakes Indigenous identity. The term used over time has changed from just Indian (in Lizzie's stories of being at an Indian school) to Chippewa (during my father's lifetime) to Anishinaabe (during my lifetime) - however I believe this is the same diaspora, or confederacy. People in several communities have looked at this with me and I hope one day to find more, but this is what I know.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **advancedsmite** on **April 05, 2022, 04:09:19 am**

Were the boarding school/Indian school stories about Elizabeth or Jennie?

Quote

March 29, 2022

Lizzie's father was Henri Lavallee, her stepfather was John Meyers. I will refrain from mentioning anything publicly about them until I know more and will cease sharing the story she told about **her sister attending boarding school** until I can verify the school.

Quote

April 4, 2022

The term used over time has changed from just Indian (**in Lizzie's stories of being at an Indian school**) to Chippewa (during my father's lifetime) to Anishinaabe (during my lifetime) - however I believe this is the same diaspora, or confederacy.

Smart Mule asked about whether there is any documentation about Henri Lavallee being Elizabeth's father. Can you address specifically: Is there a record of Henri marrying Agnes? Is there a birth or baptismal record that lists Elizabeth's father as Henri Lavallee? Is there a record of Henri's death?

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **Smart Mule** on **April 05, 2022, 09:46:02 pm**

If Lizzie's mother married John Henry Meyers in 1878 and Lizzie was born in 1884 then this is a non-paternity event. Are you basing this on family lore or do you have documentation?

Quote from: Noodin on April 05, 2022, 02:07:10 am

Henri Lavallee is Lizzie's birth father. We have family stories of him living in several parts of the Great Lakes which is why our family has searched for the Lavallee name in several communities. I am not at all saying that I have any claim to enrollment through him and Lizzie, only that I was raised understanding this is where we have the connection to Great Lakes Indigenous identity. The term used over time has changed from just Indian (in Lizzie's stories of being at an Indian school) to Chippewa (during my father's lifetime) to Anishinaabe (during my lifetime) - however I believe this is the same diaspora, or confederacy. People in several communities have looked at this with me and I hope one day to find more, but this is what I know.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **WINative** on **April 06, 2022, 07:11:46 pm**

I realize universities are protected from hiring non-Natives for positions teaching Native history or programs, and there is no Indian Preference in hiring. That's why Ward Churchill, and Andrea Smith, have been able to continue their work. The best case scenario for any Native community trying to repatriate its languages and cultures, and heal from historical trauma is to have an enrolled Native person would be hired with the proper credentials to assist them and if not Native they would be totally transparent about their background, which we have numerous documentation that Margaret Noodin has not. From misrepresenting how she was raised, to her last name, to her lineage to Grand Portage and Metis, none of this has proven true.

Her tactic now seems to say she never claimed to be enrolled, but not to deny she has Any Native or Ojibwe ancestry. She claims friends have told her to explore her identity, that is not a proxy for go tell the world your Ojibwe until your found out. I would like to see this person placed in Frauds.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Diana** on **April 07, 2022, 10:09:19 pm**

I think I may have solved the mystery of Mr. Lavallee allegedly Lizzie Bean Meyers Hill's father.

I went over several censuses again and started looking at the original 1910 censuses and the neighbors on it. In the 1910 census Lizzie Bean Meyers Hill and her family were living in Providence Rhode Island. The name on the 1910 census is Hall but is obviously a misspelling. Also Margaret/Montplaisir has already corrected it as you will see.

Lizzie and George Hall/Hill were living on Sterling Avenue #52 and George was working at the woolen mill. If you scroll down to #53 Sterling Avenue there is a neighbor by the name of Paul Lavallee. Paul Lavallee and family is also from Canada/French and also works at the same woolen mill as Lizzie's husband George Hall/Hill. Now if you scroll down even further there's a man by the name of Henri Vadnars at the same address as the Lavallees. And Henri Vadnars also works at the woolen mill. The Vadnars are also from Canada.

This is too much of a coincidence. I believe this is where the rumor started about "Henri Lavallee". I think the rumors of an affair was probably between this Paul Lavallee and Lizzie. And of course through the years the rumor like the game telephone got twisted into something else.

Name: Lizzie M Hall
 [Hill]
 Age in 1910: 25
 Birth Date: 1885
 [1885]
 Birthplace: Canada
 [Canada French]
 Home in 1910: Providence Ward 8, Providence, Rhode Island, USA
Street: Sterling Avenue
 Race: White
 Gender: Female
 Immigration Year: 1904
 Relation to Head of House: Wife
 Marital Status: Married
 Spouse's Name: George W Hall
 Father's Birthplace: Canada
 [Canada French]
 Mother's Birthplace: Canada
 [Canada French]
 Native Tongue: English
 Able to read: Yes
 Able to Write: Yes
 Years Married: 3
 Number of Children Born: 2
 Number of Children Living: 2
 Neighbors: View others on page
 Household Members Age Relationship
 George W Hall
 35 Head
 Lizzie M Hall 25 Wife
 Margaret E Hall
 3 Daughter
 Harold G Hall
 0 Son

Name: Paul Lavallee
Age in 1910: 28
Birth Date: 1882
[1882]
Birthplace: Canada
[Canada French]
Home in 1910: Providence Ward 8, Providence, Rhode Island, USA
Street: Sterling Avenue
House Number: 53
Race: White
Gender: Male
Immigration Year: 1906
Relation to Head of House: Head
Marital Status: Married
Spouse's Name: Clara Lavallee
Father's Birthplace: Canada
[Canada French]
Mother's Birthplace: Canada
[Canada French]
Native Tongue: English
Occupation: Loom Fixer
Industry: Worsted Mill
Employer, Employee or Other: Wage Earner
Home Owned or Rented: Rent
Farm or House: House
Naturalization Status: Alien
Able to read: Yes
Able to Write: Yes
Years Married: 7
Out of Work: N
Number of Weeks Out of Work: 0
Neighbors: View others on page
Household Members Age Relationship
Paul Lavallee 28 Head
Clara Lavallee
30 Wife
Delia Lavallee
4 Daughter
Herman Lavallee
3 Son
Louis Lavallee
25 Brother
Pheobe Lavallee
22 Sister-in-law
Beatrice Lavallee
0 Niece

Name: Henri Vadnars
[Henri Vadnais]
[Henri Vadnais]
Age in 1910: 45
[46]
Birth Date: 1865
[1865]
Birthplace: New York
Home in 1910: Providence Ward 8, Providence, Rhode Island, USA
Street: Sterling Avenue
Race: White
Gender: Male
Relation to Head of House: Head
Marital Status: Married
Spouse's Name: Rosenna Vadnars
Father's Birthplace: New York
Mother's Birthplace: Canada
[Canada French]
Native Tongue: English
Occupation: Weaver
Industry: Woolen Mill
Employer, Employee or Other: Wage Earner
Home Owned or Rented: Rent
Farm or House: House
Able to read: Yes
Able to Write: Yes
Years Married: 20
Out of Work: N
Number of Weeks Out of Work: 0
Neighbors: View others on page

Household Members Age Relationship
 Henri Vadnars 45 Head
 Rosenna Vadnars
 37 Wife
 Henri E Vadnars
 19 Son
 Felix M Vadnars
 18 Son
 Joseph A Vadnars
 16 Son
 Clarabelle Vadnars
 14 Daughter
 Charles C Vadnars
 12 Son

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Defend the Sacred** on **April 08, 2022, 11:53:29 pm**

Well, whatever went on with these households and neighbors, all these people, Lavallees included, are **white**.

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **Smart Mule** on **April 09, 2022, 12:49:36 pm**

I went through every census in Ontario, Saskatchewan and Quebec from 1852-1921 and there was no Henri Lavallee, including variations of spelling, showing as Indian. Not one. Not one living where Lizzie would have been conceived or elsewhere. I checked those specific areas because he is supposed to be Nish. I'm open to checking other provinces, I had to stop because I was traveling. Should I bother?

Title: **Re: Margaret Noodin Ojibwe Professor**
 Post by: **WINative** on **April 14, 2022, 04:45:17 pm**

I know many of you have worked hard to uncover Margaret Noodin's family history and have done a great job in showing she has No Indian Blood on either side, No Grand Portage Band of Lake Superior Chippewa and No Metis. Both of these she has claimed to be in her past videos and presentations. As early as 1992, she is documented as claiming to be Ojibwe from Minnesota, and 2008 she said on the video below "The Tribe we were enrolled at is Minnesota Chippewa from Grand Portage and Martin Clan." As recent as the video from 2020 below she states, " Our family is from Grand Portage Band of Lake Superior Chippewa." She now states I never said that-'I'm just a Ojibwe descendant, which she is Not. She has admitted she is stepping down from the Electa Quinney Institute due to these issues and people don't do that unless they have been caught. She has led you down a wild goose chase stories of more ancestors but nothing found. I think this has to have a consequence for all her actions, which have had a negative impact on real Native Americans.

<https://aadl.org/node/370469?fbclid=IwAR2c4LBw7pXWpP1ir6UVOqjMktoWn2soI0u3wgJRnxUvJIbcYEmNMI2cTc>

<https://www.youtube.com/watch?v=yLOGHzhyF7o>

Title: **Re: Margaret Noodin, Professor**
 Post by: **educatedindian** on **April 15, 2022, 12:05:59 am**

Quote from: **WINative** on **April 06, 2022, 07:11:46 pm**

I realize universities are protected from hiring non-Natives for positions teaching Native history or programs, and there is no Indian Preference in hiring. That's why Ward Churchill, and Andrea Smith, have been able to continue their work. The best case scenario for any Native community trying to repatriate its languages and cultures, and heal from historical trauma is to have a enrolled Native person would be hired with the proper credentials to assist them and if not Native they would be totally transparent about their background, which we have numerous documentation that Margaret Noodin has not. From misrepresenting how she was raised, to her last name, to her lineage to Grand Portage and Metis, none of this has proven true. Her tactic now seems to say she never claimed to be enrolled, but not to deny she has Any Native or Ojibwe ancestry. She claims friends have told her to explore her identity, that is not a proxy for go tell the world your Ojibwe until your found out. I would like to see this person placed in Frauds.

Actually Churchill is the one and only case I know of where he was hired solely for being (thought to be) Native, and not for the quality of his work, training, or teaching. And both he and Smith were forced to step down.

How many times do you have to hear you won before you realize you did? This is the third time I've told you.

You've been part of NAFPS for years and you realize who we usually go after. She's not a cult leader, didn't abuse anyone, didn't spread falsehoods about Native traditions. There's zero evidence of harming anyone. Just the opposite, her being forced to step down harms Ojibwes by taking away a language teacher.

You're certainly right that it's far better to have someone who grew up speaking the language teaching it instead of someone who learned it as an adult. But that's just not possible for more than a few NDN tribes in the US or Canada.

I'm writing this paragraph for any outsiders reading this since I know you know it all too well. Boarding schools came damn close to killing Native languages, reduced the speakers to sometimes a few dozen people out of thousands. Even the larger groups like Dineh and Cherokee struggle to hold onto the language. Non Natives often teaching the language is going to be a reality for the near future, for the same reasons the Spanish teachers in Iowa high schools probably won't be Latinos.

Noodin is someone who took the family stories of ancestry at face value without checking them. This is something she shouldn't have done, but there was no intent to harm and no benefit to her.

Calling herself Ojibwe several times so far that we know of instead of "I believe myself to be a descendant" was wrong. But it wasn't systematic, and likely came from her thinking at that moment, "I'm part of the community, and I believe what my family said." She has apologized here and can and should correct her mistakes.

It also has to be a hard experience for her to go through. All her life she believed herself to be a descendant and made it her career to learn the language fluently, doing a lot of good because she also thought she was getting in touch with her roots. And she can and should take pride in the good she's done, just has to relearn to think of herself as an ally and community friend.

WIN, you know what we do when someone we criticized and investigated tries to change and do right, or was found not to be harmful. Noodin is both of these.

The right thing to do is wait for her to contact the several websites where she falsely called herself Ojibwe instead of "I claim to be a descendant." Once the sites have corrections up, this thread should be moved to Archives and marked No Longer a Matter of Concern.

You won. She had to step down, and changes what she said. Happy ending? Not for the shock to her sense of self, and the loss of a needed teacher.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Defend the Sacred** on **April 15, 2022, 01:57:19 am**

It's too early to say if she has changed. She came here and tried to mislead us.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Cetan** on **April 15, 2022, 03:30:45 am**

Meg is good at teaching the language and is fluent, if she hadn't been Hap and Howard and Alfonse would not have worked with her at U of Michigan. She had been a good influence with students here encouraging them to learn and speak their language

Title: **Re: Margaret Noodin, Professor**

Post by: **shkodenhskwe** on **April 15, 2022, 04:34:51 pm**

Quote from: educatedindian on April 15, 2022, 12:05:59 am

There's zero evidence of harming anyone. Just the opposite, her being forced to step down harms Ojibwes by taking away a language teacher.

You're certainly right that it's far better to have someone who grew up speaking the language teaching it instead of someone who learned it as an adult. But that's just not possible for more than a few NDN tribes in the US or Canada.

Hi, I only just created an account. But, I came here to politely request that you do not speak on behalf of Ojibwes if you are not one. I am one. And that is also the harm done here. Noori has spoken on behalf of our people and our language and has mined community elders to build her resume and she is not Native. Not one ounce. There are other voices that speak on behalf of themselves, and that is our way.

Thank you to everyone in this forum who has contributed.

I learn my language from my elders and my family. We absolutely do not need a non-Native person teaching our language.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **fairbanks** on **April 15, 2022, 05:10:02 pm**

Here's an interesting article about cultural appropriation within context of non-natives profiting off of learning native languages.

<https://medium.com/literature-and-social-change/give-me-back-my-language-d8244c817067>

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **Smart Mule** on **April 15, 2022, 05:58:03 pm**

Non-Native people have commodified and even copy-righted Indigenous languages. They have stolen bodies of work that have belonged to tribes. I know of several instances of this personally and I am sure there are many more. If a person lacks ethics and monetizes the work they are doing for personal gain or notoriety when they are not part of that community, it's a serious issue. And ultimately, as shkodenhskwe and WIN have said, this is an Ojibwe issue and it HAS caused harm. This needs to be taken into account.

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **advancedsmite** on **April 16, 2022, 12:13:12 am**

Margaret was interviewed multiple times about diversity in education by Urban Milwaukee. Bolding and underlining added for emphasis by me.

Quote

It's important that native students are taught by American Indian teachers, Noodin said, because diversity in the classroom will lead to better results overall.

"If you go to a school and you see a diverse group of teachers, you see a diverse groups of leaders in that school encouraging you to do your best, and in that group you can see yourself, you have a better chance for success," she said.

<https://urbanmilwaukee.com/2018/11/15/grant-helps-attract-native-american-teachers/> (<https://urbanmilwaukee.com/2018/11/15/grant-helps-attract-native-american-teachers/>)

Quote

Margaret Noodin is the director of the Electa Quinney Institute for American Indian Education at UW-Milwaukee, which is dedicated to strengthening American Indian education at all levels. She points out that it's also not a simple matter of numbers — the diversity of tribal populations in the state means representation goes deeper than the racial categories in the state Department of Public Instruction's data. "We should be actually taking enough of a nuanced look to say, where are there schools where there is a high population of Native students, and are there teachers in those schools that match that population?" she said. **"Frankly, if you go and get a Cherokee teacher and say 'Yay, we solved the teaching problem, we've got a Cherokee teacher teaching all of these Menominee students,' that doesn't actually solve the problem — it's not someone who speaks Menominee, who experienced termination, who has the knowledge of what it's like to be Menominee."**

Quote

Noodin pointed to the history of Native American boarding schools, which forcibly removed children from their parents and stripped them of their traditional language and culture to force them to assimilate into white society. That legacy, she said, means Native populations have unique concerns about education that may need to be addressed if schools want to cultivate a pipeline of Native teachers. "In the U.S., the federal government attempted to do harm to Native communities through education," she said. "That's partly why it's been harder to get Native folks to say, 'Yeah, I want to go to college, I want to be a teacher, I want to be a professor,' because it's been the way their communities have been harmed in the past."

<https://urbanmilwaukee.com/2020/06/30/k-12-teachers-dont-reflect-students-diversity/> (<https://urbanmilwaukee.com/2020/06/30/k-12-teachers-dont-reflect-students-diversity/>)

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **educatedindian** on **April 16, 2022, 01:51:57 am**

Quote from: fairbanks on April 15, 2022, 05:10:02 pm

Here's an interesting article about cultural appropriation within context of non-natives profiting off of learning native languages.

<https://medium.com/literature-and-social-change/give-me-back-my-language-d8244c817067>

Nowhere does it talk about it being wrong to teach a language. Appropriation in novels and music.

Title: **Re: Margaret Noodin, Professor**

Post by: **educatedindian** on **April 16, 2022, 02:03:09 am**

Quote from: shkodenhskwe on April 15, 2022, 04:34:51 pm

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Thank you to everyone in this forum who has contributed.

I learn my language from my elders and my family. **We absolutely do not need a non-Native person teaching our language.**

Hello, I never claimed to speak for anyone else. But we can all see plenty of support for Noodin among Ojibwe, most of all from her many students and the many elders she's worked with.

Bolding above and below is mine.

<https://ojibwe.lib.umn.edu/about-ojibwe-language>

The variety of Ojibwe used in the Ojibwe People's Dictionary is the Central Southwestern Ojibwe spoken in Minnesota, Wisconsin and Canadian border lakes communities. **Today, it is spoken mainly by elders over the age of 70.** Ethnologue reports **5,000 speakers of Southwestern Chippewa** (Lewis, 2009), but a 2009 language census by language activists Keller Paap and Anton Treuer shows **approximately 1,000 speakers in Minnesota and Wisconsin**, with most located in the Red Lake community of Ponemah (Treuer, 2009).

The UNESCO **Atlas of the World's Languages in Danger** lists Ojibwe in Minnesota as **"severely endangered"** and **defines it as a language "spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves,"** (UNESCO, 2010).

Revitalization efforts are underway, with immersion schools operating in Minnesota and Wisconsin. Ojibwe has a growing number of second-language speakers, and the language is taught in many secondary and post-secondary classrooms throughout Minnesota, Wisconsin, Michigan and Ontario.

 That's 6,000 speakers out of over 300,000 Ojibwe. Less than 2% fluent, most of them over 70.

I can't think of a single example of anyone else, outside this thread, ever saying you must be of that people to teach the language, and I don't think anyone else can either. Does anyone remember a white teacher being fired or barred from teaching Spanish, Japanese, etc?

I never heard of Dineh, Hopi, or O'odham requiring Indian Only for the language programs when I was at ASU. The CNO doesn't do this either.

<https://anadisgoi.com/index.php/culture-stories/751-chokeee-nation-hiring-10-new-teachers-to-help-with-expansion-of-chokeee-language-program-immersion-school>
Cherokee Nation needs 10 certified teachers, including one who has a special education certification. **Applicants are not currently required to speak Cherokee but will be trained** as part of the program.

"Preserving the Cherokee language and growing the number of Cherokee speakers is critical to the Cherokee Nation's future," Cherokee Nation Principal Chief Chuck Hoskin Jr. said. "This will continue to be our priority, which is why I recently announced that we will create a second Cherokee language immersion school under the umbrella of the Cherokee Language Department. To help with these language preservation and perpetuation efforts, we need to hire new teachers who can help us achieve our goals. We will provide them with all of the tools and training they need to succeed while working with our language program."

Many of the tribe's current state-certified teaching staff are at or near the age of retirement, so the new teachers will help fill the gaps being left by those who are retiring, as well as fill the new jobs being created by expansion of the Cherokee language program.

"Education is such a critical component of our mission to not only save our beautiful Cherokee language, but to create an environment where the language grows into the daily lives of Cherokee society once again," Deputy Chief Bryan Warner said. "We can and will accomplish this goal, and we'll start by bringing in teachers who are committed to helping shape the minds of young Cherokees. These certified teaching careers are great opportunities for our educators."

Those hired by the Cherokee Nation will go through approximately 30 months of training including 24 continuous months of Cherokee language learning within the Cherokee Language Master Apprentice Program, along with six months of immersion school teaching methodology training and the study of other successful immersion school systems.

"We are asking **anyone** with the right heart and who are certified teachers to enlist with us to save our language," Cherokee Nation Language Department Executive Director Howard Paden said. "**Whoever applies** will be asked to develop with us so they can become a more efficient Cherokee teacher. That way, we can do everything together, in unity, to preserve our Cherokee language. **If anyone out there feels like they have the heart to get this accomplished, please apply today or reach out to us** in the Cherokee Language Department and ask questions."

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **fairbanks** on **April 16, 2022, 04:17:08 pm**

Quote from: [educatedindian](#) on April 16, 2022, 01:51:57 am

Quote from: [fairbanks](#) on April 15, 2022, 05:10:02 pm

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Nowhere does it talk about it being wrong to teach a language. Appropriation in novels and music.

That wasn't my point, nor the articles point. The point is that Noodin has profited off of Anishinaabemowin by selling a bunch of books, all while claiming a false Ojibwe identity.

As far as the idea that non-natives are needed to teach endangered native languages - I really disagree with your comparison of Spanish (a colonial language) being taught by Gringos. Also, the idea that it's inevitable that non-natives will be teaching native languages for the foreseeable future (maybe true in higher education spaces). I think it's potentially problematic because it can perpetuate and reinforce the historical minimization and erasure of more-than qualified natives who can teach but intentionally aren't picked by the colonial academic complex.

Title: **Re: Margaret Noodin, Professor**
Post by: **Smart Mule** on **April 16, 2022, 07:03:40 pm**

Quote

<https://anadisgoi.com/index.php/culture-stories/751-chokeee-nation-hiring-10-new-teachers-to-help-with-expansion-of-chokeee-language-program-immersion-school>
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"Preserving the Cherokee language and growing the number of Cherokee speakers is critical to the Cherokee Nation's future," Cherokee Nation Principal Chief Chuck Hoskin Jr. said. "This will continue to be our priority, which is why I recently announced that we will create a second Cherokee language immersion school under the umbrella of the Cherokee Language Department. To help with these language preservation and perpetuation efforts, we need to hire new teachers who can help us achieve our goals. We will provide them with all of the tools and training they need to succeed while working with our language program."

Many of the tribe's current state-certified teaching staff are at or near the age of retirement, so the new teachers will help fill the gaps being left by those who are retiring, as well as fill the new jobs being created by expansion of the Cherokee language program.

"Education is such a critical component of our mission to not only save our beautiful Cherokee language, but to create an environment where the language grows into the daily lives of Cherokee society once again," Deputy Chief Bryan Warner said. "We can and will accomplish this goal, and we'll start by bringing in teachers who are committed to helping shape the minds of young Cherokees. These certified teaching careers are great opportunities for our educators."

Those hired by the Cherokee Nation will go through approximately 30 months of training including 24 continuous months of Cherokee language learning within the Cherokee Language Master Apprentice Program, along with six months of immersion school teaching methodology training and the study of other successful immersion school systems.

"We are asking anyone with the right heart and who are certified teachers to enlist with us to save our language," Cherokee Nation Language Department Executive Director Howard Paden said. "Whoever applies will be asked to develop with us so they can become a more efficient Cherokee teacher. That way, we can do everything together, in unity, to preserve our Cherokee language. **If anyone out there feels like they have the heart to get this accomplished, please apply today or reach out to us** in the Cherokee Language Department and ask questions."

This is about immersion school. I feel that immersion schools are the best way to target language reclamation. There are a good number of immersion schools and summer programs in community in the US and Canada. Even the Minneapolis Public School System has Anishinabe Academy.

The issue with Margaret is her dishonesty that goes beyond just a couple of faux pas. There is a considerable time line of her eluding to or claiming to be Ojibwe, claiming her family is enrolled, claiming to be Eastern Metis (!!!), causing Diana to run in circles regarding genealogical claims (the still not addressed non-paternity event), claims of residential school, name dropping with an enormity that I have never before seen, it makes it hard to take her 'apology' seriously because again, it reads as self-promotion and she is still holding onto the claim of unproven ancestry. I don't really care who she has studied with or hung out with. I'm glad that she had a positive effect on some of her students. This does not change any of the above. She has been deceptive and continues to be. She notes on ojibwe.net

Quote

While I would not demand this level of detail from others, I offer the following simply to set the record straight. My ancestors' names include: O'Donnell, Orr, Hill, Bernard, Bean, Lagunade, Lavallee and Monplaisir. My parents are Terry and Alice O'Donnell and my sister is Shannon. I have been legally married to James Benda, Jill Smith and Asmat Noori. I lived for many years with Red Elk Banks and my current partner in all things is Michael Zimmerman Jr. Asmat and I share two beautiful daughters whose heritage is even richer and more complex than my own.

She wouldn't demand this level of detail from others? This is how we introduce ourselves. Her "Positionality" statement is incredibly ego driven and ends with woe is me. If she had simply been truthful, which we have showed she has not, we wouldn't be here.

Edit to quote

Title: **Re: Margaret Noodin, Professor**

Post by: **Defend the Sacred** on **April 16, 2022, 07:08:35 pm**

I work in language preservation. As a volunteer. I have often been approached by data-mining white people, hoping to learn without the checks and balances of cultural immersion. I have always said no. I have never taken money for language work. Rather, I donate regularly to language preservation and do whatever I can to support my Elders and colleagues.

Language is the heart of a culture. It is intertwined with ceremonial life. It is sacred.

I have language preservation colleagues in communities in the Eastern Woodlands, Plains and Pacific Northwest communities who have rescinded their former openness to white students because too many white students went on to use the language to construct pretendian identities. This may not be posted on pages you can google, but all of us in the field know about this problem.

We all know what is happening right now with the Lakota and the Penobscot's struggle for data sovereignty, as well as others who are facing similar thefts, with white people stealing texts and tapes of Elders then denying the Nations access to the materials. Some of these struggles have been documented in the press. Others are only known by word of mouth among those of us in the fight. Personal integrity and honesty is not a small matter when it comes to these issues.

Even when the white thieves have not denied access to the people they stole the materials from, even if they have achieved what they call fluency, not being from the culture we have seen them change the meanings of words to those of the white overculture, as they don't think and see through the lens of the Indigenous culture the language arises from. In this way, their work with the language contributes to cultural loss.

What Noodin has done, and continues to do, may have brought some words to a particular group of students. But she gained this access under false pretenses, and continued to misrepresent herself after it is clear she knew better. Then she came here and wasted people's time and energy. As someone who has repeatedly misrepresented herself, she cannot be trusted to honestly convey culture/language.

Her exploitation and commercialization of language does not excuse her fraud, it compounds it.

Title: **Re: Margaret Noodin, Professor**

Post by: **Smart Mule** on **April 16, 2022, 11:31:47 pm**

<https://turtletalk.blog/2013/01/18/native-women-language-keepers-indigenous-performance-practices-january-28th-to-february-1st-2013-university-of-michigan/>

From "Native Women Language Keepers: Indigenous Performance Practices — January 28th to February 1st 2013, University of Michigan"

Quote

In the afternoon, we end our gathering with a presentation by Margaret Noori, followed by a communal reflection on aesthetics, women and performance. 2.00-4.30, Duderstadt Center, Conference Room 1180, North Campus.

Margaret Noori (Anishinaabe) received an MFA in Creative Writing and a PhD in English and Linguistics from the University of Minnesota. She is Director of the Comprehensive Studies Program and teaches the Anishinaabe Language and American Indian Literature at the University of Michigan. *She is also one of the founders of the drum group Miskwaasining Nagamojig, current President of Association for the Study of American Indian Literatures, one of the Clan Mothers who coordinate the annual Native American Literature Symposium, and member of the Anishinaabemowin-Teg Executive Board.* Her book Bwaajimowin: A Dialect of Dreams in Anishinaabe Language and Literature is forthcoming from MSU Press and her poetry has recently appeared in the Michigan Quarterly Review, Sing: Poetry from the Indigenous Americas and Cell Traffic by Heid Erdrich. For more information visit www.ojibwe.net where she and her colleagues have created a space for language that is shared by academics and the native community.

She will be work-shopping a chapter from a forthcoming book on Anishinaabe narrative traditions which traces the way "oral" traditions are actually "physical" performance traditions which carry thought into space and allow us to exchange our interpretations of the world around as word which becomes stage dialogue, story, lyrics or poetry.

Contact for information and queries, contact the symposium directors, Margaret Noori and Petra Koppers: mnoori@umich.edu and petra@umich.edu

(my bolding and italics)

And directly from her CV associated with the above -
<http://www.newagefraud.org/smf/index.php?action=dlattach;topic=5523.0;attach=3966> (<http://www.newagefraud.org/smf/index.php?action=dlattach;topic=5523.0;attach=3966>)

Artist in Residency Program Funding 2012
"Native Women Language Keepers: Indigenous Performance Practices"
University of Michigan Center for World Performance Studies
Noodin, Margaret with Kupperts, Petra
(Funded at \$15,000)

She was calling herself a Clan Mother. A CLAN MOTHER. With no clue who her supposed people were.

Title: **Re: Margaret Noodin, Professor**
Post by: **WINative** on **April 17, 2022, 08:30:37 pm**

This is from the 2018 Electa Quinney US Dept of Education grant application of her staff bio's at the time. This particular white woman is someone Margaret mentored and groomed to take over Native leadership programs in the Quinney Institute and at UWM. Besides orchestrating the drum she has also ran some pseudo ceremonies for students and later claimed to be Hawaiian since she lived there.

Maurina Paradise, Administrative Manager
Ms. Paradise's cultural competence is extensive, and she is a leader in the Multicultural Network committee and across the UWM campus sharing information about American Indians, striving to use her privilege as a white woman and create space for the voice and visibility of the American Indian students and staff. Ms. Paradise participates with the student drumming group by learning to understand and sing in Arusbinabemowin; motivated, not by any requirement, but by her own volition to learn and better understand the culture and the community she is working with and representing. In addition to the duties directly related to EQI, Ms. Paradise is an instructor for American Indian Studies teaching AIS 101: Introduction to American Indian studies. Every year nearly one hundred students enroll in AIS 101 to gain a better understanding of American Indians.

Title: **Re: Margaret Noodin, Professor**
Post by: **Smart Mule** on **April 18, 2022, 07:25:55 pm**

<https://ojs.library.carleton.ca/index.php/ALGQP/article/download/2229/2008/>

"Originally from Minneapolis, Minnesota, I was in my forties at the time and am a second-language speaker affiliated with the Grand Portage Band of Chippewa Indians and Metis community of Quebec."

'Affiliated with' is very misleading. She leaves it up to the reader to determine what that means. Is she claiming her family is enrolled there like she has in the audio previously posted? Is that a community where she has friends and colleagues? And again with the eastern metis stuff. There is no such thing and as of yet she has not addressed this. What is her affiliation with this fraudulent and damaging community? Is she a member of one of their groups? Is she on a friendly basis with them? Does she go to their events? Having nothing to do with her being a faculty member, it's comments like these, that she claims to have not said, that are what concerns people. While she pseudo apologized she has not come out and said what the truth is, instead she pads her pseudo-apology with names and accomplishments instead of simply saying, I'm sorry, I was wrong, I am not these things, I should not have claimed them and I will stop claiming them, please forgive me. That's all that needed to be said rather than the egoboo that I don't think she realizes she is putting out there. Padding her pseudo-apology is something that has really angered people and made them even more distrustful of her.

Language protection and revitalization is critical to decolonizing and maintaining who a Peoples are and who they can be in the future. This should be Indigenous led. I am not saying there is no room for allies and cohorts in the field I simply do not think they should be leading and I do not believe I am in the minority in that belief.

Title: **Re: Margaret Noodin Ojibwe Professor**
Post by: **educatedindian** on **April 19, 2022, 08:30:51 pm**

Quote from: [fairbanks](#) on [April 16, 2022, 04:17:08 pm](#)

| |
|---|
| <p>Quote from: educatedindian on April 16, 2022, 01:51:57 am</p> <p>Quote from: fairbanks on April 15, 2022, 05:10:02 pm</p> <p>Here's an interesting article about cultural appropriation within context of non-natives profiting off of learning native languages.</p> <p>https://medium.com/literature-and-social-change/give-me-back-my-language-d8244c817067</p> <p>Nowhere does it talk about it being wrong to teach a language. Appropriation in novels and music.</p> <p>That wasn't my point, nor the articles point. The point is that Noodin has profited off of Anishinaabemowin by selling a bunch of books, all while claiming a false Ojibwe identity.</p> <p>As far as the idea that non-natives are needed to teach endangered native languages - I really disagree with your comparison of Spanish (a colonial language) being taught by Gringos. Also, the idea that it's inevitable that non-natives will be teaching native languages for the foreseeable future (maybe true in higher education spaces). I think it's potentially problematic because it can perpetuate and reinforce the historical minimization and erasure of more-than qualified natives who can teach but intentionally aren't picked by the colonial academic complex.</p> |
|---|

If you think academics make a lot from publishing, that's strange. Almost all academic books sell less than a few hundred. Noodin did send an email saying she's giving away all remaining books so she won't make even that small couple hundred dollars in profit.

Did you read my post above? The CNO has a hard time finding Cherokee teachers for their schools. So much that they are willing to train non Cherokee, literally begging anyone willing.

Academia has worked pretty hard to decolonize itself, some places more successfully than others. About the only places with enough money to really make it a complex are the elite schools, Ivy League places, and the racism there can be pretty strong, like Harvard having open white supremacists on faculty.

A public university that's built a relationship with local communities for half a century, like my old school ASU, isn't colonial. There's dozens of NDN faculty. And one like my school where there literally is no budget anymore to allow a prof to make copies of the syllabus isn't a complex.

Much of this thread has long been a debate not about Noodin, but about unnamed others we really should start threads on. There has yet to be anyone showing she ever got a job, grant, or anything else from her claim except her choosing to believe, against all evidence now, the family story of being a descendant.

Title: **Re: Margaret Noodin, Professor**

Post by: **educatedindian** on **April 19, 2022, 08:49:41 pm**

Quote from: WINative on April 17, 2022, 08:30:37 pm

This is from the 2018 Electa Quinney US Dept of Education grant application of her staff bio's at the time. This particular white woman is someone Margaret mentored and groomed to take over Native leadership programs in the Quinney Institute and at UWM. Besides orchestrating the drum she has also ran some pseudo ceremonies for students and later claimed to be Hawaiian since she lived there.

Maurina Paradise, Administrative Manager

Ms. Paradise's cultural competence is extensive, and she is a leader in the Multicultural Network committee and across the UWM campus sharing information about American Indians, striving to use her privilege as a white woman and create space for the voice and visibility of the American Indian students and staff. Ms. Paradise participates with the student drumming group by learning to understand and sing in Arusbinabemowin; motivated, not by any requirement, but by her own volition to learn and better understand the culture and the community she is working with and representing. In addition to the duties directly related to EQI, Ms. Paradise is an instructor for American Indian Studies teaching AIS 101: Introduction to American Indian studies. Every year nearly one hundred students enroll in AIS 101 to gain a better understanding of American Indians.

If you have evidence of faux ceremony and posing as Hawaiian, let's see it. In a separate thread. I took a look online and didn't see any sign of either. Ironically, a review of her on Rate My Prof says "She has no respect for Western civ for as much as she bashes it."

Noodin sent this response to your claims. Bolding is mine.

Maurina Paradise was hired by David Beaulieu (White Earth Ojibwe) prior to my being in the position. During my time **her role has been reduced from 100% in the Electa Quinney Institute (EQI) to 20% and is focused on accounting.** It does not take much googling to see that currently **the person in charge of the Dept of Education – Bureau of Indian Affairs Teacher Training Grants is Sommer Drake (Oneida)** <https://uwm.edu/eqi/people/drake-sommer/>. I have also twice hired local elders to work in EQI.

Previously Winifred Nahwahquaw (Menominee) served in the role https://www.youtube.com/watch?v=igJ_iZ_6HLMand and currently Vern Altman (Miami / Anishinaabe) serves in this role <https://uwm.edu/eqi/people/altman-mishiikenh-vernnon/>. **AIS 101: Introduction to American Indian Studies is predominantly taught by Mike Wilson (Choctaw)** <https://catalog.uwm.edu/course-search/?keyword=AIS&srcdb=2222> and <https://uwm.edu/american-indian-studies/our-people/>. **Maurina taught it while he was on sabbatical one year** but it is easy to confirm that he has returned to teaching the course and has taught it more frequently than any other faculty.

Title: **Re: Margaret Noodin, Professor**

Post by: **WINative** on **April 19, 2022, 09:03:00 pm**

It looks like Angela Mesic another non-Native woman has been placed in the roles instead of the aforementioned. '

<https://uwm.edu/eqi/people/mesic-angela/>

Indigenous Languages Project Manager & Administrative Specialist

Angela's role provides significant support to the Director and the Electa Quinney Institute. Angela oversees a wide range of projects that include:

- managing archival projects
- handling curricular queries from internal and external partners
- organizing and running the 10-day residential camp, American Indian Science Scholar Program in partnership with NARCH
- handling administrative and accounting details

In addition to being the project manager of EQI, Angela is an Associate Lecturer in American Indian Studies serving as the primary instructor for the first year Anishinaabemowin courses. She has co-translated multiple books including

Gidagaashiinh (Little You)

Nijiikendam (My Heart Fills With Happiness)

Gimanaadenim (You Hold Me Up)
Ogimaans (The Little Prince)

Angela completed her B.A. in psychology at UW-Milwaukee and is currently enrolled in the M.S. program in community psychology at Alverno College. Using her knowledge about the field of psychology she works to disseminate the pedagogical best-practices for second language acquisition to other institutions and tribal communities. Angela is a very student-centered member of the EQI team and has often assisted individual students or worked to make improvements to the system on campus to contribute to their completion of degrees.

Title: **Re: Margaret Noodin, Professor**

Post by: **MilkyWayKwe** on **April 20, 2022, 02:27:17 am**

Hi, I've read through this. As Ojibwe who thought Margaret was Anishinaabe, I was surprised to learn she is not.

A lot of excellent and thorough work has been done by some of the contributors of this thread, to find out her genealogy. It says a lot that Margaret has not been one of those people who felt compelled to do that labour herself, or hire someone, to find out her ancestry at any point in her journey or, more recently, as a way to put this matter to rest. This says something about her will to address it with integrity, if not for herself and the people who love her than for Ojibwe people more broadly.

I understand, based on what I've read here, that Margaret has no native ancestry, Ojibwe or otherwise. As I've read through here, I see that she has some championing her. If you are not Ojibwe, why are you championing her? What's in it for you? Also, if you want to support her, support her to own who she truly is--a white, non-Native lady. Help her to take responsibility for posing as Anishinaabe for years, and gleaning the benefits of that, based on a thread of a family story that she chose not to verify. Encourage her to speak for herself, account for herself (and her children who seem to have plenty of access to Anishinaabe peoples and lifeways even as it seems they are not Ojibwe through either Margaret or their father themselves), and to take questions from Ojibwe who have questions for her. To me, someone who means no ill will, who sees the errors of their ways, and who loves Ojibwe peoples, would step forth and be accountable to the people. They would not let Elders or students or colleagues or anyone speak for them. They would speak for themselves. As so many contributors here have noted, she is, in myriad ways, disavowing herself of true responsibility, and I would even say, making "moves to innocence" (Tuck and Yang, Decolonization is not a Metaphor), in the face of being revealed.

It seems she has little intention in walking in her path as the non-Native person she is. It seems she's ok to present to the world in neutral ways now as per her bios on Electa and Ojibwe.net, which are majorly whitewashed versions of previous bios. Why don't other people associated with her on Ojibwe.net name their Anishinaabe identity? Would it make her look like the white woman she is? Do Anishinaabe she works with have to now keep their Anishinaabe-ness of their profiles because she has to?

This said, it seems she still walks in certain spaces as Anishinaabe>> someone shared with me over the weekend that she was dressed in regalia at a pow wow. Many have posted links here and there about her fluctuating identity and claims. In some sites, she has also identified herself by the Pine Marten clan and in another, by an Anishinaabe name Giiwednoodin. Anishinaabe clans and names MEAN something. You don't just discard them. Why has she? Who gave her this name and this clan? What do they say about all this?

I am curious how she got her last name. (Sorry I may have missed it in the previous pages.) Where does "Noodin" as a last name come from? If not through family or marriage, where does it come from and why Noodin? Someone here has suggested she has not benefited from her claims to be Anishinaabe. I find that hard to understand when her whole career is based on it, seemingly including her last name which she publishes and obtains grants under.

Someone also suggested it's time to move this thread to the Fraud section and another to the "Matter Closed" section. As Ojibwe who feels deceived by her, and who has heard that others are grappling with this, and as someone who thinks it's pretty pathetic that she would allow people to labour around her in such ways, doing her genealogical research for her, struggling to navigate this with integrity around her so as not to cause harm, hearing her out and engaging with her, and doing immense amounts of research all while she seemingly performs innocence and still walks as Anishinaabe (at a pow wow anyway), I would like to see this moved to the Fraud section until she truly makes this right with Ojibwe and allows herself to be questioned and provides answers.

I would like her to name her positionality clearly in all her bios (e.g. as white, as settler, as non-Anishinaabe, American--whatever) including Ojibwe.net instead of hiding behind aestheticized professional ones. I would like to see the public profiles of the Anishinaabe people she works with naming their Anishinaabe-ness so as to demonstrate they are not being told to hide it to help her image. She had no problem propping up her bios as Anishinaabe, why can't she prop up her whiteness and non-Indigenous identity?

I would like her to share how many grants she applied for over the years as Anishinaabe. How many students worked with her thinking she was Anishinaabe? Has she asked? How many gigs has she got with people thinking she was Anishinaabe? Has she asked? In her previous to last Electa bio, she opened by stepping into the fray of identity fraud and race-shifting (which I found to be manipulative and indicative of her intelligence as a PhD familiar with broader academic discourses) but not once has she said how her failures to do her genealogical work, or hire someone, and instead float around on a slip of a story has been harmful.

While I'm glad she changed that bio, it doesn't change the fact that she doesn't seem to really get the harm of claiming an identity without doing the research to back up a slight story. She doesn't do the work of naming the harms of identity fraud and race-shifting she identified earlier. This matter, for me, is not closed and I don't think non-Ojibwe get to say when it is. It won't be closed until Margaret speaks for herself, and answers all the questions people have, stops letting our Elders and whomever else loves her be a crutch for her, and starts acting with integrity. I think there is a way to resolve this but the way she and her supporters are going about it undermines Ojibwe ways and people. The way back into good relationships, relationships with integrity is with hard work and humility; not by claiming innocence or letting Elders and youth protect you.

Thank-you for this difficult work. Thank-you for reading my words.

[Just broke into paragraphs for readability. No words changed.-Al]

Title: **Re: Margaret Noodin, Professor**

Post by: **advancedsmite** on **April 20, 2022, 07:02:22 pm**

The name change petition was filed in Washtenaw County on 3/4/2013. A hearing occurred on 4/30/2013 when the petition to change from "Noori" to "Noodin" was granted by a Washtenaw County Court judge. The final judgement was issued on 5/3/2013. It is a public record and can be looked up at Washtenaw County Court – 22nd Circuit Court.

I've found an interview where Margaret addresses the name change. *Margaret Noodin on Riprap: Anishinaabeg Studies* -<https://www.youtube.com/watch?v=xH6Zt-UEhE4> (<https://www.youtube.com/watch?v=xH6Zt-UEhE4>)

Prior to where I began transcribing, Margaret says that she associates the wind with home. Transcription starts at 28:40.

Quote

For me, I for a long time have been called Giiwednoodin in Anishinaabemowin and had recently had - you can see from the cover some of my other colleagues had changed their last names to kind of reclaim Anishinaabemowin. So, I recently did the same thing before doing more writing and had talked it over with my dad who thought it was just a fun idea and a way to express something different about the place.

Some other highlights from the interview:

Quote

6:00 This group of people - is really a number of authors - who we were lucky enough to grow-up sort-of during and study after AIM. Which you can argue all kinds of politics about the merits of and trials and challenges of the AIM movement but certainly our Civil Rights struggles in the 70s made it possible for us to study our language, to write about our language. The Native Languages Act in the mid-90s made it possible for this to even happen. I grew up in Minneapolis, so we saw this happen. I think a lot of us feel like we got a chance to do something our parents and definitely our grandparents couldn't do.

Quote

18:10 There's two things on that. I think one is its particularly divisive and difficult that the missionaries, truth be told, were a big part of it. So, the very Jesuits who on one hand were attempting to share an understanding of something profound and meaningful and based on love and such a part of well-being that when - that had an edge of like you say "language genocide" or "linguicide" or whatever people want to call it - was particularly bad. You know. So, if you're gonna go to battle, go to battle on a battlefield knowing you go to battle - that's one thing. But to go and worship and find out that instead you're at battle I think that's particularly hard. I think that the legacy that it also leaves us in terms of education is particularly difficult, so our very best speakers are often the least prepared to do things like maneuver into book contracts and figure out how to earn equality in the academy. So, it's always balancing people that have a difficult, terrible experience in education and pulling them into that arena again. So, hopefully rebuild it a different way which is a challenge. We hope enough of our language stays with us that the next generation will not have the same problems. You know. We hopefully see it get better the next generation.

A few other potentially note-worthy moments that I didn't transcribe:

21:25 - Discusses being Martin clan

23:00 - Talks about good versus bad elders

Did Margaret know her family lore was false? If so, when?

- I am incredibly skeptical that Margaret's parents and grandparents are responsible for her claims. Is there proof that Margaret is simply an innocent victim of grandparents that weren't truthful? At this point, I haven't found anything to suggest other family members have claimed Native American ancestry. Also, in my experience, Minnesota is NOT like the southern United States as it relates to family lore of Native American ancestors. There are many historical reasons why it hasn't been a common thing in the upper mid-west. I do think we will see false claims based on family lore become more common in future generations though. A few other fakes have blamed family lore when questioned about inconsistencies, but their family members have disagreed.

- In an earlier comment on this thread, Diana mentioned finding an account "Montplaisir" on Find a Grave that seemed like it could belong to Margaret. The Find a Grave account was started in 2013. Diana's post confirmed the validity of my suspicions about an Ancestry.com account "montplaisir" which was **started October 17, 2007**. The tree is private but was set to be visible in searches. If the account doesn't belong to Margaret, it would have to be a close relative - just like the Find a Grave account. It is very interesting that the Ancestry.com account was started in late-2007. At that time, a university in Michigan had a faculty member beset by rumors of fraudulent ancestry claims. It is unlikely that Margaret would not have known about the rumors. Coincidence? Maybe.

Regalia

Margaret danced, drummed, and sang at the George Floyd Memorial in 2020. I think more articles and news stories are out there. There are pictures on Twitter, as well.

<https://www.jsonline.com/story/news/local/milwaukee/2020/07/08/indigenous-people-show-support-black-lives-matter-milwaukee/5365952002/>

MilkyWayKwe - Your feelings are valid. Seeing Margaret in regalia, her lying badly about family "Indian school" stories, seeing her use of the words "our" "we" and "us" while talking about Ojibwe history is upsetting.

Frauds in academia are a significant threat to the Ojibwe long-term. Their books will be used as an example of *us* 100 years from now. It doesn't matter whether someone lies intentionally or carelessly believes family lore. Both are red flags for someone's ability to uphold the academic integrity of an institution. Margaret's work gained credibility through her false claims to be Anishinaabe, Ojibwe, Minnesota Chippewa, Grand Portage, Mille Lacs, Metis, and Eastern Metis.

There are Cherokee genealogy groups that research around 20 claims a day for free. The hope is that education will minimize false claims of Cherokee identity. One of Margaret's posts in this forum sounded exactly like something you would read in one of the Cherokee genealogy groups. What is the difference between Margaret and the Cherokee genealogy group participants? The majority of the Cherokee genealogy group participants appear to have limited education. Margaret has a PhD with an extensive knowledge of the Ojibwe language, culture, and history (obviously, as evidence has shown, that knowledge is not based on lived experience). She knows/knew Ojibwe elders and participated in important cultural activities which she greatly emphasized to us. BUT - if Margaret knows that much about the Ojibwe shouldn't she know that it isn't okay to even claim descent based on family lore? Yes. Margaret should have known it was wrong, and I believe that Margaret knew exactly what

she was doing and that it was wrong. She has contributed chapters to books that contain content on damage done by fakes, discussed it in interviews, and attended conferences where it's a topic. Margaret attended the 2017 Native American Literature Symposium. Her name appears in the program 7 times. She is listed on page 1 as one of the independent scholars that organizes the event. Her name appears on page 8 right before the Statement on Ethnic Fraud which is on page 9. <https://nativelitsite.files.wordpress.com/2016/09/april-2017-print-program.pdf> (<https://nativelitsite.files.wordpress.com/2016/09/april-2017-print-program.pdf>)

Quote

The Native American Literature Symposium supports the Indigenous Professors Association Statement on Ethnic Fraud
 "We the Indigenous Professors Association hereby establish and present our position on ethnic fraud and offer recommendations to ensure the accuracy of American Indian/Alaska Native identification in American colleges and universities. This statement is developed over concern about the racial exploitation of American Indians and Alaska Natives in American colleges and universities. We think it is necessary to establish our position on ethnic fraud because of documented incidents of abuse.
 This statement is intended to assist universities in their efforts to develop culturally diverse campus communities. The implications of this statement are threefold: 1) to assist in the selection process that encourages diversity among students, staff, faculty, and administration; 2) to uphold the integrity of institutions and enhance their credibility with American Indian/Alaska Nations/Tribes; and 3) to recognize the importance of American Indian/Alaska Native Nations/Tribes in upholding their sovereign and legal right as nations to determine membership. The following prioritized recommendations are intended to affirm and ensure American Indian/ Alaska Native identity in the hiring process.
 We are asking that colleges and universities 1) Require documentation of enrollment in a state or federally recognized nation/tribe with preference given to those who meet this criterion; 2) Establish a case-by-case review process for those unable to meet the first criterion; 3) Include American Indian/Alaska Native faculty in the selection process; 4) Require a statement from the applicant that demonstrates past and future commitment to American Indian/Alaska Native concerns; 5) Require higher education administrators to attend workshops on tribal sovereignty and meetings with local tribal officials; and 6) Advertise vacancies at all levels and on a broad scale and in tribal publications.

Margaret's cringeworthy need to possess our (Ojibwe) identity as her own (and to make sure everyone knows it) manifests in every interview and article. She talks about the need to guard against the world trying to silence and erase "us" below. <https://prerequisites.libsyn.com/gordon-henry-leanne-howe-margaret-noodin-kimberly-blaeser> (<https://prerequisites.libsyn.com/gordon-henry-leanne-howe-margaret-noodin-kimberly-blaeser>)

Quote

Margaret Noodin: **I think of those way before us who negotiated becoming citizens and participating in America in all the various complicated, difficult ways that we do that. Many of us here – I mean all of us are academics here and the way that you be in these worlds that sometimes still shut you down is interesting.** I mean just recently I had a poem that I was not aware anyone would find or use and the New York Times published it and Naomi Shihab Nye had chosen it. Which is a huge honor and amazing. I mean just to think that Naomi would pick up something of mine and read it was incredible. But it was published only in English and it had been written in Anishinaabemowin and it sounds so much more beautiful in Anishinaabemowin. I was kind of embarrassed that the English was published that way because it felt like somehow now the poem got out in the world a little bit naked, a little bit half. I had made a sculpture, and someone cut the head off. You know? **So, I think we really have to guard against the ways that the world around us will still try to silence us. And in trying to honor us erase part of who we are.**

Title: **Re: Margaret Noodin Ojibwe Professor**

Post by: **fairbanks** on **April 20, 2022, 09:11:52 pm**

Quote from: [educatedindian](#) on April 19, 2022, 08:30:51 pm

If you think academics make a lot from publishing, that's strange. Almost all academic books sell less than a few hundred. Noodin did send an email saying she's giving away all remaining books so she won't make even that small couple hundred dollars in profit.

Did you read my post above? The CNO has a hard time finding Cherokee teachers for their schools. So much that they are willing to train non Cherokee, literally begging anyone willing.

Academia has worked pretty hard to decolonize itself, some places more successfully than others. About the only places with enough money to really make it a complex are the elite schools, Ivy League places, and the racism there can be pretty strong, like Harvard having open white supremacists on faculty.

A public university that's built a relationship with local communities for half a century, like my old school ASU, isn't colonial. There's dozens of NDN faculty. And one like my school where there literally is no budget anymore to allow a prof to make copies of the syllabus isn't a complex.

Much of this thread has long been a debate not about Noodin, but about unnamed others we really should start threads on. There has yet to be anyone showing she ever got a job, grant, or anything else from her claim except her choosing to believe, against all evidence now, the family story of being a descendant.

I never wrote nor do I think that academics make a lot publishing. It's not about the amount of money being made. It's about the principle, which is why it sounds like she's doing the right thing ending whatever profit she's making.

I did read your post about the Cherokee language teachers need. Not sure how helpful that is in this specific situation. Again, my issue isn't so much with whether or not non-natives teach native languages. I do feel it is an issue when non-natives are teaching and present as native and then get outed and caught up in the way Noodin has here. Should she continue teaching right now in such an elevated position as she was? I don't know about that.. Just because language teachers are needed in general, doesn't mean they get a pass in my opinion.

As far as the academy complex goes. I consider all colleges to be a part of that - not just the Ivy League. I agree that there have been some great strides made to decolonize within the academy, but it seems a lot of those changes aren't that deep. Just like any colonial institution that's been talking about decolonizing or diversifying etc. Just having more native faculty or a relationship with local community doesn't seem to be enough in my book. I don't see enough land based education efforts. If you have a native teacher that's essentially forced to teach within the structure of the system then I think there's a lot more work to do.

Finally when it comes to evidence that she ever got a job, grant, or anything else from her previously held identity, I highly doubt anyone could prove any of that here. Doesn't mean it didn't happen in one way shape or form though. I think that would be something she can take accountability for. It might help in making amends in a good way. Her positionality statement really did read like a settler move to innocence honestly in my admittedly bias mind.

Title: **Re: Margaret Noodin, Professor**

Post by: **educatedindian** on **April 22, 2022, 03:13:21 pm**

Quote from: [MilkyWayKwe](#) on April 20, 2022, 02:27:17 am

I would like her to share how many grants she applied for over the years as Anishinaabe. How many students worked with her thinking she was Anishinaabe? Has she asked? How many gigs has she got with people thinking she was Anishinaabe? Has she asked? In her previous to last Electa bio, she opened by stepping into the fray of identity fraud and race-shifting (which I found to be manipulative and indicative of her intelligence as a PhD familiar with broader academic discourses) but not once has she said how her failures to do her genealogical work, or hire someone, and instead float around on a slip of a story has been harmful.

This was answered before. Neither she nor anyone else was ever awarded grants or jobs based on race, nation, or ethnicity. Been illegal since the 70s. She got her job and grants based on speaking the language.

I agree she should have done her genealogy long ago. Over here in Virginia, there are a lot of whites with family stories thanks to Pocahontas myths. My experience is that even when given evidence the stories aren't true, some refuse to believe them. One semester, I offered students the choice to do an essay after taking a DNA test. In one case, even negative test results weren't enough to change their minds. But as a professor she should know better.

Title: **Re: Margaret Noodin, Professor**
 Post by: **kaeqcekam** on **April 22, 2022, 07:52:25 pm**

Posoh. I am not going to refer to the subject of this discussion but the surname she chose because she thought it would be 'fun'. I will refer to her as Margaret. There seems to be some sort of disconnect regarding her position in the academy and her lies. While Margaret's lies may not have been how she initially accessed her place in academia, her lies gained her access to speakers and community that she would not have gained so quickly had she been honest. How do I know?

Christine K. Lemley gained access to my community through John H. Teller, a highly respected member of my Nation. It took a long time for John to agree to mentor Christine and even longer for the Menominee community to feel comfortable around her let alone accept her. Christine first visited our rez when John was teaching the language in our high school. He began to introduce her to tribal members, and he taught her the proper way to conduct herself before even requesting to interact. It took her six years to build up a good rapport. Her time with my people was entirely based on what she could give back, not what she could take. She didn't create a false identity; she didn't run around in regalia or crate a drum group. She did not center herself, she centered the Menominee. My community was hard on her, but she stuck it out and remained accountable to the tribe every step of the way. She is now a Professor at NAU Flagstaff and we love and miss her. That is how one should immerse themselves in order to help a Peoples to reclaim their language. You don't need to lie, you don't need to be the great white hope either. You just need to get to know the People in a good and honest way even though it can take a considerable amount of time.

Margaret did not do this. She makes it quite clear that she rushed in with her blood myth, which she refuses to let go of. While she may be a good professor, she is not a good anishinaabekwe. She's either told people she is Ojibwe or willingly allowed them to come to that conclusion without correction. In doing this she has misled her students and hurt the elders she has worked with. In misleading her students, maybe she is not such a good professor. They clearly did not get the experience they thought they had. I feel sorry for them, especially the ones coming to her defense. How many of her students, with similar blood myths, did she encourage to lie, though maybe not in so many words? Is that part of her academic legacy? How do Margaret's long standing lies align with WSUM's code of conduct? Are there penalties?

As to the academy, it past time to decolonize. I do understand that academics has diversified but that does not mean it has decolonized. Hiring Native people and tossing in a land acknowledgement is not decolonization. We should be able to have control of our departments. We should absolutely be the ones deciding on curriculum and content. No matter how experienced a non-Native academic may think they are, they cannot and will not have our lived experience, that is not something that can be translated, or book learned or picked up after spending some time on the rez. Students are done a disservice when they do not learn about our experiences from us. There needs to be legislation change as a part of the reconciliation process so that we have capitol control over Indigenous Knowledge, our stories and our history. Decolonizing the academy means respecting the selfdetermination and sovereignty of Indigenous communities. It means enough with the colonialism and imperialism associated with higher education.

Title: **Re: Margaret Noodin, Professor**
 Post by: **Defend the Sacred** on **April 22, 2022, 07:58:03 pm**

Thank you for making these vital points, kaeqcekam, and welcome.

Title: **Re: Margaret Noodin, Professor**
 Post by: **WINative** on **April 22, 2022, 09:15:09 pm**

This was posted yesterday on Facebook.
<https://www.facebook.com/OsherLifelongLearningInstituteAtUMich/>

Upcoming

Thursday Morning Lecture Series: Native Americans of the Great Lakes Region: Lessons of the Land in Indigenous Languages of the Great Lakes

When: Thursday, 4/28/2022 from 10:00 - 11:30am EST

Fee: \$10.00

Speaker: Margaret Noodin, PhD

This talk will introduce the indigenous view of Great Lakes history through indigenous languages that have been spoken for millennia in the region. These languages have shaped the ways that speakers experience and express their place in nature, their spiritual beliefs, and their relationships to other human and non-human beings. The loss of traditional languages through intentional erasure and forced assimilation has had profound impacts on individual identities and indigenous cultures.

Professor Noodin, who is of Anishinaabe descent, is an American poet and Professor of English and American Indian Studies at the University of Wisconsin—Milwaukee where she also serves as Associate Dean of Humanities. She is the director of the

Electa Quinney Institute for American Indian Education and is the editor of objiwe.net. Professor Noodin is the author of two collections of bilingual poetry in Anishinaabemowin and English. She received an MFA in Creative Writing and a PhD in English and Linguistics from the University of Minnesota. At the University of Michigan she served as Director of Comprehensive Studies. With her daughters, both U of Michigan students, she belongs to a women's hand drum group which sings in Anishinaabemowin.

To register, first sign into the OLLI website with your email and password and then head to the Course Catalog. 😊
Please reach out to the OLLI-UM office if you have any questions or require assistance, 734-998-9351 or olli.info@umich.edu

Title: **Re: Margaret Noodin, Professor**
Post by: **kaeqcekam** on **April 23, 2022, 12:27:20 am**

Quote from: [educatedindian](#) on [April 15, 2022, 12:05:59 am](#)

You've been part of NAFPS for years and you realize who we usually go after. She's not a cult leader, didn't abuse anyone, didn't spread falsehoods about Native traditions. There's zero evidence of harming anyone. Just the opposite, her being forced to step down harms Ojibwes by taking away a language teacher.

She abused a lot of people, how can you not see that? She lied to her students, she lied to elders, she lied to communities, she taught drum making - supposedly by permission from unmentioned elders who were under the assumption that she was Native, she has taken up space in the media that could have gone to actual Natives, she is teaching students with blood myths to lie by example, she led ceremony at a George Floyd memorial, she has a drum group that performs. All of this is abusive and harmful. It's settler colonial bullshit and if you can't see it there is an issue.

She hasn't stepped down to the best of my knowledge. I asked a friend who attends UWM and it's business as usual.

Quote

You're certainly right that it's far better to have someone who grew up speaking the language teaching it instead of someone who learned it as an adult. But that's just not possible for more than a few NDN tribes in the US or Canada.

While this is true for many tribes it is not true for all. For those who are white and teaching NDN languages it is imperative that they are honest about who they are. Leave the blood myth Indian princess crap at home, it does not belong in the academy.

Quote

I'm writing this paragraph for any outsiders reading this since I know you know it all too well. Boarding schools came damn close to killing Native languages, reduced the speakers to sometimes a few dozen people out of thousands. Even the larger groups like Dineh and Cherokee struggle to hold onto the language. Non Natives often teaching the language is going to be a reality for the near future, for the same reasons the Spanish teachers in Iowa high schools probably won't be Latinos.

You're not quite accurate about the Cherokee. There are, as I am sure you know, three bands. UKB has a fluency rate of 60%. EBCI's Kituwah Preservation and Education Program is made up entirely of Native people.

Quote

Noodin is someone who took the family stories of ancestry at face value without checking them. This is something she shouldn't have done, but there was no intent to harm and no benefit to her.

There may have been no intent to harm be she did harm as I outlined above. It most certainly did benefit, she gained access to ceremony, led ceremony, had access to community activities, she has a drum group, she jingle dances. Many of these things she would not have had access to if she had been honest.

Quote

Calling herself Ojibwe several times so far that we know of instead of "I believe myself to be a descendant" was wrong. But it wasn't systematic, and likely came from her thinking at that moment, "I'm part of the community, and I believe what my family said." She has apologized here and can and should correct her mistakes.

She has called herself Ojibwe and Anishinaabe. She has linked herself to specific communities. She has claimed decandancy not that she believes herself to be a descendant. She has made it factual when it is not. Her apology was full of white tears and self-aggrandizement. She still will not let go of the fantasy that she is in fact an Ojibwe descendant when it has been proven she is not.

Quote

It also has to be a hard experience for her to go through. All her life she believed herself to be a descendant and made it her career to learn the language fluently, doing a lot of good because she also thought she was getting in touch with her roots. And she can and should take pride in the good she's done, just has to relearn to think of herself as an ally and community friend.

Well this sounds like coddling. How do you know she believed this all her life? Is that what she told you? Allies do not do what she has done, she has a lot of work to do to make amends for her deceptions. While she may have given to the greater Anishinaabe community with her work in language she needs to make amends directly with the people she deceived, particularly with mentors, elders and community leaders that are still living. She need to own, verbally and in writing, that at best she is not Native, not Ojibwe, not Metis, nor is she a descendant - that she was simply going by stories she had been told by previous generations for whatever reason. She needs to discontinue any familial connections because they simply aren't there.

Quote

WIN, you know what we do when someone we criticized and investigated tries to change and do right, or was found not to be harmful. Noodin is both of these.

She doesn't appear to have changed. She's still claiming to be a descendant with no proof. I don't think she's changed because after her diatribe she went and jingle danced.

Quote

The right thing to do is wait for her to contact the several websites where she falsely called herself Ojibwe instead of "I claim to be a descendant." Once the sites

have corrections up, this thread should be moved to Archives and marked No Longer a Matter of Concern.

This is your site and of course you can do what ever you please but I feel that you would be doing the Ojibwe community as well as other communities she immerses herself in a huge disservice. People need to be aware and be wary of her conduct, even if it's previous. I have a difficult time believing she will let go of her charade. Perhaps she will become more involved with the Irish community. They need to know her propensity for lying as well.

Quote

You won. She had to step down, and changes what she said. Happy ending? Not for the shock to her sense of self, and the loss of a needed teacher.

She has not stepped down to my knowledge. I don't believe she will on her own. There is no happy ending for anyone because of the damage she has done and the distrust she has caused. The shock to her sense of self could have easily been prevented if she had done the work before making the claims. Margaret is not the be all end all of language experts, she can be replaced, hopefully with somebody with ethics and morals.

Title: **Re: Margaret Noodin, Professor**

Post by: **kaeqcekam** on **April 24, 2022, 12:05:01 am**

Somebody came to me this morning telling me that Margaret has made claims in the past that her family has members that are or were Mide. I had never heard this before though I am, I suppose, an outsider to her 'circles' so I put on my Google cap and began researching. I was not finding anything so I began to assume that this was gossip.

Then I came across this <https://aadl.org/node/370469> (<https://aadl.org/node/370469>) I did not have the stomach to watch it so I went through the transcripts. There's a whole lot of interesting information, some of which has been posted but a lot that has been missed. She mistakenly dates NARFA to 1974 when it was 1978, she also claims that it was illegal to publish our language until 1991. The Native American Languages Act did not make publishing our languages legal, it already was. The Act was 'To assist Native Americans in assuring the survival and continuing vitality of their languages' and provided grants to do so. She should know this information. Was she being intentionally deceptive or does she really not know? If she really doesn't know these basic things then she's a pretty sorry Director of the Electa Quinney Institute for American Indian Education. Then I found this

Quote

"MEG NOORI: Well, that's kind of like what I was saying, I mean, personally my feeling is it's not my field, it's not my place to talk -- there are many, many people who would say -- my teachings were that you don't just go out and assume people -- like I would not presume to give all you guys communion right now. I would not presume you were of a similar religion or that you wanted that: same thing with Mide stories. We were taught that to share those stories -- you would not do that, unless it was the right place and the right time. I personally think that you need to acknowledge their existence, so I'm probably in between. **When I was very little, I would have been told, "don't even say that word, your uncle is going to get arrested,"** you know. But I think, now, I like to be able to say that that does exist; it's real and it's there. People practice it totally different ways; there's ways of doing it here; there's ways in Wisconsin, ways in Minnesota. So it's something we try to be very, very careful about and very respectful toward. I don't know if that's a good enough answer, but that's my answer."

I guess she really did claim that she had a relative was Mide. That's some pretty heavy bullshitting right there. She says she was told this when she was little so either her relatives were lying to her or she made this up to better fit in to the community. I believe the latter since she has no clue where he non yet existent relatives even came from. Out of all of her stories, this one, though only made in passing, bothers me the most. it elevated her to her audience. How many others did she pass this story on to elevate herself to? Has she used her blood myth to join a lodge I wonder? If so she is going to have a lot to answer for, maybe not now, but she will.

Title: **Re: Margaret Noodin, Professor**

Post by: **MilkyWayKwe** on **April 24, 2022, 02:53:57 am**

advancedsmite: Thank-you for posting that video where MN talks about her name change. After seeing MN now in a new light, this video was extraordinarily hard to watch. Her claiming of Anishinaabe history, pain, struggle (re: AIM, language loss, Christianity, etc.) wicks to the core. I have similar struggles with her use of 'us', 'ours', 'we'. The way she fluctuates between 'they' (distancing/othing) and 'us' (claiming a togetherness) in this video and others is bizarre.

At 9:03 MN shares some curious ideas about Anishinaabe language and identity; her non-verbals are interesting: "I think [the language is] central to people knowing who they are and feeling that they can connect with each other and with history and even create a space for themselves. *pauses. coughs* Um, I guess I think that the language is a way to create identity, to continue a narrative that can do things other languages can't do." She sees **the language as a way to create identity, to continue a narrative**—that "other" languages can't do? Anishinaabe language can do this in ways that other languages cannot? Other languages, like what? Colonizing languages like English? Diasporic/immigrant languages like Irish? It seems to me that this is a very telling interview. MN suggests why she's so attracted to the language: it can create an identity and continue a narrative that her own ancestral languages cannot do.

About her name change---this to me is so blatantly outrageous, in ethics, logic, and process. She says, her colleagues "on the cover" (of Centering Anishinaabeg Studies) changed their last name, so "I recently did the same thing." Actually, 1) Sinclair, Stark, and Doerfler are not Anishinaabe last names in terms of Anishinaabe language; she is making a sloppy conflation and incorrect statement; 2) how does MN know if/how/when they 'changed' any part of their name and what business does she have to think she can do what other Anishinaabe do with their names?; 3) these scholars are all Anishinaabe creating life for Anishinaabe; they are not confused or discontent white settler women who want to be someone they are not, they are not creating an Anishinaabe identity and contributing to the creation of a discipline in Anishinaabeg Studies based on the wisp of a family story and 4) you can be sure the editors of the book that include their Anishinaabe names have their story for how they were given those names and that they have their responsibilities that they have to carry out for their names. I wonder what these Anishinaabeg scholars would think about MN leveraging the fact that they have Anishinaabe names to legitimize her

changing her last name? Do they even know? Did she talk to them about it? Linked to this last point, MN goes on to say (using her faulty logic), that because her colleagues who edited the book changed their last names to include Anishinaabe names, she thought she would too and so talked to her dad about it. I mean no disrespect to MN's dad because, as we see with other pretendians they bring their families into their fake-world-making in ways that I think we are just starting to hear more about, but, who's her dad and why does he have a say about her using an Anishinaabe word for her last name? He isn't Anishinaabe. What does he know about the ethical requirements of the situation and the implications of being unethical? What does he care? What stake does he have in it?

She says, based on conversation with her dad, it was decided it would be "fun". I'm of like-mind with kaeqcekam on this--it's another pretty gross reason to change your name to an Anishinaabe word. Sadly, through her actions, logics, and processes around her name change, MN "inspires" the idea of patenting our language so non-Anishinaabeg can't use it to create false identities. Imagine being the person whose actions inspire such a twisted idea, necessity. Nice legacy.

educatedindian Thank-you for taking the time to repeat yourself. I did read this before and disagree with you but felt it more diplomatic and kind to set about showing my disagreement in a different way. Let me be more blunt: I'm not going to argue with you because it seems MN reads these posts and I do wonder what she gets out of watching us do all this labour and witnessing the tensions here and there, over her. I wonder if she likes it. I am also not going to try to convince you of anything here as you seem to be a) invested in protecting MN or b) have a highly particularized understanding of *this* situation, or *the* situation. But, I do have a few questions and things for you to consider if you so choose:

How do you know the terms of MN's hiring? Can you share the job posting? Do you know what the interview questions were? What the backroom discussions were? What students said about her interview (presuming they were involved somehow) and what their understanding was about who she is? Do you know if she identified herself as Anishinaabe in any of her application or interview process and if so, why she did that? How do you know what the hiring committee wanted but didn't put out into the world to be documented (not suggesting anything unethical here on the part of a committee--it's just that bias is a thing and is often hidden and not articulated AND power operates in committees in unstated ways)? What appealed to them and the people involved in the hire? Do you know what bias informed their choices? Please--we all know there's the 'legit' human resources process and then there's what people really want and the ways power and bias circulates to get that.

You state, "Neither she nor anyone else was ever awarded grants or jobs based on race, nation, or ethnicity. Been illegal since the 70s. She got her job and grants based on speaking the language." With respect, your understanding of how social capital and cultural currency operate to generate income, economic opportunity, and wealth is reductionist and black and white. Have you seen her online presence? Do you really think this presence is solely due to her ability to speak the language or that WHO she is (purports to be) is a non-variable in her currency? Do you really think that how people think her to be--that being Anishinaabe or even Anishinaabe kwe--doesn't impact their invitations, offers, and seeking her out? Do you really think Indigenous students, Elders, academics, community people, etc. are giving a white lady who speaks our language this much currency? Do you understand the particular kind of currency she has, presenting as an Anishinaabe woman who has a PhD, specializing in the language and how this translates into economic opportunity? Do you really think she's getting this much presence, circulation, opportunity and influence to shape ideas of Anishinaabe peoples and life as a language speaker detached from identity? Please. To get some understanding, why don't you do her work for her and ask TED Talks if they thought she was Anishinaabe when they invited her/agreed for her to speak? Or Jim Schaefer from RipRap in her discussion of her chapter in the Anishinaabeg Studies text she refers to? Or, UC Berkeley when they invited her to do a Distinguished Guest Lecture in 2019 or Beth Piatote, when she introduced her? Why not then ask UC Berkeley how much she was paid to give the lecture? Why not ask MN how such a talk--distinguished lecturer at a Top 10 university in the US or a wee interview in a little bookstore--props up her CV as both acclaimed academic AND "humble community person" when she's evaluated for salary, advancement, awards, or grants? Why not go and find out from all the students she works with if they chose her because they thought she was Anishinaabe or knew she's not Anishinaabe and didn't care and then ask MN how student supervision or mentoring props up her CV and then ask how this propping up of her CV advances her economically? Why not ask how many scholars have asked her to be an external examiner of graduate student work thinking she was Anishinaabe and ask MN how that has propped up her CV. I can't even get into the authority she has had to shape Anishinaabe worlds in her work with students or the dependencies she may have nurtured with community people through honoraria all the while thinking she's Anishinaabe. I'm posting a link identifying the currency that comes with giving a TED talk. I hope it helps disrupt the reductionist ways you argue against the fact that **MN has benefited economically from her construction of an Anishinaabe identity**. I'm also posting her TedTalk, the UC Berkeley lecture, and reposting the RipRap talk that advancedsmite posted.

Academic positions are sites of power. MN knows this and even speaks to an example of this, I think, in the RipRap talk.

WINative, thank-you for the post about MN's upcoming talk and how she is identified there. So wild that this is happening.

I'm inclined to post the photo of her at a powwow last weekend (with identities of others present covered) but it's so visceral to see her dressed in Anishinaabe regalia while she knows this robust exchange is happening and, more importantly, while she knows she's not Anishinaabe. It's hard. For me, the image of her with Elders who are also dressed in their regalia, bastardizes the meaning and integrity of the material cultural life and meaning-making Anishinaabeg have so powerfully embarked on---amidst on-going genocide. I feel mostly worried for the younger generation and our kids---how can our cultural ways have integrity if a pretendian is allowed to continue to walk in the world wearing our markers of identity and culture? How do we expect our kids to take our ways seriously if someone like MN is allowed to continue to don regalia? This person seems to have no limits.

I appreciate all the work being done here.

Links:

1) Do Ted Talk Speakers Get Paid?: <https://www.topworklife.com/do-ted-talk-speakers-get-paid>

2) RipRap Interview (repost): <https://www.youtube.com/watch?v=xH6Zt-UEhE4&t=640s>

3) UC Berkeley Distinguished Guest Lecture: <https://www.youtube.com/watch?v=5eqEPI9gu80>

4) TED Talk: <https://www.youtube.com/watch?v=ddyFh1Rdho4&t=136s>

Title: **Re: Margaret Noodin, Professor**

Post by: **kaeqcekam** on **April 24, 2022, 12:47:17 pm**

MilkyWayKwe, wawaenon for your post. You said so many thing I wanted to articulate but couldn't.

Title: **Re: Margaret Noodin, Professor**

Post by: **Defend the Sacred** on **April 24, 2022, 08:57:29 pm**

I also thank you MilkyWayKwe, and kaeqcekam, for taking the time to go into Margaret's fraud and harm in detail. It not only makes abundantly clear what she has done, but it provides an example for the harm done by those in similar positions. Thank you both. And thank you for the labor put in by others in this thread, as well, like Diana and Smart Mule, who did the genealogy Margaret probably already knew, but ran them in circles, with false promises and white tears, wasting their time and energy in vain efforts to manipulate us.

On the day this all heated up, I had come to this thread specifically to move her to Frauds.

I was shocked and confused that we did not have an immediate, clear consensus to do so.

Even though there was very little support for her, what has been said in "support" of her has been very disturbing to me. You both have my gratitude for addressing it.

The upside of this thread staying in "Research Needed" for this long is that the continued dialogue has resulted in these clear examples. Margaret (I also will not use her self-chosen appellation) has told multiple members here that she will stop her claims and presentations. She clearly has not stopped. Her fraud has only continued and grown since she made those false promises.

Title: **Re: Margaret Noodin, Professor**

Post by: **kaeqcekam** on **April 24, 2022, 10:57:20 pm**

I looked several times and perhaps I missed it. Margaret did the voice over in the trailer for the movie Antlers. At a time when we are trying so hard to Indigenize Hollywood and are actually making breakthroughs, Margaret took up space that could have gone to an actual Native person. Graham Greene and Lisa Cromarty were the only Native people with a presence in the film. Greene's presence was heavily cut and Cromarty narrates.

Quote

The movie Antlers, produced by Oscar winner Guillermo del Toro and directed by Scott Cooper is based on a screenplay he wrote with Nick Antosca and C. Henry Chaisson retelling Antosca's short story "The Quiet Boy" which is a true Wiindigo tale warning against greed, corruption and destruction. In the film, a teacher says: "What is Storytelling? Storytelling started with our indigenous people." Cooper and Del Toro worked to respectively connect their Wiindigo story to stories that have been told on this continent as long as anyone can remember. Grace L. Dillon was the primary consultant for the film and she contacted Margaret Noodin when the movie needed a voice of warning. As many of us work to revitalize languages that grew weak during colonization, attempted assimilation and the era of boarding schools, it is wonderful to know Antlers contains accurate Ojibwe. Our languages are growing stronger.

The final trailer for the film includes Margaret's voice speaking Ojibwe. Here are the haunting words of warning:

Wenaakonigejig owisagenimigoowaad wiindigoon.

The nations have been made to suffer by those who walk with greed in their hearts.

Nishiwanaajitoonid akiwan gaye nibiiwan miinawaa nishwanaajii'aanid asiniiyan, begazojin, bemoodejin, bemisejin, bemosejin.

They have destroyed the land and waters; they have destroyed the stones, swimmers, the ones who fly and the ones who walk.

Maazikamikwe godagendaagozid mii gikendang aabdeg wii-izhichigaadeg.

Mother Earth is in danger and knows what must be done.

She got the role through her friend Grace L. Dillon who was a consultant on the film. Dillon 'gave them permission' to use the 'w' in the films storyline. Not going to write the word, sorry.

Quote

"What's important to me is that I was given permission by people who most know about the wendigo — and who covet it, and who understand it far better than I do — to tell this story," he adds.

The production employed Grace L. Dillon, a professor in the Indigenous Nations Studies Program at Portland State University, as its Native American advisor, and the film's vision of the creature largely stemmed from Dillon's expertise. "That was important to me because it means so much to their culture," says Cooper.

Dillon also claims Anishinabe descent but I don't know what her story is.

<https://ojibwe.net/the-native-voice-in-the-movie-antlers/> (<https://ojibwe.net/the-native-voice-in-the-movie-antlers/>)

<https://www.inverse.com/entertainment/antlers-ending-explained-scott-cooper-interview?msclkid=bc5e9e82c41711ecba94925383a3abd2> (<https://www.inverse.com/entertainment/antlers-ending-explained-scott-cooper-interview?msclkid=bc5e9e82c41711ecba94925383a3abd2>)

Title: **Re: Margaret Noodin, Professor**

Post by: **debbieredbear** on **April 25, 2022, 09:05:39 pm**

Grace Dillon now has her own thread.

Quote

<http://www.newagefraud.org/smf/index.php?topic=5593.0>

Title: **Re: Margaret Noodin, Professor**
 Post by: **MilkyWayKwe** on **May 05, 2022, 03:34:23 am**

The website called "Humans and Nature" has a copyright of 2022, indicating it's an updated and/or active website.

Margaret Gives-Herself-An-Anishinaabe-Last-Name-For-Fun has a bio on it whereby she "identifies as American, Anishinaabe, Irish, and Metis."

<https://humansandnature.org/margaret-noodin/>

Title: **Re: Margaret Noodin, Professor**
 Post by: **cellophane** on **May 06, 2022, 12:38:44 am**

The source code for the "Humans and Nature" website shows it was last modified Feb. 10, 2022.

Title: **Re: Margaret Noodin, Professor**
 Post by: **advancedsmite** on **July 13, 2022, 04:00:50 pm**

Yesterday, the University of Wisconsin-Milwaukee announced the hire of a new Director for the Electa Quinney Institute. I've included the article and link below. Font style, text size, and underlining added for emphasis.

Quote

Freeland looks forward to leading Electa Quinney Institute

UWM Report - News from the University of Wisconsin-Milwaukee

By John Schumacher

JULY 12, 2022 - Now three weeks into the job, Mark Freeland is settling into his role as the new director of the Electa Quinney Institute at UW-Milwaukee.

Freeland comes to UWM from South Dakota State University, where he was the co-coordinator of the American Indian and Indigenous Studies Program. That program provided the academic component for the Wokini Initiative, a program to redistribute land-grant funding to support Indigenous students. **Freeland replaces Margaret Noodin, who stepped down to concentrate on her roles as associate dean of humanities in the College of Letters & Science and professor of English.**

"I am very thankful to be here at UWM to continue the work that Dr. Margaret Noodin has built here at EQI," Freeland said. "EQI is in a very good place right now, and it is an honor to be associated with the institute."

Founded in 2010, the Electa Quinney Institute for American Indian Education works to support American Indian students at UWM, and to strengthen and celebrate American Indian education at the local, regional and national levels.

"We are thrilled to have Mark Freeland at UWM," said Scott Gronert, interim provost and vice chancellor of academic affairs. "He brings a wealth of experience to the role and a long history of involvement and scholarship in Indigenous communities. We look forward to him building on the good work that the Electa Quinney Institute has been doing for more than a decade."

Freeland is a citizen of the Bahweting Anishinaabe community in northern Michigan, also known as the Sault Saint Marie Chippewa.

He earned a PhD in religious and theological studies from the joint doctoral program at the Iliff School of Theology and the University of Denver. While completing his studies there, Freeland worked as a council member of the Four Winds American Indian Council, an urban community center in downtown Denver.

Freeland is the author of "Aazheyaadizi: Worldview, Language and the Logics of Decolonization," which provides a theoretical grounding for understanding the problematic role that religion plays within Indigenous communities and sheds light on the issues around translating Indigenous languages in and out of colonial languages.

Link: <https://uwm.edu/news/freeland-looks-forward-to-leading-electa-quinney-institute/> (<https://uwm.edu/news/freeland-looks-forward-to-leading-electa-quinney-institute/>)

Title: **Re: Margaret Noodin, Professor**
 Post by: **Sparks** on **July 28, 2022, 12:39:00 am**

Quote from: **MilkyWayKwe** on **April 20, 2022, 02:27:17 am**

As so many contributors here have noted, she is, in myriad ways, disavowing herself of true responsibility, and I would even say, making "***moves to innocence***" (**Tuck and Yang, Decolonization is not a Metaphor**), in the face of being revealed.

My boldings. Recently, *fairbanks* posted a link to that whole article, where the phrase in italics is referred to 23 times:

Quote from: **fairbanks** on **July 27, 2022, 05:16:43 pm**

posting some relevant quotes from the classic Tuck & Yang **Decolonization is Not a Metaphor**

<https://clas.osu.edu/sites/clas.osu.edu/files/Tuck%20and%20Yang%202012%20Decolonization%20is%20not%20a%20metaphor.pdf>

The phrase "***moves to innocence***" found 6 times in the part(s) quoted by *fairbanks*.

Title: **Re: Margaret Noodin, Professor**
 Post by: **Sparks** on **August 03, 2022, 04:56:35 am**

Quote from: advancedsmite on July 13, 2022, 04:00:50 pm

Yesterday, the University of Wisconsin-Milwaukee announced the hire of a new Director for the Electa Quinney Institute. [...] <https://uwm.edu/news/freeland-looks-forward-to-leading-electa-quinney-institute/> (<https://uwm.edu/news/freeland-looks-forward-to-leading-electa-quinney-institute/>)

On August 1 there was another article and interview (14:20 minutes) at that site:

<https://www.wuwm.com/2022-08-01/new-director-of-uwm-electa-quinney-institute-talks-indigenous-language-education-3-million-grant>

I quote where Margaret Noodin is mentioned in the text (I have not listened to the interview yet):

Quote

Freeland takes over as director of EQI from Margaret Noodin, who led the institute beginning in 2014. Freeland says Noodin created a strong foundation, particularly when it comes to Indigenous languages.

"There's so much interest in language revitalization right now that there are very good partnerships to be made with local and regional communities who are looking to us for that kind of leadership in teaching," Freeland says. "And that's what Margaret very specifically has been doing and what her expertise is." [...]

Editor's note: Margaret Noodin is now an associate dean overseeing WUWM, which is a service of UW-Milwaukee.

I have bolded the *Editor's note*, which I think may be interesting to the forum.

For background see: <https://uwm.edu/eqi/> & <https://uwm.edu/eqi/people/freeland-mark/>