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U.P. Indian Educators Conference Held at NMU

By Jay Malchow

He is also working on another book, *Michigan Indians Yesterday and Today: A Teacher's Guide and Resource*.

After the keynote address, Laura Carson and Katrina Smith presented a workshop entitled "Why Backpacks Have Wheels." The title is a reference to the issues which, like rocks, weigh down the lives Native youths as students. Both Carson and Smith work for the Education Department of the Grand Traverse Band of Ottawa and Chippewa Indians. Some of the issues that affect Native students are the impact of historical trauma from the boarding school experience and the resulting lack of parental support, which can contribute to high truancy rates. Another issue discussed was the inappropriate curricula and classroom materials, which are geared toward white middle-class students. This is compounded by inappropriate teaching styles, which tend to be reading-based and style may not match the learning styles of many Native students, which tend to be more "hands-on" in nature. Carson and Smith also talked about the lack of cultural competency among educators who have faulty historical perspectives and stereotypical thinking, which can lead to low teacher expectations, inappropriate assessments and over-referrals to Special Education.

The next session was presented by Judy Puncuchar, from the NMU School of Education. The presentation was entitled, "Language Revitalization Efforts," and described a Cultural Project Based Learning model being used this year at the school on the Hannahville Reservation.

Eight-grade Potawatomi students are being taught under this model, which combines culturally-relevant education with a student-centered curriculum. A major goal is to stimulate and motivate students, who are active participants in the development of their projects instead of being passive learners. Puncuchar described rigorous standards and expectations of the students' projects, as well as favorable outcomes. She suggested visiting the Buck Institute for Education website for references on Project Based Learning (www.bie.org).

The last presentation of the day was given by Chris Rogers and Paul Dressen, along with three of their colleagues. Rogers is an E/BD (Emotional/Behavioral Disordered) Specialist with the Goodhue County Education District, in Red Wing, Minnesota. Dressen is Director of Indian Education with the Prairie Island Indian Community. They began to collaborate on a project which would benefit both populations of students that they worked with. They developed the S.E.A. Program (Student Educational Adventures).

This program's philosophy stems from the "Circle of Courage" youth empowerment model, Medicine Wheel and Circle of Life concepts based on Native American values. This model was combined with an Experiential Education curriculum to address the social, emotional and educational needs of their students.

The program's offers ten-week courses in Challenge Experiences, Winter Survival I and II, and Ecology. The Challenge course emphasizes self-esteem building, team-building and conflict resolution, leadership skills and community service. Winter Survival I and II highlights taking care of one self, teamwork, self-discovery and self-esteem. The Ecology course stresses understanding the natural world and what it provides as well as understanding self and what one can provide to others. A critical component of the program is the four week long trip to Florida to work on Habitat for Humanity projects. This course emphasizes empathy and community service, diversity, teamwork and self-esteem building.

Dressen reported that Native students who complete the S.E.A. Program have a 100% high school graduation rate, and Rogers reported a significant increase in the graduation rates of E/BD students as well. They believe this program offers students and school's a successful alternative to mainstream education programs.

The knowledge, wisdom, and spirit shared by all made the 10th Annual U.P. Indian Educators conference a success.

Continued Interview with Dr. Loukinen

Richard Williams, former tribal chairman and currently the Director of the Education Department. Richard is a very wise man as a result of having lived both outside and inside the LVD community. His main, under appreciated, mission seems to be advocating through "tough love" a sense of personal responsibility throughout the tribal community. He has helped with my projects.

Terry Fox and husband Charlie Fox have been my best and strongest supporters. She is the Director of the Tribal Health the Clinic. She and Charlie have been teaching Ojibwe cultural traditions of beadwork and wild rice harvesting to children.

Visiting Canadian teachers of Ojibwe language and traditional culture: Louis Councillor, Mae Jamison and Daniel Big George have helped this project enormously.

Roger LaBine (Chair, LVD Cultural Committee) and Giiwegiizhigookway Martin (Director, LVD Historic Preservation Office) have helped this project immensely.

Many tribal members have some idea of the importance of this video archive project but Mike Hazen, an elder and current LVD Tribal Police Captain has the clearest understanding that this cultural material preserved in this effort will be especially valuable to those who are not even born yet. It is for the future.

And on our own court, April Lindala (Interim Director, Center for Native American Studies) has served as a narrator and cultural consultant and Don Chosa (Ojibwe Language and Culture Instructor and Rice Chief at KBIC) has served as a cultural consultant. Grant Guston, a digital media artist from Marquette, is the most promising filmmaker in our region. He has served as a consultant to Up North Films for most of the work on this LVD Ojibwe series.

Michigan Council for the Arts and Cultural Affairs (MCACA) awarded Northern Michigan University and LVD

about seven grants. Northern Michigan University has helped through a Faculty Research Grant and Peter White Scholar Award. The College of Professional Studies and the Department of Sociology and Social Work have supported this project with funds to acquire and repair equipment and host premieres.

Jim Carter (now retired) and Kristy Evans of the NMU Communications Department and Sandy Haavisto and Tracee Kauppilla have assisted on the mind boggling accounting. Many students throughout the past ten years have helped with the accounting and transcription work. An incomplete list includes: Crystal and Sheila Wakeham, Jamie Gustafson, Heather Grey, Margo Denofre, Dustin Weatherford, Jason Doutree, Art Anderson, Kelly Jankowiak, and Karl Haendler. NASA sponsored the premiere.

My wife, Elaine Foster, has been my grant proposal editor, and emotional supporter throughout.

Hold On

Hold on to what is good,
Even if it's a handful of earth.
Hold on to what you must do,
Even if it's a long way from here.
Hold on to your life,
Even if it's easier to let go.
Hold on to my hand,
Even if someday I'll be gone away from you.

A Pueblo Indian Prayer

Music Review: John Trudell's *Bone Days*

By Sarah Holt

With an inspiring mixture of poetry and music, *Bone Days*, released in 2001 by John Trudell, is one of the better albums I have stumbled upon in recent years. From a musical aspect, the album is solid. Bad Dog, Trudell's band, provides a cohesive blues-rock feel that serves as a musically stimulating backdrop to John's poetry, along with the hauntingly beautiful incantations of Quiltman. Soft at times, scathing at others, John's poetry is always raw and authentic. This is the type of album that is thought-provoking and challenging, but a delight for the ears. It is an album one could listen to while driving to work (or in my case, walking to class), or while sitting down with a cup of tea and contemplating his words.

Trudell is the former chairman of the American Indian Movement, actor, veteran and poet. The pure emotion evident in his work stems from life events, such as the death of his family. Unafraid to push the limits, some of the pieces on *Bone Days*, such as "Carry the Stone" and "Hanging from the Cross," challenge conventional views and have the potential to spark controversy. Other pieces like "Doesn't Hurt Anymore" reveal a softer, more poignant and heartfelt side to his writing.

For more information on John Trudell and his works, you can visit his website at www.johntrudell.com. If you are in the Marquette area, WNMU T.V. 13 will be showing "Trudell"- the film based on John's life- on April 13th, 2006 at 10 P.M.



The Closers: Shirley Brozzo and Allison A. Hedge Coke

By Shirley Brozzo

As Native American Heritage Month wound to a close on November 30, two Native American NMU employees and published authors read from their works. The evening began with short stories and poems by Shirley Brozzo (Anishnaabe), the Assistant Director of Diversity Student Services and an MFA candidate who will graduate in May. Brozzo delivered a dramatic reading of her short story "One More Time," and some published poems, including "ADmerica," "Positivity," and her signature piece, "Circle of Life."

Allison Hedge Coke (Huron/Tsa la gi) an Assistant Professor of English at NMU, read from her book *Dog Road Woman*. One of her poems, "The Year of the Rat," was about contracting plague from the rats in the trailer she lived in when her sons were babies. As a show of strength, resilience, and revenge, she fed the audience chocolate mice before she began reading. Her second poem, "Dog Road Woman," regaled her childhood quilt making experience.

Brozzo is currently working with Hedge Coke (along with Melissa Hearn and Ron Johnson) as she completes her thesis requirements for her MFA. Hedge Coke is currently working on a poetic play regarding a mound site, Blood Run; a poetry manuscript; and a showing of her original oil paintings at an art show in New Jersey in March, among other projects.

Time the story of Wounded Knee and Sand Creek. Weighed down by the Fatigue of her grandmothers and Their grandmothers she wears, but does not Feel, the luxury of braided hair or The commitment to truth.

Only the ancestors hold the truth of What happened on those snow-filled cliffs and They only share the knowledge with Those who have come after, those who Are strong enough to carry the pain of Shrieking babies and mutilated women as Soldiers complete their assigned tasks of Annihilating the red man and liberating the Land for colonial expansion causing Urban sprawl and degradation.

This sad, lonely woman of Anishnaabe or Lakota descent looks to The west now and hears the cries from Fallen warriors, fathers, and brothers, and Uncles of the slain. This Cheyenne woman with

Blue in her eyes sees the homeland of Her ancestors, ancestors in unmarked graves in Final places of unrest and Cannot sleep at night for The voices in her head turn to Blood on her hands because We all bear the guilt of the truth.

-Shirley Brozzo

Daddy's Hands

With an opening line from Virgil Suarez's "Aguacero."

My father loved to smoke a cigarette When woodworking in the garage. Slight but strong

He'd saw and hammer until fatigue set in

Then enjoy the luxury of a smoke Or two While soothing his arthritic hands On a hot cup of tea I'd carried to him.

He'd labored long after The street lights came on Plaining Staining Counter-sinking screws Commitment to finishing the project.

Desk, table or bench completed He'd sigh in sadness, A father watching a beloved child Leave home.

Then, His hands would reach for the orders Light another Winston Caress the maple finish of a board Realizing they no longer missed Mining for Cleveland Cliffs.

-Shirley Brozzo



Learning to Walk Together
Powwow T-shirts Sizes
S,M,XL, AND XXL. \$15.00
Checks made out to N.A.S.A
(Native American Student
Association)

Mail orders to N.A.S.A
112 Whitman Hall
Marquette, MI 49855

Lady in Turtleneck

Looking to the west with
A certain sadness in her face the
Anishnaabekwe hears for the first

Defending a Way of Life

By Aimée Cree Dunn

No matter where one looks, all around the world there are conflicts between multinational corporations and the people of the land. These "people of the land" may be tribal or rural people: farmers, nomads, hunters, gatherers, land-dwellers. Whatever their lifestyle, they are organized into small-scale communities that are dependent on a healthy land and that are threatened, culturally and ecologically, by industrial globalization. Although multinational corporations may try to intimidate them, many of these small-scale societies firmly and adamantly resist the incursions of industrial globalization with a resistance that cannot be broken.

It can be soul-wearying to learn of the various invasions people experience in the name of "development" and "economic growth." In the last fifty years, Grassy Narrows, an Anishinaabeg community in Canada, endured mercury poisoning from a paper plant and the subsequent shutting down of fisheries, forced relocation for the construction of a hydroelectric dam (intended to produce power for urban areas), and studies looking to site a nuclear waste dump in their community. In Australia's Northern Territory, the Mirrar fought for years against the proposed Jabiluka uranium mine near Kakadu National Park. Kakadu, an area made famous in the Crocodile Dundee films, is sacred to the Mirrar and has been designated as a World Heritage Site due to its beauty and bio-diversity. Closer to home, Michigan's Upper Peninsula is targeted to become a metallic sulfide mining district. Just across the border, the Anishinaabeg and other rural residents in northern Wisconsin are battling the construction of dangerous high-voltage powerlines that would suck electricity to urban areas from the flooded lands of the Cree in Manitoba.

Those who resist these industrial incursions are often targeted for harassment, imprisonment or even worse. Roscoe Churchill, a prominent anti-mining activist in rural Wisconsin, was shown a thick dossier one of the mining companies kept on him: they labeled him "incor-

rigible." In Nigeria, Shell Oil assisted the Nigerian military in its efforts to control those protesting the Nigerian oil industry; Shell referred to this as the "militarization of commerce." Ken Saro-Wiwa, a prominent activist in the Ogoni fight against Shell's dangerous operations in Nigeria, was falsely accused of murder and executed by a military tribunal. In West Papua, the Amungme resisting Rio Tinto/Freeport's Grasberg mine are also subjected to military containment of protests as well as to kidnapping and torture.

Despite such incidents, the global resistance to industrial oppression has many hard-won success stories. For example, this February Shell Oil announced it was suspending its Nigerian operations indefinitely. In another instance, the people of Wisconsin banded together and, setting their own agenda by calling for a moratorium, stopped their part of the Northwoods from becoming a metallic sulfide mining district. The Kupa Piti Kungka Tjuta, a group of women elders from three Aboriginal nations in Australia, spearheaded a years-long campaign against the siting of a national nuclear waste dump on their traditional territory. Never compromising and always setting their own agenda, the Kungkas fought for the land on their own terms – and won.

Those who resist industrialization often do so knowing the resistance goes beyond this physical world, that the strength of the resistance is rooted in the spirit world. Even those who are not Indigenous feel this, especially once they've become part of an Indigenous struggle. Many still feel the power of Walt Bresette and Louis Riel. Still others feel the presence of the Dreamtime in all that they are working for. According to Indigenous activist Winona LaDuke, the fight for the earth is fought by "common people with uncommon courage and the whispers of their ancestors in their ears." Some of these ancestors are living with us today. Others are rooting us on from the spirit world.

Mukwa Halts Powerline

By Aimée Cree Dunn

A mother bear and her cubs have temporarily halted construction of a controversial high-voltage powerline in northern Wisconsin.

Construction crews working on an American Transmission Company (ATC) powerline project stopped construction in Rusk County's Ladysmith at the end of February when a mother bear and her cubs were found hibernating in the snow just 200 feet from the powerline's path. Coincidentally, Rusk County is also home to a leaking metallic sulfide mine that ran its course in the 1990s.

The powerline will run 210 miles from Duluth, Minnesota, to Wausau, Wisconsin, carrying power largely generated by destructive mega-hydro projects on Cree land in Manitoba. The Cree, Anishinaabeg and other ruralites have campaigned hard against the powerline for various ecological, health and cultural reasons. The Upper Peninsula may soon have to join the fight as ATC has recently announced plans to expand its high-voltage powerlines running out of Marquette, Michigan.

A ceremony to honor Mukwa and Mother Earth was held in Ladysmith on March 11. One of the organizers, an Anishinaabe opponent of the powerline, Michael Chosa, said, "[H]er simple act of 'just being there' at just this time, is something more than coincidence. This relative has provided us humans with the opportunity to unite over the eternal issue of taking versus giving, and we now need to fulfill our obligations to our sacred creator and our ancestors and relatives."



Native American Student Association

Student Showcase: Samantha Hill

By Zach Ziegler



Jarod Pidgeon and Samantha Hill

Nish News: What is your quest?

Sam: to seek the pre-vet qualifications for u-dub! (UW Wisconsin - Madison)

Nish News:What is your major?

Sam: microbiology

Nish News: Why is that your major?

Sam: I chose microbiology as my major because most of the classes that are in this degree will be required to have before entering vet school, and they will transfer well. I was a physiology major, but I found I like microbiology more.

Nish News: What are your life's aspirations?

Sam: I want to complete my schooling as a licensed veterinarian someday. I also aspire to own a home somewhere close to the rest of my family, near Milwaukee. Although, I may take some time to work with sea-life, such as working at Sea World in San Diego. I would like to have a house in Hawaii and live there at least three months out of the year for the rest of my life.

Nish News: How/Why are you involved with NASA?

Sam: I am involved with NASA because I like to get involved. Hahaha. I enjoy the cultural and social aspect of the group. I have made a few friends being part of this

organization, and I have also learned from it. I help out with the projects put on by NASA, such as the food taster in November and the Pow Wow coming up in March!

Nish News: Tell us about your native heritage.

Sam: Well, I am Iroquois, but to be more exact I am an Oneida from the Green Bay area. There is more Oneida territory out in northern New York; that is where my ancestors originally lived. They used to live in long houses, which would house whole families and extended families as well. The clan mothers would be in charge of most things that were governed within themselves. My father, who is full-blood Oneida, was not raised traditional, so he does not know much about our heritage. However, he does live in a nice trailer house that we have named his very own long house because that is where our family hangs out when we visit with each other.

Nish News: How did you wind up at Northern?

Sam: I was a confused senior in 2003 when I was accepted to both Michigan Tech and Northern. I didn't know which one to go to. Visited Michigan Tech when I was 15 years old and I instantly loved the campus. I got to meet the head of the biology department and I thought he was really cool. I couldn't wait to go there. Then, when I was 16 I came to Northern for a visit, I met April Lindala and had a really fun time at a female retreat. I couldn't wait to come to school here. Finally, when I was 18, I had to make a decision. I guess I just felt more at home here, and I felt there was more of a cultural advantage for me here. I knew more people here, and I liked how welcoming the campus felt.

Nish News: Do you like being Irish?

Sam: Oh yes, we can't forget the other half of me is blessed with Irish blood (rolls eyes). I enjoy my Irish culture very much; it is quite different from the Native side, however. The music, the food, and the dancing can all be quite entertaining and I like to learn about the culture just as much as I like to learn about being Oneida. I sometimes see a lot of similarities between the cultures, which is probably why my families blend so well. They both like to celebrate their heritages proudly, so when St. Patrick's Day rolls around and the Pow Wow is the next day, I feel very happy to be celebrating both my cultures at the same time.

Nish News: What are your favorite activities from NASA?

Sam: Some of my favorite activities from NASA are the small things we do such as the kids' cookout we had, the elders' brunch, or having get-togethers at April's house. These are simple things that don't take much planning and I enjoy having fun with my fellow NASA members. Don't get me wrong, I love the Pow Wow and the Food Taster, but they can be so much work sometimes, my feet hurt just thinking about it.

Nish News: Who has influenced you most in your life/college career?

Sam: I guess I would have to say my mom. She raised me by herself since I was five. And, when I started second grade, she went back to college and earned a degree in welding from Nicolet Area Technical College in Rhineland, WI. I remember going to a class with her, and she used to show me around the campus. I was so captured by the concept of college and since then, I have always wanted to go to college. She has taught me so much, and no matter what, I know she supports me in whatever I do.

Time to Pow Wow!

Northern Michigan University
Native American Student Association
invites the public to the 14th annual

"Learning to Walk Together" Traditional Pow Wow

Vandament Arena * Marquette, Michigan
(off of Fair Ave. between the Berry Events
Center & the Superior Dome)

Saturday, March 18 & Sunday, March 19, 2006

Grand Entries:

1 pm & 7 pm Saturday

1 pm Sunday

Emcee
Joe Besaw
Keshena, WI

Head Female & Head Male Dancer
Antonette Logan Kelly Logan

Drums
Smokeytown Milwaukee Bucks
Keshena, WI Milwaukee, WI

Lil' Earth
Minneapolis, MN



ADMISSION

14 & above \$ 5 weekend/\$ 3 daily
Free 13 & under/ NMU students

Pow Wow Feast- Saturday at 5:00pm
5th annual Hand Drum Competition

Vendors must register in advance.
Absolutely no drugs or alcohol.
To volunteer or for more information
call 906-227-1397.



Presented by the Native American Student Association with support from~Center for Native American Studies, Diversity Student Services, the Ethnic & Cultural Diversity Committee, Keweenaw Bay Indian Community & Sault Ste Marie Tribe of Chippewa