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# Anishnaabe News

Volume 1, Issue 2  
December 2005

## WINTER GRADUATE COURSE OFFERING

ED 595-55 (12749): AMERICAN INDIAN EDUCATION (3 cr.)

Room: Web course

Day/Time: Saturday 9-11 a.m. (EST)

Course meets on-line in chat room on Jan. 21, 28; Feb. 11, 25;  
Mar. 18, 25; Apr. 8, 22, 29 during above date and time.

Instructor: Martin Reinhardt, Ph.D.

This course provides an overview of significant policy changes in American Indian education from pre-colonial times to present day, with a special focus on current American Indian educational leadership issues. Students will review materials relevant to different historical eras, and engage in on-line discussions/chatrooms with American Indian education leadership about various topics relevant to course goals including: the history of American Indian education; aboriginal and treaty rights to education; current U.S. federal Indian education laws; contemporary American Indian education leadership; teaching about Native American languages and cultures; standards based reform and Native American inclusion; and American Indian education and students with disabilities. This course is also unique in that it provides individuals from different parts of the world an opportunity to consider alternative perspectives on Indigenous education issues.

For more information on any of the above course, please contact the Center for Native American Studies at 227-1397 or by e-mail (cnas@nmu.edu).

## Congratulations to Native Students graduating December 2005

All the best from Anishnaabe News

Judy Girard, Sharon Hainstock, Christopher Kubont, Brandon LaVictor, Kellie LaVictor, Robin Mackie, Patrick McCoy, Joeylynn Paquette, Mark Pero, Natalie Perrault, Gregory Shirtz, Delina Soumis, Teresa Valenti, and Scott Wyzlic.

Anishnaabemowin Teg  
12th Annual Language Conference  
March 30th - April 2nd, 2006  
Kewadin Casino  
Sault Ste. Marie, MI

<http://www.anishinabek.ca/language%20conference/welcome.asp>

By David Anthony

**Nish News:** Dr. Wong, could you tell us about your background, educational experience, and some of the experiences you went through in your life?

**Dr. Wong:** We could be here a long time (laughs).

**Nish News:** Take as long as you want (laughs).

**Dr. Wong:** I was raised in California; actually born in Southern California. I spent most of childhood and early adulthood in Oakland, California. So I am kind of a city kid. My mother is from Chihuahua, Mexico and has a little Native blood in her. Part of my culture is from my mother's family. My father is from Hong Kong, China. They met in California and I spent just a wonderful youth there. Oakland is a very multicultural city. So our house was sort of an interesting blend of Asian and Hispanic. I went off to college when I was young man to Gonzaga University in Spokane, Washington. I spent almost thirty years there. During that time, I got my Doctorate at Washington State University in Pullman. It was always very interesting in not only Native issues, but cultural issues. So a lot of my reading and studying then [was in] Asian American studies, Native American studies, and Hispanic studies. [It was] ethnic in content. I got degrees in Psychology all the way through, bachelor's, master's and doctorate. My first job was with a community college in Tacoma, Washington. So I spent fourteen years not only teaching, but I was the advisor to the Native American student group at that time. Then all of sudden [I] got recruited to the Evergreen State College in Olympia. [There] again, I was teaching for many years. So I was in the classroom nearly

## Interview with Dr. Wong

twenty-two years before I decided to experiment in being an administrator. So I volunteered to become a dean, academic dean at Evergreen. Then Colorado recruited me away to become a provost, and I ended up being the interim president there. [That gave me] a little bit of flavor for what it means to lead a college institution.

**Nish News:** Where in Colorado?

**Dr. Wong:** Colorado State University at Pueblo. I guess they just changed their name two years ago to Colorado State University at Pueblo. I was there for a bit and got recruited away to a small hi-tech campus in North Dakota, Valley City State. I was there for five years, and people from Northern came over and chatted with me about coming to NMU. I found myself loving and enjoying Marquette and [being] here at Northern.

**Nish News:** When you were at your previous stops, did you get a chance to meet and work with Native Americans?

**Dr. Wong:** Well, Spokane was first real exposure because one of my mentors was at Gonzaga. So I did an internship working with a Native community, the Nez Perce. When I went from there to the west coast, I was able to get involved with not only the urban Indian situation in acoma, but I also did some work with the Quinalts and Makahs out on the coast, and the Nisquallys, south of Tacoma and north of Olympia. I got very involved in Native health. It seems like a good part of my career has been dealing with Native people because when I was in North Dakota, I was very close to Standing Rock and Sitting Bull College. I was helping them to develop their technological infrastructure. We tutored and mentored students on my main campus in

cooperation with Standing Rock.

**Nish News:** Now that you are here, have you gotten the chance to meet some of the tribes and or tribal leaders in the area?

**Dr Wong:** Slow and steady. I am learning to be a good president and also doing a lot of community outreach. I have been over to the Soo a couple of times, and met Aaron [Payment, Tribal Chair of Sault Ste. Marie Band of Chippewa Indians]. He has been very helpful. I met with Bay Mills, and I been to Baraga. I am getting out and about. The most significant experience has been the pow-wow last year on the campus. I thought it was just stunning – a very good event. [And] I am slowly familiarizing myself with some of the issues state-wide.

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## DEQ Hearings Come to Marquette

by Steve Knauf

Wednesday, November 30th marked the day that the DEQ came to Northern Michigan University's campus to discuss the rules on non-ferrous mining in Michigan. The Department of Environmental Quality (DEQ) has drawn up some rules by which to govern this type of mining and was looking for what the [citizens] thought of them. The meeting was held in the Great Lakes rooms in the University Center and was very well attended by people who came from as far away as Wisconsin and the Lower Peninsula of Michigan. There were about 60 people that voiced their opinions and concerns on the rules. Overall many of the speakers were very eloquent and well-informed. Just about everyone that spoke was looking to stiffen the rules in some way, shape or form. The one exception was the project manager from the mining company [Kennecott Minerals] seeking to build the mine.

One of the biggest concerns about the rules was the lack of monitoring of the transportation routes to and from the mine itself. One issue that was aired was related to the dust that will be created by the movement of the [ore]. [Speakers requested that the company be required] to insure that the dust will not be allowed to escape into the rivers and streams that the vehicles will cross. Wind-blown dust was also a major concern in this issue.

Another one of the major concerns that were brought up was the lack of experience [with this type of mining.] It was noted many times that no [sulfide] mine anywhere in the world has ever been able to operate without polluting the environment. Many of those that spoke on this issue were very worried about companies with bad [environmental] track records (like Kennecott's) that can come in under the current rules and start up a mine. [Many] suggested a law similar to that of Wisconsin's. The law there states that no permit for a sulfide mine will be issued until a company can prove two conditions. First, that it has operated a mine for at least 10 years without pollution. And second, that no pollution has occurred for 10 years after the closing of a mine.

The [emotional] highlight of the night came when one speaker got up and turned his back to the DEQ and spoke to the audience. It was quite obvious that the DEQ didn't appreciate the gesture, but [the speaker] didn't care and everyone applauded at the conclusion of his address.

## American Genocide

by Joe Kersjes

When [most people] think about Native Americans, genocide is not the first word that comes to mind. Rather, many of us remember the view of the Indian portrayed by Hollywood or school mascots. Americans think of old cowboy and Indian western movies or their favorite sports team. It is generally taken lightheartedly. When Americans think about holocaust, genocide comes to mind. More specifically, the genocide Hitler carried out against the Jews and other minorities. The genocide of Hitler and his regime killed approximately 11 million people. Native Americans faced genocide on the same level over a longer period of time.

[Some] people will argue that the mass killing of the Native Americans happened over time and by accident. I don't believe this was case. Yes, diseases Anglo-Europeans brought to America lead to the death of many Native Americans and I don't believe this was on always on purpose, but there is the case where the federal government was responsible for spreading the smallpox disease. The government shipped smallpox- infested blankets into Indian Country on purpose. There are haunting indications beyond this which point to Columbus's mentality of ridding Native populations. In the Caribbean, Columbus destroyed the Taino population. He ordered mass hangings and chopped up children to be used as dog food. Five million were slaughtered within three years. Columbus set an example that said genocide of the Native people was okay. Americans carried out this tradition of genocide for years to come. By conservative estimates, the population of the United states

prior to European contact was greater than 12 million. Four centuries later, the count was reduced by 95% to 237,000 .

I guess I just don't understand how we don't recognize the genocide that has happened [in this country], yet we are so profoundly affected by the genocide that happened in Germany. People don't regard what Native Americans went through as mass extermination, but that is exactly what it was. As sad and horrible as it sounds, America can't hide this fact. I have never been taught about this in my history classes until I chose to take a class at an institute of higher education [Northern Michigan University] whose sole purpose was to explain the Native American experience. That is exactly what Grace Chaillier's NAS 204 has done. This history needs to be in all of our history textbooks, studied and learned from. American Indian genocide is a part of our history; it is American history.

*And while I stood there  
I saw more than I can tell,  
and I understood more than I saw;  
for I was seeing in a sacred manner  
the shapes of things in the spirit,  
and the shape of all shapes as they  
must  
live together like one being.*

*Black Elk, Black Elk Speaks*



## “The Reign of Terror” Years

by Maryanne Brown

After 28 years, the courts still won't correct the wrongs of the past. On April 19, 2004, the U.S. Supreme Court refused to review the 10th Circuit Court of Appeals' denial of Leonard Peltier's request to be considered for parole, despite the Circuit Court's recognition that the government indisputably engaged in misconduct in the prosecution of Peltier.

Peltier, a Native American Indian activist and a recent candidate for the Nobel Peace prize, is serving two life terms for the 1975 shooting deaths of FBI agents, Jack Coler and Ron Williams, on the Pine Ridge Reservation in South Dakota. His appeals have been exhausted.

In 1973 tensions were running high to the point of an escalating conflict between Dickie Wilson, who headed the tribal administration and the Traditionals from Pine Ridge. [The Traditionals were people opposed to Wilson's vision of moving the tribe more in line with the dominant, white culture.] The Traditionals were trying to impeach Mr. Wilson for his nepotism and abuses of his position. Initially, Mr. Wilson's opponents sought to resolve their grievances through the BIA. In response the BIA provided a grant to Wilson for the purpose of establishing a tribal ranger group. A paramilitary entity was created that exclusively belonged to Mr. Wilson. They were named the Guardians of the Oglala Nation (GOONS).

Meanwhile, the Traditionals of Pine Ridge formed a group known as the (OSCRO) Oglala Sioux Rights Organization. Their next attempts to obtain relief were through the Justice Department and the FBI. This failed to bring results. So they set out to impeach Wilson by obtaining signatures of eligible voters on petition. The BIA countered by naming Wilson himself to chair the impeachment proceedings. Then the Justice department dispatched a sixty-five member Special Operations Group, a large S.W.A.T. unit of U.S. Marshals, to ensure that order was maintained. On the eve of Wilson's hearing he had several tribal council members arrested and jailed because he felt that they might vote for his removal. Mr.

Wilson retained his office and immediately announced a reservation-wide ban on political meetings.

Defying this ban the elders and traditionals held a meeting and decided they needed to draw public attention to the situation. For this purpose, a 200 person AIM (American Indian Movement) team was sent to the symbolic site of Wounded Knee. They prepared for a press conference that they were planning to hold the morning of February 27th, 1973. A small group of members were sent to Rapid City to notify the media and guide reporters to Wounded Knee at the appropriate time.

The press conference never happened, because by dawn Wilson's GOONS had established a roadblock on all four roads leading into or out of Wounded Knee. He then reinforced the uniformed BIA police by adding the Special Operations Group (SOG) and FBI agents act as observers. As Wilson was getting his army together, AIM members started the process of arming themselves.

For 71 days, AIM members and traditional Oglala Lakota people held ground in a shooting war against the largest internal deployment of federal forces since the Civil War. The Indians had one demand: the return of the Great Sioux Nation. During the siege, several AIM and traditional people were injured or killed. The siege at Wounded Knee eventually ended, but the problems on the Reservation did not. A "Reign of Terror," followed during which sixty-four local Native Americans were murdered. Three hundred more were harassed, abused, beaten and burned out. Virtually all of the victims were either AIM members or their allies. The FBI had jurisdiction to investigate major crimes, yet these deaths were never adequately investigated nor solved. Nor did the FBI agents take any measures to curb the violence of the GOONS, with whom they were closely collaborating.

In the spring of 1975 with more than 40 of their number already dead, the Pine Ridge residents realized that they would either have to give in or die. Those who

wished to continue the fight for survival adopted a posture of armed self-defense. With mostly just elders and Traditionals left, they requested that AIM provide physical security.

On June 25 1975 two FBI agents, Jack Cole and Ron Williams escorted by a GOON, entered the Jumping Bull compound claiming to be serving an arrest warrant for an AIM supporter named Jimmy Eagle. He was wanted on fake charges of assault and kidnapping. Jimmy was 17 years old at the time. The residents of the compound told the agents that Jimmy hadn't been seen at all by any of them for weeks. The agents left. While driving down the highway they saw three young AIM supporters walking back to the camp. The agents aggressively took them to police headquarters, where they were interrogated for two hours. When the three returned to the compound they reported that not one question was asked about Jimmy Eagle. The agents asked the three young people [questions] about the Jumping Bull residents and their weapons. This alerted the [residents of an impending raid] and they put out an urgent call to AIM members [for help].

The very next day, on June 26, 1975, the same two FBI agents radioed in that they were in pursuit of a red pick-up truck. They drove past the Jumping Bull compound and into a shallow valley. [Then they] stopped, got out of their cars and opened fire towards the AIM compound. Leonard Peltier was relaxing in his tent when he heard gun fire. From throughout the ranch, people screamed that they were under attack, and many hurried to return fire. Leonard grabbed his weapon and took off for the elders' home to make sure they were alright. As Leonard was running he said "bullets were flying everywhere and hitting at my heels like you would see in a movie." Leonard ran to the house to make sure that their hosts, Harry and Cecelia Jumping Bull, weren't injured. He found that they had left the reservation to do business in Nebraska. When the gun fight ended, the two FBI agents were dead. Someone had shot them both from close range.

# Interview with Dr. Michael Loukinen

By Marianne Brown

Dr. Michael M. Loukinen is a Sociology Professor and a filmmaker at Northern Michigan University, in Marquette, MI. His education includes a doctorate from Michigan State University (1976), National Institute Post-Doctoral Scholar in Gerontology, University of Michigan (1977). He is married to Elaine Foster, a LTC in the US Army Reserve. They met at MSU and have lived in the Michigan communities: East Lansing, Pelkie, Houghton, Ann Arbor, Marquette and Alexandria, VA. He has produced, researched, written and directed nine documentary films: Some Native American films include:

Medicine Fiddle (1992) Native and Métis fiddlers and dancers perform their art and share stories.  
Ojibwe Teachings (2002) Lac Vieux Desert Ojibwe history and their struggle to regain and retain their traditions.  
Manoomin (Wild Rice): Ojibwe Spirit Food (2005) Significance of wild rice to the cultural identity of the Ojibwe.  
Ojibwe Wigwam (recently completed editing)  
Dancing Eagles (in progress)  
Lost Drum of the Lac Vieux Desert Ojibwe (in progress)  
See: [upnorthfilms.org](http://upnorthfilms.org) for more information

**Nish News:** How did you get involved with the Lac Vieux Desert Band?

**Dr Loukinen:** I never planned to become a filmmaker on Native America. I was making a film about traditional workers in the U.P. wilderness – loggers, trappers and commercial fishers. I wanted to see how regular exposure to the U.P. environment shaped the mind and spirit. So, I interviewed outside workers to find out what was different about them. One was an Ojibwa/Ottawa named Coleman Trudeau who was featured in Good Man in the Woods and also in Medicine Fiddle. He and I connected and became good friends. After working in the lumber camps all winter Coleman would sometimes pawn his fiddle toward the end of a spring “break-up” fiddling/drinking spree. Coleman had lived the very hard life of a

hard-working, hard-drinking lumber camp fiddler. He [worked] a crosscut saw during the day and at night played the fiddle for the men in the bunkhouse. He transcended his alcoholism by developing a strong sense of both Native and Christian spirituality and participated earnestly in Alcoholics Anonymous throughout the eastern U.P. and in Canada. His home reserve was in Wikwomikong, Ontario. Coleman had a spiritual presence that affected me and we became close friends.

Coleman Trudeau led me deep into the woods to an all-Ojibwe lumber camp where he had worked near Paradise MI. I visited there and became intrigued by Ojibwe language and culture. It was as though a mental magnet had drawn me into it. Shortly afterwards I became friends with Peter Maqua, a Canadian artist and Holy Man. We stay up all night talking and he REALLY gave me a spiritual-cultural jolt that has just kept growing inside me. When I arrived at Lac Vieux Desert, Archie McGeshick Sr. and Franklin Hazen took me under their wings and taught me. Archie was a grounds keeper at the Old Village. I thought to myself that here there are ancestral spirits, a lake spirit, tree spirits and eagle spirits. I could really sense the spiritual presence in living objects all around me. And then it occurred to me that I’m alive! I, too, have a spirit. Then BAM! I felt it inside me. The awareness of my own spirit came through unfiltered and so very powerful that ever since then I have been aware of my spiritual essence. Franklin Hazen, in the short time that I knew him before he died, talked to me about his inner spirituality and I developed an even more powerful sense of it. I had changed and really did not even intend to. It just happened!

**Nish News:** What is your nickname name given by the Lac Vieux Desert Band?

**Dr Loukinen:** “Dr. Looking – in.” I think that Louie Councillor first tagged me with that moniker because I was usually looking through a camera. Since then, it has become a nickname.

**Nish News:** Tell us about the making of the movie Anishinaabe Gikino’amaadiwin Ojibwe Teachings?

**Dr. Loukinen:** A former student of mine, Tom Kolinsky, was the CEO of the tribe in 1996, serving as an assistant to the then Chairman, John McGeshick Sr. Many tribal members were worried that their culture and oral history was disappearing with the deaths of their elders. Tom knew I had made ethnographic films about the traditional cultures of the U.P. so he contacted me. I met some of the elders and developed a project to record an oral history of their stories and culture. In the fall of 1996 I wrote a proposal to video record their oral history and culture, to transcribe and produce a few documentaries. In the proposed agreement I gave them ownership of all of the recordings, transcripts and completed documentaries so that they could store these materials forever in their archives. I wanted to honor their cultural sovereignty – their ownership of their own culture. I knew that it was the right thing to do. I made a 72 minute demo, McGeshick Family Stories (1997) that would accompany my proposal to the Tribal Council. I asked them for start-up funds, and then was awarded grants from the Michigan Council for the Arts and Cultural Affairs and made the film, Anishinaabe Gikino’amaadiwin (Ojibwe Teachings). It was made over a period of about four years. It is actually three films, each part edited for appropriate classroom length. It is designed for serious viewers to watch over and over again. Both teachings and Ojibwe language expressions in the film may be expressed differently by different tribes, bands, and even [within] families. We [are] not saying that this film presents “the official,” [and] only correct expressions of Ojibwe culture.

**Nish Note:** \*Since 1997, Dr. Loukinen has been working on a project to produce a digital video archive of oral history and culture on the Lac Vieux Desert Band of Lake Superior Chippewa, and to make a few documentaries based on this archive. Most of this work is done in the vicinity of Watersmeet, MI near the Wisconsin border.

(See our next edition for Part 2 of the Dr. Loukinen interview.)

# Response to Charlie Hill

By Curtis Johnson

I think that Charlie Hill’s performance was one of the best I’ve seen. Charlie came out on stage with a message he was going to convey to the audience through comedy. He did just that. I noticed right away that characteristics of Native American were very prevalent in the script Charlie had [prepared] for his show.

The importance of land was obvious to see. Charlie continuously hammered into the audience’s head that the “white man” stole the land from Native Americans. I think Charlie would like it better if I called them “the inhabitants of this great land before the name America was even invented.” He also had many jokes having to do with where he lived and where he has traveled. I liked how he talked about where he was from and also asked other people where they were from.

It was also obvious that Charlie’s family was important to him as he brought them up in his act quite often. He seems very proud of his kids even though they seem to have assimilated. He also asked the audience many times about where they were from and what tribes were [represented] here.

Charlie also talked about [what he referred to as] a place of center and the search to get there. He did this by talking about finding what you believe in your heart and living what you believe. I thought it was very interesting how he brought up Rosa Parks and how she stood for what she believed and because of that the civil rights movement followed. I would never expect a comedian to stand up and talk about this kind of thing, but like I said, Charlie didn’t come out to just make people laugh. He came out to make people laugh while he conveyed his message about how his government has screwed him and the other minorities in this country.

Charlie definitely had bitterness toward the history of white people and what they have done to his people. He uses his bitterness toward white people to his advantage and makes people laugh from the jokes about it. He also talked about

revenge by saying that every Indian needs to start stealing things everyday and maybe someday they will have it all back. Of course this statement is to make people laugh but it got me thinking about how right he was.

Charlie has perfected the art of having a humorous shell on a serious message. I believe this is one of the best ways to communicate with people who may not want to believe you. Let’s face it; white people are in denial that they ever did anything wrong to Native Americans. Charlie used humor to make me think and stick things in my head so I would realize (not that I haven’t already) that we have been very unfair to the Native people of this land. In his presentation Charlie would pause so that his ideas would sink in. I think Charlie did this with precise accuracy because he gave just enough time for people to hear what he had said and then he would move on to his next joke.

I enjoyed Charlie’s presentation a lot. Although Charlie had the comedian shell, I believe he is really good at raising consciousness about Native American rights. He made me happy, sad, angry, and relaxed all in one hour. He has a unique way of communicating to people that I think is very rare. I would also like to thank all of the people that brought Charlie Hill to Northern Michigan University. It’s a real honor to be able to have someone so talented at the University I attend.

\*Curtis Johnson is a student in Grace Chaillier’s NAS 204: Native American Experience class.



Scott Wyzlic, an integral member of the Native American community in the Marquette area and on campus, is graduating from Northern Michigan University this semester with a degree in a Computer Science. For the past few years, Scott provided office support and computer expertise to the Center for Native Studies. He helped out with the yearly pow wow, kept the fire burning at the fire site, and drummed with local children every week in Negaunee. We will miss you.



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)

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