



## Indigenous Artist Erica Lord visits campus

By Amanda Weinert

The opportunity to work with the artist Erica Lord sounded intriguing when I first heard about it. The title of the workshop, "Traditional Storytelling: Image, Text, and Video Production" made me even more interested. I was hopeful that I could be part of the workshop.

I had little experience and knowledge of the dynamics that create effective and appealing photography, video and text art. Now, I believe that I have better understanding and appreciation for this.

During the workshop we learned about identity in correlation with text, image and voice. The environment of the workshop was comforting. After I read my writing out loud (a combination of random journal entries) my peers and Erica, let me know that it's normal to think too much and ponder about the past, present and future. Erica said we students are in our "critical moment of self-discovery." I think I may now try to embrace that. I will not lie, the workshop stressed me out a little, but nonetheless, I learned helpful skills during the workshop.



The opportunity to work with another artist, especially a distinguished, talented artist like Erica Lord, was a fantastic way to help the creative thought process and inspiration. I am now certain I would like to experiment more with video and photography while pursuing my art degree.

(continued on page 10)

Photo Above: NMU Student Tina Moses works with artist Erica Lord.  
Photo left: Debbie Parrish and Anita Chosa from KBOCC.

## NMU Hosted Language Workshop

By April Lindala

The Center for Native American Studies and the King\*Chavez\*Parks Visiting Professor Initiative recently sponsored a three-day training for Indigenous Language teachers and students. In 2008, Kenn Pitawanakwat traveled to Missoula, Montana, to attend a language training workshop hosted by Dr. S. Neyooxet Greymorning, a professor of Anthropology and Native American Studies at the University of Montana-Missoula. Upon his return to Marquette, Kenn was overflowing with enthusiasm. One could not help but notice his excitement in practicing new teaching methods.

One of Kenn's goals was to introduce me to both Dr. Greymorning as well as the representative from the Hawai'ian speaking contingent. We had actually invited Dr. Greymorning to NMU prior to this visit, but he was traveling to the land of the Maori and was unable. When we figured out that he could visit this semester, we worked on arrangements right away.

(continued on page 6)

# Indigenous Earth Issues Summit

## Monday, April 5, 2010



Guest speaker, Ward Churchill  
Take action...today...everyday.

For more information or to volunteer.

Call: 906-227-1397

E-mail: [cnas@nmu.edu](mailto:cnas@nmu.edu)

Visit our Web site: [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

The 3rd annual Indigenous Earth Issues Summit is made possible by  
the NMU Center for Native American Studies  
with generous support from the Keweenaw Bay Indian Community.

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Anishinaabe News is published when possible.

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Letters to the Editor and guest editorials do not necessarily reflect the opinion of Anishinaabe News, the Native American Student Association or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

Kahurangi Maori Dance Theatre to perform at NMU on March 11.

The NMU International Performing Arts Series announces a performance by the Kahurangi Maori Dance Theatre at the Forest Roberts Theatre on Thursday, March 11 at 7:30p.m.

This performance is funded by the Office of the Provost at Northern Michigan University and is part of a weekend of events featuring First Nation performances and celebrations, including the annual "Learning To Walk Together" Pow Wow on Saturday, March 13.

Ticket prices for this concert are as follows: Students \$5 advance/\$6 door; NMU Staff/Faculty and Seniors 60+, \$13 advance/\$15 door; General Public, \$18 advance/\$20 door. Tickets for the concert can be purchased at the Superior Dome, Forest Roberts Theatre, TCF Bank and the Vista Theatre or by calling 906-227-1032. You can also order on-line at www.nmu.edu/tickets.

(see story on page 5)



The Center for Native American Studies hopes to begin selling Native specific items to help generate revenue for programming for the campus and surrounding community. We are seeking student support. If you are a business major and would like an internship, this would be a great experience in setting up a small, non-profit business or ideas for such a venture. Please contact April Lindala at the Center. Our e-mail is cnas@nmu.edu. We appreciate any ideas for how to make this small business something special.

Here's one item to think about, a smart alternative to plastic shopping bags. On sale now at the CNAS - 112 Whitman Hall for \$12.



DRIVERS & VOLUNTEERS NEEDED for the College Prep Medicine Wheel Academy - May 13-15, 2010

Drivers are needed for the transportation of high school students and possibly parents and chaperones. Must be at least 25 years of age (rental company policy) and have a good driving record. Experience with large vans appreciated. Must also allow for background check (as you will be transporting youth). Drivers are paid positions. Some of the required driving will be lengthy as it could be up to three hours one way. Be sure you have the time available for this. Drivers should be viewed as positive ambassadors of NMU as you will be some of the first and last individuals that these students will meet. During their campus experience drivers must put safety first. Work study will be preferred, but not required (must be currently enrolled at NMU).

Volunteers are needed to serve as mentors (as well as NMU ambassadors) while high school youth are on the NMU's campus participating in the program. We expect you to engage and spend time with these prospective students while they are participating in the program and various workshops when appropriate. Experience working with youth is appreciated. Experience working with Native youth will be given consideration. Must also allow for background check (as you will be engaging directly with youth).

If you are interested in being a part of this team as a driver or volunteer mentor, please print your information below and submit with a brief cover letter and two letters of reference by Friday, March 26. Thank you!

Full Name \_\_\_\_\_
Phone # \_\_\_\_\_
E-mail Address \_\_\_\_\_
Major \_\_\_\_\_
Minor \_\_\_\_\_

Within your cover letter tell us.... What are your academic interests and goals? What type of careers interest you? What about this program interests you? Have you ever worked with youth before? If yes, please expand on this. Let us know if you have ever worked with Native communities, families or youth and in what context. Tell us which position you are interested in. Thank you for your consideration!



If you have any questions, contact Dr. Adriana Greci Green at the Center for Native American Studies at 906-227-1397 or agreen@nmu.edu.

(photo left: participants from October's College Prep Medicine Wheel Academy)

The College Prep Medicine Wheel Academy is made possible by the NMU Wildcat Innovation Fund and the NMU College of Arts and Sciences.



## Former Student Makes Hand crafted Items

By Kenn Pitawanakwat

Former NMU student Ben Anderson presents a hand-laced basket to his former teacher Kenn Pitawanakwat at the Center for Native American Studies. Ben Anderson took time out from his education in Illinois to visit his former Anishinaabe Language mentor. Ben is a trapper and his basket included one of his steel traps and a cleaned trout. Missing was the usual fare of muskrat.

What is also intriguing is that Ben's interest in Native America was sparked by Kenn's Native American Experience course where he discovered that the material he had been using during his trapping life was inspired and taught to trappers by Native Americans. He thinks the basket which he purchased from a Native American may be constructed from basswood and he remembers buying the basket from a Native American.

(photo right: Ben and Kenn)



## 3rd annual Indigenous Earth Issues Summit Scheduled for April

The 3rd annual Indigenous Earth Issues Summit will be held on Monday, April 5, in the University Center at NMU. Doors open at 8:30 a.m. with events beginning at 9 a.m. Invited presenters will conduct workshops offering hands-on training in Indigenous environmental activism strategies, sharing information on current Indigenous environmental issues, and engaging participants in activities based on learning from Mother Earth. Eco-vendors and informational tables on environmental issues will be an integral part of the day's activities.

Ward Churchill, the evening keynote speaker, will offer a holistic perspective on Indigenous environmental issues and will discuss how Indigenous concerns over water issues fit into the context of this bigger picture. "Colonialism equals genocide," he writes in his book *Struggle for the Land*. He adds that "colonialism also equals ecocide." The Native "struggle for the liberation of our homelands," he writes, is "a struggle to achieve *decolonization*." This is not only a Native issue in Churchill's eyes. "Like it or not, we are all – Indian and non-Indian alike – finally in the same boat," he points out. "Either Native North America will be liberated, or liberation will be foreclosed for everyone, once and for all." He argues that "we must take our stand together."

Gail Small (Cheyenne), executive director of Native Action, has been fighting to protect her reservation from coal companies for over 25 years. She is featured in the film "Homeland: Four Portraits of Native Action." Her workshop will focus on how to draft tribal laws and use organizing, alliances, and legal challenges to assert tribal control over resource extraction on and around Indian Reservations.

Ben Yahola (Quasartte/Tokobutchee) was part of the Anishinaabe treaty rights struggle and has been involved with the Sacred Sites run for 35 years. He is the Co-Director of the Mvskoke Food Sovereignty Initiative working on Native food sovereignty. Yahola's workshop will focus on Native spiritual connections to food and the earth.

Damien Lee (Anishinaabe) has developed an effective Native community project in Thunder Bay, Ontario. Through various means, the community keeps an eye on the land in order to ensure its ecological health in the face of industrialism. His workshop will offer participants skills and ideas on how to create similar organizations in their own communities. More presenters to be announced soon!

This event is free and open to the public. Registration is not required. More information can be found by visiting [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) or by calling 906-227-1397. The Summit is hosted by the NMU Center for Native American Studies with generous support from the Keweenaw Bay Indian Community.

## Library Liaison Attends Conference

By SaraJane Tompkins, MLIS, NMU

I had the privilege of attending the Tribal Archives, Libraries and Museums Conference (TALM) in Portland, Oregon recently. I wanted you the reader, to know how special the Center for Native American Studies (CNAS) is. From my perspective, I was able to attend great sessions, visit with various tribal members doing wonderful work for their tribe, and hear nationally renowned, tribal members speak.



I was asked several times to describe the situation I find myself in as the Liaison to the Native American Studies program. I discovered that the CNAS is distinct because it is connected to a state University and yet receives and gives support to multiple tribal groups.

We have opportunities to reach out to and receive like few other programs can. I spoke with other university faculty who support indigenous language learning without the tribal connection, and they recognize the unique situation that we at Northern enjoy sometimes without realizing how exceptional it is. You can be proud of all that the CNAS realizes as it serves its mission.

## 'Nature is the lab' during the summer months

### Anishinaabe Language: Seasonal Exploration

Session I: June 7-18, 2010 (spring)

Session II: July 12-23, 2010 (summer)

These two-week intensive courses are led by Anishinaabe Language instructor Kenn Pitawanakwat who uses the outdoors as a language lab.

### Kinomaage: Earth Shows Us the Way

Session I: May 31 - June 11, 2010

Session II: June 28 - July 10, 2010

Each session will include a day-long field trip to Waswagoning Traditional Village in Lac du Flambeau, Wisconsin (transportation will be provided). Two-week intensive course that explores the Anishinaabe uses of local flora in Michigan's Upper Peninsula. The word Kinomaage is an Anishinaabe (Ojibwe) word that translates as "how the earth teaches us."

Instructor: Aimee Cree Dunn

## Can't make it to the U.P.? Our Center also offer classes online.

### Native American Experience

Session I: May 17 - June 25

Session II: June 28 - August 6

This six-week online course is a study of the development of Native American history, culture, attitudes and issues from the prehistoric era to the contemporary scene, focusing on native culture in the Great Lakes region. Applies toward the NMU division II liberal studies requirement and the world cultures requirement. Instructor: Grace Chaillier

### Politics of Indian Gaming

Session II: June 28 - August 6

This six-week online course will give students insight into contemporary issues surrounding the laws and politics of Indian gaming. Applies toward the NMU division IV liberal studies requirement. Meets online Wednesday evenings from 6-9pm E.T. Instructor: Dr. Martin Reinhardt

### American Indian Education

Session II: June 28 - August 6

This six-week online course will explore bias and perceptions in the classroom as well as an introduction to cultural inclusion. Students will also explore American Indian education policy and investigate treaties with educational provisions, and standards-based reform. Instructor: Dr. Judy Puncochar

## For those who like to work with their hands.

### Native American Beadwork Styles

Session I: June 7 - 25

Tuesdays & Wednesday evenings 5-9 p.m.

The three-week intensive course will provide students with not only a learning lab for beadwork, but also includes an overview on techniques from tribes in various regions. Students will work together to create one community project as well as produce individual projects. Instructor: April E. Lindala

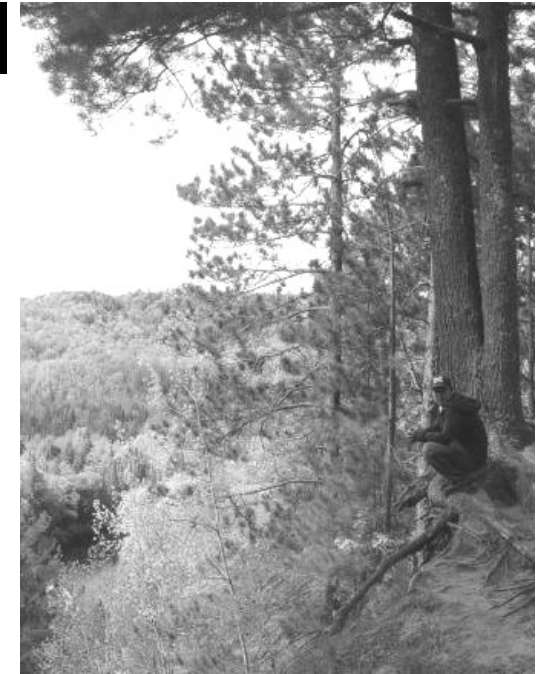


Photo top: Levi Tadgerson, ICP language student, enjoys the outdoors.

Photo middle: Aimee Cree Dunn with Kinomaage students.

Photo bottom: Lily Anderson creates artwork in beadwork styles class.

## Native Languages Attempting to Survive

By Mariah Winkates

According to the United Nations, a language dies, on average, every two weeks somewhere around the world. Within one hundred years, 90% of the world's existing languages may be extinct or seriously threatened. The extinction of a language can lead to the extinction of a culture. This would mean that in one hundred years, 90% of cultures around the world could be extinct.

Native languages in particular have been threatened and wiped out in the United States for decades. There is a term used by America Meredith of the Noksi Press that reflects this phenomenon: linguistic genocide. Genocide is "the deliberate and systematic extermination" of, in this case, language and therefore culture. This genocide is still occurring, but mainly started when people in the United States forced the natives (primarily children) into schools that taught only English and the "Englishmen way." The native culture was unable to be applied with these schools. As soon as elders began to die, so did the language and culture.

The English Only movement is possibly the strongest contributor to this linguistic genocide. The group seeks to establish English as the only language of the United States in order to unify the country. The movement seeks for everything to be done in English and to not be translated into any other language (especially government documents). The only use of another language would be for second language teachings in schools and short term English classes for immigrants. Natives were punished and

humiliated for using their native language in order to assist in eliminating the native culture. In 1886, the government enforced a policy forbidding any use of native languages. This policy existed all the way to the 1950s and can be held responsible for the elimination of over 150 languages.

In the midst of all the language extinctions among Native American tribes, the Ojibwe language is considered to be the most thriving of all North American indigenous languages today. There are an estimated fifty to sixty thousand speakers remaining, with the majority located in Canada. Most Ojibwe speakers are not fluent. Most fluent speakers are over the age of seventy. Even though the number of fluent speakers is dwindling, the language is surviving probably because many speakers are passing it onto their children. This is necessary because many concepts can't be translated to English. The Mille Lacs Band has been putting forth efforts to preserve the Ojibwe language. For example, all children in the day care and Head Start program are taught the language either

by language teachers or Elders. They also have a language program that allows them to teach the language to students of all ages from K-12.

There is a high need to protect these Native languages. As languages die, we lose the cultural treasures that the language unlocked for us. These cannot be regained. Awareness has been brought to the problem, and now much more action is needed.

**To learn more about how NMU's Center for Native American Studies has made efforts to boost such efforts with language revitalization, be sure to read further in this issue. Special acknowledgement to Marquette's Inter-faith group and the Unitarian Universalists who have contributed to the Center's efforts in language revitalization. Chi miigwech!**

### **Powwow Volunteers Needed**

**NASA is still seeking volunteers in the kitchen for the feast and prep on Wednesday, March 10 from 3 - 6 pm, Friday, March 12 from 10 am - 5pm and Saturday from 10:30 - clean up. The feast and prep will take place at the D.J. Jacobetti Center kitchen. If you have experience in a professional kitchen or experience with dishwashing please consider volunteering a few hours of your time to ensure that the NASA powwow feast is a success!**

## "Avatar is real," say tribal people

By Miriam Ross

(reprinted with permission)

The film "Avatar" is a fantasy, a dream set in the future on a far-away imaginary moon inhabited by a blue-skinned, feline-eared tribe, the Na'vi people. They live in harmony with their ancient homeland: a fertile forest of giant palms, floating mountains and luminous moss.

The future of the forest and the survival of its people are threatened by aggressive invaders seeking to profit from the mineral deposits that lie underground. For the prospectors, the indigenous tribe is nothing but a nuisance: the people are 'savages' who are 'threatening the operation'; they are 'hostiles' who have the audacity to defend their lives and their lands with arrows tipped with poison. They must move from their home to make way for bulldozers. And if they resist, the invaders will 'hammer them hard.'

The film is a beautiful but tragic vision of an ecologically-enlightened people facing the decimation of their community and their ancestral lands. They are just days away from being gas-bombed and machine-gunned by greedy, ruthless imperialists armed with giant soldier-robots. It is not real.

Except it is. In many ways, it is all too real. For the fundamental story of Avatar if you take away the multi-coloured lemurs, the long-trunked horses and warring androids—is being played out time and time again, on our planet and in our age.

From the rainforests of the Amazon to the frozen taiga of Siberia, and the snow peaks of Colombia, the world's last-remaining tribal peoples – who, for many generations have followed ways of life that are largely self-sufficient, and are clearly different from the mainstream and dominant society— are at risk of extinction. Like the Na'vi, they are being hounded from the lands on which they depend entirely for their survival, and on which they have lived successfully for thousands of years. Their lands are appropriated for colonization, logging, mining, oil exploration and any other number of avaricious motives. Like the Na'vi, tribal peoples are rarely consulted, frequently evicted and, at worst, massacred by powerful forces who find their tenure of the land an inconvenience.

And when they have been displaced from their lands, or when their lands have been destroyed, so follows the catastrophic disintegration of a people. "Next to shooting indigenous peoples, the surest way to kill us is to separate us from our part of the Earth," said Hayden Burgess, a Native American. Just as the Na'vi describe the forest of Pandora as "their everything," for most tribal peoples, life and land have always been inextricably connected. The Earth is the bedrock of their existence—the provider of food and shelter, the burial ground of their ancestors and the spiritual focus of their lives. Importantly, it is also the inheritance of their children. "We Indians are like plants," said a Guarani Indian from Brazil. "How can we live without our soil, without our land?"

Tribal peoples are also discriminated against by a world that believes them to be backward, primitive or 'uncivilized' because many choose to live differently, have no formal education or do not aspire to the materialism of the industrialized world. An outdated conceit, of course, that has at its core the belief that there is only one way of living life successfully: one that asserts that only certain societies have progressed. What such racist ideology does foster, however, is a convenient justification for violence, theft and abominable abuses of human rights.

"When people are sitting on something that you want," says Norm in "Avatar," "you make them your enemy. Then you can justify it."

However, we destroy tribal peoples at our peril. Many still have a holistic view of nature and see man as part of, not separate from, the earth. Nature has intrinsic, not merely utilitarian value; it is not just a commodity to be exploited for commercial expansion. And for nature to endure, a sustainable attitude to its caretaking is essential.

"We are not here for ourselves," said Gana Bushman, Roy Sesana. "We are here for our children and the children of our grandchildren." These sentiments are echoed in the words of Avatar's shaman, Moan, when she says, "This is *our* land, for our children's children."

At a time of ecological crises—while the Arctic melts, the seas rise, the rainforests burn and the climate warms, it doesn't make sense to disregard the wisdom of those whose long-term approach to the natural world has been informed by knowledge over millennia.

But as fragile ecosystems are damaged, so the peoples with a detailed understanding of them are also threatened, such as the Jarawa, who are thought to have lived in the Andaman Islands for up to 60,000 years, and who now inhabit the islands' last remaining tracts of virgin rainforest. One of the best ways of protecting the world's fragile eco-systems must surely be to secure the land rights of their indigenous communities. "We are the ones who ensure the conservation of the forests on our land in accordance with the way we have always managed them. We are the ones who live in the forest and we are the ones who look after it," said the Paraguayan Ayoreo-Totobiegosode people in a recent letter to the country's government.

"Help us," says Moan in "Avatar," as bulldozers rip through her home and fires engulf her forest. In the film, however, the ending is a hopeful one: the invaders are sent packing. Across the 'real' world, tribes are still bullied; still at risk of extinction. And when they die, so thousands of years of botanical knowledge, ancient languages, inventive skills, human-scale values and imaginative ways of seeing the world – the diversity of human life - die with them.

*Survival International, January 25, 2010*

***Watch for news about rattle making workshops the end of March, suicide training for college students on April 1, and building bee houses on April 10!***

## Student Spotlight: Amanda Weinert



**Where are you from?**

Garden, Mich., A little over 80 miles south of Marquette. It's a peninsula on the peninsula.

**What is your tribal affiliation?**

Anishinaabe/Sault Tribe of Chippewa Indians.

**Why NMU?:**

I wasn't sure if I wanted to leave the U.P. yet and it had the major and minor I was interested in.

**Year and major/minor?**

Freshman - Art & Design (thinking about Education)/Native American Studies

**Interests?**

The arts, cultures, learning, quality time with friends and family..shortly sums it up.

**What classes are you taking/have you taken?**

This semester: Drawing, Visual Structures, Mythology and Storytelling by Native American Women.

**Are you involved with NASA?**

I helped at the First Nations Food Taster and will be helping with the powwow. And this semester I can actually make it to meetings!

**What do you think about NMU so far? What are some highlights?**

I really enjoy it here. I think NMU is a comfortable learning environment. I've made a lot of great friends and there's really cool organizations around campus to keep me busy.

## Chi miigwech miinwaa baamaapii Terri Williams miinwaa Jean Paquette!

The Center for Native American Studies (Center) says chi miigwech baamaapii (thank you very much and see you later) to Terri Williams. Terri was the CNAS Senior Secretary for a year and a half. We will miss Terri around our Center. She moved to the McNairs Program in West Science with the new year. Good luck in your new position Terri!

Jean Paquette arrived in mid January as a temporary secretary. Some people may think that two months isn't a long time to make an impact, however Jean contributed a great deal; not only the organization of the office, but also passing on helpful office skills to others! Chi miigwech Jean, miinwaa baamaapii!

## More information on the Maori

*Continued from page 2.*

Kahurangi (Cloak from Heaven) is New Zealand's only full-time Maori Dance Theatre of professional caliber to maintain a consistent presence in North America, as they have for the past thirteen years.

Kahurangi was formed in 1983 to provide cultural, recreational, educational and employment opportunities for graduates of Takitimu Performing Arts School, based in Hastings, New Zealand, which has established itself as a pioneer in the field of Maori Performing Arts and was the first tertiary institution to offer a full-time undergraduate degree in Maori Performing Arts. Since 1985, Kahurangi has presented over 2000 performances in New Zealand, Australia, China, Singapore, Mexico, India and Malaysia along with the United States of America and Canada.

The company has appeared in many festivals, conferences, public and private schools presenting unique cultural performances, demonstrations, lectures and workshops relating to the Maori and Polynesian Cultures and ways of life.

A performance by Kahurangi brings to life the "ihi" or life force of the Maori, through the songs and dances that are part of the history and fabric of Maori life. They bridge the past and the present with genealogical chants, martial arts techniques, powerful songs and pride in being Maori. Each presentation engrosses and excites the audience and imparts a wealth of cultural and tribal knowledge to foster a greater understanding of a very unique and exciting indigenous culture.

Members of Kahurangi are graduates of Takitimu Performing Arts School. In order to provide an in-depth learning experience for its members, Kahurangi performers are brought to North America to tour for a full year. Personnel are rotated every 12 months to enable many young Maori to tour North America and gain valuable artistic and performance experience. Kahurangi performers bring with them the stories and heritage of their individual tribal areas and enjoy the support of their family, sub tribe and tribe as they represent Aotearoa New Zealand as Cultural Ambassadors.

**A workshop with these performers will be held at 10:00 am in the Whitman Commons on March 11.**

# POW WOW



**You are invited to the 18th annual "Learning to Walk Together" traditional powwow.**

**SATURDAY, MARCH 13**

**Vandament Arena \* NMU Campus Admission is \$3. Free to NMU students.**

**Grand Entry Times**

**12 p.m. and 6 p.m.**

**Feast Meal - Saturday at 4 p.m. D.J. Jacobetti Center featuring the 9th annual Hand Drum Competition**

**NEED MORE INFORMATION? WANT TO VOLUNTEER?**

**Call: 906-227-1397**

**E-mail: [nasa@nmu.edu](mailto:nasa@nmu.edu)**

**Visit: [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)**

This event is presented by the Native American Student Association of NMU. The primary sponsor is the Keweenaw Bay Indian Community with additional support from these NMU departments: Academic Information Systems, Center for Native American Studies, Charter Schools Office, English Department, Ethnic and Cultural Diversity Committee, Graduate Studies/Continuing Education, Math and Computer Science, Multicultural Education and Resource Center, Office of International Programs, the School of Education and the School of Nursing as well as the following community businesses and organizations: Casa Calabria, GENIUS 2010, Econo Foods, Gordon Food Service, Dr. Jonathan Kniskern, Marquette Food Co-op, Movies North, Rice Paddy, Starbucks, Subway and Wal-mart. Special thanks to Chris Kibit and the NMU Culinary Arts Program and Chris Busch and the PEF Staff.



**PASSPORT**



*NMU International Performing Arts Series*



## KAHURANGI MAORI



**New Zealand Dance Theatre**

**7:30 p.m., Thursday, Mar. 11**

Performing at Forest Roberts Theatre



**Tickets**  
Student - \$5 advance/\$6 door  
Faculty/Staff/Seniors +60 - \$13 advance/\$15 door  
General Public - \$18 adv./\$20 door

Purchase tickets online at [www.nmu.edu/tickets](http://www.nmu.edu/tickets) or call 906-227-1032 or in person at the Superior Dome, Forest Roberts Theatre or Vista Theatre

For more information on the series call 906-227-1219 or e-mail [heritage@nmu.edu](mailto:heritage@nmu.edu)



## Seeking summer employment?

## Mentors/Lifeguards Needed

**Dates are June 19 - July 2, 2010**



**Contact April Lindala at [alindala@nmu.edu](mailto:alindala@nmu.edu) about working as a mentor or lifeguard for the annual Native American Summer Youth programs hosted by the NMU Center for Native American Studies and the Hannahville Indian School.**



## Indigenous Language Teacher Workshop

*Continued from the front page*

Kenn was eager for his students to participate in the workshop. The Center also invited language teachers from all over the U.S. to participate.

Representatives came from the Hopi tribe, the Lakota nation, Mille Lacs Band of Ojibwe, Hannahville Potawatomi and Keweenaw Bay Indian Community. With student representatives the Sault Ste. Marie tribe and Bay Mills Indian Community were also represented. Other students also participated and thoroughly enjoyed the three-day workshop.

NMU student Joe Masters opened the workshop with a song and Dr. Terrence Seethoff, Dean of the College of Arts and Sciences, provided opening comments on behalf of NMU.

NMU student Ryan Goulet commented on his experience, "The language workshop by Dr. Neyooxet Greymorning was an amazing experience. I had an idea of how successful this method was for acquiring a second language, but after attending the workshop my eyes were opened wide." Part of the process is utilizing visual aids. The walls of the Whitman Commons were covered with all sorts of images and Dr. Greymorning shared several words in Arapaho.

Goulet states, "Little did I know that I would be learning Arapaho, as I was selected by Dr. Greymorning to demonstrate his method for language acquisition. By the end of the third day, and after about a half hour's time of working the method, I had acquired around eighty or so words and phrases in Arapaho."

Upon hearing how many words and phrases Dr. Greymorning's

students could obtain in a 30 minute period (over 100), NMU student Mitch Bolo was energized to do even better.

"We have to do better than his students!" Bolo comments on the Arapaho students. "Dr. Greymorning's presentation was one of the most motivating workshops I have ever been to in my entire life. As a student of my language, I could never imagine being able to understand and speak Anishinaabe fluently, but now after learning the method mastered by Dr. Greymorning I feel like the chances of me learning this very difficult language have increased exponentially."

Mitch was impressed with his peer's capability in speaking Arapaho. "I was amazed watching a fellow student of mine over the course of the workshop learn and be able to speak and understand the Arapaho language. It was simply unbelievable. This method is something that I think

should be adopted by language teachers everywhere no matter what language is being taught. It is a universal method, that I feel safe in saying, is guaranteed to work."

One of the Hopi teachers, Bernita Duwahoyeoma of the First Mesa Elementary School, appeared eager to use it in her class upon returning to Arizona. "I think I will begin to introduce it slowly. We (the Hopi) really focus on the cultural aspects of our language. We have to."

Lakota teacher Sandra Black Bear of the Rosebud Reservation shared, "I've been to a lot of workshops. This one was excellent."

Goulet states, "This (learning Arapaho) was an awesome accomplishment for me, and I feel like this method will really help people to learn Anishinaabe. Chi miigwech to Dr. Greymorning and everyone who made the workshop possible."

## Appliqué Beading Workshop

*By Tina Moses*

**Recently on a Wednesday evening, the NASEI brought some folks together for appliqué beading workshop. It was my first time with this type of beading and I believe it showed. I decided to make a turtle and my first stitch left my beads on the back of my project and me wondering where they went. We laughed at my blunder.**

**Charlene Brissette showed us her projects from the beading class offered last summer with April.**

**This was a great way to visit with other students and friends from the community. We were able to share stories and life events. Trystan helped us out by entertaining little Lilli so her mother, Mavis Farr, could work on her own beading project. Having this opportunity to relax with others was a great way to spend an evening during the snowy winter days.**

**We are very fortunate to have April in the Center to share her knowledge and passion for beading. She commented that an important aspect of this was for us to learn how we can create our own regalia items.**

**Liz Monske, a faculty member from the English department shared how she was only going to collect enough beads to fit into a box "this big" and how she needed to get to the store to purchase a bigger box now. If we ever need some way to relax in the office or have some free time during the day, we can now work on our projects.**

*(For more on NASEI workshop and photos, see page 11).*

## Native American Student Empowerment Initiative

*By Joe Masters*

February has been a busy month for the Native American Student Empowerment Initiative (NASEI). On February 5, the Center for Native American Studies held a snow snake stick making class in the art workshop at the Peter White Library. Some of the students went with Levi Tadgerson and harvested some small trees off his land necessary to make the snow snakes. The snow snake is a game that we do in the winter time. We sculpt the stick and smooth it down so that it will slide down a long track that is made of snow and ice. In the very near future we will be building the snow snake track on campus, and hopefully another one around the powwow so that kids can participate in the fun as well.

On February 12, the Center hosted a hand drum making workshop at the Peter White Library. There were well over 20 participants who attended the workshop. The drum rings were made by Howard Masters who also provided the cedar as well. He made sixteen 10-inch and two 14-inch hand drum rings. We would like to say **chi miigwech** for donating his time and resources.

On February 24, April Lindala held an appliqué beading workshop for eight participants at the center. The purpose behind the workshop was to announce the kick off of a community beadwork project that will be housed in the center. The inspiration came from the Art and Culture road trip in 2008 when the Saginaw Chippewa had a community beadwork project at the Ziibiwing Culture Center.

NASEI is presented by the Center and made possible by the Keweenaw Bay Indian Community.

- 1 - Participants look forward to getting outside to try out their snow snakes.
- 2 - A student shows Kenn his handy work with his new hand drum.
- 3 - Joe Masters with an ax to grind.
- 4 - Holly Berkstreser and Trystan McKeel show off their hand drums.
- 5 - Pat Anthony getting started at the hand drum workshop.
- 6 - Mavis Farr, Charlene Bressette and Tina Moses at the beading workshop.
- 7 - Arlie Alderete focuses on her beadwork.



## More on Erica Lord's Workshop

Continued from front page.

Those who participated in the Erica Lord workshop were from Northern Michigan University or Keweenaw Bay Ojibwa Community College. NMU students, Amanda Weinert, Levi Tadgerson, Cory Fountaine, Christina Moses and Leora Tadgerson. Keweenaw Bay Ojibwa Community



College students were Roxanne Carlson, Anita Chosa, Ceil Dowd and Debbie Parrish.

DeVos Art Museum Director and Curator Melissa Matuscak commented on Erica's exhibit: "It was a really unique opportunity for us to host Erica in Marquette for so long. When an artist can interact with people first hand, rather than just putting their work up on the walls and leaving, the experience becomes more dynamic and valuable. Especially when an artist's work such as Erica's provokes so much dialogue. The way she presents issues of identity, race and culture naturally makes people ask questions and allowing the artist to answer those questions first-hand allows for a shared experience between the artist and audience. It is not only valuable for those asking the questions but it is also an opportunity for the artist to reflect on their own work. To me, dialogue and communication is a necessary component of contemporary art and it is the job of the museum to give the space and time for these types of interactions to happen."

By Tina Moses

The workshop entitled "Traditional Storytelling: Image, Text, and Video Productions" consisted of us bringing in our own pictures and telling the story about what was going on in the picture.

Our story was captured in video and sound. Each of us had the chance to share our dialogue with the group and allow others to critique or ask clarifying questions. We got to know one another through the sharing of stories and images as well as our interaction throughout the workshop.

We were provided a guided tour of the museum exhibit and were allowed to ask questions about her displays. Erica uses a contemporary style all her own. A reporter from *The Mining Journal* was there for a write-up on the exhibit and to interview the workshop participants. My own experience was beneficial because I had never had a chance to work on a video-stream of my own choosing. Each one of us had our own style of storytelling. My idea was to put together family pictures for my daughters and explain the importance of family and culture. As I spoke with other participants, I realized that this workshop provided us the opportunity and the time to put together a piece of our history that we may never have had the chance to otherwise.



We were on a time limit which, according to Erica, was necessary or we would never have completed it.

Her theory—if we are given unlimited time, we would procrastinate or keep finding other things to add or change. I would agree since I changed my whole presentation from the first day. I also learned, the hard way about the importance of saving your materials every so often.

On the final day of the workshop, Erica and I were putting together my video and made it halfway through when her computer locked up. We had to start all over again with choosing the correct photos and timing the video with the dialogue.

The final product was on display at the DeVos museum from January 14 until February 14 and will be archived on the museum's Web site. Each of us will receive a copy of the final project.

**Photo above left: Erica in action.**

**Photo above right: Erica works with Ceil Dowd.**

**Photo below: Roxanne Carlson records herself.**

**Photo below left: Erica speaks to the group.**

This project is supported in part by an award from the National Endowment for the Arts. Additional support provided by the Friends of the DeVos Art Museum.



## Alumni Spotlight-Shirley Brozzo

**Where are you from / what is your tribal affiliation?** I am originally from Ironwood, Mich., but have now lived in Marquette for 22 years. I am an enrolled member of the Keweenaw Bay Tribe of Chippewa Indians.

**Why did you choose NMU?** I completed an associate's degree at Gogebic Community College in Ironwood, but couldn't find work. This was also the same time that I was going through a divorce, so I decided that moving to Marquette and coming to NMU would give me a bachelor's degree and a new beginning in a new city.

**What was your major/minor? What degree did you earn?** I have a bachelor's degree in business administration with a major in accounting. I have also earned a master's degree in English writing and a master of fine arts in creative writing.

**Were you part of the NAS minor? What was the program like back then? Who taught, what classes, etc.** Actually, I was a student member involved in the creation of the NAS minor. I did take what was then EN 315: Native American literature with Dr. Melissa Hearn, the driving force behind starting the minor. Other than that I have not taken other classes that are currently in the minor, because before long, I was teaching the classes in the minor! The NAS minor was started with a grant from Phillip Morris. The Native American Experience class was created as the only required course, and other courses were parts of other departments, such as the literature class in English and some of the history classes. Dr. Jim Spresser was the first person to teach the NAS 204 class (UN 204 back then), and he and Melissa were the first co-directors for the Native American Studies minor. When Dr. Spresser became ill, I was asked to teach the course as an

adjunct, and I have been teaching it ever since.



Directorship of the program was then shared by Dr. Hearn and Lillian Heldreth.

**What are some of your favorite memories of your time at NMU?** Meeting "famous" people — guest speakers at NMU, including Joy Harjo, Beth Brant, Heid Erdrich, Diane Glancy, Kimberly Blasear, Linda LeGard Grover, Jim Northrup, Sherman Alexie, and many others.

**Where have your feet taken you since graduating from NMU?** Actually, I haven't left! I am still here with the Multicultural Education and Resource Center and as an adjunct assistant professor with CNAS.

**Have you been back to visit? Has much changed?** Even though I haven't left, so much has changed. The minor program has grown in size and scope. Hedgcock is now an office building and not a fieldhouse. The Dome was built. Residence halls have been renovated and the new apartment building was put up. Around town, businesses are booming. There wasn't a Wal-mart or Target here when I first came. Most of that whole stretch was vacant land. GKC Theater was built. Housing has grown. The "birdhouses" along Lower Harbor are new, as are the condos that were built in the old warehouses along the same stretch. There have been many changes and improvements to the city in the last 20 years.

**Do you have anything you would like to add with regards to your time at NMU?** NMU is family to me. I've met some great friends and colleagues in my time as a student, faculty and staff member here. It's been fantastic watching CNAS grow from just an idea into the department it is today. And, as April likes to say, "The gift IS in the journey."



**Congratulations to Rich Sgarlotti, (photo above) Project Director of the Hannahville Indian School/Nah Tah Wahsh Public School Academy. He will be honored with the "Distinguished Service Award" at the upcoming Michigan Indian Education Council annual conference.**

In response, Sgarlotti commented "The mission of the Michigan Indian Education Council 'is to ensure the Anishinaabe culture and traditions through educational collaboration, coordination, networking and strategic planning" and I hope that this is what I have been able to do in my career at Hannahville."

Dr. Martin Reinhardt states, "His dedication to the children of our Tribes, our future leaders, is a shining example of how one person's actions can positively impact a whole community for generations to come."

For more than twenty years Native youth from all over the country have attended free programs of leadership and academics thanks to the tireless efforts of Rich Sgarlotti. Having served as a co-director with him on the annual summer program for Native middle school students, he easily balances humility and grace. One can often find him in the kitchen cooking the meals for up to sixty mouths while balancing the duties that are required of a program director.

Sgarlotti continued, "Even though I am sort of retired, I also hope that I can continue to contribute to that mission in the Hannahville school and beyond."

Ultimately, he has been driven by the culture he has worked to share with Native youth. "The Seven Grandfathers are wonderful teachings to live by, and I have tried to do that in my professional and personal life. The tradition of giving to others and respect for Mother Earth are goals that everyone should achieve."

— April E. Lindala



## Photos from the Indigenous Language Teacher Workshop



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**Kenn is teaching spring and summer language courses. Visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) for more information on how to sign up!**



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## Photos from the Indigenous Language Teacher Workshop

1. NMU student, Levi Tadgerson, with Lakota instructor Sandra Blackbear and Dr. S. Neyooxet Greymorning.
2. NMU student with Hopi instructor, Bernita Duwahoyeoma.
3. Wikwemikong delegation, Barbara Nolan and Rose Trudeau.
4. Neyooxet and Kenn Pitawanakwat with Sault Ste. Marie tribal citizens, Josh (from Mille Lacs tribal college), Joe Masters, Tina Moses, and Marty Reinhardt. All looking to the future when everyone can speak fluent Anishianabemowin.
5. Kenn's Anishinaabemowin class members.
6. Neyooxet speaking at his evening presentation.
7. Hopi delegation; Shereen Susunkwa, Jolene Lomayaktewa, Bernita Duwahoyeoma, Ada Curtis, with Neyooxet and Kenn.
8. NMU students Ryan Goulet and Levi Tadgerson learn about ALSA.
9. Keweenaw Bay Indian Community tribal citizens; Dave Shalifoe, Corey Fountaine, NASA VP Mitch Bolo, with Kenn and Neyooxet.
10. Neyooxet, and Kenn with Oglala delegation, Sandra Blackbear and Philamean Whitelance.
11. NMU student, Ryan Goulet, learning to speak Arapaho with Neyooxet.
12. Participants enjoy social time prior to workshop.
13. Group wraps up session with a visit to the Center for Native American Studies.
14. Neyooxet working with Kenn's student and Hopi instructor, Bernita Duwahoyeoma.
15. Workshop participants examine Native American collection on display in Whitman Hall.



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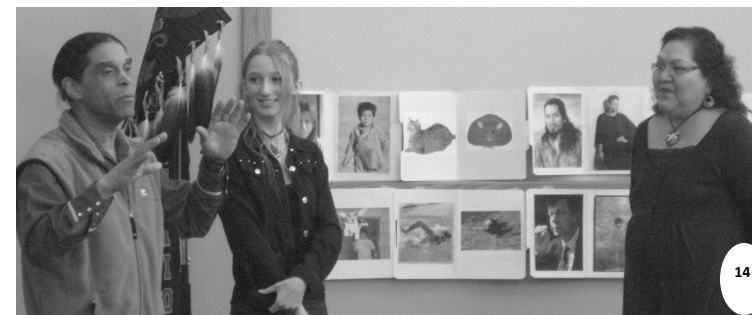
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