

Indigenous Earth Issues Summit



Mark Your Calendar.
Monday, April 6, 2009

Take action...today...everyday.

For more information, call 906-227-1397
E-mail us at cnas@nmu.edu
Visit our Web site at www.nmu.edu/nativeamericans

The 2nd annual Indigenous Earth Issues Summit is made possible by
the NMU Center for Native American Studies
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Anishinaabe News

c/o Center for Native American Studies
Northern Michigan University
1401 Presque Isle Avenue
Marquette, Michigan 49855



Anishinaabe News

Winter 2009 Volume 5, Issue 3

From the CNAS Director - April E. Lindala

In reading this, you are some of the first to learn about the significant changes to the Native American Studies (NAS) minor. I am extremely pleased to share with you that several enhancements were submitted last fall and recently approved. Changes include additional NAS courses, structure changes and a minimum G.P.A. This has taken real effort by many of the faculty of Native American Studies and I want to thank them for their behind-the-scenes work in making these changes possible.

NAS Minor Continued on page 13.

Inside this Issue

Remembering Walt Bresette

Changes to NAS Minor

Upcoming Indigenous Earth
Issues Summit Information

Alumni Spotlight

Wisconsin Governor Backs
Language Programs

And much more!

Film Premiere - Ojibwe Birch Bark Wigwam

"Whenever you make anything, you always put yourself into it" —Marvin Defoe, Red Lake Ojibwe

"Ojibwe Birch Bark Wigwam" is a one-hour documentary produced, directed and video recorded by Dr. Michael Loukinen, Professor of Sociology at N.M.U. will premiere on Friday, March 13 at 7 p.m. in Jamrich Hall 102 on the NMU Campus. Nick Hockings, an acclaimed Ojibwe Cultural Educator, from Lac du Flambeau, WI, joins a group of primarily elderly Euro-Americans and shows them how to build an authentic birch bark wigwam. The forest was the traditional Ojibwe's hardware, building supply, pharmacy and grocery store. Hands-on techniques learned over centuries are fused with Ojibwe cultural teachings and woven into a practical, yet spiritual ecology of the northern hardwood forest. Editing, graphics and special effects by Grant Guston, NMU Instructional Media Services.

Wigwam Continued on Page 2



Evon Peter of Native Movement to Visit NMU!



The 2009 NMU Indigenous Earth Issues Summit Keynote Presenter (speaking on Monday, April 6 at 7 p.m. in the NMU Great Lakes Rooms): Evon Peter (Neetsaii Gwich'in), Executive Director of Native Movement and Former Chief of the Neetsaii Gwich'in, will be speaking on "An Arctic Perspective on the Eco-Challenges Facing Our Generation".

A summary of Peter's speech in his own words:

"How will we navigate the fall of unsustainable economics and non-renewable energy use in an era of Global Warming? What are the impacts on peoples day-to-day lives? In Arctic villages we are already encountering these challenges head on with gas prices at \$7-\$12 per gallon and a rapidly shifting environment. What is happening in our villages is an early warning sign for the rest of humanity. We must shift our direction if we are to avoid unnecessary suffering and hardship. Do we have the insight and will to make the change?"

Wigwam continued from page 1

Viewers will see: the making of an offering to the forest spirits before gathering its bounty, peeling birch bark and puncturing holes with a deer bone awl; separating the strands of basswood inner bark to make twine, and making a pine pitch roofing tar.

Volunteers tell us how they have been affected by their experience of building a wigwam. Viewers are left with an understanding and deep appreciation for the survival culture of the Ojibwe. They are volunteers serving in the U.S. Forest Service Passport in Time program which coordinates volunteers assisting in archeological research "digs."

Funded by the Michigan Council for the Arts (two grants), Northern Michigan University, the Lac Vieux Desert Band of Lake Superior Ojibwe, NMU College of Professional Studies, the Department of Sociology and Social Work and Michael Loukinen and Elaine Foster. Marvin Defoe, Red Lake Ojibwe— "Whenever you make anything, you always put yourself into it; you put yourself into the canoe. But it's like, I don't just go out and gather bark. Everything comes from the wood, your bark, your cedar, your roots, your pitch. You put it on there. But the most important thing is that you give reverence; you give reverence to that bark, that tree. It's a feeling that's when you're talking to that tree, and you're asking that tree to have a piece of it's skin, if I could have your skin because I want to make canoe. Put tobacco down, just like I come up to a person and ask them for their skin.

It's a feeling that I have for the tree, for all trees and particularly that tree. You are using it to make something to use. It's like our people have used birch bark for centuries, ever since the beginning of the time we were here. Birch bark, wigwams, bark... It's like that tree is a sacred tree, all trees are, but birch to me is a little more because it was given to us to use to protect our families, our wigwams. Wigwams are made with birch bark; to protect our family we use that. Our canoes travel, to travel with on the water. We never had cars. We used canoes. It is a major mode of transportation. Our baskets, we make our makaks, (baskets) to

hold our rice, to protect our rice. Our containers... You can even cook in birch bark. Cooking vessels, heat little rocks, put up in there, or you can boil water on the bark. Even our people use that in ceremonies, a lot of ceremonies we use this bark; there are many uses that was given to us, this bark.

But we don't own that, the spirits they own that. We are asking to use that birch bark."

For more information visit www.wildwoodsurvival.com/survival/shelter/wigwam/wigwampukaskwa.html

The film premiere is sponsored by the N.M.U. Anthropology Club and the N.M.U. Native American Student Association with support from the Center for Native American Studies and the Sociology/Social Work Department.



April's Tiny Tidbit

The Center is investigating the possibility of selling Native specific items to help generate revenue for programming for the campus and surrounding community. These items should be unique to our region to best attract an audience. If you have any experience in setting up a small, non-profit business or ideas for such a venture - please contact the Center with your ideas. Our e-mail is cnas@nmu.edu. We appreciate your ideas for how to make this small gift shop 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.



PBS Native History Documentary Begins Monday, April 13, 2009

"The Master of Life has appointed this place for us on which to light our fires, and here we shall remain." Tecumseh (Shawnee)

From PBS's acclaimed history series AMERICAN EXPERIENCE, in association with Native American Public Telecommunications (NAPT), comes WE SHALL REMAIN, a groundbreaking mini-series and provocative multi-media project that establishes Native history as an essential part of American history. Five 90-minute documentaries spanning three hundred years tell the story of pivotal moments in U.S. history from the Native American perspective. WE SHALL REMAIN will premiere on PBS (Public TV 13 in Marquette) in April 2009. A companion public radio documentary series, focusing on contemporary Native issues, will be distributed to public radio and Native broadcasters to coincide with the television program. Beginning in the 1600s with the Wampanoags, who used their alliance with the English to strengthen their position in Southern New England, and ending with the bold new leaders of the 1970s, who harnessed the momentum of the Civil Rights Movement to forge a pan-Indian identity, WE SHALL REMAIN upends two-dimensional stereotypes of American Indians as simply ferocious warriors or peaceable lovers of the land. Chris Eyre, director of the first three episodes of WE SHALL REMAIN, has been involved with the series from its onset. "You can't understand America in the 21st century if you don't understand the



Native experience," he says. "What connects these five films is the resolve of their characters. This country is founded on people striving, being tenacious and moving forward... this is a look at that, through Native eyes." For more information about AMERICAN EXPERIENCE and WE SHALL REMAIN visit pbs.org/weshallremain

Why We Shall Remain?

Sharon Grimberg (Exec. Producer): Most Americans...think about this country being a country of immigrants; the Europeans who came here and built new lives...This continent was very densely inhabited before any white people came here, and those original inhabitants of this continent played an incredibly important role in shaping this country. [We Shall Remain] looks at American history and the role that Native Americans played in shaping the U.S. We try to re-imagine the American experience through the eyes of Native people.

What role do Native languages play in We Shall Remain?

Harry Oosahwee (Cherokee, language dialect coach): Sometimes I feel like people don't know that languages exist, tribal languages

especially, across the country... Hearing the language is going to bring awareness that the language does still exist, and it's pretty strong.

How did Native cultural advisors contribute to the films?

Cassius Spears (Narragansett, cultural advisor): You'll find that people just kind of group all of us [Natives] into one. We've got the big war bonnets and everybody thinks we ride horses and have spears, and it's nothing like that... you'll see that [Natives] work with their environment, their resources in that area. That is how they're dressed. Their diet is completely different because they're eating the foods in [that] area. Everything is from their resources. So how are you going to tell a story about Native people if you don't include all that?

What do you hope We Shall Remain accomplishes?

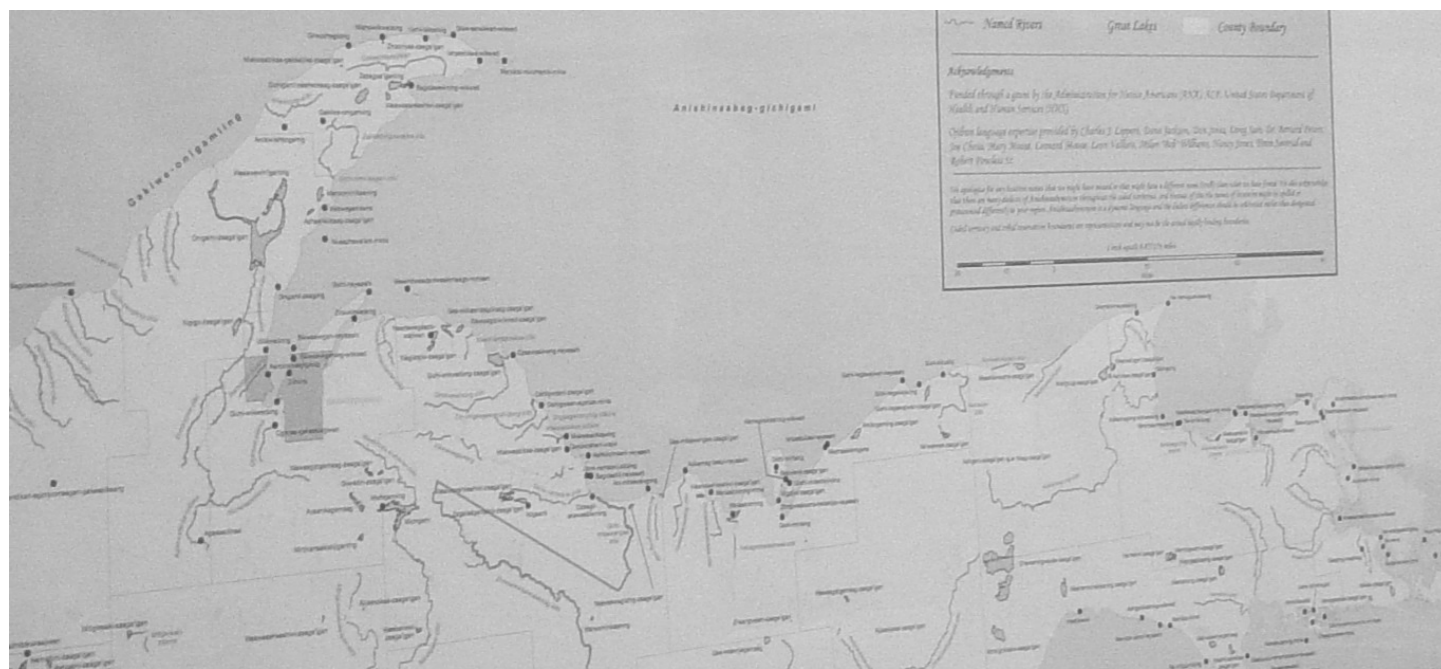
R. David Edmunds (Cherokee, series advisor): This illustrates that... this [country] is not a melting pot. This is a great American stew. And those lumps are going to continue in that stew and we're all going to have to learn to live together. And this I think offers some insights into how we've attempted to do so.

Ojibwe map gifted to Native Studies and hung in Whitman Hall

A large map featuring Ojibwe Geographic place names in the 1837 Ceded Territories of Minnesota and Wisconsin, and the 1842 Ceded Territories of Wisconsin and Michigan, as well as the 1836 Ceded Territory of the Michigan Upper Peninsula was donated to the N.M.U. Center for Native American Studies by Jim St. Arnold of the Great Lakes Indian Fish and Wildlife Commission. The map was recently mounted for permanent display in the Whitman Hall Commons. A CD-ROM and booklet to go with the map can be checked out at the CNAS Resource Room.



(Above) Native American Studies language instructor Kenn Pitawanakwat poses with his NAS 101 class in front of the newly hung map in Whitman Hall commons. (Below) A portion of the map that includes the Upper Peninsula.



Ditibasin to Perform at NMU!

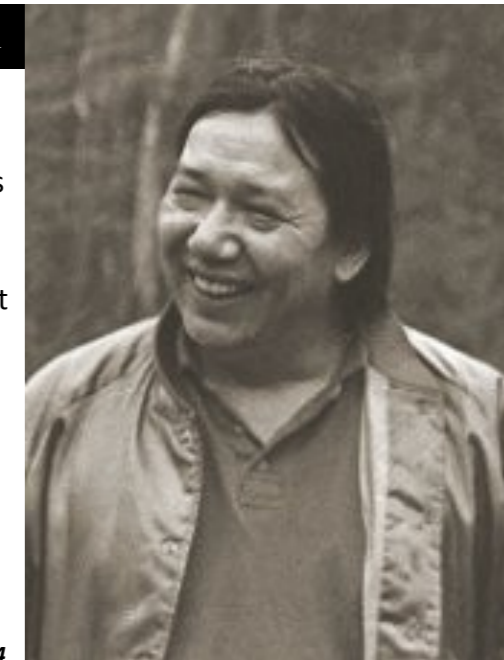
The second Upper Peninsula Folklife Festival opens with a concert on Thursday, March 12, in the Forest Roberts Theatre at Northern Michigan University beginning at 7 p.m. Along with other folk artists, Ditibasin (*rolling stones*), will perform at this opening concert. Ditibasin consists of a group of young men from the Hannahville Indian Community. In late 1990s, the group began learning traditional hand drumming songs from an Norman Paul, an elder in their community. Since then, they have been drumming and singing at pow wows throughout the Midwest, including the 17th annual Learning to Walk Together traditional pow wow at N.M.U. on March 14.



Walt Bresette: Celebrating a Northwoods Legend

By Aimée Cree Dunn—Anishinaabe/Green activist, Walt Bresette, remains a powerful presence, even now, ten years after he walked on. He touched many lives, perhaps thousands, throughout the Great Lakes area and beyond with his activism, ideas and humor. From helping to establish the early presence of the Green Party in the United States, to working tirelessly for Ojibwe treaty rights, to fighting for the Earth, Walt was one who never flinched from speaking truth to power, be that power the ignorance of racism or the in-the-pockets-of-mining-multinationals-governor of Wisconsin. Walt spoke for the land and he spoke for the people. Walt was known as a radical and as a bridge between the Indian and non-Indian communities. He saw connections where others saw only differences. For him the Ojibwe and northern rural communities shared common struggles, that of remaining on the land; maintaining cultural integrity in the face of a culturally-colonizing dominant culture; and retaining

Bresette Continued on Pg 4



Alumni Spotlight - Tessa M. Reed



close to my home, I felt safe in Marquette and on the NMU campus and this enabled me to focus on my studies.

NN: What was your major/minor? What degree did you earn?

REED: As an undergraduate I had difficulty picking a major because I did not have a specific career in mind. For the first few years I focused on fulfilling the liberal arts requirements. I also took courses in speech communications and on native topics as they were available. As I recall, during my junior year, I finally chose to major in public administration due to my interest in policy analysis and tribal government. I eventually earned a Bachelor of Science in public administration and a double minor in Native American studies and speech communications.

NN: It's been reported you were the first NAS minor at NMU when you graduated - could you tell us

a little about how that was? What was the program like back then? Who taught, what classes, etc.

REED: I took all of the courses were related to Native people even before there was a Native Studies minor, so when the minor was organized in the Fall of 1994, I had all the credits I needed to claim it as a minor for my graduation in 1995. My favorite classes were Ojibwe language taught by Don Chosa and Native American Literature taught by Melisa Hearn. As an Anishinaabe in Anishinaabe territory, I was very interested in learning about local Anishinaabek history and culture but instead, it seemed to me, much of the focus was on American Indians of other areas in the United States. I hope this has changed but I've also come to appreciate the similarities the Anishinaabek share with other Indigenous peoples of the world.

Alumni Spotlight continued on Page 9

Bresette continued from page 3...

traditional, land-based lifestyles of self-sufficiency despite the powerful pressures of various resource extraction multinationals with decidedly different plans for the Northwoods.

Everyone who came in contact with Walt has their own memories, their own perspectives on him. In my view, as a girl growing up in northern Wisconsin in the 1980s, Walt Bresette loomed larger than life. He was and remains one of my few heroes, a person who continues to be a mentoring influence in my life. For me, he was the Northwoods' equivalent of Martin Luther King, Jr. with an extra dash of spice. For example, Walt was a dynamic speaker, making connections with varied groups while speaking from his heart. He was also an adamant advocate of non-violence. In addition, he often brought a certain flamboyancy to his activism, such as the time he trespassed on land condemned to become the site of the Kennecott metallic sulfide mine in Ladysmith, Wisconsin. There he counted coup on a Kennecott bulldozer with a war club that had belonged to Blackhawk himself. A bit of style *a là Walt*. He also used humor to lighten tense situations or to call attention to heavy truths. As a kid, I remember sitting in on talking circles he led. He'd often start these with a welcome, saying, "Welcome, everyone!" and adding with a smile, "And to any FBI agents and mining spies, welcome too!" Walt was aware of the undercover element likely present at activist events, and his humor called attention to that while also reminding everyone that, de-

spite the potential for underminers, we had serious issues we still needed to work on.

It also seemed like second nature for Walt to encourage others, Indian and non-Indian alike, to join in on the Ojibwe-based ceremonies he led. Although I do not wish to impute intentions, I assume he did this because for him it was about bringing estranged communities together in celebration of Ojibwe culture and of the land – that is, it was a means of grounding the Green/anti-mining/pro-treaty activism in what gave definition to the region. One of my most vivid memories of these ceremonies comes from a Sunrise Ceremony for Peace held in the spring of 1988 either before or during the Ojibwe spearing season. It was held by a northern Wisconsin lake. I remember the morning blue of the sky, the spring-freshness of the air. And I remember most of all, as the ceremony came to a close, the sudden rising of migizi (a bald eagle) from the pines around us. Without Walt's openness to others and their involvement in such ceremonies, many would have missed that moment.

Walt was that point on the Arrowhead of Change. He taught by example the skill of never compromising what you have to say while also reaching out to widely diverse groups. Even though he was far out in front, his ability to reach others meant that as he moved forward working for change, he brought others with him. Some, more rooted in the staid and accepted, were likely surprised at where they found themselves moving to and even more surprised to find that, the way Walt explained it, it made sense. I hope someday to see other dreams of Walt's become a reality.



For example, in *Walleye Warriors*, co-written with activist Rick Whaley, Walt puts forth a proposition for re-making the Northwoods economy into an economy based on the environment, including jobs deriving from environmental clean-up, declaring the Northwoods as a pollution-free zone, and the development of earth-friendly means of making a living. The last time I saw Walt was less than a year before he walked on. I was working as a work-study student at the American Indian Learning Resource Center at the University of Minnesota, Duluth, and we were having a grand opening for our newly expanded library. I was pleasantly surprised to learn that Walt was our keynote speaker. Although my mom, sister, grandma and I had been, briefly, at the KBIC takeover at Walt's suggestion, I hadn't really seen him since I was a pre-teen, so I was positive he wouldn't recognize me. I hung out in the background, but by chance we both ended up on either side of the cake, and, in reaching for our respective pieces, he asked, "Aren't you one of Linda's daughters?" I was as pleased as the punch I reached for next. It was over this cake and punch that he told me about a new project he and others were launching, the Seventh Generation Amendment movement, and he wanted to know if I was interested in working on it. At the

NAS Minor Continued from Page 1.

Additional courses include -

*NAS 212 - MI/WI Tribes, Treaties and Current Issues (4 cr)

This course will closely examine the twenty-three federally recognized tribes of Michigan and Wisconsin and how treaties with the federal government shaped their history and contemporary political make up. Issues and topics including treaty rights, sovereignty, urban communities, and tribal enterprises such as casinos will also be explored.

*NAS 315 - History of Indian Boarding School Education (4 cr)

The course tracks the complex history of the initiation, development, alteration, and demise of the federally mandated Indian boarding school education experience in the US and Canada instigated to resolve "the Indian problem" in North America. Intergenerational and contemporary repercussions, both positive and negative, within indigenous societies are considered.

*NAS 320 - American Indians: Identity and Media Images (4 cr)

Students will analyze the identity and images of American Indians portrayed within the historic and contemporary media (film/television). Students will examine how the media perpetuates stereotypes and appropriates or distorts cultural images, symbols, beliefs and stories. Contributions by Native people to the media will also be explored.

*NAS 420 - Issues within the Representation of American Indians (4 cr)

This course examines the histories, legacies and continuing debates regarding the display of Native Americans and especially how representations of Indians may reflect colonialist attempts of appropriation, marginalization, and erasure of indigenous cultures as well as Native American resistance, accommodation, and celebration.

*NAS 495/496—Special Topics in Native American Studies (1-4 cr)

A close study of a particular issue, topic or theme within Native American Studies that is not emphasized or focused upon in another existing undergraduate course within the realm of Native American

*NAS 497/498—Directed Studies in Native American Studies (1-4 cr)

An independent study by a qualified undergraduate. The study will be of a particular issue, person, topic or theme within Native American Studies that is not explicitly addressed within an existing NAS undergraduate course.

One course was deleted -

*NAS 287—Legal & Political History of Michigan Indian Education (2 cr)

Additional modifications to the NAS minor include -

*Removing NAS 488—Native American Services Learning Project as a capstone course. (

*Removing content area electives requirement

*Requiring Grade Point Average of 2.0 for Native American Studies minor.

Changes do not take affect until the fall 2009 bulletin. Students who began NMU under a previous bulletin will still need to follow the previous guidelines. If you would like to learn more contact me via e-mail at alindala@nmu.edu.

News from Wisconsin

Continued from page 10.

Brian Bisonette, secretary-treasurer of the Lac Courte Oreilles Band of Lake Superior Ojibwe, said his tribe would like to expand an innovative charter school on its reservation that teaches children from preschool through the fourth grade largely in Ojibwe.

So far, that school has been able to carry on with its work without direct state dollars but has struggled with its plans to expand to higher grades, he said.

"Every year it's a challenge to keep the funding levels that we have," he said.

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Letters to the Editor and guest editorials do not necessarily reflect the opinion of *Anishinaabe News*, the Center for Native American Studies or Northern Michigan University.

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

Student Spotlight: Connie Goudreau

NN: Where are you from?

GOUDREAU: I'm most recently from Milwaukee, WI, but I'm a military brat and have lived all over the country.

NN: What is your tribal affiliation?

GOUDREAU: I'm a member of the Chippewa Tribe of Sault St. Marie, MI.

NN: Why NMU?:

GOUDREAU: A lot of my family is from the UP, it had a beautiful campus, I loved the Cross Country and Track Coaches, and they had great academic scholarship opportunities.

NN: Year and major?

GOUDREAU: I'm a freshman but I am graduating in 2011, so I'm kind of a sophomore. I'm a Pre-law major with a minor in Native American Studies.

NN: What classes are you taking / have you taken?

GOUDREAU: I took the Native American Experience class last semester, loved it and decided to continue for a minor with the department. I'm currently taking story telling of Native American women and Anishinabe language, they are my two favorite classes this semester!

NN: How did you get involved with NASA?

GOUDREAU: I got involved with NASA because I wanted to become more involved in my Native community. I've always been interested in my heritage but never lived in such an active native community.

NN: What do you like most about being NASA president?



GOUDREAU: Well, I just started, so I'm not really sure... but its fun to recruit people and get them more involved in celebrating Native American culture.

NN: What do you hope to accomplish as president of NASA?

Recruit more members for the club and get the campus more aware of the club and its events.

Lifeguards Are Needed

Are you a certified lifeguard seeking summer employment?

**Dates needed are
June 13 - 26.**

Please contact April Lindala at alindala@nmu.edu about working as a lifeguard for the annual Native American Summer Youth programs hosted by the NMU Center for Native American Studies and the Hannahville Indian School.



Bresette continued from previous page...

time I was shy and bashful but wanted to be involved with the project. Unfortunately, I never followed up in time, but that conversation still acts as an inspiration for my work today.

Walt's gentle humor and dynamism define my activism ideal, and his plethora of ideas for where we need to go as a society in order to come to a life of respect for the Earth, define what it means to be a visionary. Likewise, growing up where Walt's influence impacted the Wisconsin

Greens to a great extent, Walt has come to define what being Green means to me, and any Green group that lacks his style doesn't seem truly Green. Physically Walt may no longer dwell in this world, but his memory lives on. His spirit and dynamic influence remain strong. A Northwoods' legend, Walt is one of those heroes to be featured in stories told around northern campfires on warm summer nights, remembered in ceremonies, and carried always in the hearts of people who love and fight for Mother Earth. **END**

Native Report On PBS

Native Report is an informative magazine style series that celebrates Native American culture and heritage mainly in Minnesota. Features interviews with tribal elders, and talks to some of the most powerful and influential leaders of Indian Country today.



The series attracts to both a general and tribal audience, promoting understanding between cultures, tribes and reservations... offering a venue for the stories of challenge and success coming from tribal communities... and educating public television viewers about the culture and traditions of native citizens. **Native Report** is



hosted and co-produced by Stacey Thunder, an enrolled member of the Red Lake Nation, and co-hosted and co-produced by Tadd Johnson who is an enrolled member of the Bois Forte Band of Chippewa. The **Native Report** season consists of fifteen episodes and airs Sundays at 11 a.m. (ET) beginning April 5 (on WNMU, Public TV 13 in the Upper Peninsula). Full descriptions of each episode are available on the web at www.nativereport.org.

Summer courses with NAS - indoors, outdoors, and on-line.

SESSION I (May 18 - June 27)

NAS 204 - Native American Experience
Mondays-Thursdays from 7:30 - 9:40 a.m.

NAS 204 - Native American Experience
Web Course On-line

NAS 295 - ST: Native American Beadwork Styles
Wednesdays from 5:30-9:50 p.m.

NAS 295 - ST: Anishinaabe Language Summer Exploration
Mondays & Wednesdays from 5:30 - 9:50 p.m.

NAS 340 - *Kinomaage: Earth Shows Us the Way
Tuesday & Thursdays from 5:30 - 9:50 p.m.

**Required Field Trips to be arranged outside of scheduled class time*

NAS 488- Native American Service Learning Project
Arranged with Director

SESSION II (June 29 - August 8)

NAS 204 - Native American Experience
Web Course On-line

Summer registration opens Monday, March 16.

NAS 204 meets Division II and World Cultures requirement.
Questions? Contact the Center for Native American Studies at 227-1397 or by e-mail at cnas@nmu.edu or visit our Web site at www.nmu.edu/nativeamericans.

Biidadjimowin - NAS Language Students Bring Their Stories - Part I of II

Led by Language professor Kenn Pitawanakwat, NAS 295: Anishinaabe Language: Winter Survival is a Saturday morning class in which students spend the day snowshoeing in the woods, learning words and meanings for the UP wilderness up close and in person. The following are pieces of their journey they chose to share. Part II will be featured in the next issue of Anishinaabe News. All photos by Sam Hill

Aanii, Boozhoo. Sheila Devlin ndi -zhnikaaz Goulais Ziibiing ndoo-njibaa. Jibwaa aandoodegzi-yaanh Marquette, ngii-skooniw endaayaan. Wi pii 1995, niizh courses ngii-giizhtoonan. Mary Ann Corbiere ngii- kinoomaag.. Mary Ann Corbiere miinwa niin gwii-maajiihiigemi. Nongo, ndoo-zhibiige, ndoo-gindaas. Ngak-chi-nendam shwii go giizhpini Nishnaabemoyaanh. Maampii, NMU, ndoo-skooniw aanj miinwaa. Kenn Pitawanakwat nda-kinoomaagonaa. Aaniish ennakiiying kwo Maanii-giizhgag? Ndoo-baa-aagamakemi dibaakiing. Gaawii waaswa-znoo miinwaa pane gnaajwan odi. Nboodwemi. Gwiingezimi. Gdoo-gchi-gshki'ewzimi mkamang waaboodewe'aang (mtigook). Gaawii aapji gwo znaga-sinoo. Ndoo-gchi-nakiimi. Ryan miinwaa Levi kwo jiibaakwewag. Ngoding, piniin ngii-biinaan Kenn. Holly gii-zaasgokwaadaan bkwezhigan. Jibwaa-wiisniying, gii-ngam-wo Joe. Ntaa-ngamwo. Ndoo-mnowendaagzimi. Shkwaa-wiisniying, Kenn kida, "Aambe dash!". Gisaach aabdek wii-nigii'e'aang. Ngi-chi-nendaami pii Maanii-giizhgag. Kenn naadmaagonaa. Miigwech.

Hello. My name is Sheila Devlin. I'm from Goulais River. Before moving to Marquette I went to school in my home. In 1995, I finished two courses. Mary Ann Corbiere taught me. Mary Ann and I wrote letters. These days, I write, I read, but I'll be happy if I speak Nishnaabemwin. At this place, NMU, I go to school once again. Ken Pitawanakwat teaches us. What do we usually do on Saturdays? We go around snowshoeing in the woods. It is isn't far and always it's a beautiful place. We all build a fire. We're careful. We're successful when finding wood. It's not very hard but we work hard. Ryan and Levi usually do the cooking. Once, Ken brought potatoes for us. Holly fried bread. Before eating, Joe sang. He sings well. We have a good time. After we eat, Ken speaks. "Let's go!" he says. Too bad we have to go back. We're happy when it is Saturday. Ken helps us. Thank you everyone.



Ahnii, niin Holly Berkstresser. Niin kinoo'ma'agan in Ojibwemowin. In bezhik of my classes niinwi went koodjiing to show shoe. It is amazing, because I love the kodjiing! The other giizhigad we went out to the Dead Zeebee, a zeebee that flows into Kitchigamee. Bezhik of the guys in our class brought his nimoozh, who became our guide. Niinwi hiked over aazhibikoong and through the wiigwas along the nibi. There were waa-waa-shkesh tracks through the snow along our trail and giigonh in the zeebee. A few miles into the woods niinwi stopped to eat and warm by a shkode. We kina helped find dry wood and made a shkodekaan in the snow. When the shkode was going meshkoozid we offered some semaa and started making miidjim. Everyone shared what they brought and we warmed potatoes in the shkode. Everything minomaate and minopogoz. After putting the shkode out we hiked up to the Dead Zeebee falls. The falling nibi was beautiful! When we started saying "biingech" niinwa decided gdaa-nigiiyehmi. The hike back was fun since it was mostly downhill and niinwi got to slide down the chi' tall slopes. I learned a lot and really enjoyed our adventure kodjiing. Niin really looking forward to going out miinwa. Chi'miigwech!



POW WOW

Saturday, March 14, 2009

Vandament Arena * Northern Michigan University * Marquette, Mich.

In conjunction with the "Living Traditions" folk festival

The N.M.U. Native American Student Association

invites you to the 17th annual "Learning to Walk Together" traditional pow wow

Admission is \$3. Free to NMU students/elders/children 13 and under.



**Traditional Feast Meal
and 8th annual Hand Drum Competition
Saturday at 4 p.m./D.J. Jacobetti Center**



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This event is presented by the Native American Student Association of NMU and is made possible by support from the following NMU departments: Center for Native American Studies, College of Arts and Sciences, College of Professional Studies, Ethnic and Cultural Diversity Committee, Graduate Studies/Continuing Education, Math and Computer Science, the Multicultural Education and Resource Center and the School of Education as well as the Casa Calabria, the Keweenaw Bay Indian Community and the National Endowment for the Arts. Special thanks to Chris Kibit and the Culinary Arts Program and the PEIF staff..



Northern
Michigan
University

Grand Entry Times

Noon and 6 p.m.

Host Drum

Four Thunders

Head Veteran Dancer

Don Chosa

Head Dancers

Mike and Michelle Willis

Emcee

Dwight "Bucko" Teeple

Arena Director

Robert Blackdeer

Food Vendor

Iroquois Kitchen

News from Wisconsin

Doyle Budget Includes Money to Preserve Dwindling Tribal Languages

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Jason Stein
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In a time of intense financial pressure, Gov. Jim Doyle (WI) has set aside \$250,000 a year in his state budget proposal to restart a long-standing state program to help American Indian tribes save their endangered languages.

Only about one-half of 1 percent of state tribal members are native speakers of the state's five native languages, with some counting just a handful of elderly speakers, the Wisconsin State Journal reported in a series in June.

The Democratic governor said that, in spite of the \$5.9 billion budget shortfall he faced in writing his budget, the state needed to act now or risk losing the opportunity to save a part of its shared heritage.

It's an example of one of the things where if you don't put something in and you let it die you never get another chance," said Doyle, who as a young lawyer once worked with Navajo-speaking clients on their tribe's Arizona reservation. "This is, in dollar terms, a very small item in the overall budget. But it's enough that we can keep this alive and keep it moving in the right direction."

Rep. Robin Vos, R-Caledonia, the ranking Assembly Republican on the Legislature's budget committee, said the proposal was likely worthwhile.

"But Vos said it was less important than holding down taxes and paying for other priorities that he said Doyle did not adequately fund in his budget, such as providing active electronic monitoring of all sex offenders within a certain class.

"I believe in the idea, but it's just not more important than other things that were cut," Vos said.

The proposal won praise from tribal leaders gathered at the Capitol Tuesday for the annual State of the Tribes Address. "I appreciate that the governor, with what he's facing, could find \$250,000 for tribal languages," said Lisa Waukau, chairwoman of the Menominee tribe, whose language has only some 15 speakers and is spoken nowhere else in the world.

Unlike the European languages that are part of Wisconsin's shared heritage, such as German and Norwegian, tribal languages can't be learned by traveling to some place outside the state where they're still being widely used, Waukau said.

"Once native languages are dead here, there's nowhere we can go," she said.

Doyle would use money paid to the state from tribal casinos to

provide \$250,000 a year for competitive grants to tribes and school districts, which would work together to teach students.

In recent years, language programs have been paid for by the tribes themselves, with some help from federal and private grants. Phil Shopodock, chairman of the Forest County Potawatomi, said his tribe had been able to fund its language programs through its successful Milwaukee casino but that, particularly in the current economic downturn, less fortunate tribes were forced to choose between funding basic needs and ensuring that their language and culture survive.

"It's the rock. It's the foundation," Shopodock said of the importance of tribes' languages to their cultures.

During the last state budget crisis in 2003, the then Republican-controlled Legislature cut \$220,000 a year that had been going to pay for tribal language and culture programs. That cut eliminated a program dating to 1980 and came at a time when tribes were just starting innovative teaching methods that are helping young children become fluent speakers for the first time in more than a generation.

Sen. Bob Jauch, D-Poplar, who has four Ojibwe reservations in his northern Wisconsin district, said he supported bringing the program back to help protect a cultural legacy for both the tribes and the state as a whole.

Leora Tadgerson

Aanii boozhoo!

So far in our NAS 295 class, niinwi have learned a lot of nature terms, also terms that revolve around the winter season. This past Saturday, we went Gdaaki (up the hill) to Forestville Falls and had a blast. Not only were we Gidaaki (on top of a hill) but we were also Niisaaki (bottom of a hill) Aasmidaaki (side of a hill) and Agaami-ziibi (across a river). I really like the fact that we are able to be biinji (in) Mtigwaakiing (in a forest) while we learn. We learned the difference between Gdaaki (up the hill) and shpiming (up high).

There was a lot of different mti-goog all around us. A few of them were Wiigwaas (white or paper birch) and Wiinzik (yellow birch). I was surprised to see how much Mkwam (ice) there was out there on the falls.

As far as you could see, everything was Waabshkaande (white). It was a very mino time. Someone brought Zaazigikwadenhan (fry bread, plural)! Also some Wiiyaas (meat). it was mino.

Too bad Levi wasn't there to cook the Mkademinaabo (coffee)! next time. He is a pretty good Jiibaakwe nini (cook). Niin not sure who it was who brought out the Semaa (tobacco) but I am very thankful, chi-miigwech! it is hikes like these that always help me clear my dip (head) and de-stress. We just need to remember to wear a warm Biiskawaagan (coat), Midaasan (socks) Mijikaawinak (gloves) and Wiikwaan (hat)!

Although we had a lot of fun on the hike, there was always a few people telling us, Bekaa! (wait!) Towards the end, a lot of people began to Ekzi (be tired) and they had to Nwebi (to rest). but it turned out to be a great time!!



Aanii, boozhoo. Dizhnikaas **Ryan Goulet**. NDoonjii Chi- wiikwe-toong. Nishtana-ashi-niizhwaaswi dansaboongis. Gii-aagamakemi Saturday. Aabiish? Nibo waa-gaming. Ngiin-chii-maagzide gaa-shkwa-aagameke'aa. Gii-shpaa aki. Gii-shpaagonagaa gdaa-ki. Macombii-miikan geye agii-temgad. Aazhibik gii-mashkoodin. Gegaa gwo gii-t'kaa sin. Gii-mitigwakaa: Giizhik, wiigwaas, wiinsik. Waawaashkeshook gii-makwe'oog. Way'ya gii-zhiishiigi. Ngii-boodwemi. Bishgendaan shkode. Gii-manjigemi. Piniik ngii-mwanaanig (we ate spuds), naghish, zaasakokwaadek bakwezhi-gan, wiiyaas, cheese and crackers. Gii-aan-mijoon nibo ziibi. Gii-biisijiwon. Ngii-wiinges. Miinwaa,

kina gegoo gii-genaajiwana. Mii dash gii-ni-gii'eyaang. Naahow. Hello, my name is Ryan Goulet. I come from Big Bay. I am twenty seven. Last Saturday I went snowshoeing. Where? Dead River. My feet stunk after snowshoeing. There was a steep hill. There was deep

snow on top of the hill. There was an ice road. There was frozen rock. There was a mild wind. There were many trees: cedar, white birch, and yellow birch. There were tracks of a deer. Someone took a leak. We made a fire. I like fire. We ate on the run. I ate potatoes, bologna, fry bread, cheese and crackers. There was turbulent water. There was fine misty water. I was careful. Everything was nice. Then we went home.

Continued on page 12.



Dreamcatcher Workshop

The Native American Student Empowerment Initiative (NASEI) Dream catcher workshop was cancelled on Wednesday, February 18 due to inclement weather. Traci Belair (Sault Ste. Marie Tribe), workshop facilitator, will be hosting the first class of the workshop on **Wednesday, March 25 at 6 p.m.** in Whitman Hall 141. Materials will be provided as well as some refreshments. To sign up call the Center for Native American Studies at 227-1397 or stop by. We're in 112 Whitman Hall.

NASEI Joins in on Language Class Hike

By Sam Hill —On Saturday, February 7, the Native American Student Empowerment Initiative (NASEI) joined Kenn Pitawanakwat's language class for an outdoor snowshoeing adventure.

Everyone met in Whitman Hall 141, and Kenn let his students decide where we were going to be exploring. One of his students suggested Hogsback hill. The people who showed up for NASEI all had snowshoes and/or didn't think we needed them because the snow was sticky, and they said the trail would already be packed down. So, everyone carpoled out to the trail. As we began our hike, Kenn told us not to go so quickly so we can learn as we go, and he would tell us how to say different things in the language. It took us about an hour and a half to reach the summit of Hogsback, and when we got to the top, one of Kenn's students gave us some strawberries that he'd brought along. On our way back down, we found a nice flat area to build a fire and some of Kenn's students cooked up some coffee, and warmed up some meat for tacos. Kenn also asked that Scottie Masters, who had brought his daughter on the hike also, to sing a song while we were enjoying the fire. I took many pictures of our adventure, and everyone seemed to enjoy this serene workout in the snow. To learn more about NASEI activities, call 227-1397.



Roadtrip Canceled

The Center for Native American Studies and the NASEI staff regret to announce that due to scheduling conflicts, the NASEI Road Trip downstate to the Ziibiwing Art Center and Ann Arbor pow wow during the weekend of April 10-12 has been canceled. This is in part due to the change of dates of the "Dance for Mother Earth" pow wow which has been re-schedule to April 4-5. It has also changed locales to Pioneer High School in Ann Arbor. We apologize for any inconvenience this may have caused. We hope that you will consider attending some other pow wows when you have a chance. Please share stories and photos with Nish News. In addition to the NMU pow wow on March 14, Central Michigan University is hosting their annual competition pow wow the weekend of March 21 & 22. Be sure to keep an eye on the CNAS website to get all of the pow wow dates for the spring and summer. Happy dancing!



Alumni spotlight continued from page 3

NN: What are some of your favorite memories of your time at NMU?

REED: I have a lot of fond memories of the people I met at NMU. As one of the founding members and co-presidents of the Anishinaabe Club I had a great time meeting native students from across the country. Each year we worked together to put on a spring pow-wow. I worked in the kitchen to help prepare for the feast. I was so busy cooking it seemed I didn't even see the pow-wow, but that was a great learning lesson about how to be a host and take care of guests. I also enjoyed the family atmosphere of the students who took the Ojibwe language course. I suppose another positive memory is that as a new mother I never felt uncomfortable bringing my infant son, Brighton, with me, whether it was to an class or to a student meeting, everyone was supportive just like an extended family. I really enjoyed being a student at NMU and being apart of that native circle that included many students and nearby community members.

NN: Where have your feet taken you since graduating from NMU?

REED: Since graduating from NMU in 1995, I have traveled and worked in many Anishinaabe communities. In 1995 to 1997 I lived at and worked for the Keweenaw Bay Indian Community as a substance abuse counselor. In 1997 I moved to my maternal grandmother's community, the Waganakising Odawak to provide substance abuse counseling services there. In

1999 I went searching for a Native Studies graduate program at the University of Michigan. In an attempt to prepare for the Graduate Record Examination (GRE) I enrolled in Washtenaw Community College to take some refresher math courses and ended up enrolling in their Internet Professional Program and began hosting an Anishinaabemowin internet radio show. In the fall of 1999 I went of a field trip with the University of Michigan's Native American Student Association students to the Aboriginal Music Awards, Educational Days and Skydome pow-wow in Toronto, Ontario. While I was there, I visited the Indigenous Studies PhD program recruitment booth, I applied for the program the following year and in the fall of 2001 I began my graduate studies in Peterborough, Ontario. During the summers I enrolled in Nishnaabemwin courses through Bay Mills Community College and worked as a teaching assistant at Lakehead University's Native Language Instructors Program in Thunderbay, Ontario. I've

worked as a teaching assistant for several Anishinaabekwe elders at Trent University and traveled to Aotearoa (New Zealand) to the World Indigenous Peoples Conference on Education. I've taught an Indigenous Cultures and Communities course at Trent University and I am currently designing an online course for Bay Mills Community College. In the future I hope to be employed by tribal communities, tribal colleges and or Native Studies departments. I am passionate about the revitalization of Anishinaabe language and culture and the positive impact that they have in strengthening our Anishinaabek communities and the nation.

NN: Have you been back to visit? Had much changed?

REED: I have been back to NMU several times and I was surprised to see the construction of skywalks and I heard there were underground tunnels! That is just unbelievable! Why back in the day when I went to NMU we walked to school each day in 10 feet of blowing snow, uphill, both ways!

Indian Taco Fundraiser

The Marquette Area Public Schools Native American Education Program is hosting an Indian Taco fundraiser on **Saturday, March 7 at the Marquette Masonic Temple from 1-4 p.m.** There will also be a silent auction. Items being auctioned include an autographed Green Bay Packer's football, Detroit Lion's football, and Redwing's Hockey Puck. Tickets will be on sale at the door, or in advance by calling 906-225-5387 (cash only please). Costs are \$8 for adults, \$3 for children under 12, \$5 for students with ID, and \$5 for senior citizens. All funds raised at this fundraiser will be used to send Native Youth to a culture and leadership camp.