

Join the Native American Student Association! Meetings are Thursdays at 5p.m. in the Whitman Commons. Possible fall activities include -

- *building bee houses**
- *weekly singing/drum socials**
- *powwow road trips**
- *warrior games**
- *and other socials**

To find out more, contact NASA president Connie Goudreau at nasa@nmu.edu.

Photo: Recent NMU Graduate, Chad Nedeau Hammaville pow wow June 2009



Anishinaabe News

Summer 2009 Volume 5, Issue 5

Students serve as mentors during annual STEM program for Native Youth at NMU

By Martin Reinhardt

Every year at camp is unique in some way from previous years. Whether it is meeting the new students, or seeing how much the returning students have grown and matured, or the changes in line-up of camp activities, I am always excited about getting back to camp.

Highlights from this year's STEM program included both on-campus activities at Northern Michigan University and off-campus activities at Camp Nesbit (see photos inside). Students stayed in the NMU residence halls, ate in the Wildcat Den, and attended classes that focused on Science, Technology, Engineering, and Mathematics (STEM). Campers also stayed at Camp Nesbit and participated in a range of team building and youth leadership development activities. Current NMU students (as well as former students) served as mentors and teachers during the two-week program. This year's mentors included Tina Moses, Johnny Rodriguez, Lori Bouley, Levi Tadgerson, Sam Hill, Chad Nadeau, Leora Tadgerson, and Wade Wiratalla.

One of the most important aspects of both camps is the integration of American Indian cultural traditions. The camps originate from a movement to establish summer programs for Native youth that are culturally based and incorporate a medicine wheel approach to the curriculum and instruction. The National Indian Youth Leadership Project (NIYLP) served as a model for the development of the camps.



NMU student Chad Nedeau teaches participants how to make and edit movies.

(continued on page 4)



Northern Michigan University

Anishinaabe News
c/o Native American Student Association
Box 73 University Center
Marquette, Michigan 49855

Inside this Issue

Filmmaker Georgina Lightning visits NMU

*

40th anniversary of the Takeover of Alcatraz

*

NMU student attends SAIGE conference

*

Protect The Earth Gathering and more.

ZAAGKII project works with local youth volunteers

By Levi Tadgerson

In Anishinaabemowin, Zaagkii means "That which comes from the earth." Over the course of the summer a dozen or so youth volunteers have spent time doing pollinator protection work throughout the Marquette area working with the Zaagkii Initiative, otherwise known as the Wings and Seeds Project. The main objective is to bring awareness to the importance of our natural pollinators, establish the endangerment they're in, and to do community work to preserve their presence here in Marquette.



Importance of Pollination

In today's technological advanced society we seem to easily forget how important the little things really are to us. Without everyday things like butterflies and bees we would not be able to supply ourselves with something as simple as fruit and vegetables which make it possible to sustain our way of life. Without the pollinators the world's edible vegetation would disappear in a mere four years.

Jon Magnuson, Director of the Cedar Tree Institute, told the volunteers a story about a picture he ran across of a Chinese woman in an

continued on page 2

ZAAGKII (that which comes from the Earth) Project

(ZAAGKII—Cont'd from front page)

apple orchard standing on a ladder pollinating the apple blossoms with a paintbrush. Her official job was to touch each flower on the tree with the paintbrush, then move the ladder to another tree and continue this process until each tree in the orchard was pollinated. If we don't take a look into protecting our pollinators, jobs like this could easily be a necessity across North America.

Our Pollinators

One job the youth had during the Zaagkii project was to learn about and be able to teach things about native pollinators. Each of the facts that follow are things that I was taught by one or more of the youth volunteers:

There are two kinds of pollination, mechanical and biological. An example of mechanical being the wind, while biological would be bees or butterflies.



There are 4,000 different kinds of bees in the world, and many of the bees in are our area are either non-native or are encroached upon by non-native species.

Monarch butterflies are a huge pollinator in North America. They make a 2,000-mile yearly trip from Northern America/Canada to Angangueo, Mexico. They ride the thermal winds and can fly 2000' in the air or 18" off the ground. They lay their eggs on the milkweed plant, which caterpillars eat to make themselves toxic to predators. Milkweed is the only plant on which they will lay their eggs.

Some bats, fruit bats for example, are big pollinators. Surprisingly mosquito's pollinate Orchids.

Pollinator Preservation and Volunteer Projects

The volunteers did a number of projects during the Zaagkii Initiative. They went and visited two beekeepers. A few of the youth walked next to the beehives and were surrounded by thousands of honeybees. Some of the volunteers were courageous enough to hold some drones from the hive. Nobody was stung!

Youth volunteers went to Dancing Crane Farm and saw the product of pollination. They toured the local farm to see how an organic farm works and learned why they are more environmentally friendly than their larger counterparts.

To end their day at Dancing Crane, the youth, spent an hour weeding the their hosts garden. It was a great learning experience and teambuilding activity for them.

The youth visited Laughing Whitefish Falls and took a guided tour of the local plant life from the Ojibwe perspective. Each volunteer learned the names for different native plants along with the edible and or medicinal uses for each. Each one had to take a plant back to town and teach everyone else what they learned about their plant of choice.

The youth also built Bee Houses from scratch. The bee houses are designed to attract and house Mason Bees, a native Bee of the area. They had a carpenter come in and spend the



afternoon helping the kids build the houses. The next two days two artists came in and helped the kids paint their houses whichever way they chose. There were 36 uniquely made in all.

On July 14 the Cedar Tree Institute had its annual celebration at the Presque Isle pavilion, with Zaagkii being the main component. There was live music, dinner, speeches, and prayer in Finnish, Ojibwe, Lutheran and Buddhist. Bee houses were raffled off to guests attending the dinner. One of the houses along with one of last year's butterfly houses will be sent to Washington, D.C., while another will be sent to the Forest Service in Milwaukee. Channel 10 News did a special on the activities that took place here.

On July 24 the volunteers attended the Keweenaw Bay Indian Community powwow in Baraga for the day.



Photo Above: Levi and Leora Tadgerson with Jan Schultz from the U.S. Forest Service.

On August 3, Levi and Leora Tadgerson presented on the ZAAGKII Project to the U.S. Forest Service department heads in Milwaukee, Wis. Many of the Forest Service employees were very impressed with the project and with these NMU students as presenters.

continued on the next page

NMU Alumnus Wade Wiratalla shares his talent at STEM program.

Mining in the Upper Peninsula has a long history of mining, but unknown to most people, the Native Americans of the area also have a long lost history of mining. The Ojibwe of Lake Superior have mined and built things out of copper from as long ago as 3000-7000 years ago, depending on who you ask. The copper of the Ojibwe is unique because it has 5% silver mixed in making the copper traceable throughout the world.

One way the copper was mined was by lighting a fire on top of the vein and pouring water over it to soften the metal. The copper was then beaten out of the earth with large stone hammers. During the cold winter months water was put into the cracks to make it easier to mine during the summer months. The copper was made into knives, arrowheads, fishing hooks, jewelry, bowls, and much more.

Copper medicine bowls were used in healing ceremonies. Copper kills bacteria in water, which is why it was used in bowls then and in plumbing today. The bowls were, and still are, made but putting borax on the copper and putting it into a fire until red hot, then putting it into cold water to soften the metal. The copper was then put on top of a log and beaten with a rock in a circular pattern starting in the center working outward. This process was done many times. A single bowl could take hours or even days to make.

In the Upper Peninsula, Wade Wiratalla is the only person who teaches the history and process of making copper medicine bowls. He has been doing it for more than a decade and does his workshops in a manner that young kids and elders are able to easily participate. His workshops are an exciting look into an almost forgotten part of the Ojibwe past that also gives students a nice take-home product.



Photo above: Two STEM camp participants work on copper bowls while at Camp Nesbit.

Photo below: A camper works on his copper bowl during STEM program at Camp Nesbit.



Captions for photos below are on page 8.

More photos from STEM program



Mark Your Calendar!

Engaging Indian students within & beyond the classroom!

Join us for the 13th annual Upper Peninsula Indian Education Conference
Monday, September 21, 2009
 to be held at **NORTHERN MICHIGAN UNIVERSITY** in Marquette, Michigan

What others are saying about this conference...

"The power of the Upper Peninsula Indian Education Conference lies in the strong connections it makes to all peoples in the world. Through the use of rich local cultural experiences, this conference will teach participants to value the language, art, history, and voice of every individual."

Dr. Joe Lubig, Assistant Professor, NMU School of Education

"As a future educator, it made me aware of issues in Native American inclusion in the classroom that I had not been aware of before – things that have the potential to make or break a Native American student's academic career. I highly recommend this conference to any and all education majors!"

--NMU School of Education Graduate Jen Howell



Highlights will include Indigenous Language Preservation Efforts, Outdoor Learning Activities

Questions? Contact the Center for Native American Studies
 Phone: 906-227-1397
 Web site: www.nmu.edu/nativeamericans

The 13th annual U.P. Indian Education Conference is presented by the NMU Center for Native American Studies with support from the K*C*P Visiting Professors Initiative, and the Keweenaw Bay Indian Community.

Protect the Earth Gathering 2009

Continued from page 12.

The first day's activities (at NMU) included workshops, music (Folk – including Ojibwe Folk) and hoop dancing in Whitman Hall and movies at Mead Auditorium; while the second day took place on the Yellow Dog Plains, with a walk from the Yellow Dog River to Eagle Rock. At Eagle Rock, a pipe ceremony was held and speeches were given, while Summer Cloud hosted the drum. Fran Van Zile, from Mole Lake, led a "gathering of the waters" from significant lakes, rivers, and streams that were then poured on the roots of a tree at the base of Eagle Rock.

Speakers representing KBIC were tribal Vice-President, Susan LaFernier, and Yale grad student, Jessica Koski.

LaFernier spoke at the spot which she said was "no greater place for us to appreciate, remember, and honor our great lakes and rivers, our sacred Migizi Waasin (Eagle Rock), and our ancestors." LaFernier said that "taking care of our earth and allowing it to take care of

itself [is] not just a responsibility, it is a privilege bestowed upon all of us." She went on to speak of the ceded territory that was originally part of a gift of land "freely given" [to the Ojibwe] by the Great Spirit," in which "no person had any right to control such a gift," and where tribes "continue to hunt fish, and gather...and that is *still* our destiny today." She asked that we continue to "pray that our beautiful water and land remain free of contamination" and told us that "people everywhere *can* save the earth!"

Jessica Koski said that during her college years [she] "reunited with my Ojibwe tribe" and "learned about our beautiful tribal culture and our values for the land." Koski has worked on research projects and given presentations on two of the biggest issues facing her tribal community – the protection of the land and water and protection of sacred sites. She is concerned not only with the environmental impacts, but also the cultural

impacts that metallic sulfide mining would have on the Anishinaabeg. Her speech became an education to those who may not have realized that Native Americans do not have equal protection to practice their religions under the U.S. Constitution.

Koski stated, "I think it is difficult for people to understand because religion and culture and land are *all* interconnected."

Photo above: Fred Ackley, Mole Lake Sokaogon Chippewa, speaking at Eagle Rock. Emily Whittaker and other Big Bay residents stand in background.

For an in-depth article on Protect the Earth '09, please go to: keweenawnow.blogspot.com.



ZAAKII Project

Native Greenhouse

Another aspect of the Zaagkii Project is working with the Keweenaw Bay Indian Community in building an all-native plant greenhouse.

To our knowledge, this will be the only all-native plant green house on a reservation in North America .

Jon Magnuson had brought in two interns, Leora Tadgerson and Levi Tadgerson to Baraga to assist in the creation of the green house.

These two have taken Aimee Cree Dunn's Kinomaage class — the teaching Ojibwe uses of native plants, and hope to be able to pass some of that knowledge on through this project.

Future projects may include planting native plants gardens at the UP offices of the U.S. Forest Service with signage of Anishinaabe names of plants

To learn more about this project visit www.nmu.edu/nativeamericans.



Chi miigwech to the Partners of Zaagkii

The Cedar Tree Institute

*

The U.P. Children's Museum

*

Marquette County Courthouse

*

NMU's Center for Native American Studies

*

The United States Forest Service



Occupation of Alcatraz

While the American Indian Movement officially formed in July of 1968, many feel this occupation of Alcatraz was the kick off to what eventually became the American Indian Civil Rights movement which led to vital self-determination policy for Indian Country.

On November 20, 1969, the 19-month occupation of Alcatraz began. This however, was not the first occupation, but it would be the longest and the most impactful. The first landing in March of 1964 only lasted for four hours. On November 9, 1969, there was another attempt but it lasted less than 24 hours.

This November marks the 40 anniversary of this historical turning point. This PBS documentary, "Alcatraz is not an Island," is a good way to learn more about the challenges, sacrifices and victories Indian people faced during that time. For educators, PBS.org has put together resources to go with the film. To learn more about the occupation of Alcatraz and to view a timeline of events, visit www.pbs.org/itvs/alcatrazisnotaniland/alcatraz.html.

The Web site also has interviews with individuals who were on the island, including Dr. LaNada Boyer, Richard Oakes, John Trudell and others.

If you would like to participate in events in celebration of this anniversary, write to the Native American Student Association at NASA@nmu.edu.

Anishinaabe News is made possible by the members of the Northern Michigan University Native American Student Association with the help of contributing writers and photographers.

Anishinaabe News is published when possible.

Letters to the Editor can be sent to:
Anishinaabe News
Native American Student Association
Box 73 University Center
Marquette, MI 49855

Editor
Leora Tadgerson

Contributing Writers
Aimée Cree Dunn
Ron Eglash
Adriana Greci Green
April Lindala
Craig Meshigaud
Kenn Pitawanakwat
Leora Tadgerson
Levi Tadgerson
Amy Ziegler

Photos
Gabriel Caplett
Aimée Cree Dunn
Adriana Greci Green
Sam Hill
April Lindala
Jay Malchow
Tina Moses
Erika Niebler
Greg Peterson
Martin Reinhardt
Leora Tadgerson

Adviser/Contributing Editor
April Lindala
Rebecca Taverini

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.

Youth Program continued from page 1

McClellan "Mac" Hall, founder and executive director of the NIYLP, started doing camps with Rich Sgarlotti in Michigan in the early 1980s. Since those early days, Rich has served as both director and camp cook for several generations of Native youth. Rich is joined by April Lindala, director of the NMU Center for Native American Studies, and myself as camp programming director to provide leadership in planning and implementation of the camps.



The folks from the Great Lakes Indian Fisheries and Wildlife Commission (GLIFWC) provided a great deal of support for the camps. They supplied canoes, archery and fishing equipment, and served as instructors. They also took the lead in coordinating the service learning trail development component of the camps. One of the outcomes will be the naming of the trail system that surrounds Camp Nesbit based on the recommendations of the campers themselves.

The on-campus instructors included NMU professors and invited guests. Campers got to participate in some pretty cool activities like programming robots, making gliders, determining their blood type, and identifying local plant-life. The physics lab is always a shocking experience (pun intended) for the youth, and the chemistry lab always ends with a big bang (again pun intended).

The student art work (copper bowls, baskets, chromatograms, and dream catchers), videos, and photos will continue to remind the campers of all the fun and excitement these camps offer. It will also remind them of the many lessons they learned about the importance of working together as a team and finding inner strength based on your cultural values.

My favorite activity is always the ever popular warrior games! The teams did some serious strategizing and played hard, after some pretty full days of other tough activities like high ropes, obstacle course, and canoe trips. We certainly earned our meals, and enjoyed jumping in the cool waters of Lake Nesbit for a relaxing swim.

I will continue to draw energy from the camp experience this year, and will look forward to next year when we will meet new campers and engage in a set of new activities.

What youth participants are saying about the STEM youth program!

From Steve K., of Hannahville

Well, what I liked about camp is meeting new people and getting out of my comfort zone to learn new things and I liked when I had to use teamwork to get past a challenge. I also liked to be on campus and get a feel for what college is like... and also all the speakers and people that took their time to teach us something, that meant a lot to me... and camp Nesbit is the best part because you get to be more physical and learn about nature and how you can help the world be a better place... the camp gets better and better every year. And I hope I can come back next year.



Photo right: Steve working in robotics class.

Kinomaage Field Trips

Students in the Kinomaage: Earth Shows Us the Way course spent quite a bit of time in the natural classroom this past summer. Photos below and to the right feature students during field trips.



VOLUNTEERS NEEDED

Please consider volunteering for the following projects and programs.

Monday, Sept. 21—UP Indian Education Conference

Saturday, Oct. 3 - Building bee houses with youth

Thursday, Oct. 15 through Saturday, Oct 17 -

Medicine Wheel College Prep Academy

Monday, Nov. 9—Financial Fitness with guest D.J. Vanas

Friday, Nov. 13—First Nations Food Taster

and all of the Native American Heritage Month activities!

Call the Center for Native American Studies

at 906-227-1397.

NASA WANTS 2 KNOW

What would YOU like to see done for your community?

NASA would like to hear YOUR ideas on how to make Marquette and surrounding areas a better place to live. E-mail your ideas to NASA@nmu.edu or better yet, come to a meeting.

Last year, NMU was fortunate to host a great line up of Native speakers including; D.J. Vanas, Evon Peter, Trudie Jackson, Kelly Church, and Famous Dave, to name a few.

Do you have ideas for more Native speakers for the upcoming school year? Let NASA know by voicing your opinion. Meetings are every Thursday at 5 p.m. in the Whitman Commons.

Chi miigwech!



Leora Tadgerson holds a CNAS tote. These totes are on sale at 112 Whitman Hall for \$12. Other items including language CDs, DVDs and VHS tapes are also available. See more items at this Web site www.nmu.edu/cnas or call 906- 227-1397.

The Center Seeks Future Native Nurses

Prepared by Cindy Paavola

Northern Michigan University's Center for Native American Studies, along with the nursing and clinical sciences departments, will offer a new program for Native American high school students called The College Prep Medicine Wheel Academy.

Forty Native American students will be introduced to health care professions via two multi-day visits to NMU. While on campus, they will engage in activities that teach about nursing and clinical sciences careers and degree programs, as well as tour Marquette General Hospital, located across the street from the Northern campus. The participants will also meet Native American professionals working in the health care fields.

Native Americans are severely underrepresented in the health care field.



Of the 2.7 million licensed registered nurses in the United States, only 13,040 are American Indian or Alaska Native nurses.

The new academy will reach out to youth from the five federally recognized tribes of the Upper Peninsula, as well as from tribes in lower Michigan, northern Wisconsin and Minnesota.

"Our goal is to see that Native American youth visit our campus and learn about NMU, as well as become exposed to our strong nursing and clinical sciences programs," said Adriana Greci Green, one of the NMU faculty spearheading the program.

Yearly, the Center for Native American Studies, in collaboration with the Hannahville Indian School, hosts science programs for middle school students during the summer.

"We lose touch with them after middle school," said April Lindala, the center's director. "It's time for us to seek out those students now that they are in high school and further promote college life with these types of interactive programs. We need for these students to know that they have a place in our classrooms and labs."

Paul Lang, dean of the NMU College of Professional Studies believes that this program "has the potential to significantly impact the perceptions, realities and understandings that Native American high school students have regarding health care in the United States."

For more information on the application process, contact the NMU Center for Native American Studies at 906-227-1397 or cnas@nmu.edu.

Photo Left: Students from the STEM program work in the chemistry lab.

Protect the Earth Gathering 2009

By Barb Bradley

The Protect the Earth Great Lakes Community Gathering was held on Aug. 1st and 2nd, sponsored by Keepers of the Water, Yellow Dog Summer and NMU's Students Against Sulfide Mining.

Protect the Earth began in Wisconsin in 1986 (on the Mole Lake Reservation), when northern Wisconsin was being considered as the site for a nuclear waste dump. In 1987, the focus of Protect the Earth changed, due to Kennecott's mine proposal in Ladysmith and Exxon's proposed Cranston Mine project. To this day, metallic sulfide – and now uranium – mining has been given prominent attention.

For the past two years, Wisconsin has lent Michigan the

responsibility of hosting Protect the Earth. The late Roscoe Churchill (nicknamed "Grandfather of Wis. sulfide mining opposition") described these gatherings as an event "where Natives and non-Natives hook up for the earth and for each other."

This year nearly 200 people gathered from around the Great Lakes to strengthen alliances, strategize, rekindle old friendships and make new ones, while honoring Mother Earth. A large number of ogichidaag (warriors) - veterans of foreign mining company wars - came from Wisconsin to speak and just to be amongst other (old and new) earth protectors. Many Great Lakes



First Nations were represented – including the Little River Band of Ottawa Indians, Lac du Flambeau, Keweenaw Bay Indian Community, Mole Lake Sokaogon Chippewa, Lac Vieux Desert, and Wikwemikong Reserve, Manitoulin Island.

Above photo: Jessica Koski, KBIC tribal member, speaking at Eagle Rock on the Yellow Dog Plains, site of Kennecott's proposed nickel and copper mine.

Left photo: Lee Sprague (Little River Band of Ottawa Indians) addresses people gathered at Eagle Rock.

Continued on page 14.

Native American Art and Artifact: The Everett M. and Elizabeth B. Losey Collection

By Adriana Greci Green (Center for Native American Studies) and Amy Ziegler (Art History Major)

Elizabeth Losey, a field biologist at the University of Michigan, and her husband, Everett, had a strong appreciation for indigenous arts and crafts produced by Native culture. Over the course of twenty years, the Loseys, after relocating to Germfask, Mich., traveled the areas of North-western Canada, Alaska and the Great Lakes region. During their travels, they acquired over two hundred Native American objects representative of native craft, which they donated to the art museum at Northern Michigan University in 1994. It is now known as the DeVos art museum.

This exhibit showcases the wide range of contemporary Native American art collected by the Loseys. The groupings explore three themes that span across regions, from the Pacific Northwest Coast across the Northwest Territories to Nunavut and into Ontario.

Turning natural materials into a piece of art, artists maintain a unique relationship to their environments. Birchbark boxes decorated with porcupine quills, a flower of tufted moose hair and beaded hide gauntlets demonstrate how ancient skills continue to be passed on and remain relevant today. Portraits of traditional everyday activities serve to present one's culture to visitors who, like the Loseys, cherish their travel experiences. Families are represented by women preparing corn for a meal and by men on the hunt; dance and play show the strength of community values. Together, they incorporate the beauty of nature into the necessities of everyday life.

The tradition of ceremonies amplifies the relationship with the natural world and at the same time solidifies communities.

Song, music and feasting provide the essential context for healing and ceremony. Contemporary artists draw upon their own aesthetic



Photos are of items from the collection.

traditions and interpret the spirit beings, clan crests and oral traditions most meaningful to them.



Make a basket with artist, Kelly Church

Monday, Sep 21 at 7 p.m.

Marquette Commons

(Third St. across from HOTPlate)

Materials provided.

Refreshments available!

RSVP by Monday, September 14.

To see more of Kelly's baskets visit www.blackash.org/

Call 227-1397 to RSVP (limit to 20 students).
Visit our website at www.nmu.edu/nativeamericans
Check out the Center for Native American Studies on Facebook.

The Native American Student Empowerment Initiative is presented by the NMU Center for Native American Studies and made possible by the Keweenaw Bay Indian Community.



Brought to you by the Native American Student Empowerment Initiative

Designed by and for Native American students to provide opportunities for social and cultural interaction building a 'Native community' on campus and provide service learning projects to obtain leadership and citizenship skills while promoting academic progress and success.

KBIC hosts Georgina Lightning Visit at NMU

On June 6 the Keweenaw Bay Indian Community (KBIC) hosted filmmaker and actor Georgina Lightning as she facilitated the Upper Peninsula premiere of her film "Older Than America." The film is a fictional account of the abuse that happened within the Native American of the mid-20th century boarding schools. The film was taped in northern Minnesota at the Fond du Lac reservation in Cloquet.

Lightning began a filmmaking career after years of being a "frustrated actor." She is a classically trained actor and often serves as a consultant on sets of other films.

"Older than America" was shown in Jamrich Hall 102 to a crowd of approximately 400 people. Gary Loonsfoot, KBIC Anishinaabe Language Coordinator, arranged for a feast to be held at the community

center in Harvey earlier in the evening.

Joe Masters invited the Four Thunders singers to open up the film premiere. Lightning was very grateful for the healing song shared by the group of singers, many of whom traveled from Baraga.

Following the film, Lightning answered questions from the audience during which she explained that her film is based upon stories she heard first-hand from those who had suffered terrible abuse in boarding schools, including her own father.



"The crowd was awesome." Lightning commented afterwards.

"I'm working hard to get the word out there."

Georgina is the mother of Cody Lightning (who played young Victor in *Smoke Signals* and also starred in *Four Sheets to the Wind*). And after the film showing Georgina took some text messages from her daughter — who at the time had recently auditioned for the second film in the "Twilight" series.

Lightning does not yet have a distributor for her film but something should happen "very soon." So keep your eyes open on this one! Best wishes go out to the entire Lightning family.

Photo above: Grace Chaillier (right) with Georgina after the film. Photo below: April Lindala (Left) and KBIC citizen Liana Loonsfoot with Georgina.



An experience from GLIFWC staff

By Robin Arunagiri
(GLIFWC Conservation Officer)

I greatly enjoy working with kids at a youth camp. We at Great Lakes Indian Fish And Wildlife Commission (GLIFWC) take great pride at what we achieve during our voluntary time at these camps. I volunteered my time to Camp Nesbit youth program for the very first time this year.

The camp was absolutely a success and I had the opportunity to work with a handful of great instructors and counselors. Everyone who volunteered their time to this camp was very special people who took great pride at what they did for the kids. I was completely overwhelmed with the tradition, cultural and spiritual, nature of the camp.

My partner, Jim, and I taught the kids archery, fishing, GPS and team building. It was extremely enjoyable to watch the kids compete and help each other with tasks at hand. The activities were

coordinated in a timely manner, ranging from fun activities to learning about the nature and giving back to the wilderness. The kids helped with trail work and were proud of their achievements.

Team building was the biggest goal to all of us, and we achieved that with very little effort. During warrior games I learned just as much as the kids did which was to work as a team to win. It was my first-time experience in this unique game that was played by great warriors of yesteryears. I learned a lot from the kids for they became my teacher at this game.

Circle time was also another of my favorite times, listening to the answers from some of the kids and their views were astonishing. They are our future representatives of this beautiful world and I believe in my heart that we have started them in the right direction towards success.

Singing and drumming by the

cherish the most. It brought memories of being home and being one with the universe. I still could hear the drums playing and the kids singing in harmony where their voices became one and echoed at night under the starry skies.

I am honored for being there and given a wonderful opportunity to work with kids that became friends at heart. I look forward to this camp in the future and will make it back for another wonderful and memorable moment of my life.



Anishinaabe Arcs: virtual wiigwaams and more

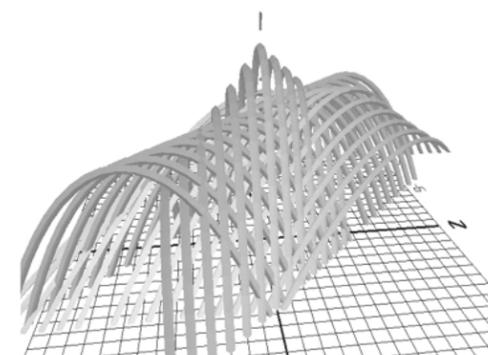
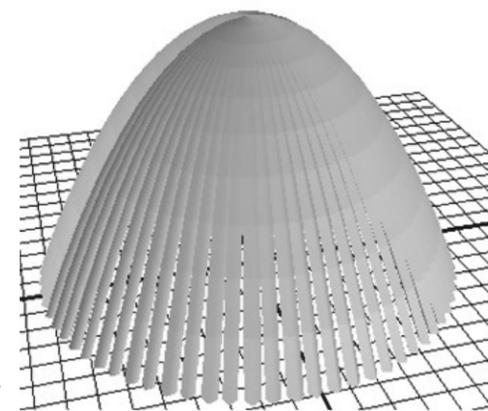
By Guest Contributor, Ron Eglash

In November 2003, Rich Sgarlotti and Marty Reinhardt invited me to an Indian educator's conference to talk about our virtual beadloom (<http://www.csdt.rpi.edu>). The three of us got to talking about doing something that would be specific to Anishinaabe culture. But what? We finally hit on doing a virtual wiigwam. The project sat on the back burner for a few years, until Marty ran into my wife, who was presenting on cornrow hairstyle simulations at a conference. Marty said, "Hey when is Ron going to finish our virtual wiigwam?" So we rushed to finish a prototype in time for the 2009 STEM camp at NMU (<http://csdt.rpi.edu/na/arcs/>).

We asked the students to give us some criticism of the website—and did they ever!

But it was very constructive and we got a lot of ideas about what changes to make. Students also quickly caught onto the idea that wiigwams are not the only place where they Anishinaabe used arcs: they pointed out arcs in canoes, bows, longhouses, snowshoes and other traditional craft objects.

Most importantly, students showed that they were really adept at creatively using the mathematical tools, despite the fact that many of them had a hard time remembering 2D Cartesian coordinates, and had never even had 3D coordinates. Here are a couple of examples of the students' work—for more see <http://csdt.rpi.edu/na/arcs/teaching.html>.



Above Left: Arc from Channing.
Above right: Arc from Alex M.
Middle Right: Ron Eglash helping students.
Below Right: Lodge arc from Rita D.

Photo below: The STEM participants hiked up Sugarloaf mountain.



Student response to Erdrich's use of Ojibwe Language

Reprinted with permission. This is a response to Erdrich's Books and Islands in Ojibwe Country, as part of the summer NAS 204 web course. This response specifically addresses Erdrich's use of the Ojibwe language within the text.

By Nathan Goetzinger

Louise Erdrich uses the Anishinaabemowin (Ojibwe language) to help the reader immerse themselves deeper into the text. With her usage of select native words intricately placed throughout the novel it is easy for us as outsiders whom are merely reading the story to feel as though we are on the boat with her, viewing these island paintings and feeling their mystic presence.

Due to her precise placement of the words she is able to then tell the history of the word, what it represents, and why it is important to her people. In essence, once we learn the word, we learn the story that goes along with it, and once we learn the story we have become part of the Native tradition of passing on morals through story telling, and we also preserve the history of the people by partaking in the traditions.

On page 98 of *Books and Islands in Ojibwe Country* we come to the word *Nagamonan*. Erdrich then

goes on to tell the story about how the songs in Ojibwe country belong to the islands, people who come to fast on the islands are visited by the songs in their dreams.

And even if the songs are forgotten for a period of time they always return; for they are a part of the land, and a part of the people.

As readers we were learning about Tobasonakwut's dreams to rebuild the lodge of his memory, we are merely a third party "spectator" reading a story, then with the insertion of *Nagamonan* Erdrich has piqued our interests and we instantly want to know more about the word.

She goes on to tell of a story about a special song that is used to cure Natives of alcoholism. She is then free to tell the history of the song and where it first came from.

Further into the "tale" she sings the beginning of the song to us, "*Kiiwashkwe biishki indigo anishaa dash indigo*" What does this phrase of hard to pronounce words mean? She goes on to tell us: "I am a drunk, I am nothing."

Now we are in the story, just as quickly as the spirit of Kwiingwa'aage appeared to the young alcoholic, he appears in our mind. We are now taking part in the experience with Erdrich and the history/culture of the Ojibwe people.

We feel the pain of alcoholism and its effects on the people; it takes everything. *Schkwebii* is the Anishinaabe word for alcoholic, and once again Erdrich has inserted this piece of culture into our minds, where it will stay to be passed on perhaps to another person/child.

Erdrich's use of the Anishinaabe language throughout the novel helps to focus our attention on that specific word. With that word then comes the history of the people and an understanding of their culture and cultural past.

By understanding their culture we preserve it and partake in their tradition of verbally passing on morals and lessons to the next generation. Her usage of these words further immerses us in her narrative and furthers our experience of the reading and her.

Many Nations One Spirit—NASA member attends SAIGE Conference

By Craig Meshigaud

Boozhoo, Medweyash Ndezhnikas Ninse Wnagjwush Mine Craig Meshigaud. Hannahville Ndotchia Mko Ndodem. Nishwabdek nshetch ngot ndetseponges. NMU Ndebendagwes.

Hello, my name is Craig Meshigaud and my Anishinaabe Noswen (Indian name) is Whistling Wings. I am from the Hannahville Indian Community in Hannahville, Michigan. I am a member of the Potawatomi tribe and I am Bear clan. I am 21 winters old and I am enrolled at Northern Michigan University where I am a sophomore majoring in pre-law with a minor in Native American studies.

While working on my Native American studies minor I have had the honor and privilege of working with and learning from Ken Pitawanakwat, who is the Anishinaabemowin instructor here at NMU. Every semester that I have been here at Northern I have been in one of his classes and it has helped me tremendously in my efforts to attain fluency in Anishinaabemowin or the Anishinaabe language.

During the week when I don't have classes I work at the Center for Native American Studies as a Hannahville work-study employee.

My duties include making language posters that are hung up around the center, hanging up posters around campus for events like the pow wow and the food taster, and helping out wherever I am needed.

The title of my article seen above was the theme of this year's SAIGE conference which took place in San Diego, California June 1-5. SAIGE stands for the Society of American Indian Government Employees and I attended this conference as part of the youth track which is a series of presentations, workshops, and other events that were put together in an effort to teach Native American students about career opportunities in various fields while working for the government. I applied for a scholarship to attend the conference.

The application process involved filling out a short list of questions, writing an essay, and getting a letter of recommendation.

Candidates being considered had to meet the criteria of being 18-25 years old, a college student, and having an interest of working for the government. I got a phone call — I had been accepted! This meant I would fly out to California and stay a week while I attended this conference, for free! I was excited to say the least.

On the morning of May 31st me and 25 other Native college students from all over the country were flown out to San Diego.

There were students there from everywhere you can think of like Alaska, Florida, Minnesota, Massachusetts, Montana, and Wisconsin. I was the only one from Michigan.

The first night we were there was a get together so we could all get to know each other,

the actual conference started for us the morning. Throughout the week we watched presentations such as "Indian Resistance Since 1969", "Meth In Indian Country", and "Tribal law 101".

When I left to go on this trip my major was media production and new technology but some of the things that were talked about in those presentations really opened up my eyes to things that I feel are more important.

I learned about tribal sovereignty and the relationship between the federal government and tribal nations.

I also realized the need for more Anishinaabe people to be working in government positions. I then also realized career opportunities available to me

if I had a law degree. All these things together made me decide to change my course of study and go into law.

Photo left: Craig standing in front of a recent billboard.



Special Topics Course Scores High Points with Students

During the first summer session of 2009, the Center for Native American Studies offered NAS 295: Native American Beadwork Styles. The course consisted of lecture regarding different types of beadwork styles as well as the art of beading.

Instructor April Lindala led the weekly meetings for six weeks.

Even though the class ran long hours, students commented that it flew by. They learned how to do the peyote stitch, the edging stitch, appliqué stitch, loom work, and rosettes. One class featured guest presenter Linda Cohen, who taught the students how to do various chains.

Students, some who had never done beadwork before this class, wanted more classes to follow up this course. There has been no decision about this yet. Students graciously agreed to have their work on display at the center until October. Stop by and take a look. Black and white photos don't do their work justice. *Photo above left: Lily Anderson finishes one of her pieces. Photo above right: Final projects*



Artist Sam English Honored

The Southwestern Association for Indian Arts announces that Sam English, noted Indian artist and activist, has been awarded its Lifetime Achievement Award.

"This award, given since 1994, recognizes the best of native artists, the way they've shared their art with their own communities and other communities. The honoree's life exemplifies more than just being an artist, which is a big part of why Sam was chosen. He has used his art to communicate who he is and how he stands in the world," said Bruce Bernstein, executive director of SWAIA.

English will be a featured keynote speaker at the annual UNITED conference on the NMU campus in late September. To learn more about Sam English and his art visit www.samenglishart.com.

To learn about Sam's visit to NMU see www.nmu.edu/UNITED.

Fun from the STEM Program



Photos from page 8

- 1—Students visit the NMU Culinary arts Program.
- 2—Doing lab work.
- 3—Students test their gliders in the Dome.
- 4—Taking blood from arm model.
- 5—Enjoying time on campus with sculpture.
- 6—Ron Eglash teaches geometry using cultural ideas.
- 7—Mixing science and art with Christine Garceau.

Photos from page 9

- 1—Dave Lucas visits with students in the physics lab.
- 2—NASA Aerospace Engineer JOE Connolly at the Dome.
- 3—Experimenting in the clinical sciences lab with Mary Stunkard.
- 4—More learning in the lab.
- 5—A visit to the Dancing Crane Farm.
- 6—Working on Robots.

Photos from page 15

- 1—Participant with a finished copper bowl.
- 2—Betsey T., Sam H., Daniel J., Johnny R.
- 3—April L. teachings a beading class
- 4—Special guest Menominee musicians Wade Fernandez entertains at Camp Nesbit
- 5—Does she want to hold that turtle?
- 6—Prof., Jon Anderton takes participants on a hike at Presque Isle.



Fun from the STEM Program

