

# NIAS 330 NATIVE CULTURES AND THE DYNAMICS OF RELIGIOUS EXPERIENCE

Fall 2008 - Course meets Mondays from 6-9:20 p.m.  
Instructor: Jon Magnuson, M.S.W.

Exploration of traditional philosophies of the Native peoples in the Great Lakes Region and beyond. Investigate how Christianity has influenced Native peoples & communities. Examination of the historical implications, positive and negative, that organized religion has had on Indian Country.

For more information call 906-227-1397  
e-mail us at [cnas@nmu.edu](mailto:cnas@nmu.edu)  
Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



Chief Arvol Looking Horse, 19th Generation  
Keeper of the Sacred White Buffalo Calf Pipe



Boys pray before bedtime. St. Mary's Mission School, Omak.  
© Northwest Museum of Arts & Culture/Eastern Washington



## Anishinaabe News

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



# Anishinaabe News

Winter/Spring 2008 Volume 4, Issue 2

## Are you ready for fall 2008?

The Center is offering a special topics course in the fall 2008 semester entitled "American Indian Communities."

Designed by Dr. Adriana Greci Green, the course will explore the range of issues that affect Native Americans within both reservation and urban settings. These issues may include tribal sovereignty and political autonomy; land and legal rights; and cultural expression and revitalization.

This class will explore how Native communities address these issues in today's world. Are you taking the Native American studies minor? This course will fall under the Anthropology, History, Sociology core content area.

For all interested, the course also meets Diversity Edge credit.

The course meets Tuesdays and Thursdays from 10-11:40 a.m. and earns four credits.

For more information call the Center at 227-1397.



## Memories from the past academic year

This special expanded issue of *Anishinaabe News* covers part of the fall 2007 semester as well as winter and spring 2008. Thank you for your patience, we hope you enjoy this expanded coverage. We have several things to celebrate and be thankful for from this past academic year including successful events, gatherings with international guests, road trips, craft classes with talented artists, poorly timed snow days and yes, as cheesy as it sounds...each other's company. Unfortunately, we also have had to say some unexpected and early farewells.

Those who work on *Anishinaabe News* would like to encourage Native students to consider being a part of this journalistic opportunity next year. We are always looking for reporters, proofreaders, photographers, book and film reviewers and creative writers. We request that all material submitted have a Native American theme or subject matter.

Stop by the Center for Native American Studies (112 Whitman Hall) to visit the *Anishinaabe News* office and check out the many years worth of issues; some from the 1970s and some more current.

You might be surprised that the *Anishinaabe News* has a long and distinguished history. Many Native alum contributed to this once nationally distributed paper. For those interested in volunteering for the *Anishinaabe News* in the fall, watch for a new MYSFACE page dedicated to the newsletter. You can also call the Center for Native American Studies at 227-1397.

## Inside this Issue

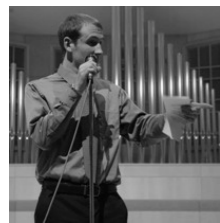
- Native Month Highlights \*
- Indigenous Earth Day Summit \*
- LTWT Pow Wow 2008 \*
- Raised Beadwork Art Class \*
- Mother Earth Water Walkers \*
- And much more

## Native Month at NMU

The 7<sup>th</sup> annual First Nations Food Taster was held at the D.J. Jacobetti Center on November 2, 2008. (See guest commentary on page 3) The food taster is generally the kick off of Native month activities that take place during November. It is also a fundraiser



for the annual pow wow. Volunteers helped to prepare menu items and Dr. Elda Tate performed on the Native American flute. Chris Kibit and the Culinary Arts program once again were invaluable to the success of the food taster. Other activities included a visit by the Teal Lake Singers hosted by our Anishinaabe Language instructor Kenn Pitawakwat. The singers (primarily a youth drum) shared Ojibwe songs with Kenn's class and



others. Next was the annual First Nations Performers' Fest. This year's emcee was NASA member Zach Zeigler (Senior in Music Education). The Fest was again co-sponsored by the NMU Music Department and was held at the Reynolds Recital Hall. The first performer was a youth fiddler from Crystal Falls, Michigan. Keenan Otchiwanigan has been performing since he was eleven years old. He played several folk tunes for the audience from memory.

Continued on page 7



Once again, the Center for Native American Studies presented the First Nations Film Series. All films were free of charge and shown in Jamrich Hall 102.

The series began on Monday, November 5 with the historical fiction film, *The Broken Chain*. This film follows the life of Mohawk war chief, Joseph Brant. It helps to educate people with regard to the inaccuracy of common stereotypes; showing that all Natives did not live in tipis or are plains Indians. The film also portrays the impact the Iroquois confederacy had on early America.

The following week, Sherman Alexie's contemporary *Business of Fancy Dancing* proved to be an unconventional and original movie. Alexie makes unusual editing and technique choices. Plot and character employ the uncommon. *The Business of Fancy Dancing* is the story of Seymour Polatkin, a homosexual poet whose rise to fame means nothing when he returns to the reservation for a funeral. Intercuts of Seymour fancy dancing in regalia intensify a sense of culture and refer back to the title of the film. Other scenes may be hard to watch including the drug usage scenes. Alexie seemingly wants the viewer to feel what it's like to live like Seymour. He wants the audience to be aware of the complexities of living on and away from one's home reservation.

The documentary *Finding Dawn* was presented next. It puts a light on a real, ongoing problem in Canada's Aboriginal population. Viewers learn how little people know about the hundreds of missing or murdered Aboriginal women.

*Finding Dawn* focuses on the stories of three women, Dawn Cray, Daleen Kay Bosse, and Ramona Wilson. Filmmaker Christine Welch interviews friends and family of these three missing and presumed murdered women. Many have become activists in the effort to inform fellow Canadians about the tragedy of their loss. The parents of Daleen Kay Bosse choose their words carefully in order not to alienate law enforcement officials who finally have begun to search for their missing daughter. Near the documentary's end, young people join in an honor walk. The younger generation reveals that they do care about this problem and its repercussions. This film raises awareness about the over 500 women who have disappeared across Canada in the last thirty years.

Award-winning *Raccoon and Crawfish* opened up the final week.

(See page 4 for full story)

The feature film for the final week was *Edge of America*. African American English teacher, Kenny Williams, is treated differently when he arrives at Three Nations High School. The principal does not expect this new faculty to be a black man. The awkward principal even hesitates to shake his hand.

Williams (and the audience) learns about Navajo culture as he takes on the role of coaching the high school girls' basketball team.

Racial tensions become springboards for learning experiences. Williams, stereotyped throughout his whole life, comes to the reservations only to find racial tension once again.

Everything that Williams and his players learn is most valuable when they go to the state finals.

On many multicultural levels, this movie teaches the importance of openness and respect for all cultures.

## Indigenous Earth Day Summit

On April 22 and 23, 2008, the Center for Native American Studies, the Environmental Science Program and the Office of International Programs hosted the first ever NMU Indigenous Earth Day Summit.

A call to action on international Indigenous environmental issues, the summit featured keynote presenters, films, panels and an Indigenous art display attracting over 100 people. Presenters came from various places on the planet. Jim Northrup, a well-known Anishinaabe author from Fond du Lac reservation in Minnesota, regaled summit attendees with humor drawn from his various writings. He also spoke of having come from the sugar bush, an important tradition for the Anishinaabeg.

Garry Morning Star Raven, also Anishinaabe, flew in from Manitoba with his assistant, Björk Bjarnadóttir (originally from Iceland), to speak on "Aki: Mother Earth." As an elder who runs Ravens Creek, a traditional ecological knowledge camp located just east of Lake Winnipeg in Manitoba, Raven talked of traditional Anishinaabeg cultural values and of the need for everyone to re-connect with the land as a means to return to an understanding of Mother Earth.



### April's Tiny Tidbit

After the summit, a handful of CNAS staff and friends took part in a month-long plastic bag challenge. Goal: not to obtain any plastic bags. Challenge: Many stores automatically hand out plastic bags. Solution: Use canvas or paper bags...specifically, the new CNAS green tote. On sale now at the CNAS for \$12.



An Aboriginal delegation from Australia was featured throughout the summit. The delegates all have a background in Indigenous environmental knowledge and are part of a fast-growing project based in Australia called Traditional Knowledge Revival Pathways (TKRP). Founded by Victor Steffensen, a descendant of the Cape York people and one of the visiting delegates, TKRP is dedicated to the revitalization of traditional Indigenous knowledge and of Indigenous communities.

TKRP emphasizes that traditional knowledge belongs to the communities from which it comes. TKRP trains community members, particularly the youth, to electronically record and store the traditional ecological knowledge of their elders [find out more [www.tkrp.com.au](http://www.tkrp.com.au)].

The delegation, joined by Bucko Teeple (Bay Mills Indian Community), explained TKRP's importance in today's world of ecological duress and loss of traditional Indigenous knowledge. The delegates emphasized "back on country" or back on the land in order to reconnect all people with an understanding of and love for the earth.



The delegation was involved with the Summit in other ways as well including an art show featuring the work of John Hunter (Gamilaraay), performances by Steffensen on the didgeridoo

at the Earth Day Music Jam (see above), and presentations on water issues and industrial threats to marine animals by Brad Lewis and Barry Hunter (Djabaguy) respectively.

The keynotes combined with the Earth Day Music Jam; the manoomin and traditional fire management films; and the panels on industrial threats to Indigenous lands, Indigenous earth-centered cultural values, and the relation of Anishinaabemowin to Mother Earth all synchronized well. The sum-

mit concluded with a round table workshop. Participants expressed feelings on issues raised at the summit and discussed visions for creating positive change.

According to the summit evaluations, many attendees are already looking forward to next year's Indigenous Earth Day Summit.

-- By Aimee Cree Dunn



Barry Hunter (above)  
John Hunter (below)



"Breath is life, and the intermingling of breaths is the purpose of good living. This is in essence the great principle on which all productive living must rest . . . ; in this way each individual life may also be fulfilled."  
-Paula Gunn Allen

On May 29, 2008, Paula Gunn Allen, Laguna-Pueblo/Sioux, walked on after a long battle with lung cancer. She wrote innumerable works of poetry, fiction, and literary criticism, and was nominated for a Pulitzer Prize. As a Ph.D. many of her academic years were spent teaching at UCLA, where she regularly received standing ovations from her students. Paula Gunn Allen was 69. Honor her strong and knowing spirit by continuing to read and teach her works, so that her breath can continue to weave its web among us.



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Letters to the Editor can be sent to Anishinaabe News Center for Native American Studies Northern Michigan University 1401 Presque Isle Marquette, MI 49855

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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.

## Mother Earth Water Walkers

*“Water is precious and sacred...it is one of the basic elements needed for all life to exist.”*

History was made on Wednesday, May 14, 2008, on the Hannahville Indian reservation when Josephine Mandamin (Ojibwe) completed a walk around Michigan’s Great Lakes.

Here are photos of the final steps of this amazing journey. Several Anishinaabe’kwe (Ojibwe women) from different clans came together to raise awareness that our clean and clear water is being polluted by chemicals, vehicle emissions, motor boats, sewage disposal, agricultural pollution, leaking landfill sites, and residential usage is taking a toll on our water quality. The purpose of the walk as stated on their website: “We are doing this walk on our own beliefs within our own aboriginal culture and values of the importance of our waters is very precious and sacred to our being, as it is one of the basic elements needed for all life to exist. In doing so, we know that such an endeavor requires a certain amount of funds to help carry the walk over for a two month period, but this alone will not prevent us from carrying out what our grandfathers have predicted. Our waters will be scarce and we will be deficient in the essential means for our survival....our water.

*Photo top right: NMU Anthropology Professor, Dr. Alex Carroll (in the back) joins in the final steps of the Mother Earth Water Walk. Other individuals unknown.*

*Photo middle: Just before entering the Hannahville Indian Community Center.*

*Photo bottom: The walkers with a group of individuals from the local community.*



Grace Chaillier looks at the photographic display entitled “Hanto Po” from Dick Bancroft (for full article see page 10). The display is up until August 2008 at the Ziibiwing Cultural Center.

## Debisinii nichinabe gwenjpidang:

*I am full after eating at the First Nations Food Taster*  
By: Jessica Rice

The initial entrance to the event was quite an experience to remember. The mouth-watering smell of the feast, the rustling sounds of those gathered, and the relaxing whisper of the Native American flute

was all I needed to have an unforgettable cultural experience.

After I bought my ticket, I proceeded to a line, which wound outside the kitchen area. When it was my turn to be served, I wanted to try a little of everything because it looked interesting.

The menu included: wild rice, venison, buffalo stew, bison meatballs, corn soup, fry bread, and pumpkin pie. Prior to this event, I had not tasted the majority of these dishes, but I enjoyed everything.

The Native American Student Association and volunteers did a wonderful job facilitating this event and I enjoyed my experience. I would highly recommend any student to participate in this event to explore a taster of Native American culture. I am looking forward to next year’s food taster.



## Art Bazaar & Dance Demonstration

On Saturday, December 1, 2007 the Native American Student Association hosted the first-ever Art Bazaar and Dance Demonstration at the University Center’s Peter White Lounge. Invited guests, the Oneida Dancers from Oneida, Wisc. showcased several social dances and song. Youth dancers Megan Tucker (L’Anse) and Rita DeVoy (Sault Ste. Marie) also performed their fancy shawl dance moves. Both Megan and Rita are accomplished hoop dancers as well. The event was an opportunity for local Native artists to demonstrate their art. Barb Bradley unveiled the newly designed “Keepers of the Water” greeting cards (painted by Sheri Loonsfoot and NMU Alum Liana Loonsfoot). Kenn Pitawanakwat’s Anishinaabe course opened the morning with a language demonstration.

Photos: A Lindala & J Woehrer



## News from Around the Center



Congratulations to former NASA President Steve Knauf ('07) and former NASA member Trisha Pheasant. Baby Madison arrived in the world December of 2007. A future NMU student indeed.

As part of her NAS 488 Native American Service Learning project, Jessi Vollmer decided to help increase the number of Native American registered voters. Jessi hosted information tables at the First Nations Food Taster, the MTU Spirit of the Harvest pow wow and several other events. Kenn Pitawanakwat helped with the translation of Jessi's bumper sticker.



Above: Jessi Vollmer with her bumper sticker, made for her service learning project.

Show off your political pride, the Center for Native American Studies still has bumper stickers available, free to anyone registered to vote. Need information on how to register, the Center has that too. Call 227-1397.

Howard Kimewon, Anishinaabe language instructor from University of Michigan, came to visit NMU when the Wildcats happened to be hosting the Wolverines in Division I Hockey. Howard visited a few NAS classes and met with students studying the language. We were pleased to host Howard for a few days (even though the Wildcats lost the game).

(Below: Kenn Pitawanakwat, Dr. Les Wong, NMU President, Phyllis Wong and Howard Kimewon at the hockey game)



April Lindala recently took part in a visit by the Walton school from Pontiac, Michigan (one of NMU's Charter Schools). Over seventy students visited NMU. The Teal Lake Singers presented Ojibwe songs and dance on Thursday evening of their visit and on Friday morning, April taught interested students how to make a leather pouch.

(Below: Two students work on their leather pouch)



Photo: BJ Bosco



**Winner of the Moondance Film Festival, *Raccoon and Crawfish* is a seven-minute cartoon short of Pixar quality.**

**This intriguing animation is based on a traditional Oneida tale. In the story, the raccoon is simply trying to find food at a small stream, and he spots a crawfish. The crawfish believes he somehow conquers the raccoon and goes on to tell his whole village. All the crawfish believe the story and the little crawfish becomes a hero.**

**Although it is a short animated film, it is full of humor and good lessons about telling the truth. People of all ages will enjoy this delightful story. The staff of the Center for Native American Studies was delighted when the DVD of *Raccoon and Crawfish* arrived.**



(Above front row: April with DVD, Kenn and Grace. Back row: Sam Adriana, Jeff, Leann and Christi.

**Chi miigwech (great thanks) to Four Directions Productions for sending us a complimentary copy to show during our annual First Nations Film Fest. It was a serious hit!**

## Moccasin Workshop Wrap-up!

During the fall '07 semester, the Center for Native American Studies (CNAS) held a series of four moccasin workshops instructed by Linda Cohen (Lac du Flambeau Ojibwe). Linda started the first class by having the students make a pattern for their moccasins. This was done by either tracing their feet, or choosing a smaller premade pattern for baby moccasins. She then taught the class how to bead a design for the tops.

Then the students gradually stitched the sole and tops together.



CNAS provided refreshments for each of the classes. Jeff McRoy, NASA member, said, "It was a good idea to have a moccasin making class on campus. It gave students the opportunity to learn a new craft." The students were very grateful to Linda Cohen for instructing the class. "She was very helpful and friendly throughout the whole experience," expressed McRoy. "I hope that we will have more classes like these in the future."

**The Native American Student Empowerment Initiative is designed by and for NMU Native American students to provide opportunities for social and cultural interaction while building a 'Native community' on campus. NASEI also encourages service learning projects to obtain leadership and citizenship skills while promoting academic progress and success. 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 and the Sault Ste. Marie Tribe of Chippewa.**



## Art Classes Keep Students in Stitches

### Jeff McRoy's Beading Class

NMU sophomore Jeff McRoy began his beading class by passing out a tray for everyone to pick out their beads. He then gave them string and a needle. His instructions were easy for most of the students to follow, and I was able to follow what he was doing, so I helped assist others who were lost. After a couple of instructions on how to get started, it was basic repetition to complete their bracelets or necklaces. Some students stayed long enough to finish a small bracelet, while others took theirs home to finish their chokers. NASA member, Katrina Arnold made impressive progress in just under an hour. Overall, I would say that all who attended enjoyed this simple beading class and they asked if Jeff was going to teach another one (he did).

### Peggie Shelfoe Beaded Earrings

Peggie's class was more intimate as she instructed everyone with ease while they all sat around two tables. The earrings that she the group to make were an easy design. Everyone finished their earrings within the two-hour span of the class.

### Raised Beading with Karen Hoffman

Karen was very friendly and informative as to how she planned the class. She brought some of her own work so the students could look at what kind of raised beadwork they would be able to do once the class was over. At the start, Karen introduced herself and explained Iroquois culture a little bit for the students. She explained some of the history and why it is that many Iroquois people bead in the way she was about to teach.

Karen was casual about the rest of the way the class went. For the first couple of hours, she instructed everyone at the same time to get them started, but as the class went on, she worked more individually with bead-ers and continually told them that not everyone had to be working at the same rate. It was nice to have everyone working at their own pace; that way nobody feels frustrated about being too far ahead or behind. By the end of the second day, Karen explained that all of the students knew

everything they would need in order to finish their



purses, and to do other various raised beadwork. Karen was a wonderfully delightful teacher, and everyone seemed to enjoy both her and their new found beading skill.

-- Sam Hill

**More 2008 pow wow photos. Far left: Host Drum Lac Courte Oreilles Badgers. Near left: NMU 2008 grads Peggie Shelfoe (left) and Amanda Shellnut (right). Congratulations to all grads!**



## Beloved Dakota Actor Walks On

### Floyd Red Crow Westerman (1935-2007)



Westerman visited NMU several times.

Floyd Red Crow Westerman (Dakota) musician, actor, and activist, walked on December 13, 2007 after an extended illness. He was 71.

As a young man, he was educated at the Wapheton and Flandreau boarding Schools, where he became a close companion and life-long friend with Dennis Banks. In 1969, his first album *Custer Died for Your Sins* became the background theme of the emerging Red Power Movement. As a member of the American Indian Movement, and a spokesman for the International Indian Treaty Council, Westerman traveled the world extensively working for the betterment of native people. His vision of improved social conditions for the indigenous people around the globe is reflected in music of his second album, *The Land is Your Mother*, 1982. In 2006, he won a NAMMY Award for his third album, *A Tribute to Johnny Cash*. During his career, he played and collaborated with a number of notable musicians.

Before his musical accomplishments, Westerman had earned a degree in secondary education from the Northern State University in South Dakota.

Westerman also worked throughout his life to empower native youth.

"They are our future," he said in a November interview. "Today we are fighting a great battle against the popular culture that surrounds them. It's a battle for their hearts and minds. We need to work to inspire them to embrace their own history and culture. Without them, we Indians have no future."

- *Native times* December 13, 2007

#### Notes from Jim Carter about Floyd - (Carter was Anishinaabe News' first advisor)

Floyd played a big role in helping to publicize our program when we were first starting. He was one of the guests we invited to launch the first "Indian Awareness Days" which was a week-long celebration of Indian culture held in October, 1971. If anyone looked at the *Nishnawbe News* issues during that time, they would find good coverage of his visit. In addition to a concert, President Jamrich held a reception for him at the President's House, and he took part in a number of other activities. He was a very personable guy, humorous, and highly intelligent and talented. He had come up the hard way and had made a career for himself in spite of everything. He really inspired our Indian students and all of us who came to know him. Floyd came back in 1981 to help us celebrate the 10<sup>th</sup> anniversary of the *Nishnawbe News*.



Photo: A. Shellnut

Lester E. "OGIMAA-GIIZHIK" Drift Jr., 42, of L'Anse passed away suddenly Tuesday, March 18, 2008 at Baraga County Memorial Hospital. He was born in Duluth, MN on April 24, 1965 the son of Karen (Strong) and Lester E. Drift Sr. He was a tribal citizen of the Bois Forte Indian Community in Nett Lake, MN and served on the L'Anse Area School Board. Lester enjoyed participating in pow wows, coaching little league, playing bingo and computer chess.

Traditional funeral services were held at 10 a.m. Saturday, March 22, 2008 at the KBIC Ojibwa Community College gymnasium in Baraga.

*On behalf of the 2008 Learning to Walk Together pow wow committee, we were deeply honored to have him as our head male dancer this past March. Our thoughts are with his family and friends.*

Rich Sgarlotti, Lori Bouley and students from Nah Tah Wahsh PSA, one of NMU's charter schools, visit Dr. Adriana Greci Green's NAS 295 - Issues of Representation of Native Americans course to discuss their work on cataloging Potawatomi art from the National Museum of the American Indian in Washington D.C.



Photo: A. Lindala

## The Sacred Fire

We are taught that the Sacred Fire belongs to the people, not a person or individual. In my journey on the Pow Wow trail, especially over the last four years in the Michigan area, I have witnessed how many make fire sacred in their own way, and how each is allowed that freedom to follow their own path.

Because there are those who are still following these ways and continuing to strike Sacred Fire in a good way for the people, there is hope for our children seven generations from now. The Eagle will still be taking the good news each day to the Creator of how there are still people following those teachings that were given to our ancestors and elders by the Creator. One of the teachings that has been given, the Sacred Fire, is important because it is the center of everything our people do. Most of our ceremonies are done around Sacred Fire.

Our stories teach us the Sacred Fire represents the Creator, the center of all things. Another of our teachings tell us that the fire was a gift, a way for us to communicate with the Creator and the spirit world. We learn that the fire comes from Father Sun. Other teachings that have been given tell us that the Sacred Fire is the doorway for the spirits to bring good things into the pow wow and that those who are the firekeepers and Helpers are the guardians of that doorway. Teachings are also given to help us learn how to prepare to guard the doorway.

While there may be no exact specific reason, act and or thing that make the Sacred Fire sacred to all, there are those who still follow the teachings of their people and ancestors' ways that have been given to them. After I was invited to write about this, I visited with some of my teachers, elders and

Congratulations to the  
Native American NMU graduates!  
December 2007, May and August 2008

Paul Bernier  
Susan Bragen  
Jennifer Campbell  
Grace Chaillier  
Marnie Corp  
Jennifer Jacobson  
Jay Langer  
Tyler Larson  
Jennifer Morrison  
Barbara Neuens  
Justin Robillard  
Peter Shelafoe  
Peggie Shelifoe  
Amanda Shellnut  
Frances Shepley  
Natalie Sprowl  
Deidra Vanwormer  
Toni Wachter  
Angela White



offered ahsema for their viewpoints and help. Some said they felt the Creator was giving permission because it was asked. Some said to share my heart, what I had learned and as long as it was done with a good heart, good thoughts and good intentions, it would not be wrong.

-- Sam Doyle

*Note: Sam Doyle has graciously served as the firekeeper for the annual NMU Learning to Walk Together for a few years. We thank him for his dedication to our gathering and for this article.*

### The Native American Exhibit Marquette County History Museum by Maryanne Brown

It will never cease to amaze me how Native people are portrayed in museums. Here we are, today with Native American study centers, classes at universities, etc. and they are still exhibiting the typical "family setting." It seems that the only people who can actually bring the Native history alive are the Native people themselves. The question should be what is the purpose of the exhibit? Is it to entertain or to teach?

What did I see today? The Native display is purposely the first display as you walk into the East Gallery, intentional; I would say yes, it is in a prime location in the museum.

The dwelling is a bark house with a woman inside with a stick in her hand looking busy, the baby is in a cradle board and the man is drying fish 'outside.'

There is a painting of the rest of the community on the wall and a woods

scene around them and (of course) their canoe. There are showcases blocking the exhibit with (the usual) beading and food gathering (wild rice). Information on the making of maple syrup is shown.

However, let's face it, if it was an outstanding exhibit, one that featured real history and accomplishments, it could be located in the basement or in the back. Location wouldn't matter because it would teach visitors and hence - it would be remembered.

Scattered through the museum are "ornaments." Around the corner of the Native Exhibit is a picture and a brief account of Chief Marji-geicks contribution to the history of the U.P. Also, until it was pointed out to me I didn't even see the Treaty display.

In other showcases there are Indian blankets, beaded moccasins, and a bust of Chief Kawbawgam. Why isn't information about him shared? Visitors unaware of U.P. history may question who Chief Kawbawgam is when they see a bust sitting up high on the top of an all together different display window -- collecting dust.

It appears as though the bust of Chief Kawbawgam was randomly placed. It is believed that Kawbawgam was born in 1799 and died in 1902. He lived in Marquette for fifty years. You would think that they could come up with more information about him for an actual display, wouldn't you? Also Kawbawgam delivered mail between all the settlements in the Marquette

Area. He was known throughout the Upper Peninsula and even below the bridge. His name was familiar to many people. He was a full blooded Chippewa and a chief by blood. What is more he was a good Indian, and he lived a good life, according to those who knew him. Chief Kawbawgam was married to Charlotte the daughter of Chief Madje Geeshick mentioned briefly in the museum.

Kawbawgam was a great friend of Peter White, until his death and lived in a cabin on Presque Isle that was built for him by White. Both Charles and Charlotte Kawbawgam are buried on Presque Isle.

*(Lake Superior Journal, Sault Ste. Marie 1903).*

On the top of the stair landing, outside the East Gallery where the Native Exhibit is there is a showcase (shown above) with some Indian information again about the beginning of the U.P.

Besides the predictable arrowheads on display there are beautiful woven baskets, beadwork, drawings and knife blades.



Chief Kawbawgam Bust

However, there are those of us who are taking offense to it because the exhibit is a terrible portrayal of Native Americans to the point of stereotyping (no matter where it is located in the museum).

I did like the care they put into the scenery of the display. The woods scene, the artifacts, and the painting on the wall around them is well done. The clothes are a bit too perfect in all the ornaments that adorn them and the fact that they look like they were just ironed.

The organization of this display is in the details and it is appealing to the eye. I believe people may stop as they are passing by to have a look. There is a button to press and a woman's voice fills some empty gaps about what we are looking at; She discusses the move from their winter camp to the summer camp; she mentions berry picking; she talks about drying fish and the naming ceremony for her baby that will happen one day. Young visitors must like that button.

To those who haven't studied the Native cultures and do not know their accomplishments, the museum portrayals keep them in the dark and perpetuate the belief that all tribal people had the same ordinary day. This display definitely reinforced my impression of Native American exhibit. It's the same as all the rest! There are many complaints I have about this exhibit and if I had the opportunity I would change it or at least add to it with regards to the Chiefs and the treaties that were signed and most how Indian people of this country played such an important role in the history of the United States. I would love to see more of the current display that informs us about the achievements of local Native people.

## Spring Break on Sugar Island

Nine NMU students spent most of spring break week observing and volunteering in K-8 classrooms at Joseph K. Lumsden Bahweting Public School in Sault Ste. Marie, Mich. — one of Northern's charter schools. The practical experience was a required component of their "Native American inclusion in the classroom" course. Senior Erin Coron said the benefits of the experience were well worth sacrificing some free time.

"I'm really glad I did it because I took so much away from there that I wouldn't have been able to get any other way," Coron said. "I was in a special education room and actually got to teach lesson plans with the teacher. It's a unique learning environment because so much of what they do ties their culture to the curriculum. There's also a strong sense of community that promotes the perfect opportunity for teachers to learn from students. I want to teach in a tribal school, so this was really valuable for me."

The NMU group stayed at a culture camp on Sugar Island, located on the St. Mary's River between the Upper Peninsula and Ontario. Participants are pictured during a snowshoe outing near the camp. While most of its residents are tribal citizens, Sugar Island is not recognized as reservation property. Both the Sault Tribe of Chippewa Indians, which owns the camp, and the Bay Mills Indian Community have interests on the island. The group took a ferry back and forth to the Soo for their activities at Bahweting. In addition to classroom activities, NMU students participated in cultural events. "The school hosted a feast and storytelling evening," said April Lindala (Center for Native American Studies), who team teaches the course with Joe Lubig (Education) and accompanied the students. "Tribal elders, culture bearers and other speakers also came in to give teachings on everything from the medicine wheel to treaty rights to the history of the tribe and Sugar Island. It was nice to have people from the community share their perspectives. Each student also made a leather pouch with beadwork to take home as a memento."

Lindala said the course had been delivered exclusively by the Center for Native American Studies until this year. "The course is vital enough to still be offered, so I went to the School of Education in the hope of finding someone to pair with who could bring educational expertise to the table," Lindala added. "Joe had done something similar with a charter school downstate. His educational expertise complements what I'm able to bring to the class — the Native American experience identity and cultural components. We received a lot of help from the charter schools office here at Northern for the site visit." The class did some advance preparation on WebCT before traveling to Bahweting. After their return, they worked on assessments and case studies.

- NMU News Bureau

(Below: frigid on the island. Above top right: Snowshoeing fun. Above middle: Working on crafts.)



### 2008 Pow wow Photos from center pages

#### Page 8

1. Fancy Shawl dancer
2. NMU recent graduate and traditional dancer Peggie Shelfoe with NMU student and traditional dancer Travis Green
3. Four Thunders Singers
4. Fancy Bustle Dancer, NMU student Chad Nedeau
5. Jingle Dress dancer, Laura Fiset
6. NMU student Connie Hemmila
7. Youth Hoop Dancer, Rita DeVoy

#### Page 9

1. Hand Drum Singers Competition - Milwaukee Bucks
2. Hand Drum Singers Competition - Ditibasin
3. Super Chef, Chris Kibit
4. Whoa! Look at that fry bread
5. Up in Flames! Volunteer cooks venison
6. Jeff says, "I need to test taste."
7. Volunteer asks, "Dessert anyone?"
8. Elders in the feast meal line.
9. Make sure to wear your hat when you volunteer. Charlene with Jeff.

For more photos. Visit our website.

## Art & Culture Road Trip - Feb 2008

In the early hours of Friday, February 22, seven Northern Michigan University students set out for a cultural adventure with three NMU faculty.

Leaving bright and early the cold Friday morning, they arrived at the Zibiwing Center in Mt. Pleasant later that day.

They walked through the permanent installation of the Anishinaabe history exhibit

which detailed the cultural ways of living, influential events in history, language, and teachings of the Anishinaabe people.

They also viewed the temporary exhibit of photographer Dick Bancroft whose work documented the American Indian Movement, one of the major civil rights movements which gave voice to North American Indian people.

Bancroft crafted a history of AIM in still pictures. Following the tours, the visitors listened to a presentation by Judy Pamp, the assistant director of Zibiwing, on how the Zibiwing staff created the permanent exhibit - Diba Jimooyung. A unique circular tour of the Ojibwe history from pre-contact to today. The group spent the evening at the Soaring Eagle Hotel enjoying the art, food, casino, and other luxuries.



Saturday the students and faculty went to the Zibiwing Center again to see the bandolier bag exhibit, take pictures (Photo right) and appreciate beadwork from previous centuries. Students were also lucky enough to

participate in beading a bag that would be presented to Chief Cantu.

(Photo above left)



The group then left to view the Mt. Pleasant Indian Boarding School and learn some of its history. (photo left)

Hitting the road again, the group traveled to Michigan State University to attend a presentation by Edgar

Heap of Birds and to learn about the influential artwork he has done throughout the world pertaining to North American Indians.



Sunday the travelers took a gallery walk and talk with David Penney, Curator of Native American

Art at the Detroit Institute of Arts, and viewed amazing Native American art ranging from artifacts and beadings to paintings and woodcrafts.

As the group was heading back to Marquette, they stopped at Birch Run to fit in some fun shopping. All three days of the trip were packed full of traveling and fun culture and art teachings. The tired group was happy to be heading back to Marquette.

-- Katrina Arnold

*This trip was made possible by the Native American Student Empowerment Initiative. See more on page 13.*



NMU faculty and students with Curator, David Penney, around an original Norval Morrisseau (Ojibwe) painting at the Detroit Institute of Arts. From left to right: Katrina Arnold, Traci Belair, April Lindala, David Boda, Vanessa Green, Travis Green, Jeff McRoy, David Penney and Grace Chaillier.

## Ojibwe Artist Visits Finlandia University

*"Although I was raised in Minneapolis, I always went back to the reservation for summer and winter breaks and stayed with my grandparents. I am still strongly connected to my reservation and other Indian communities in the area by my many friends and relatives."*

-- Jim Denomie

Finlandia University hosted an exhibit of paintings by Minnesota Ojibwe artist Jim Denomie February 7 through March 19, 2008. Denomie exhibited over 40 paintings from his "Painting-a Day" series. Students and staff from NMU made the chilly road trip up to Hancock, Michigan, to see his work and listen to his presentation. Denomie spoke about his "Painting-a-Day" project in 2005, in which he created a painting every day of the year, resulting in over 430 small-scale works, of which approximately 300 are portraits. He called the series "Rugged Indians." The series reflects the shifts of "thought, emotion, and events that mark daily life." These quick studies of the individual (many of just the face) were usually completed within 15 to 30 minutes. Other paintings reflected Indian humor and a look at history using that humor. One of the students who attended, mentioned that they learned a lot of history from one of his paintings. "Denomie's an Ojibwe artist whose life is made up of at least two cultures, plus that of the art world—an adventurer in any world that surrounds him. He's curious about lives other than his own." *Quote from Ann Klefstad, editor of [martists.org](http://martists.org).*

To learn more Jim Denomie, visit his website at [www.waaboostudio.com](http://www.waaboostudio.com)

*"Native Month" continued from page 2*

The second performance was by Eric Awonohpay and his two young sons. Eric stated that he sings with them several times a week (not including pow wows). The three shared several



pow wow songs from all over Indian Country. Their voices really filled up the recital hall. Watch for them on the pow wow trail.



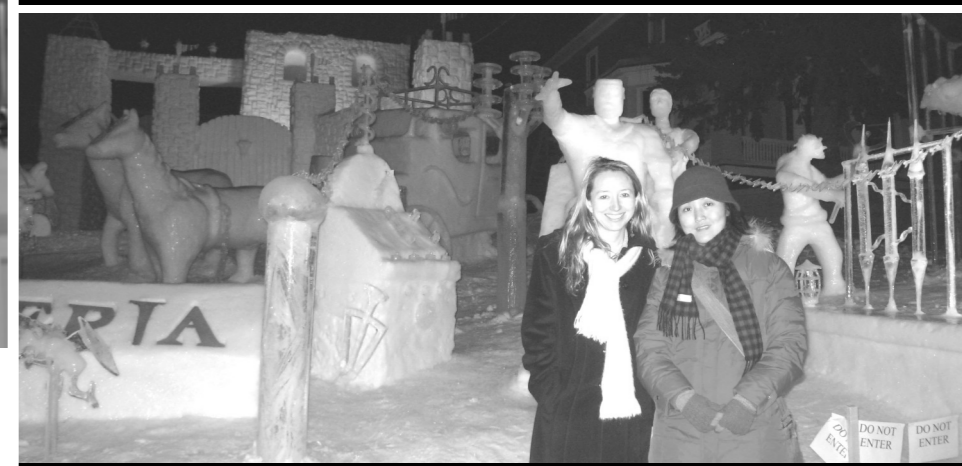
Headlining the evening was a hand drum group from Ontario; the Healing Lodge Singers. Teresa Binda heads up the group. The ladies filled their set with several traditional and contemporary songs; some were done in one straight voice, others in harmony and even one song in a round. As



part of the set, Alfreda Trudeau (above) sang a solo on guitar. The First Nations Performers Fest was pleased to bring local talent to the stage this year.



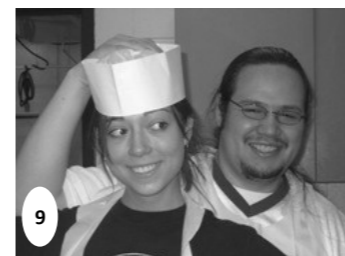
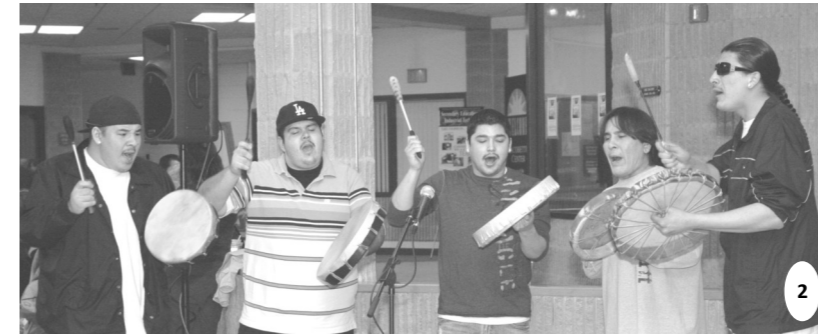
From left to right: Dr. Lee Bien (visiting professor) Vanessa Green, Dr. Alex Carroll (Anthropology), April Lindala (Native American Studies), Travis Green, Dr. Adriana Greci Green (Native American Studies) with featured speaker, Anishinaabe artist from Minnesota, Mr. Jim Denomie.



How does one know they are near Michigan Tech? Just watch out for the massive ice sculptures during Winter Carnival. In front of MTU's Phi Kappa Tau fraternity's interpretation of "Van Helsing" is our own NMU Assistant Professor Dr. Alex Carroll (Anthropology) with Visiting Professor from China, Dr. Lee Bien.



# Pow wow 2008 in review



# feast highlights

Explanation of photos on page 11.