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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.

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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.
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, a member of the Thunder Clan. 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.

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

Alumni Spotlight - Tessa M. Reed

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: Where are you from / what is your tribal affiliation?

REED: I am Anishinaabe and a member of the Thunder Clan. I am a citizen of the Sault Ste Marie Chippewa and a descendant of the Waganakising Odawa. I grew up in Manistique, Michigan.

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

REED: 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

NN: Why did you choose NMU?

REED: I decided to go to college because I believed it would enable me to have more career options. I wasn’t quite sure what I wanted to do, I was searching for direction and I enjoyed learning. I chose to attend NMU because of it was 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?

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 Anishinaabe 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 Anishinaabe share with other Indigenous peoples of the world.

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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, decluttering 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 months had passed, 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 same time I was working as a work-study student at the American Indian Learning Resource Center at the University of Minnesota, Duluth.

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 Studies.
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 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 hope to accomplish as president of NASA?
Goudreau: Recruit more members for the club and get the campus more aware of the club and its events.
NN: What do you like most about being NASA president?
Goudreau: Well, I just started, so I’m not really sure… but it’s fun to recruit people and get them more involved in celebrating Native American culture.
NN: What is your tribal affiliation?
Goudreau: I’m a member of the Chippewa Tribe of Sault St. Marie, MI.
NN: Why NMU?
Goudreau: I’m most recently from Milwaukee, WI, but I’m a military brat and have lived all over the country.

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.

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.
Anishinaabe News

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 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.

Ahni, niin Holly Berkstresser. Niiin kinoom’agan in Ojibwegowin. In bezhik of my classes niinwii went koodjijing to show shoe. It is amazing, because I love the koodjijing! The other giizhigad we went out to the Dead Zeebee, a zeebee that flows into Kitchigamee. Bezhiig of the guys in our class brought his nimoozh, who became our guide. Niinwii hked over aazhibikong and through the wigwaws along the nibi. There were waa-waa-shkshe tracks through the snow along our trail and gigonn in the zeebee. A few miles into the woods niinwii stopped to eat and warm by a shkode. We kina helped find dry wood and made a shkoozaan in the snow. When the shkode was going meshkoozid we offered some semaa and started making midjim. Everyone shared what they brought and we warmed potatoes in the shkode. Everything minomaate and minopogozi. After putting the shkode out we hiked up to the Dead Zeebee falls. The falling nibi was beautiful! When we started saying “bingech” niinwa decided gdaa-nigiiyehmi. The hike back was fun since it was mostly downhill and niinwii got to slide down the ch’ tall slopes. I learned a lot and really enjoyed our adventure koodjijing. Niin really looking forward to going out niinwaa. Chi’migwech!
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 Gaaaki (up the hill) to Forestville Falls and had a blast. Not only were we Gaaaki (on top of a hill) but we were also Niiisaaki (bottom of a hill) Aasmdaaki (side of a hill) and Agaami-zibi (across a river). I really like the fact that we are able to be binjii (in) Mitigaawiking (in a forest) while we learn. We learned the difference between Gaaaki (up the hill) and shipping (up high).

There was a lot of different mti-goog all around us. A few of them were Wiigwaas (white or paper birch) and Agaami-zibi (across a river). I really like the fact that we are able to be binjii (in) Mitigaawiking (in a forest) while we learn. We learned the difference between Gaaaki (up the hill) and shipping (up high).

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!!
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 Hogback 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 carpooled out to the trail.

As we began our hike, Kenn told us not to go so quickly so we could 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 Hogback, 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.

The Native American Student Empowerment Initiative (NASEI) Dreamcatcher 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.

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 Zilwaukee 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 rescheduled 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 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) enrolled in Washtenaw Community College to take some refresher math courses and ended up enrolling in their Internet Professional Program and began hosting an Anishinaabe-mowin internet radio show. In the fall of 1999 I went on a road 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.