

UW/Native Nations Summit on Environment and Health

MARCH 12-13, 2015

THE FLUNO CENTER

601 UNIVERSITY AVENUE

MADISON, WISCONSIN

nelson.wisc.edu/summit

Introduction

The University of Wisconsin/Native Nations Summit on Environment and Health has been a number of years in the making. While planning for this specific event began nearly a year ago, UW-Madison has had a century-long relationship with the tribal communities of Wisconsin in research, education and service. We seek to honor, elevate and strengthen that relationship through this summit and efforts that will follow.

This relationship began with a meeting of the Society of American Indians that took place on the UW campus in 1914. As the 100th anniversary of that meeting was approaching, a group of faculty and staff began to plan an event that would highlight and build upon university research partnerships with Wisconsin's Native Nations, and explore opportunities for additional mutually beneficial collaborations. We have been amazed and gratified by the overwhelming response from all twelve of Wisconsin's Native Nations and from faculty, staff and students from across UW-Madison.

This booklet is intended to serve as a resource, including a list of programs and research relationships between UW-Madison and Native Nations. It also provides a glance back at the transformational meeting that took place here just over a century ago.

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UW-MADISON EXECUTIVE COMMITTEE

Jessie Conaway, Nelson Institute for Environmental Studies

Patty Loew, Department of Life Sciences Communication

Larry Nesper, Department of Anthropology and American Indian Studies Program

Steve Pomplun, Nelson Institute for Environmental Studies

Janice Rice, College Library

Paul Robbins, Director, Nelson Institute for Environmental Studies

Alyssa Brenner, student assistant

NATIVE NATIONS/UW PLANNING COMMITTEE

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Brooks Big John, Lac du Flambeau Band of Lake Superior Chippewa Indians

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Janice Rice, UW-Madison

Paul Robbins, UW-Madison

Katie Stariha, St. Croix Chippewa Indians of Wisconsin

Tina VanZile, Sokaogon Chippewa Community

Steve Ventura, UW-Madison

Summit Agenda

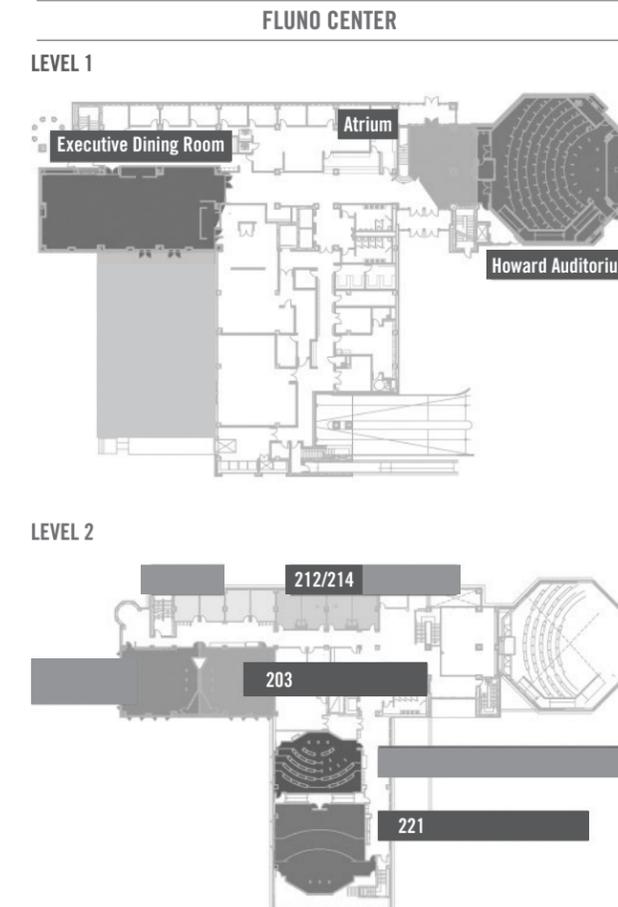
FLUNO CENTER, 601 UNIVERSITY AVENUE, MADISON

THURSDAY, MARCH 12

- 5:30 PM Reception**
ATRIUM
- 6:30 PM Wild Rice**, a dance by **Peggy Choy**, Assistant Professor, UW-Madison Department of Dance
HOWARD AUDITORIUM
- 7:00 PM Keynote lecture: Jacqueline Pata**, Executive Director, National Congress of American Indians
HOWARD AUDITORIUM
- Introduction by **Jon Greendeer**, President, Ho-Chunk Nation
- Special remarks by **Lawrence Roberts**, Principal Assistant Deputy Secretary for Indian Affairs, U.S. Department of the Interior

FRIDAY, MARCH 13

- 8:00 AM Continental Breakfast**
ATRIUM
- 8:40 AM Drum**
HOWARD AUDITORIUM
- 9:00 AM Welcome, Invocation**
HOWARD AUDITORIUM
- 9:15 AM Leadership Roundtable: The Wisconsin Idea and Tribal Communities**
HOWARD AUDITORIUM
- 10:45 AM Break**
ATRIUM
- 11:00 AM Select Research Presentations by UW Faculty Members**
HOWARD AUDITORIUM
- 12:30 PM Lunch**
EXECUTIVE DINING ROOM
- 1:30 PM Topical Breakout Sessions I**
- Water Quality and Fisheries
ROOM 221
 - Health 1: Healthy Living
HOWARD AUDITORIUM
 - Culturally Appropriate Economic Development
ROOMS 212/214
 - Education and Culture
ROOM 203
- 2:45 PM Break**
ATRIUM
- 3:00 PM Topical Breakout Sessions II**
- Climate Change, Forestry and Wildlife
ROOM 221
 - Traditional Agriculture and Food Security
ROOMS 212/214
 - Health 2: In the Clinic
HOWARD AUDITORIUM
 - Mining
ROOM 203
- 4:20 PM Next steps**
HOWARD AUDITORIUM
- 5:00 PM Adjourn**



Examples of Current UW-Madison Partnerships with the Native Nations of Wisconsin

Faculty members across the UW-Madison campus are engaged with Native Nations through a wide range of research on human health, the environment and natural resources, and other fields. The following list represents an attempt to provide the first comprehensive list of these projects. While we have done our best to be inclusive, there may be projects and partnerships of which we are not yet aware. We will place this list on the summit website (nelson.wisc.edu/summit.php) and build upon it as additional information and new projects emerge.

HEALTH

The **Collaborative Center for Health Equity (CCHE)** is part of the NIH-funded UW Institute for Clinical and Translational Research. CCHE works to promote underserved, minority, and immigrant health; to increase health equity and improve health outcomes; and to assist in the development of health-care providers' and researchers' skills in intercultural communication. The center has relationships with tribal, urban, and rural partners throughout the state of Wisconsin, in addition to state and local government collaborations. Our staged partnership approach allows us to create and nourish long-term, mutually respectful, and trusting partnerships with members of underserved communities.

ICTR.WISC.EDU/HEALTHEQUITYCENTER

Alexandra Adams, M.D., UW School of Medicine and Public Health, alex.adams@fammed.wisc.edu

Healthy Children, Strong Families (HCSF) is a community-based, multimodal, early childhood intervention which addresses the growing problem of childhood obesity. HCSF directly involves parents and primary caregivers of preschool-age American Indian children in making family-based healthy lifestyle changes. An initial small HCSF trial showed promise in reducing adult BMI and child BMI z-score in overweight/obese AI children, increasing adult/child fruit/vegetable intake, decreasing TV/screen time, and increasing adult self-efficacy for healthy behavior change.

FAMMED.WISC.EDU/RESEARCH/EXTERNAL-FUNDED/HCSF

Alexandra Adams, M.D., UW School of Medicine and Public Health, alex.adams@fammed.wisc.edu

Increasing Culturally Congruent Nursing Care for American Indians in Wisconsin, in partnership with the Great Lakes Inter-Tribal Council (GLITC), seeks to improve the quality of nursing care for American Indian patients by promoting culturally congruent nursing practice. GLITC staff and UW-Madison academic partners scheduled talking circles at each of the four

project sites: Lac du Flambeau reservation, Bad River reservation, St. Croix tribal community, and Milwaukee. Participating in the talking circles were nurses, tribal elders and patients from the tribal community. Members of the talking circles were encouraged to share their beliefs, views, concerns, experiences, and stories about the health care system in an atmosphere of open communication. The second objective is to attract middle school and high school students to careers in health care, most especially nursing.

AHEC.WISC.EDU/ADVANCING-CULTURAL-CONGRUENCY-AMONG-NURSES

Audrey Tluczek, UW-Madison School of Nursing, atluczek@wisc.edu

Kara Schurman, Great Lakes Inter-tribal Council, Inc., kschurman@glitc.org

The **Native American Center for Health Professions (NACHP)** seeks to improve the health and wellness of American Indian people by:

- Enhancing recruitment of Native students to UW health professional schools and programs.
- Improving the Native health professional student experience.
- Establishing and enhancing Native health education opportunities.
- Recruiting, retaining and developing Native faculty.
- Growing Native health academic programs, in both research and education, with tribal communities.

NACHP works with prospective students, current students and health professionals to serve as a central location within the UW School of Medicine and Public Health for opportunities of growth, professional development, mentorship, research and support. We offer innovative ways to continue to enhance our pathways of Native health professional students, as well as keep students connected to Native health and wellness issues.

UW-NACHP.ORG/

Erik Brodt, UW-SMPH, rik.brodt@fammed.wisc.edu

Melissa Greendeer, UW Staff, mfmtoxen@wisc.edu

The **Junior Health Awareness Messenger (JHAM)** program is an innovative culturally grounded health promotion model being implemented with American Indian youth in the Milwaukee community. JHAM trains youth as health messengers to raise breast cancer awareness in the American Indian community by leveraging the strong intergenerational relationships central to Native communities.

Shannon Sparks, Assistant Professor, Department of Civil Society and Community Studies/American Indian Studies Program, UW-Madison, sparks2@wisc.edu

Spirit of EAGLES works in a multi-state region (Wisconsin, Minnesota, North Dakota, South Dakota and Iowa) to:

Strengthen existing partnerships with Native and non-Native organizations to reduce cancer burden and increase access to beneficial interventions among American Indian/Alaska Native urban and rural communities.

- Assess needs of AIAN communities and develop effective strategies, including engaged research projects, to help reduce the burden of cancer.
- Conduct health promotion and educational activities to support behavioral change and to increase knowledge, the use of beneficial biomedical procedures, and participation in clinical trials.
- Disseminate NCI-related information and research opportunities to help improve cancer control and reduce cancer burden.

CHDI.WISC.EDU/SPIRIT-EAGLES

Rick Strickland, UW SOE Program Director, 608-262-0072 or rastrickland@uwcabone.wisc.edu

The **Wisconsin Environmental Health Network (WEHN)** works in communities in western Wisconsin whose health is negatively affected by frac sand mining (including land owned by the Ho-Chunk Nation). WEHN seeks to work with health care providers who serve Wisconsin's tribal communities to educate them and their patients on environmental health risks from mining and other industrial activities (including coal-fired power plants) in Wisconsin.

PSR.ORG/CHAPTERS/WISCONSIN/ENVIRONMENT-AND-HEALTH/WISCONSIN-ENVIRONMENTAL-HEALTH-NETWORK.HTML

Ann Behrman, M.D., Department of Pediatrics, atbehrma@wisc.edu

ENVIRONMENT AND NATURAL RESOURCES

Agricultural research with the Ho-Chunk Nation. Two projects; one involves reviving a large block of agricultural land, Whirling Thunder, to produce organic row crops, vegetables and livestock. A second project involves the creation of a community garden in a subsidized housing unit.

Erin Silva, UW Plant Pathology, emsilva@wisc.edu

Chronic wasting disease investigation through the detection of the disease agents (prions) from soil and tissues of infected animals. This project includes investigation of an oxidant for use as a potential remediation tool for prion-contaminated soils.

Alexandra Chesney, Ph.D. Student, Department of Soil Science, achesney@wisc.edu

Documenting the history of Menominee Indian agriculture and land-use in northeastern Wisconsin. In partnership with David Overstreet (College of the Menominee Nation), this project engages Menominee high school students and college students on a project documenting the history of Menominee Indian agriculture and land-use in northeastern Wisconsin. The size and spatial organization of the native agricultural communities have major implications for the cultural and ecological history of the region.

William Gartner, Senior Lecturer, Department of Geography wgartner@wisc.edu

Forest regeneration resurveys and surveys of long-term change in Wisconsin forest communities. These demonstrate far better regeneration and retention of native biodiversity on tribal lands than nearby public lands. They therefore suggest that the Indians are acting as excellent land stewards with results superior to state parks and county, state, and national forests.

BOTANY.WISC.EDU/WALLER/

Donald Waller, Professor, Botany & Nelson Institute dmwaller@wisc.edu

Lake Superior National Estuarine Research Reserve (NERR), the most recent addition to the National Estuarine Reserve System, is one of 28 areas across the country designated for long-term research on coastal resources and the human populations those resources support. NERR works with the Fond du Lac Band of Lake Superior Chippewa (Minnesota) and other partners in education, research and major NERR initiatives.

LSNERR.UWEX.EDU

Erika Washburn, Lake Superior NERR, Erika.Washburn@uwex.edu

EXAMPLES OF PARTNERSHIPS CONTINUED

POSOH: Place-based Opportunities for Sustainable Outcomes and High Hopes, developed in partnership with Oneida and Menominee communities, helps prepare Native American students for bioenergy and sustainability-related studies and careers. POSOH aims to achieve that by offering science education that is both place-based and culturally relevant, attributes that have been shown to improve learning.

POSOHPROJECT.ORG/

Hedi Baxter Lauffer, Researcher, College of Agricultural and Life Sciences, hfbaxter@wisc.edu

Research on cumulative land cover and water quality impacts of large-scale metals mining in the Lake Superior Ojibwe treaty-ceded territories, in coordination with the Great Lakes Indian Fish and Wildlife Commission (GLIFWC). For Wisconsin, this work mainly involves assessing the effects of old metals mining.

Scott Cardiff, Ph.D. Student, Nelson Institute, scardiff@wisc.edu

Steve Ventura, Professor, Soils and Nelson Institute, sventura@facstaff.wisc.edu

Wolf harvest issues in the ceded territories. Research includes the development of a spatially explicit model that incorporates tribal boundaries, the ceded territory and tribal wolf management goals.

LABS.RUSSELL.WISC.EDU/VANDEELEN/

Tim Van Deelen, Forest and Wildlife Ecology, trvandeelen@wisc.edu

Wolf policy: Collaboration with Bad River to survey tribal attitudes to wolf policy in Wisconsin, and collaboration with Little River Band of Ottawa Indians in Michigan to evaluate the effect of state interventions to prevent livestock losses caused by wolves.

FACULTY.NELSON.WISC.EDU/TREVES/

Adrian Treves, Associate Professor, Nelson Institute, atreves@wisc.edu

CULTURE AND EDUCATION

Act 31 Baldwin Grant Project helps PK-12 teachers in public schools teach the history, culture and tribal sovereignty of the American Indian Nations of Wisconsin. The Act 31 coalition consists of Wisconsin Department of Public Instruction, Wisconsin Public Television, Wisconsin Historical Society Press, Wisconsin Media Lab, UW System, UW-Green Bay and the Wisconsin Indian Education Association.

EDUCATION.WISC.EDU/SOE/ABOUT/RESOURCE-SERVICE-UNITS/STUDENT-DIVERSITY-PROGRAMS/AMERICAN-INDIAN-CURRICULUM-SERVICES/WHY-ACT31-

Aaron Bird Bear, School of Education, American Indian Curriculum Services, abirdbear@wisc.edu

Endangered Language Fund; Healing Through Language includes efforts to preserve and revitalize native languages in Wisconsin.

NELSON.WISC.EDU/NEWS/IN-COMMON/STORY.PHP?S=1479

Monica Macaulay, Professor, Linguistics, mmacaula@wisc.edu

Rand Valentine, Professor, Linguistics, jvalent@wisc.edu

Interdisciplinary research on **models of relevant science, health and environmental education for culturally distinctive communities of practice** through collaborative place-based curriculums and pedagogies that incorporate indigenous knowledge systems. This research explores the levels of complementation between informal and formal science using educational communication and digital media as a transformative pedagogy that can potentially reconnect teachers, tribal communities and schools around sustainable relationships and outcomes. The project works with Bad River Ojibwe high school students, intertribal students from Chicago and Madison areas, as well as with Menominee, Mohican and Oneida students, around digital media sustainability cohorts that are having a positive impact on students identity, self-representation and cultural valuing, as well as promoting positive impacts on academic achievement and relationship with formal science education in schools.

Reynaldo Morales, Ph.D. Student, ramorales@wisc.edu

The **Ojibwe Winter Lodge Project**—an intergenerational, traditional arts project—opened in January at YMCA Camp Nawakwa on the Lac du Flambeau Indian Reservation. The project has been supported by the Wisconsin Humanities Council, the Lac du Flambeau Ojibwe Language Program, the ENVISION Program, the Lac du Flambeau Public School, UW-Madison's Collaborative Center for Health Equity (CCH), the Native American Center for Health Professions, the Department of Comparative Literature and Folklore Studies (CLFS), and the Center for the Study of Upper Midwestern Cultures.

CSUMC.WISC.EDU/NEWS

Thomas DuBois, Professor, Scandinavian Studies, thomas.a.dubois@gmail.com

Tribal history video projects with the Oneida, Potawatomi and Menominee nations.

VIDEO.WPT.ORG/VIDEO/2365306294/

Mik Derks, Producer, Wisconsin Public Television, mik.derks@wpt.org

The Ways is an ongoing series of stories on culture and language from Native communities around the central Great Lakes.

THEWAYS.ORG/

Finn Ryan, Producer, Wisconsin Media Lab, Finn.Ryan@wimedialab.org

The **Tribal Libraries, Archives and Museums Project** collaborates with Wisconsin's native communities to provide continuing education and development efforts for cultural institutions. It is an experimental project to bring indigenous information topics to LIS education through service-learning, networking, and resource sharing with tribal cultural institutions. The TLAM Project currently encompasses a graduate topics course; Convening Culture Keepers professional development opportunities for tribal librarians, archivists, and museum curators; numerous community engagement projects with our partners; and a TLAM Student Group.

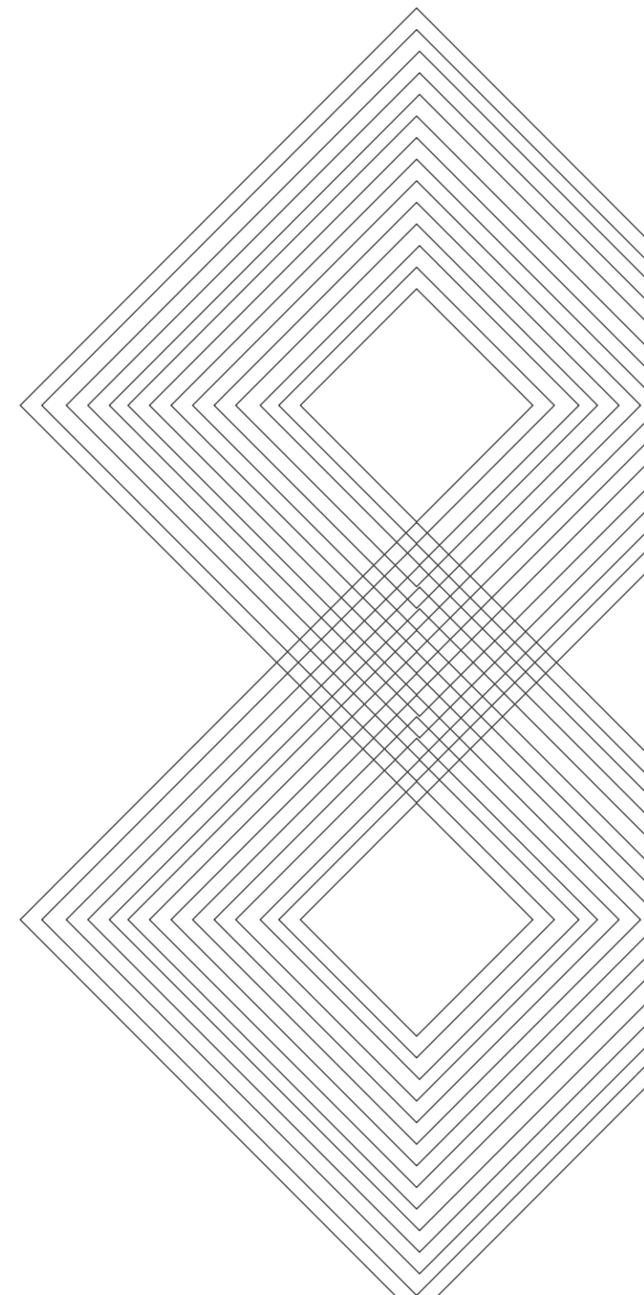
TLAMPROJECT.ORG

Louise Robbins, School of Library and Information Studies, lsrobbin@wisc.edu

Woodland Indian Traditional Artists is an online exhibit with images, text and sound files featuring 16 woodland Indian traditional artists from the Upper Midwest. Folklorist James P. Leary recorded and transcribed the interviews with the artists, while photographer Lewis Koch photographed them and their work. The featured artists represent Ho-Chunk, Menominee, Mesquaki, Ojibwa, Oneida and Potawatomi traditions.

FOLKLORE.WISC.EDU/?Q=WOODLAND

James Leary, Center for the Study of Upper Midwestern Cultures, jpleary@wisc.edu



Dissertations on Tribal Life in Wisconsin

Under the guidance of UW-Madison faculty members, students at all levels have engaged in research on issues of importance to Native Nations in Wisconsin. Below is a list of research dissertations and theses by students pursuing doctoral and master's degrees. (Departments in parentheses, when known.)

PH.D. DISSERTATIONS

The Morphophonemics of the Winnebago Verbal, by Anita Elma Marten, 1964. (Linguistics)

Winnebago Indians, 1634-1829: An Archeological and Ethnohistoric Investigation, by Janet D. Spector, 1974. (Anthropology)

A Comparison of Two Vocabulary Development Approaches on Intermediate Grade Menominee Indian Children, by Edwina Larry Battle, 1975. (Curriculum and Instruction)

Menominee Termination and Restoration, by Nicholas Carl Peroff, 1977. (Political Science)

The Relationship of Test Anxiety and Selected Background Factors to Reading Achievement and Attitude of Intermediate Grade Menominee Indian Children, by Edward W. Pierce, 1980. (Curriculum and Instruction)

A Cross-Cultural Investigation of Field-Independence/Field-Dependence as a Psychological Variable in Menominee Native-American and Euro-American Grade School Students, by Cheryl Anita Rose Utley, 1983. (Behavioral Disabilities)

Affect, Experiences, and the Computer-Related Coursework of Eighth- and Twelfth-Grade Students in the Menominee Indian School District, by Jerilyn Rose Mary Grignon, 1991. (Curriculum and Instruction)

Nature, Territory and Identity in the Wisconsin Ojibwe Treaty Rights Conflict, by Steven Eric Silvern, 1995. (Geography)

Newspapers and the Lake Superior Chippewa in the "unProgressive" Era, by Patty Loew, 1998. (Mass Communications)

Unlikely Alliances: Treaty Conflicts and Environmental Cooperation between Native American and Rural White Communities, by Zoltan Grossman, 2002. (Geography)

An Ojibwe Perspective on the Welfare of Children: Rescuing Children or Homogenizing America? by Carol A. Hand, 2003. (Social Welfare)

Menominee Prosodic Structure, by Marianne I. Milligan, 2005. (Linguistics)

Recovering Language, Reclaiming Voice: Menominee Language Revitalization, by Christine Keller Lemley, 2006. (Curriculum and Instruction)

Birth is a Ceremony: Story and Formulas of Thought in Indigenous Medicine and Indigenous Communications, by Patrisia Gonzales, 2007. (Mass Communications)

Centeotzintli: Sacred Maize. A 7,000 Year Ceremonial Discourse, by Roberto Garcia Rodriguez, 2008. (Mass Communications)

The Social Dynamics of Ojibwe Prophecy, by Camille Yvonne Bernier, 2010. (Anthropology)

The Tangled Roots of Act 31: American Indians and Curriculum Policy in Wisconsin, by James Paul Leary, 2012. (Educational Policy Studies)

Indigenous Forestry in the Americas: Environmental Histories in Bolivia and Wisconsin, by Michael J. Dockry, 2012. (Forestry)

Routes of Resurgence: the Wisconsin Oneidas and the Long Red Power Movement, by Doug Kiel, 2012. (History)

Ganawendan Ginibiiminaan: Water Stewardship with the Bad River Ojibwe, by Jessie Conaway (in progress). (Environmental Studies)

Justice Paradigms and the Worthiness Principle: Public Discourse, Policy, and Three Mine Debates in Wisconsin (working title), by Meg Turville-Heitz (in progress). (Life Sciences Communication)

Native Teens, Facebook Use and Identity in the Lac du Flambeau Ojibwe Community (working title), by Christina Rencontre (in progress). (Life Sciences Communication)

Science Documentary Production as Positive Youth Development for Ojibwe Adolescents, by Tim Tynan (in progress). (Life Sciences Communication)

Wunj iin Daaptoonaakanum Niiloona Eelaachiimwuyeengwu (Our Story Told from My Own Voice): Indigenous Educational Policy & Identity Development, Nicole Bowman (in progress). (Educational Leadership & Policy Analysis)

Eco-Cultural Restoration of Manoomin (Wild Rice) in the Ho Nee Um Pond: Spring and Nutrient Sediment Analysis of Lake Wingra, by Diana Peterson (in progress) (Environmental Studies)

Community-Based Health Communication in the Brothertown Indian Nation (working title), by Haley Madden (in progress). (Life Sciences Communication)

MASTER'S THESES

Sioux and Chippewa Half-Breed Scrip and Its Application to the Minnesota Pine Lands, by Gustav O. Brohough, 1906.

Indian Agencies at Peoria and Rock Island: A Study in the Potawatomi and Sauk and Fox Indians, by Dorothy Massey, 1923.

Political Socialization and Political Behavior: The Oneida Indians of Wisconsin, by Shirley Evelyn Cherkasky, 1986.

Oneida Resurgence: Land, Sovereignty, and Identity on a Wisconsin Indian Reservation, 1921-1974, by Doug Kiel, 2007.

The Influence of Culture on Attitudes to Wolves and Wolf Policy among Ojibwe Tribal Members and Non-Tribal Residents of Wisconsin's Wolf Range, by Victoria Shelley, 2010. (Environmental Studies)

Decolonizing Capacity and Agency: An Inquiry about Indigenous Education and the Development of Local Capacity to Design Culturally Relevant STEM Curriculum Materials for Tribal and Public Schools in Northeast Wisconsin, by Reynaldo Morales, 2014. (Curriculum and Instruction)

Institutional Links between Native Nations and UW-Madison

A number of institutional relationships between UW-Madison and the Native Nations of Wisconsin and the Great Lakes region are found across campus, serving students, faculty and staff, and communities beyond the university. These organizations and programs span interests in research, education and outreach. A list of these organizations, including short descriptions, websites and contact information, is found below.

RESEARCH

American Indian Studies Program

The American Indian Studies Program works to foster an environment in which the university community can discover, examine and appreciate the cultures, traditions and values that reflect the many contributions American Indians have made and continue to make to the quality of life in contemporary society. The program provides information, referral and consultation to students, faculty, staff and citizens throughout the state.

AMINDIAN.WISC.EDU

Great Lakes Indian Law Center

The Great Lakes Indian Law Center works to provide an academic and educational atmosphere and opportunity for law students to study federal, state and tribal laws affecting Indian tribes and their members. The center also provides legal assistance on uniquely tribal legal matters.

LAW.WISC.EDU/GLILC

Great Lakes Indian Fish and Wildlife Commission (campus office)

GLIFWC provides natural resource management expertise, conservation enforcement, legal and policy analysis, and public information services in support of the exercise of treaty rights during well-regulated, off-reservation seasons throughout the treaty-ceded territories.

GLIFWC.ORG

School of Education: Act 31 Resource Center

The Act 31 Resource Center informs students about various diversity programs offered at UW-Madison.

EDUCATION.WISC.EDU/SOE/ABOUT/RESOURCE-SERVICE-UNITS/STUDENT-DIVERSITY-PROGRAMS/AMERICAN-INDIAN-CURRICULUM-SERVICES/EXTERNAL-RESOURCES

Native American Center for Health Professionals

NACHP works with prospective students, current students and health professionals to serve as a central location within the UW School of Medicine and Public Health for opportunities of growth, professional development, mentorship, research and support. It offers innovative ways to continue to enhance our pipeline of

Native health professional students, as well as keep students connected to Native health and wellness issues.

FAMMED.WISC.EDU/UW-NACHP

American Indian Science & Engineering Society

AISES is dedicated to removing barriers for the academic success of Native students, especially in fields of science.

AISES.ORG

EDUCATION

Association of Native American Medical Students

The Association of Native American Medical Students (ANAMS) is a student organization representing Native American graduate health professions students throughout the US and Canada. The goals of ANAMS include providing support and a resource network for all Native Americans currently enrolled in various allied health professions schools. ANAMS strives to increase the number of Native American students in medicine and other health professions. The UW chapter is one of the most active.

ANAMSTUDENTS.ORG

Connections Program

The Connections Program offers select applicants, who are Wisconsin residents, the opportunity to start at a partner college or university and finish their bachelor's degree at UW-Madison—and hold the distinctive UW-Madison student status from the beginning. Partner campuses include UW-Green Bay, the College of the Menominee Nation, and Nicolet Area Technical College.

ADMISSIONS.WISC.EDU/CONNECTIONS

The College of Engineering

has partnered with the College of Menominee Nation on three projects: 1) Operation Launch, a middle school engineering camp that takes place on the Menominee Reservation; 2) Engineering Summer Program, a six-week residential program for 9th and 10th graders that explores engineering and prepares students academically for the rigors of a first-year engineering program;

and 3) The College of Menominee Nation Transfer Program, which allows students to transfer from CMN to the College of Engineering after completing an associate's degree.

ENGR.WISC.EDU/CURRENT/COE-DAO-ENGINEERING-SUMMER-PROGRAM-ESP

Indigenous Law Students Association

The Indigenous Law Students Association (ILSA) exists to provide an organization and forum for University of Wisconsin law students while contributing to the advancement of indigenous peoples. ILSA fosters communication between all law students, the UW law faculty and staff, and the community at large.

HOSTED.LAW.WISC.EDU/WORDPRESS/ILSA/

Novel Ecosystems Integrative Graduate Education and Research Traineeship

This Integrative Graduate Education and Research Traineeship (IGERT) award trains the next generation of interdisciplinary scientists to design biodiversity conservation strategies in the face of novel environments, and develops an integrative program of experiential learning, engaged scholarship, and problem-focused research on biodiversity conservation.

IGERT.ORG/PROJECTS/289

Alpha Pi Omega Sorority, Inc.

Alpha Pi Omega Sorority is the country's oldest Native American Greek letter organization with more than 400 sisters representing more than 70 tribes nationwide. The purpose of the sorority is to create a strong sisterhood that will serve as a support for college women in today's society.

WIN.WISC.EDU/ORGANIZATION/ALPHAPIOMEGA

American Indian Student Advising Services in Office of Diversity and Equity

The Division of Diversity, Equity & Educational Achievement supports the mission of the University of Wisconsin-Madison as it works to create a diverse, inclusive and excellent learning and work environment for all students, faculty, staff, alumni and others who partner with the university.

CAE.LS.WISC.EDU/AISAS.HTM

Wunk Sheek

Wunk Sheek provides educational and supportive services to the UW campus and community. Its primary goal is to expose, educate, and enlighten the campus community about the unique cultural identities of its Indigenous students.

WIN.WISC.EDU/ORGANIZATION/WUNKSHEEK

OUTREACH

Bad River Youth Outdoors

Bad River Youth Outdoors (BRYO) is a watershed education program that combines outdoor education with teachings about Ojibwe culture and water.

FACEBOOK.COM/PAGES/BAD-RIVER-YOUTH-OUTDOORS/592009247493678

Contact: **Jessie Conaway**, dconaway@wisc.edu

Earth Partnership for Schools - Indigenous Arts & Sciences Program

(EP/IAS) is an integrated effort between tribal communities and collaborators that shares a common vision of engaging youth in science and the natural world through service learning projects emphasizing ecological restoration and traditional Ojibwe values of the Lake Superior region. Native youth are encouraged to explore STEM careers to meet future workforce needs for managing tribal resources and to become knowledgeable scientific citizens capable of critical thinking and analysis of STEM-related issues in their communities. The approach is based on traditional knowledge as well as contemporary research and protocols of Native Nations, through a series of listening sessions and community dialogues. Information gathered through this collaborative process, including identifying the research agendas most important to tribal communities (for example, water stewardship and protection of the subsistence harvest) led to the development of multiple-day institutes, which included greater experiential opportunities for educators and intergenerational learning between students, elders and community practitioners. Earth Partnership has now established a northern office to assure that the dialogues continue.

UWARBORTUM.ORG/EPS

Contact: **Cheryl Bauer-Armstrong**, cheryl.bauerarmstrong@wisc.edu

INSTITUTIONAL LINKS BETWEEN NATIVE NATIONS AND UW-MADISON CONTINUED

POSOH: Place-Based Opportunities for Sustainable Outcomes and High Hopes

POSOH is a partnership between the College of Agricultural and Life Sciences with the Menominee and Oneida Nations to develop community-wide and cross-institutional collaborations that co-construct approaches to formal and informal science education. It values and infuses indigenous contributions to scientific knowledge and culturally diverse ways of knowing into science teaching and learning.

POSOHPROJECT.ORG/PARTNERSHIP

Contact: **Hedi Baxter Lauffer**, hfbaxter@wisc.edu

Tribal Youth Media

Tribal teens learn to make environmental movies that matter to their community.

TRIBALYOUTHMEDIA.ORG

Contact: **Patty Loew**, paloew@wisc.edu

PEOPLE Program

The PEOPLE Program helps students successfully make each transition from middle school to high school and from high school to college.

PEOPLEPROGRAM.WISC.EDU

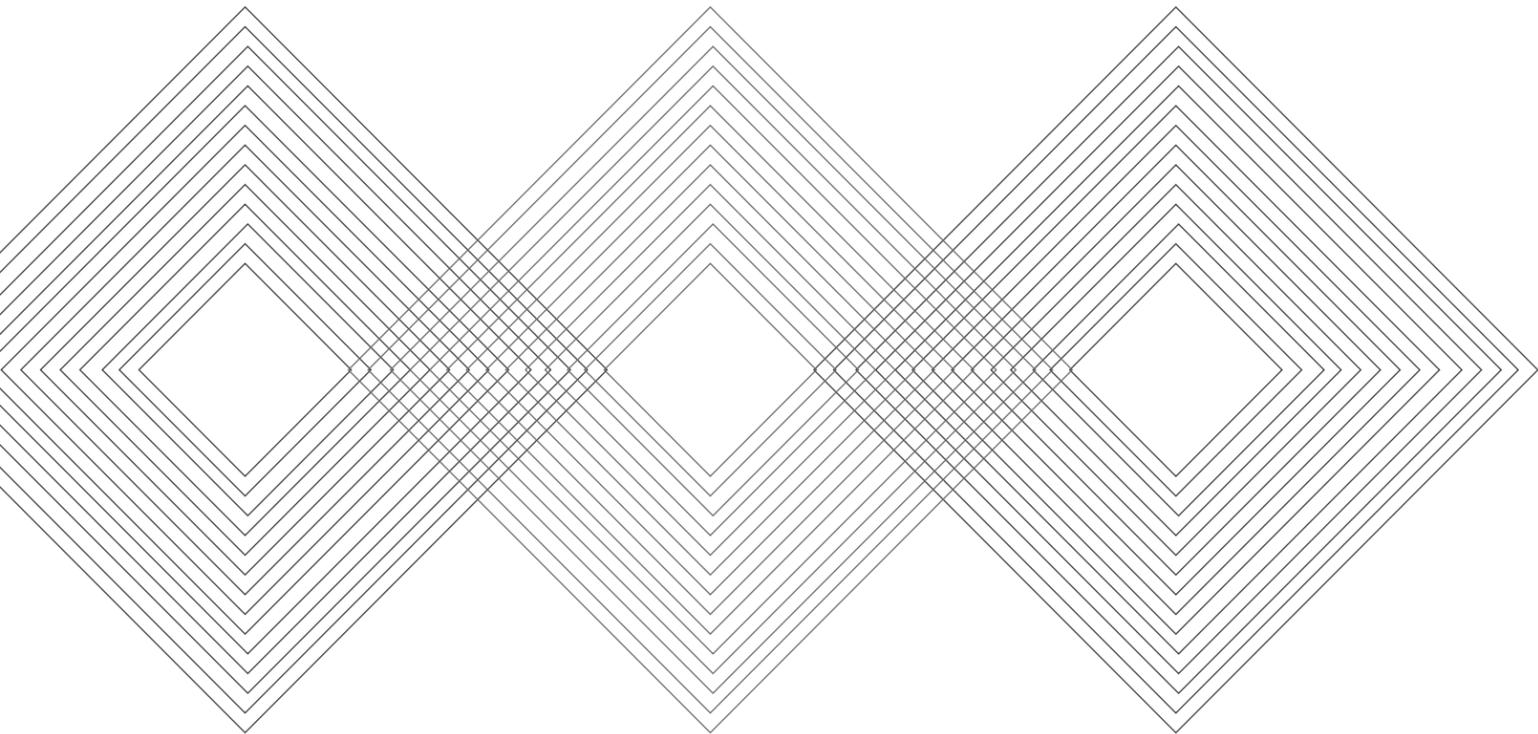
Contact: **Carl Wesley**, cwesley@cdo.wisc.edu

Tribal Technology Institute, Information Technology Academy

In alignment with the UW-Madison's 2014 Diversity Framework, the Information Technology Academy (ITA) is an innovative pre-college initiative for diverse students in the state of Wisconsin. With programs in Madison, Lac du Flambeau, and Oneida, ITA's goal is to increase the enrollment rates of diverse students at the university.

ITA.WISC.EDU

Contact: **Chris Kilgour**, christopher.kilgour@wisc.edu



Native Nations in Wisconsin

Twelve sovereign Nations exist within the boundaries of the state of Wisconsin. Below is a list of the Nations and their web sites for further information.



Bad River Band of Lake Superior Chippewa
BADRIVER-NSN.GOV



Brothertown Indian Nation
BROHERTOWNINDIANS.ORG



Forest County Potawatomi Community
FCPOTAWATOMI.COM



Ho-Chunk Nation
HO-CHUNKNATION.COM



Lac Courte Oreilles Band of Lake Superior Chippewa Indians
LCO-NSN.GOV



Lac du Flambeau Band of Lake Superior Chippewa Indians
LDFTRIBE.COM



Menominee Indian Tribe of Wisconsin
MENOMINEE-NSN.GOV



Oneida Nation of Wisconsin
ONEIDANATION.ORG



Red Cliff Band of Lake Superior Chippewa Indians
REDCLIFF-NSN.GOV



Sokaogon Chippewa Community
SOKAOGONCHIPPEWA.COM



St. Croix Chippewa Community
STCCIW.COM



Stockbridge-Munsee Band of Mohican Indians
MOHICAN-NSN.GOV



Prominent Native Americans from across the country and Wisconsin gather in front of Lathrop Hall on the UW-Madison campus in 1914, visiting Madison for the fourth annual meeting of the Society of American Indians.

The Society of American Indians, the Wisconsin Idea and Tribal Communities

By Larry Nesper, Department of Anthropology and American Indian Studies Program

The University of Wisconsin-Madison has had a long relationship with the indigenous nations in the state as part of its commitment to the Wisconsin Idea. In 1914, the Society of American Indians held its fourth annual meeting on this campus, bringing together Indian leaders from the entire country, with the plurality of the Indian participants coming from the state of Wisconsin.

The so-called Indian Progressives -- middle-class professional Indian men and women -- were concerned with ways to improve Indian health, education, civil rights and government. The group brought together luminaries such as Laura Cornelius, Angel De Cora, Charles Eastman, Carlos Montezuma, Arthur C. Parker, Henry Roe Cloud, Marie Baldwin and Rev. Philip Gordon, a Wisconsin Ojibwe and the first American Indian to be ordained a priest in the Roman Catholic Church. Henry Roe Cloud (Winnebago/Ho-Chunk) was the first American Indian to graduate from Yale, a member of the Meriam Commission that wrote the report that helped to end the Allotment Era of federal Indian policy that was so devastating for Indian communities throughout the United

States. The physician Carlos Montezuma (Apache) was a national figure by this time as a vocal and articulate critic of governmental policy toward Indians. Angel DeCora (Winnebago/Ho-Chunk) was a professional artist and taught art at Carlisle Indian School in Pennsylvania.

The Society of American Indians has been mischaracterized by some as committed to the assimilation of American Indian people. The Society was a big tent, we might say today, and did include people who advocated assimilation -- for example, the Oneida Dennison Wheelock, the band conductor at Carlisle Indian School. But his views were actively opposed even by fellow Oneida tribal member Laura Cornelius, who sought to develop the reservations as industrial communes with a degree of separation from the dominant society. Judge Hiram Chase (Omaha) also contested assimilation and vigorously defended tribal sovereignty throughout, at one point saying, "Everything that we have got has been by virtue of the treaties..." John Nuwi, custodian of five Big Drums, and Chief Shohn, both from the Potawatomi village

at Skunk Hill in Wood County Wisconsin, also spoke passionately about the importance of the treaties.

A number of other leaders from the Wisconsin Indian communities came to the conference and spoke about the particular issues they were facing. Frank Gauthier translated for Chief Wyeshkit, leader of the Zoar community on the Menominee reservation, who spoke about the Menominees who fought in the Civil War, his need for help now, the shortcomings of the reservation's superintendent, and his fear for the loss of his land. The translating skills of Ira Isham of Lac Courte Oreilles were the subject of a newspaper article in the *Madison Democrat*, noting that he was fluent in Ojibwe, Potawatomi and Menominee. Isham translated for Steven Grover, a Big Drum chief also from Lac Courte Oreilles, and for Billy Boy, also from that community.

Tribal member Henry Ashmun of Bad River, a graduate of the University of Michigan and the editor of the *Odanah Star* (published from 1913-16), attended the meeting and gave it extensive coverage in the newspaper on the Bad River reservation.

Gus Beaulieu, editor of *The Tomahawk*, based at White Earth, also attended.

Finally, the Menominee lawyer William Kershaw -- a Corn on his mother's side -- was the first vice president of the Society and an assistant attorney general for the state of Wisconsin in the early 20th century. Kershaw argued strongly for lifting the legal restrictions that the federal government had placed on Indian people.

The meeting was attended by 57 Indian people from at least 13 different tribes across the United States. Its proceedings were covered extensively by *The Daily Cardinal*, *State Journal* and newspapers throughout the country, including *The Odanah Star*, the tribal newspaper on the Bad River reservation in northern Wisconsin. A 100 page transcript of the meeting can be found at the Wisconsin Historical Society on microfilm, along with all of the papers of the Society. Two months after the meeting, a delegation met with President Woodrow Wilson and presented a memorial calling for citizenship for Indian people and the opening of the

Court of Claims to hear their grievances. The work of the Society would lead to changes in federal Indian policy, especially through the work of the National Congress of American Indians, a successor to the Society of American Indians.

The Madison meeting was also noted in the Society's journal, where it was lauded as "a substantial success," declaring that "the hearty co-operation of President Van Hise of the University, and the tireless efforts of Dr. Charles Brown of the Historical Society, gave the conference members a splendid opportunity for presenting the aims and purposes of the organization."

For his efforts to establish a relationship between the university and the Society, Charles Brown would be made honorary member – along with W. E. B DuBois, the only non-Indian members of the SAI.

THE WISCONSIN IDEA

The meeting in 1914 seemed to motivate researchers at the University of Wisconsin to begin to reach out to the tribes in the state in the spirit of the emerging Wisconsin Idea. Professor Fayette MacKenzie, a sociologist from Ohio State University, who had played an instrumental role in organizing the first meeting of the SAI at his own university in 1911, attended the 1914 meeting here in Madison. On October 9, 1914, in a session held in Music Hall (a building that still stands today), he said the following about the university's obligation to Indian people:

"This university has led gloriously the way of education in this country, but on this point, they have not yet come up to their duty....there are at least six thousand Indians in the state of Wisconsin and what are we doing?... Our fieldworkers are sent by our universities to China, to Africa, and to other far parts of the earth, but how many have you sent from this university to the Indians of Wisconsin and the United States?"

Charles Brown had gathered a number of faculty members and university officials as a planning committee to host the meeting. Did Dean Russell of the College of Agricultural and Life Sciences attend the meeting as an observer? He may have, as his college was not slow to act in sharing research developments with the tribal communities. In 1915, The Indian Farm Institutes in the Agricultural Extension Service began sponsoring farm schools and courses, first for the Menominee and Ho-Chunk, and then the Chippewa bands. The Farm Institutes sponsored educational programs for these tribes, followed by the Oneida, Potawatomi and Stockbridge-Munsee, for nearly 20 years. These relationships shaped both practices on the reservations and research agendas at the university. These institutes would last from 1915-1939. Other projects would follow.

Members of the Department of Anthropology have been involved with the tribes of Wisconsin since its inception. In the late 1930s and early 1940s, Morris Swadesh secured a grant from the Work Progress Administration's Federal Writers Project and began the Oneida Language and Folklore Project that would

be administered by Floyd Lounsbury. The project would generate hundreds of notebooks in Oneida history, folklore and ethnography. Those notebooks would be rediscovered in the late 20th century, with selections published as *Oneida Lives: Long-lost Voices of the Wisconsin Oneidas*, by Herb Lewis, in a collaborative project with descendants of the original group of Oneidas who generated the texts.

In the 1950s, the Economics Department's Douglas Thorson worked with the Oneida Nation on a labor-force study, and C.W. Loomer of the Department of Agricultural Economics would work with the Menominees during the darkest period of their history, when the tribe was terminated as a federally recognized tribe. Loomer produced a study of recreational-industry potential in that community. And the Agricultural Experiment Station produced a research bulletin entitled "Land Tenure Problems in the Bad River Reservation of Wisconsin" in 1955.

The American Indian Studies Program (AIS) emerged in 1972, which led to a significant increase in American Indian students attending the university and strengthening ties to the tribal communities in the state. An affiliate of AIS, Patty Loew of the Life Sciences Communication Department, has worked with a number of the tribes in the state, documenting their histories both on film and through two books, *Indian Nations of Wisconsin* and *Seventh Generation Earth Ethics: Native Voices of Wisconsin*.

Shiela Reaves, also in Life Sciences Communication, played a valuable role in training Native American journalists in the state. Theresa Schenck, formerly in LSC and now in the Folklore Program, has also worked with some of the Ojibwe bands in the state. Professors Monica Macaulay and Rand Valentine in the Department of Linguistics are working in several of the indigenous languages of the state, teaching two, and working with the Ojibwe, Menominee and Potawatomi communities on grammars, dictionaries and teaching materials for second-language acquisition.

The Wisconsin Idea Seminar Bus Tour, an annual field trip for UW faculty members, has been visiting reservation communities in the state for the past 25 years. The Collaborative Center for Health Equity is part of the National Institutes of Health-funded UW Institute for Clinical and Translational Research and has worked with the Oneida, Menominee, Bad River and Lac du Flambeau communities as well as the Great Lakes Intertribal Council, a consortium of 11 tribes. The La Follette School of Public Affairs has worked with the tribes of the state for decades and most recently with the Menominees over the development of a gaming facility in Kenosha. The Landscape Architecture Department has worked with several of Wisconsin's Native American communities to create affordable, energy-efficient housing on tribal lands throughout the state. The associated researchers in the Center for the Study of Upper Midwestern Cultures, together with the Folklore Program, have engaged the tribes in several different ways, including the development of cooperative cultural tours and a series of project collection guides that highlights a wealth of ethnographic documentation and public productions generated in

the upper Midwest region since the 1970s.

The School of Education provides teacher resources and training on the history, culture and sovereignty of eleven tribes in the state, as mandated by state law. The School of Library and Information Studies is working with the Red Cliff Ojibwe community in developing a tribal library. The School of Human Ecology is working with the State Department of Children and Family Services in developing and implementing training programs.

Barbara Borns, then at the Nelson Institute under its former name, the Institute for Environmental Studies, began a project on water quality and related issues with the Lac Courte Oreilles Band of Lake Superior Ojibwe in 1990 that was later extended to the Bad River Band.

Michelle Steen-Adams, Nancy Langston and David Mladenoff in the Department of Forest and Wildlife Ecology have worked with the Bad River Band on issues of common interest. The Center for Limnology has worked with members of the Lac du Flambeau Band of Lake Superior Ojibwe on envisioning the future of the Northern Highland Lake District. Professor Ankur Desai's lab and the Nelson Institute Center for Climatic Research, in partnership with the Kemp Natural History Station and with consultation from the Wisconsin Alliance for Minority Participation, collaborated with the college of the Menominee Nation to provide educational opportunities in global climate change field research for students at the College. Recently, William Gartner in the Geography Department has been working with David Overstreet of the College of the Menominee Nation documenting the history of Native American land use and agriculture in northern Wisconsin. In years past, other researchers in the department have also worked with the tribes, as have members of the Botany and Genetics departments.

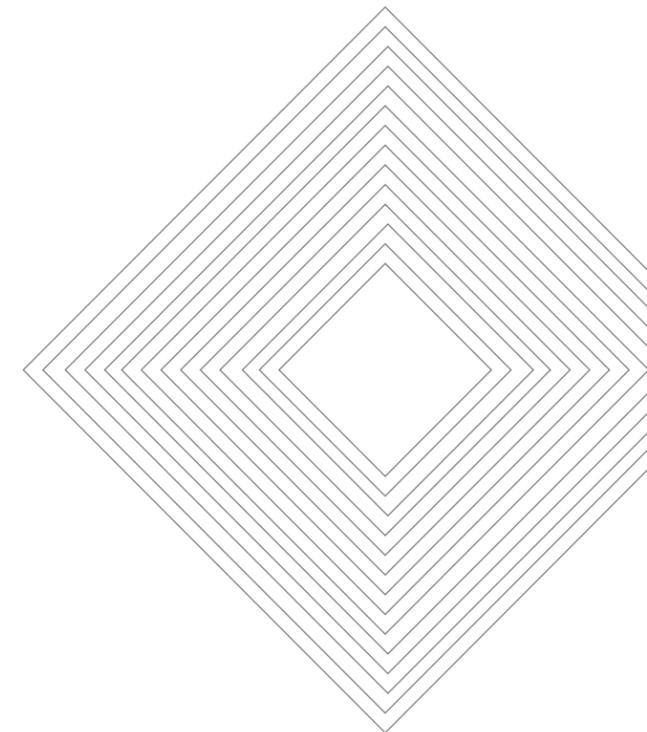
Under the direction of Dr. Alexandra Adams, the Medical School has undertaken the Wisconsin Nutrition and Growth Study in collaboration with Bad River and Lac du Flambeau bands of Ojibwe, the Menominee Nation and the Great Lakes Inter-Tribal Council. Dr. Erik Brodt heads the Native American Center for Health Professions. Professor Tracey Schroepfer has conducted workshops for the Ho-Chunk and Oneida "Share the Care" conferences on how to talk with loved ones about dying, as well as community-based participatory cancer research with Red Cliff, Bad River and La Courte Oreilles and the Gerald Ignace Indian Health Center in Milwaukee.

The Indigenous Law Student Association annual conference, which celebrated its 28th anniversary in March 2014, and the Connections Program that includes the College of Menominee Nation, are two high-profile contemporary manifestations of the relationship between the university and indigenous Nations. The Great Lakes Indian Law Center has been sending legal interns to the reservations every year for 18 years and is now providing drafting assistance on the Ho-Chunk Constitution. The American Indian Studies Program hosted the spring meeting of the Wisconsin Tribal Judges Association in 2007 and 2008, an outgrowth of anthropology professor Larry Nesper's research on indigenous

jurisprudence. Today, the Wisconsin Tribal Judges Association, in association with state judges, is leading the nation in working out the means of allocating jurisdiction between tribal and state court systems. American Indian Studies has featured tribal members from Wisconsin in its annual Storytelling event. The Great Lakes Indian Fish and Wildlife Commission, which is the inter-tribal natural resource management agency for the Ojibwe tribes in Wisconsin, Minnesota and Michigan that have treaty rights, maintains an office on campus. In 1995, a cooperative agreement was signed between the university and the Commission "to provide for cooperation in natural resources management" that remains in effect to this day.

University doctoral students, under the direction of their faculty mentors, have produced nearly 20 dissertations since the 1960s based on a research engagement with the different Wisconsin tribes.

There are, no doubt, many more university-tribal community research initiatives in our history. Fully documenting them would be a useful exercise and would create valuable resource. Suffice to conclude that at least since 1914, various units of the university have engaged in a productive manner with the indigenous nations in the state of Wisconsin, fulfilling aspects of the promise of the Wisconsin Idea.



The Society of American Indians Fourth Annual Meeting, UW-Madison, October 1914

The fourth annual meeting of the Society of American Indians, which took place on the UW-Madison campus, led to a number of momentous changes in federal Indian law. It also inspired many within the university to develop research relationships with sovereign nations in Wisconsin. The following pages include reproductions of the 1914 conference program, a list of attendees, biographies of some of the notable Native participants, and clippings from contemporary newspaper coverage of the meeting.

1914 CONFERENCE PROGRAM

Conference of the Society of American Indians
MADISON, WISCONSIN
OCT. 6-11, 1914

Tuesday, October 6th

10 A. M. Registration at Society's Headquarters, Park Hotel.

3 P. M. Visit to the Capitol.

8 P. M. Welcome at the Assembly Chamber, State Capitol, by the Governor and Mayor.

Wednesday, October 7th

9 A. M. Conference Sermon, Concert Room, Lathrop Hall, University of Wisconsin. Inspection of University buildings and grounds.

12:30 P. M. Lunch in the East Parlor, Lathrop Hall, University.

2:30 P. M. Automobile ride from Lathrop Hall to Madison parks and drives. Unveiling of mound tablet in Vilas Park by the Wisconsin Archeological Society.

8 P. M. Reception tendered to delegates by the State Historical Society in the Historical Museum, Historical Library building.

Thursday, October 8th

9 A. M. Conference Sessions, Engineering Building, University of Wisconsin.

2 P. M. Conferences Continued, Engineering Building.

Friday, October 9th

9 A. M. Conference Sessions, Music Hall, University of Wisconsin.

2 P. M. Conferences Continued, Music Hall.

3 P. M. Reception at Woman's Building for visiting ladies, tendered by the Woman's Club.

4:30 P. M. Indian delegates view University chess bag rush from balcony, second floor, Historical Library.

8 P. M. Large Public Meeting with Indian entertainment, Gymnasium, University of Wisconsin.

Saturday, October 10th

9 A. M. Business Sessions, Room 112, University Hall.

2:30 P. M. Attendance at Wisconsin-Marquette Foot Ball Game.

Sunday, October 11th

Arrangements will be made whereby Indian clergy will fill local pulpits.

SELECT BIOGRAPHIES OF ATTENDEES

The Society of American Indians was an association of American Indian intellectuals of the early 20th century who sought to improve the situation for American Indian people throughout the United States. The founding group included a number of people who would become national figures, including Dr. Charles Eastman, Dr. Carlos Montezuma, Laura Cornelius, Henry Standing Bear, Henry Roe Cloud, Arthur Parker, Philip Gordon, J.N. B. Hewitt, Oscar Chase and Thomas Sloan. All of these figures are well published and most have been the subject of biographies. The 1914 meeting on the UW-Madison campus also attracted a number of Indian people from communities in the state, many of whom are not nearly as well known.

During the 2013-14 academic year, Professor Larry Nesper worked with five students in the Undergraduate Research Scholars Program in an effort to learn more about the people who attended the 1914 meeting. Those students were Brittany Cobb, Alaa Fliifel, Yackelyn Gonzalez, Dania Shoukfeh and Rachel Smitz. These student researchers worked with electronic newspaper archives, census materials, indices of published volumes and other databases in writing the short biographies.

Henry Charles Ashmun was best known as the editor of the *Odanah Star*, a newspaper based in Odanah, Ashland County, Wisconsin, on the Bad River reservation, where Ashmun was born in February 1877. This reservation mostly housed Native Americans from the La Pointe band of Chippewa. Ashmun's parents, Alice and Charles Ashmun, moved to the Bad River Reservation from Sault Ste. Marie, Michigan, so that Charles Ashmun and his two sons, Henry and William, could work as laborers with the Stearns Lumber Company. Charles also had a sister, Lucy. In Marquette, Michigan, Henry's father had worked as a millwright and the family was well off. Henry's father was one-quarter Chippewa and his mother, Alice, had a white father and a mixed-blood Chippewa mother. Henry was listed as "white" in the 1900 census but his father was listed as "Indian." In the 1920 census, however, the whole family was listed as being "white." Even so, Henry identified himself as Bad River Chippewa. During the U.S senate panel meeting in Odanah, on September 25, 1909, Henry argued that he had enough Indian blood to be granted land at Bad River like his father and younger brother had received. When he was 23, Henry moved out of his family's home in Au Train, Michigan, and

REGISTER OF ATTENDEES

Register of Meeting of The Association of American Indians, at Madison, Oct. 6-11, 1914.		
Active Membership.		
Arnel, Louis	Winnepago	Winnepago, Nebr.
Ashmun, H. C.	Chippewa	Odanah, Wis.
Billy Boy	Chippewa	Reserve, Wis.
Brown, Geo. W.		Greenwood, S. D.
Bender, Elizabeth G.	Chippewa	Harlen, Mont.
Bender, Geo.		Fosston, Minn.
Beaulieu, Gus H.		White Earth.
Coolidge, Sherman, D. D.	Arapahoe	Fairbault, Minn.
Cook, Angelina	Pottawatonic	Arpin, Wis.
Chase, Wiran	Omaha	Pender, Nebr.
Cornelius, Mrs.	Oneida	West Deper, Wis.
Pietz, Mrs. Angel	DeCora	Winnepago
DePeltquestanque, Fataine M.	Kickapoo	Massillon, Ohio.
Fowler, Mr.		Brothertown, Calumet Co., Wis.
Gauthier, Frank S.	Menomonee	Keshena, Wis.
Grover, Stephen	Chippewa	Reserve, Wis.
Fisher, Clarence	Winnepago	Winnepago, Nebr.
Hunter, John		
Hensley, Albert		Thurston, Nebr.
Hon, Aliham S.	Sioux	Low Rock, S. D.
Greeley, F. A.	Chippewa	Odanah, Wis.
Ishan, Ira O.		Reserve, Wis.
Kelear, Chas. H.	Sioux	Arapahoe, Wyo.
Kershaw, Kate	Menomonee	Milwaukee, Wis.
La Mere, Oliver	Winnepago	Winnepago, Nebr.
Mallon, Sara E.	Menomonee	Milwaukee, Wis.
Montezuma, Carlos, M. D.	Apache	Chicago, Ill.
Netzer, Julia	Oneida	Oneida, Wis.
Neckdewadeck, Mitchell	Pottawatonic	Antigo, Wis.
Neconish, Dewey	Menomonee	
O'Donnell, Stella	Chippewa	Paynee, Okla.
Pete, Joe	Kickapoo	Natavik, Kas.
Roe Cloud, Rev. Henry	Winnepago	Nebr.
Sacquat, Label		Horton, "
Smith, Joe	Pottawatonic	Layetta, Ind.
Starr, Jos. C.	Chippewa	Odanah, Wis.
Scott, Walter		
Stick, Antoine	Menomonee	Keshena, Wis.
Tetter, Frank C.	Chippewa	Hayward, Wis.
Shohn, Mrs. Sam	Pottawatonic	Arpin, Wis.
Shoock, Louise	Chippewa	West Deper, Wis.
Tyosh Kesit, chief	Menomonee	Keshena, Wis.
Yellow Robe, Chauncey	Sioux	Rapid City, S. D.
Pawakee, Sam	Menomonee	Keshena, Wis.
Webster, Mrs.	Oneida?	

went to live in a house for single men in Sault. Ashmun also loved sports and he had been a sprinter and a member of the Sault baseball team.

Over the time that he worked at Stearns, Henry developed a strong dislike for the lumber company that seemed to be stripping the land of all trees. Ashmun also believed that Stearns was driving away Indian businesses to keep them from competing with it. He felt that the Indian Department in Washington, D.C., was not doing a good job of working for the Native Americans, but rather was supporting the lumber company by which many Indians were employed. Ashmun tried to isolate the company by speaking out against it, even though Stearns was one of the major advertisers in the paper and contributed a lot of money to the *Star*.

Ashmun edited the paper from 1913-1916, the entire time it was in print. He had learned the trade of printing from his uncle, Harry, who worked at *The Sault News* in Sault Ste. Marie,

Michigan. When the original owner of the *Odanah Star*, Antoine Denomie, left in May 1913 to represent the tribe in Washington, D.C., Ashmun -- who preferred to be called Duke -- took over as the new owner. At this point, he held the position of owner, editor, business manager and publisher. He appointed his brother William as assistant editor. *The Odanah Star* was a weekly that had the usual array of state news, national news, advertisement and sports but what made it unique was that the front page was always dedicated to stories about local and national Native American affairs.

Henry Charles Ashmun was married to Ella Marceau Ashmun. He was an active member of the Society of American Indians and attended the annual conference in Madison, where he registered himself as Chippewa. He used the *Odanah Star* as the official periodical used to convey the ideas of the Society of American Indians. Ashmun was very passionate about the conferences,

fellow attendees and agenda of the SAI and because of his activism was appointed to the budget committee by the Society's president, Sherman Coolidge. Around July 7, 1916, the *Odanah Star* could not stay afloat with its limited audience and so Ashmun reprinted the newspaper as the *Ashland Chronicle*. This only lasted 11 weeks before the paper completely collapsed, four years after it was established as the *Star*. During his life, Ashmun was an active proponent of the rights of Native Americans and continuously asserted their rights and independence through all his work.

Adapted from "Agitators and Evictions: Newspapers and the Lake Superior Chippewa in the 'Un-Progressive' Era," by Patty Loew, 1998.

Elizabeth G. Bender was born around 1887 as a Chippewa Indian from the White Earth Reservation in Minnesota. She studied at the Hampton Normal and Agricultural Institute in September 1903 through 1907. After she graduated she became a member of the Society of American Indians and a teacher for the Indian Service in the Black Feet reservation in Teton, Minnesota. She later entered a nursing program in Philadelphia where she met and married her husband, Henry Roe Cloud, in 1916. She returned to Hampton Institute to enter a Home Economics program during 1914-1915. Upon her completion at the Hampton Institute, Elizabeth and her husband founded an interdenominational college preparatory high school for young native men, the American Indian Institute. While teaching, she was very active in women's groups including the Indian Welfare Committee, in which she was chair. In 1950 she was named National Mother of the Year. She was also appointed to serve on the National Child Welfare Committee and as chair of the General Federation of Women's Clubs Indian Affairs Division.



Angel DeCora was born as Hinook-Mahiwi-Kalinaka, which means "Fleecy Cloud Floating in Place" or "Woman Coming on the Clouds in Glory" and roughly translates into the English "Angel." She was born in Thurston, Nebraska, on May 3, 1871, from mixed descent. Her father was David Tall Decora, the son of the chief of the Winnebago tribe, and had some French ancestry. Her mother was a member of the LaMere family. DeCora is best known for being one of the few professional artists among Native American women and was a strong advocate for Native American rights.



DeCora left the reservation at age 12 to attend Hampton Institute and studied there for five years, where she was first exposed to art and music. After leaving Hampton, she was forced to return to Nebraska because of a government law that required Native American students to return to their homes after five years of boarding school. This time at home was very troubling for DeCora as her father and grandfather both passed away during her stay. In 1888, she returned to Hampton to finish her education and graduated in 1891. Her professors noticed her extensive talent in music and art and decided to send her to Miss Burnham's Classical School for Girls and fund her course in the study of music. She became known for her talent in art as well as music and after completing her music courses decided to attend Smith College to further develop her artistic talent. DeCora then studied illustration at Drexel Institute in Philadelphia, where she wrote and illustrated two collections of stories of Native American children. After completing her two years at Drexel, DeCora moved to Cowles Art School to study life drawing and afterward went to the Boston Museum of Fine Arts. Studying with some of the leading artists of the day, she acquired the artistic as well as the English literacy of the dominant culture, but she focused her talents on representing American Indians, because she embraced her culture and felt that there was a lack of art that embodied American Indian life. DeCora was able to combine the European techniques she learned with her cultural practices.

DeCora finally completed her art education and became one of the most successful woman artists of the time. She hand-drew the lettering for every title page in *The Indians Book*, published in 1907, which contained an assembly of Native American songs written by Natalie Curtis.

DeCora participated in many exhibits of Native American art, opened her own studio in New York, spoke at conventions about her work, taught art at Carlisle Indian School and engaged with other Native American women artists to discuss their work. In 1911, she became a member of the Society of American Indians and spoke about "Native Indian art" during the Society's first meeting in Columbus, Ohio. She was married to William (Lone Star) Dietz in 1908 but they divorced in 1918 with no known children. Few of her original works remain intact, but she left a legacy as a Native American woman, artist and educator.

Frank S. Gauthier was chairman of the Menominee advisory board and worked as a translator. At the Society of American Indians meeting in 1914, Gauthier acted as a translator for a Menominee chief, describing his experiences and memories of the Civil War.

In the winter of 1932, he acted as a delegate to Washington, D.C., along with Ralph Fredenburg, the chairman of the Menominee business committee. As delegates, they worked for greater self-government for the Menominees, and they succeeded in the form of the Enabling Act. The following April, Gauthier was a speaker at a meeting regarding his work in Washington. The roundtable meeting celebrated the progress the Menominees had

made in the self-government program that they had been working years for. Gauthier was recommended for a World Fair award "for achievement in advancing the welfare of the Indians."

Gauthier was born in 1868 or 1869 and lived on the Menominee Indian Reservation in Keshena, Wisconsin. He and his wife Mary had two children a daughter and a son.

Stephen A. G. Grover was the Chief of the Lac Courte Oreilles Band of Chippewa Indians in the early 20th century. Grover, who was married in July 1891 in Barron County, Wisconsin, was described as the "chief priest" of the Big Drum ceremony that took place at Whitefish, three miles west of the village of Reserve on the Lac Courte Oreilles reservation in July 1910. His aunt, also a head chief of the Chippewa band, had chosen him to stand in her father's place as chief of the tribe. Grover was of mixed descent; his father was white and his mother was Native American. Grover had a strong belief in the Society of American Indians and its members and supported all of their endeavors. He attended the fourth conference in Madison and although he wasn't able to attend the fifth conference, Grover's father went in his place and brought with him a letter that Stephen had written to his comrades at the conference. In this passionate letter, he pleaded with the Society to help them recover lost townships that they been promised in a treaty with the government before the state of Wisconsin had sold it off to "white people." Grover sent Mr. Ira Isham as a delegate from the reservation to speak on his behalf.

Albert W. Hensley was born in 1865. His mother died when he was very young. Hensley went to the care of his paternal grandmother until she passed away when he was five. His father then was responsible for his care, and is said to have worked the young boy very hard. They resided in Winnebago, Nebraska; Albert worked with his father until he was 16. Albert Hensley wanted to go to school, but his father was not fond of the idea. He eventually ran away to the Indian school in Carlisle, Pennsylvania, which shaped him into the man he was soon to become. He never had a chance to graduate, but while he was away he learned to be a steam-plumber. When he returned to Winnebago, he was offered the position of chief of police and he accepted it.

Hensley was an important figure in Winnebago. He is widely known for introducing Christianity to the Winnebago as a way to stop their ritual use of peyote. He married Martha Henry and they moved to a farm in Thurston, Nebraska, where they had five children. He eventually joined the Society of American Indians and attended many of its conferences. Hensley passed away in 1937 and is buried in Thurston County, Nebraska.



Ira O. Isham, also known as Chief Isham, was born in 1854 in Chippewa Falls, Wisconsin. The Isham family later moved to Rice Lake, where Isham's father ran a trading post, and eventually moved to the Lac Courte Oreilles Reservation.

In 1874, Ira O. Isham married Mary Dingly, the daughter of Ed Dingly, a Civil War veteran. In Rice Lake, Isham was involved with a lumber business that employed many Natives Americans. He never attended school but was self-educated and served as the tribal interpreter for about 40 years. He also chaired the business committee. Chief Isham brought many reforms to the tribe.

Chief Isham and his wife had four sons and seven daughters. As he represented and interpreted for the tribe for most of his life, he made sure that Indian rights were upheld, notably in hearings on Indian Affairs regarding the buying and selling of lumber. Isham passed away on the reservation in 1928.

Laura Minnie Cornelius Kellogg was born on the Oneida Reservation near Green Bay, Wisconsin. She was the daughter of Adam Poe Cornelius and Cecilia Bread Cornelius and came from a long line of Indian leaders. Her grandfather, Daniel Bread, was the head-chief of the Oneidas during their migration from New York to Wisconsin.



While growing up, Laura Cornelius Kellogg chose a different path from many in her generation. In 1890, she began her education at Grafton Hall, a mostly non-Indian school in Fond du Lac, rather than a distant Indian boarding school like many of the other children in her tribe. Later, she attended Barnard College, Cornell University, the New York School of Philanthropy, Stanford University, and the University of Wisconsin, although she never received a degree from any of these institutions.

As a founding member of the Society of American Indians (SAI), she served as the first secretary on the executive committee. SAI was a progressive organization devoted to the improvement of the conditions on reservations, such as health, education, civil rights and local government. Kellogg was one of the best linguists of her generation and so charismatic that she was given the nickname "Indian Princess." As a public speaker, she encouraged Indian reform and spoke of the wisdom of Indian elders. While she was an excellent speaker, she was also confrontational, exotic, and misinterpreted. Kellogg was also a brilliant writer and wrote about Progressive Era reform through topics that included women's rights and Indian issues. She was an author of fiction, plays, essays, poetry and speeches.

In 1912, she married Orrin Joseph Kellogg and had no children. After her marriage ended, she spent much of her

time organizing an Iroquois land-claims suit. However, she was accused of illegally collecting money to fund the suit and was arrested in 1913 and again in 1925. She was never convicted, but the land-claim suit, *Deere v. St. Lawrence River Power Company*, was dismissed in 1927.

William John Kershaw was the first vice president of the Society of American Indians and chairman of the Finance Committee. He was an assistant attorney general for the state of Wisconsin. He worked as an attorney in Milwaukee and was part Menominee on his mother's side. Additionally, he was a member of the Milwaukee Bar Association, the Archaeological Society, and the Military Order of the Loyal Legion, which he inherited from his father who was an Irish immigrant and served twice in the Wisconsin Infantry in the Civil War, rising to major before a wound ended his military career.



Kershaw was born in Big Spring in Adams County, Wisconsin, in 1865 to William John Kershaw Sr. and Martha Mary (Corn) Kershaw. He began his education in the Adams County public schools and then attended St. Lawrence College and St. Francis Seminary. His mother passed away the year he was born, and his father died when Kershaw was 18. After college, he took a trip west, then worked in the northwoods for a year once he was back in Wisconsin. Next he began a machinist apprenticeship. After mastering the trade, he became interested in law, which was also his father's profession prior to enlisting, and began studying under the guidance of W. C. Williams and August Weissert. Once he was admitted to the bar, he practiced under Weissert until 1892, when he became a junior member of the firm of Eschweiler, Van Valkenburgh & Kershaw. The following year he married Henrietta Schiller. Then in 1897 he left the firm to begin an independent practice in which he was very successful.

Through the Society of American Indians and his legal experience, Kershaw was an influential voice for the rights of Native Americans. He gave an address to the president of the United States entitled "The Red Man's Appeal," regarding the Carter code bill. He urged the president to lift outdated laws that restricted Indian opportunities, which he saw as especially important for the younger generation. He also gave a speech at meetings of the Kiwanis, Rotary, and Lions clubs about the American Constitution. He stated, "The future of the American government is safe as long as we are not misled to misusing the great power granted to the American people by the Constitution." Besides these addresses, Kershaw also wrote a poem called "The Indian's Salute to His Country," which was printed in the *Sheboygan Press*. Kershaw died in 1956 at age 91.

Sara E. Mallon, a young Menominee Indian, played a role in the unveiling of a historic marker on October 7, 1914, during the conference of the Society of American Indians in Madison. A bronze tablet was unveiled, a gift from W. W. Warner, a member of the Wisconsin Archeological Society. It was placed on one of the prehistoric Indian mounds preserved on the crest of Vilas Park hill. The unveiling address was delivered by Charles Brown, and Rev. Henry Roe Cloud, a noted Winnebago speaker, gave the address of acceptance. Sara Mallon was married to Joseph J. Mallon and lived in Milwaukee.



John Nuwi was the last leader, landowner, and most famous resident of the largely Potawatomi village at Skunk Hill, near Arpin, Wisconsin, established in the early 20th century. Originally from a village in Milwaukee, he was the owner of five ceremonial drums, making him a very important regional figure in the Big Drum or Dream dance, a multi-tribal religious movement that began in the late 19th century and continues to this day. Nuwi assisted anthropologist Alanson Skinner in the Milwaukee Public Museum's publication *The Mascouten* or *Prairie Potawatomi*, as he was regarded as very knowledgeable about Potawatomi culture and history. He would speak at the Society of American Indians meeting in Madison on the history and Potawatomi understanding of the Treaty of Chicago, signed between his people and the federal government in 1833.

Dennison Wheelock of West DePere, Wisconsin, was a well-known Oneida music instructor and attorney. He was born in 1871 to James Wheelock and Sophie Doxtator. He graduated from the Carlisle Indian Industrial School in Pennsylvania, extending his stay by becoming the bandleader for a decade. Following that he became a band conductor for the Haskell Institute in Kansas and the U.S. Indian Band, which performed all over the country, even in Carnegie Hall. In 1921 he organized the Oneida Indian Centennial celebration held at the Oshkosh fairgrounds. This event was meant to commemorate the Oneida arrival in Wisconsin from New York and recognize the achievements they had made. Wheelock also acted as director of the Oneida Indian Band as they performed at this event.

In addition to pursuing music as a career, Wheelock also had political and legal interests. In 1907 he began studying law at



a firm in Baltimore. As an attorney, Wheelock often represented and worked for the benefit of Indians. In January 1917, he went to Washington, D.C., on behalf of the Potawatomi Indians of Arpin, Wisconsin, who claimed that the government owed the tribe unpaid annuities. Wheelock had won a similar case for the Stockbridge Indians of Lake Winnebago.

Along with Reginald Oshkosh, he was invited to speak at the third annual Wisconsin Birthday Banquet in Sheboygan in 1917. In his speech, he expressed his belief that Indians should have the same rights as other U.S. citizens, and that cultural segregation was preventing Indians from attaining the success they were capable of. Wheelock was considered for the position of Commissioner of Indian Affairs in 1920 and was mentioned as a possible candidate for a seat in Congress in 1922.

Wheelock married fellow Society of American Indians member Louise Wheelock, a Chippewa. They had a son and a daughter. Wheelock died in Washington, D.C., in 1927 at the age of 56. He was buried in Woodlawn Cemetery in DePere.

Chief Wyeshkesit (also spelled Wieskesit) was recognized as the head of the Menominee Thunder people, called Poekonah. The name means "falling feathers" and refers to the traditional idea of a change from bird to human form. This leadership was passed to him through Wiskeno, the son of a famous Poekonah who fought in the wars of 1812 and 1832 with a legendary skill in battle that led to him and his successors being referred to as the warriors of the tribe. Upon moving to the Zoar area in 1881, Wyeshkesit became leader of the Zoar community. Menominees there lived in a more traditional, conservative way.



Chief Wyeshkesit, second from left in front, with other Menominee men.

Wyeshkesit took a seat on the Business Committee at the request of Oshkenaniew. This committee was formed to make decisions regarding the Menominee's lumber business. Despite the culturally conservative Zoar people not being loggers themselves, though their land may have been good for it, it was important to have Wyeshkesit representing them. The politics of the logging business affected every member of the Menominee tribe. In 1894, the business committee decided that the revenue generated by the lumber business belonged to the Menominee tribe as a whole. This, and the fact that individual loggers sought community approval, speaks to the strength of the Menominee community. The Menominees, including Wyeshkesit, appointed Reginald Oshkosh to be manager of the lumber and logging business in 1912.

NEWSPAPER COVERAGE OF THE 1914 SAI MEETING

INDIAN SOCIETY HOLDS SESSION AT UNIVERSITY

First Regular Meeting of Conference At Engineering Building

DISCUSS ROBINSON BILL

Unveil Tablet At Mounds With Impressive Ceremony: Weather Interferes With Exercises

THE INDIAN GIRL MUST HAVE PUBLIC SCHOOL EDUCATION

Two Noted Indian Women Talk About the Training of Girls Of Their Race

NEED BROADER WORK

Mrs. Dietz Says Carlisle Girls Take Drill Just as Men Do

INDIANS HOLD HIGH POSITIONS

Winnebago Woman Is Head of Art and Design at Carlisle University

Among the interesting figures at the convention of the National Organization of Indians which is holding its third annual meeting in Madison, are those of Mrs. Angel Decora Detz and Marie L. Baldwin.

VAN HISE SPEAKS TO INDIANS AT CONFERENCE TODAY

Sermon Dispensed With To Hear Remarks By College

LUNCHEON AT NOON
Delegates On Auto Tour In Afternoon: Many At Meeting Tuesday Night

REAL AMERICANS AT MEETING OF INDIAN SOCIETY

Thirty Delegates Gather Here Today At Annual Convention

MANY TRIBES REPRESENTED

Opening Session In Assembly Chamber Tonight: Dr. Coolidge Veteran of Indian Wars

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