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, and from faculty, staff and students from across UW-Madison. It also provides a glance back at the transformational meeting that took place here just over a century ago.

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

Gary Barsaw, Menominee Indian Tribe of Wisconsin
Brooks Big John, Lac du Flambeau Band of Lake Superior Chippewa Indians
Barbara Borns, UW-Madison
Gregory Bunker, Stockbridge-Munsee Band of Mohican Indians
Crystal Chevalier, Menominee Indian Tribe of Wisconsin
Jessie Conaway, UW-Madison
Daniel Einstein, UW-Madison
David Greendeer, Ho-Chunk Nation
Leah Horowitz, UW-Madison
Tim Kratz, UW-Madison
Patty Loew, UW-Madison
Larry Nesper, UW-Madison
Steve Pomplun, UW-Madison
Janice Rice, UW-Madison
Paul Robbins, UW-Madison
Katie Starbuck, St. Croix Chippewa Indians of Wisconsin
Tina VanZile, Sokaogon Chippewa Community
Steve Ventura, UW-Madison

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Summit Agenda

THURSDAY, MARCH 12

5:30 PM Reception
Atrium
6:30 PM Wild Rice, a dance by Peggy Ott, 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
Howard Auditorium

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
Howard Auditorium
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 obesity and related health outcomes; and to assist in the development of health-care providers’ and researchers’ skills in intercultural 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 Schuman, Great Lakes Inter-Tribal Council, Inc., kschuman@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, nik.brodt@fammed.wisc.edu

Melissa Greendoe, UW Staff, mfmetoxen@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 Schuman, Great Lakes Inter-Tribal Council, Inc., kschuman@glitc.org

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UW.NACHP.ORG/

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

Melissa Greendoe, UW Staff, mfmetoxen@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 Community and Family Medicine, UW-Madison, sparks2@wisc.edu

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

- Strengthening 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.

CHD.WISC.EDU/SPRIT-EAGLES

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

The Wisconsin Environmental Health Network (WEHN) works in communities within 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 Behrens, M.D., Department of Pediatrics, abehrens@wisc.edu

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.

Eric Sika, UW Plant Pathology, emsika@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 Chacony, Ph.D. Student, Department of Soil Science, achacony@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 Wailer, Professor, Botany & Nelson Institute, dmwailer@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.

Hedi Baxter Lauffer, Researcher, College of Agricultural and Life Sciences, hblaxter@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, svventura@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/VAANDEELEN/
Tim Van Deelen, Forest and Wildlife Ecology, tvandeelen@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/DEE/ABOUT/RESOURCE-SERVICE-UNITS/STUDENT-DIVERSITY-PROGRAMS/AMERICAN-INDIAN-CURRICULUM-SERVICES/
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/PPPTS=1479
Monica Macaulay, Professor, Linguistics, mmacaula@wisc.edu

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

Interdisciplinary research on models of relevant science, health and environmental education for culturally distinctive communities of practice through collaborative place-based curricula 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 recontextualize 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 (CCHIE), 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.

CSUWONLINE.STUDY.SITES/POSOH
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/2363360294/
Nik 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@wimediatab.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, lrobbin@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, Ojibwe, Oneida and Potawatomi traditions.

FOLKLORE.WISC.EDU/76-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)


A Comparison of Two Vocabulary Development Approaches on Intermediate Grade Menominee Indian Children, by Edwin Larry Battie, 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)


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)


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


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)

PH.D. DISSERTATIONS

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

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

Wunj in Daapoonaanakunam Niilooona Eshaaachimwuyeengwu (Our Story Told From My Own Voice): Indigenous Educational Policy & Identity Development, Nicole Bowman (in progress). (Educational Policy & Political Studies)

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


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


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)

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

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

MASTERS’ THESIS

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


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)

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

### 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 Menominee Nation, and Nicolet Area Technical College.

AMINDIAN.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-BAD-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**
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.

WIK.WISC.EDU/ORGANIZATION/ALPHAPIOMEGA

**American Indian Student Advising Services**
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.

WIN.WISC.EDU/ORGANIZATION/WUNKSHEEK

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.

WIK.WISC.EDU/ORGANIZATION/WUNKSHEEK

### OUTREACH

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

FACEBOOK.COM/PAGES/BAD-RIVER-YOUTH-OUTDOORS/552009247483678

Contact: Jessica 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 learning, engaged scholarship, and problem-focused research on biodiversity conservation.

EP/IAS@UW.EarthPartnershipSchools.org

Contact: Jessie Conaway, dconaway@wisc.edu

**Wunk Sheek**
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WIK.WISC.EDU/ORGANIZATION/WUNKSHEEK

### Native American Health Professional Students
and as well keep students connected to Native health and wellness issues.

FAHMED.WISC.EDU/OUW-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

**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/SITE/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.

FAHMED.WISC.EDU/OUW-NACHP

**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

**Connections Program**
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ENGR.WISC.EDU/CURRENT/COE-BAD-ENGINEERING-SUMMER-PROGRAM-ESP

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

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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.

WIK.WISC.EDU/ORGANIZATION/ALPHAPIOMEGA

**American Indian Student Advising Services**
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.

WIN.WISC.EDU/ORGANIZATION/WUNKSHEEK
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 Lovv, palovew@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, cweley@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 websites for further information.

Bad River Band of Lake Superior Chippewa

BADRIVER-NSN.GOV

Brothertown Indian Nation

BROTHERTOWNINDIANS.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

LOFTRIBE.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

Sokaagon Chippewa Community

SOKAAGONCHIPPEWA.COM

St. Croix Chippewa Community

STCCIW.COM

Stockbridge-Munsee Band of Mohican Indians

MOHICAN-NSN.GOV
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 DeCora, 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 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 Wyeshkiit, leader of the Zoar community on the Menominees reservation, who spoke about the Menomines 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 forum and 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 Fay-ette 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 obligations 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 Wiscons 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?”

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 Lounsbery. 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 collaborate 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 termed 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.

In 2001, the Institute for Environmental Studies (AES) 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 AES, 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 vital role in the university’s ongoing Native American journals 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 Landscape Architecture Department of Architecture 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 Brees, 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 Madenof 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 also worked with the Oneida and the Wisconsin Tribal Judges Association.

There are, no doubt, many more university-tribal community research initiatives in our history. Fully documenting them would be a useful exercise and could 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

REGISTER OF ATTENDEES

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 Comenius, Henry Standing Bear, Henry Roe Cloud, Dr. Arthur Parker, Philip Gordon, J.H. 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 Fliefel, 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, however, the whole family was listed as being “white.” Even so, Henry identified himself as Bad River Chippewa.

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. Ashmun was very passionate about the conferences, and 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 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 dedicated to stories about local and national Native American affairs.

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American rights. Her mother was a member of the LaMere family. DeCora was born around 1887, the son of the chief of the Oneida Indian Reservation in Keshena, Wisconsin. He and his wife Mary had two children a daughter and a son.

Stephen A. G. Grover was the Chair 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 had 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 1854 in Chippewa Falls, Wisconsin. He and his wife Mary had two children a daughter and a son.

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 Font Indian boarding school like many of the other children in her tribe. Later, she attended Barnard College, Cornell University, the New York School of Philosophy, 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 powerful 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 Orin Joseph Kellogg and had no children. After her marriage ended, she spent much of her time attending 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 Odaan Star could not stay afloat with its limited audience and so Ashmun reprinted the newspaper as the Ashmun 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 ‘Uph-Progressive’ Era,” by Patty Lowe, 1998.
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-claims suit, Devere 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 became 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 Eichhoffer, 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, Wheelock, who was a well-known Oneida music instructor and attorney. He was born in 1871 to James Wheelock and Sophie Doc- tator. He graduated from the Carlisle Indian Industrial School in Pennsylvania, extend- ing 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 and recognize the achievements they had made. Wheelock also acted as director of the Oneida Indian Band as they performed at this event.

Sara E. Mallon was the last leader of the Oneida tribe, landowner, and most famous resident of the largely Potawatomi village at Skunk Hill, near Arcin, 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 Mascoulet 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 Doc- tator. He graduated from the Carlisle Indian Industrial School in Pennsylvania, extend- ing 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 and recognize the achievements they had made. Wheelock also acted as director of the Oneida Indian Band as they performed at this event.

Chief Wyeshkesit (also spelled Weiskesit) was recognized as the head of the Menominee Thunder people, called Posekonah. 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 Wiskens, the son of a famous Posekonah who fought in the wars of 1812 and 1828. Wyeshkesit became leader of the Zoor community. Menominees there lived in a more traditional, conservative way.

Wyeshkesit took a seat on the Business Committee at the request of Oskenanewie. This committee was formed to make decisions regarding the Menominee’s lumber business. Despite the culturally conservative Zoor 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 Oschkosh to be manager of the lumber and logging business in 1912.