

Ojibwe Experience: Student Reflections

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For the past nine years, Penn State students have had the opportunity to live among Ojibwe communities in northern Minnesota as part of the course, "Exploring Indigenous Ways of Knowing among the Ojibwe." This unique experiential immersion course gives students the opportunity to see indigenous knowledge and ways of knowing brought to life in these native communities. Some of those students who participated in the summer 2012 program share their reflections on pages 3 and 4.

Student: Cassidy Holmes



When I first entered Ojibwe country, I had no idea I would learn so much about another culture, and so much about myself as well. I traveled to northern Minnesota in May 2011 to spend three weeks learning about the Ojibwe people by attending lectures, participating in age-old traditions and interacting with the people on the reservations. I decided to take the course on the naïve decision that it looked unique, fun, and different, and that I needed an elective. I am grateful I made the decision to take the course, but I wish it had been for a more mature reason.

I quickly realized that this course, and this trip, would be nothing like I had experienced before. During the first weekend in Minnesota, after we had been there for a week, our group participated in a traditional sweat lodge ceremony. In the

Ojibwe language, a sweat is referred to as a purification ceremony and is a cleansing or healing of oneself physically, emotionally, and mentally. A sweat is often performed when healing is needed especially when a person or a community is trying to heal from historical trauma—a common theme in sweat lodges today. Though we had learned about the sweat lodge ceremony from two experienced medicine men, brothers Richard and Behahmoytung Morrison, I still felt nervous because I had no idea what to expect or what was expected of me.

When our group assembled in front of the lodge, with a large fire nearby already heating the stones we would use later, we were unusually quiet as Richard and Behahmoytung instructed us on what we were about to experience. We would have to split up into two groups for the ceremony since we had so many people that the lodge could not hold all of us at once. I was in the second group, for which I was thankful, because, that way, I could find out from those going first just what would happen when it was my turn.

The first group entered the lodge after paying their respects by offering tobacco to the fire. The door closed, and the medicine man who was in the lodge with them began drumming and chanting. To me, it seemed like the drumming and chanting lasted only a few minutes, because I was so anxious for my turn, but, in fact, a quarter of an hour had passed by. Soon, the door opened and a few of my peers struggled out of the lodge. They appeared exhausted and were covered in sweat; most looked as if they had been crying. One girl took a few steps out of the lodge and immediately lay down on the cool earth to calm herself. Seeing this made me more nervous. Then, after offering my tobacco, it was my turn to enter the lodge.

Continued on page 2

Ojibwe Experience: Student Reflections

Continued from page 1

Student: Cassidy Holmes

Clutching a towel that my professor had advised we all bring with us, I kneeled down and crawled into the lodge, which was difficult since I was in a floor length skirt—a traditional piece of clothing women are required to wear in the lodge. It was dim inside and I tried to find a place to sit when it already seemed crammed. I settled between two of my peers and tried to calm myself down by breathing slowly. Eventually the lodge was full and the medicine man began placing more red-hot rocks from the nearby fire into the center of the lodge. As each rock was placed, the temperature rose noticeably until it felt as if it could not get any hotter. When enough rocks had been added, the medicine man closed the door and poured medicine (water) onto the pile of rocks.

Immediately the steam hit me and felt as if it was searing my skin. Sweat began pouring down my body, and I felt as if I might panic. I wrapped the towel around my head and shoulders to stave off the searing steam, but my arms were bare and I could feel them burning. The medicine man began drumming and chanting, telling us we were here to pray for those who did not have a voice. We were here because others could not be and we had an opportunity to think about them and help heal them at this time.

I felt the temperature rise, and with it so did my feeling of panic. I needed to get out quickly, but I wanted to fight it and stay to complete the ceremony. In a desperate act, I placed my hand on the ground and dug a small hole until I felt cool earth under my fingertips. I pressed my hand down until my whole palm was in the hole and left it there. Maybe it was the panic or maybe the heat, but a voice in my head kept telling me the earth was here before me, it would be here during the ceremony, and it would still be here afterwards for a long, long time, and this soothed me. I calmed down and was able to focus on what was going on around me.

Those sitting next to me were crying and I realized suddenly that I, too, was crying. In part, it must have been from my panic and from the continual heat pressing itself on my body like a hot piece of metal. However, as the ceremony progressed I found myself crying for others, not just for myself. I remembered what the medicine men had taught us earlier. In the Ojibwe spiritual tradition of prayer, one never thinks of oneself—only of others. I thought of all those who were suffering and who needed help and I realized I had never given much thought to this before. In passing, perhaps, but never in full contemplation of how many must be hurting in the world. I meditated on this fact, thinking to myself that if those people could survive each day in hopeless situations, then I could survive the next few minutes for them.

The ceremony came to an end and the door to the lodge was opened. My emotional cleansing opened a mental door for me and allowed me to move beyond myself and instead focus on others. The heat that had seemed so unbearable at the beginning of the ceremony had suddenly become easier to bear as well as meaningful after my emotional release and mental focus.

As I pushed myself off the ground and struggled to the door, I said a silent thank you to those, whoever they were in the world, who had helped me through that experience. I crawled through the open door and, as the cool air hit me, it felt as if I had been “reborn.” I had been reborn in the sense that I would no longer think solely about myself, as if I were the only one in the world worth considering. In that moment, I felt a passion to help those who need help and focus my energies towards those who deserve better than what they have.

Though this happened a year ago, I still feel a driving force to help the world and its people in whatever way I can. As a young person, I may not have much influence over change in the world, but I try to think of others before myself as I live my life. After completing my three week course in Minnesota and seeing how so many things need to change for people who are daily losing pieces of their culture and heritage, I believe teaching people about indigenous knowledge is essential to help save cultures like the Ojibwe. We can no longer think solely about ourselves as if we live on different planets. Instead, I believe we must put others before ourselves and learn what they have to offer us. This was the biggest lesson I have learned in my short life, but one I feel many people have yet to learn.

“The Sheep are Like Our Parents”

The article “**The Sheep Are Like Our Parents**” appeared in the Travel Section of the New York Times on July 27th. It describes how a Churro sheep herder and weaver is attempting to attract tourist dollars while maintaining the traditional knowledge and skills of her Navajo culture.

[http://
trav-
el.nytimes.com/2012/07/29/
travel/following-a-navajo-sheep-
herder.html?emc=eta1&r=1&](http://travel.nytimes.com/2012/07/29/travel/following-a-navajo-sheep-herder.html?emc=eta1&r=1&)



Photo by: Michael Benanav



Ojibwe Experience: 2012 Student Reflections

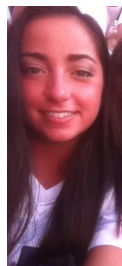


Emily Greer Cirillo

Student: Emily Greer Cirillo

As we pulled out of the Penn State parking lot to embark on our two-day journey to Minnesota, I felt excited for the unique opportunity I was about to experience, even though I was unsure of what to expect. During our three-week stay in Minnesota, we were greeted by a community that was warm and welcoming and whose generosity I will never forget. They were giving to strangers, not only of their material possessions, but also of their time, knowledge, and kindness. This generosity was reflective of the entire Ojibwe culture, in which there are gift-giving ceremonies to give away beautiful and meaningful possessions, rather than keeping these items for oneself. One of the many things I learned from the Ojibwe that I now try to integrate into my daily life is to stop and slow down so that I can take notice of all of the beautiful things that surround me and appreciate them with my family and friends. There are many wonderful things about the Ojibwe culture and people, and I am truly grateful to all of the community members who allowed us to enter their lives for three weeks. It was an amazing and life-changing experience. I also cannot thank my professor enough for all of his hard work to made this class possible.

Student: Marisa Angela Brown



The Maymester course that I took in northern Minnesota has been an unforgettable venture. I went into the trip expecting to take back some extra knowledge about the Native American way of life, but I gained so much more. Learning about a culture through firsthand experiences is definitely a different type of education. I experienced a sacred drum ceremony carried out in the Ojibwe language, powwow festivities in which I observed the reservation's strong sense of community, shared an evening with Winona LaDuke on the White Earth Reservation, and much more. I have gained insight about the menomoin (wild rice) and why it is a sacred food source. I have listened to remarkably bright individuals speak and consider myself very lucky to have had those enlightening experiences. My life has been changed for the better as I now refer back to the teachings of the medicine wheel regularly. If I could, I would definitely take this course a second time.

Student: Noelle Meyers-Powell



To me, learning means to have an experience, because it is that experience that makes you want to do something or achieve some purpose with the knowledge you have just acquired. This type of learning was present in the field experience portion of the Indigenous Ways of Knowing course. What I enjoyed most about this course was its approach of immersion and its sense of community. Immersion into the Ojibwe culture allowed for participants to take on a new perspective. It is easy to see through a narrow telescope of one's own beliefs. This trip allowed us the freedom to look into the Ojibwe culture not from afar, but from the center of it. Experiences such as the drum ceremony and the sweat lodge challenged me to step out of my comfort zone. More importantly, these experiences demonstrated that even when people are different from oneself, it does not mean that their perspective is "wrong." While seemingly a simple concept, we still live in a society that wants to distinguish between right and wrong, correct and incorrect. This course illuminated the idea that beliefs unlike one's own represent a different part of the truth. This course's lesson is helpful not only in approaching the idea of culture, but even in meeting or working with individuals in daily life.

Community was the other facet of this field experience that intrigued me. Being, temporarily, a vital part of the Ojibwe community created bonds between the students and the indigenous culture. The sense of community in this course created trust and motivation that is not found in most college classes. There was less focus on individualism and more on how you function and fit into the community of the class, the reservations we visited, and the larger scale of the world. I enjoyed this part of the Ojibwe culture and the course because it placed importance on paying attention and listening to the stories of others. Whether it was the students with whom I took the class, the professor, teaching assistant, or the members of the Ojibwe community, real relationships were built instead of temporary interactions.

NatGeo and the Pine Ridge Community Storytelling Project



In partnership with Cowbird (<http://cowbird.com/about/>), National Geographic has launched the Pine Ridge Community Storytelling Project at: <http://ngm.nationalgeographic.com/2012/08/pine-ridge/community-project>. This project captures the stories of life on the Pine Ridge Indian Reservation as told by the people of Pine Ridge in their own words.

Also see this article about the decision to use Cowbird on the National Geographic's website: http://www.cjr.org/behind_the_news/national_geographic_launches_a.php.

Ojibwe Experience: Student Reflections

Student: Nicole Walsh



While there is a great deal to be gained from reading books or listening to lectures about a culture, it is not until you are thrust into a social situation and personally interact with a culture that you truly learn. Throughout the Ojibwe field experience, I encountered many aspects of Ojibwe society and spirituality firsthand. We hear so often about aspects of Native life in the past tense. It was refreshing for me to be able to switch to the present tense and see Ojibwe people living in the ways of their ancestors long before Minnesota was a state. For example, the Ojibwe and many other tribes in North America customarily gesture or point with their lips. It seems like such a small expression of identity when compared to dancing at a powwow, participating in a sweat lodge ceremony, or harvesting wild rice the traditional way. However, after decades of forced assimilation, seeing this habit still occurring today on Red Lake, Leech Lake, and White Earth reservations genuinely amazed me.

Student: Robert Jenkins

One of the more moving experiences that I had while on the Ojibwe field experience was during a canoe trip down the Mississippi River. I had never stepped foot in a canoe before, nor had I ever seen the Mississippi River. My canoe partner was a Native by the name of Gimiwan Inini. Before the beginning of our 4-hour journey, Gimiwan blessed our class with a song to spirits above, and we soon set off down the river. While on the canoe trip, I inquired about many things in relation to spirituality in the Ojibwe culture and learned many of the beliefs that were held sacred over centuries. The highlight of the canoe trip came when Gimiwan and I decided to divert from the river and hike up an unmarked path next to the river. While we were walking, Gimiwan stated that this land has probably been untouched for hundreds of years. When I reflect on that statement now, it is simply remarkable that I was able to marvel at land that was so untouched and peaceful. That experience will be one that I will remember for the rest of my life.

Native American Food Traditions

The growing effort to revive Native American food traditions is captured in the article at the following url.

<http://grist.org/food/looking-back-to-see-ahead-one-womans-quest-to-bring-back-native-american-food-traditions/>



Robert Jenkins



Call for Student Research Proposals

Penn State undergraduate and graduate students are invited to submit proposals to conduct research between April 2013 and January 2014 on topics that focus on aspects of indigenous knowledge, with awards not to exceed \$1,800. Awards will be funded through the M. G. Whiting Endowment for the Advancement of Indigenous Knowledge. If your proposal is selected, you will be required to present your research findings and/or project results at the 2014 ICiK Retreat or at an approved alternative event. Applicants for the

Indigenous Knowledge Research Grants must be current Penn State students. The due date for proposal submissions is January 1, 2013.

For more information, go to: <http://icik.psu.edu/psul/icik/IKGrants.html>.

The Annual ICiK Anishinaabeg (Ojibwe) Seminar October 8, 2012

This seminar, held on October 8 in 2012, is the culmination of the cultural experience of Penn State students and always draws a crowd. This year's seminar "Student Perspectives on Anishinaabeg Ways of Knowing" included students from the 2010, 2011 and 2012 classes.

To view this seminar, go to <http://live.libraries.psu.edu> and scroll down to select "Student Perspectives on the Anishinaabeg Ways of Knowing."

FEATURE: INDIGENOUS KNOWLEDGE SHOWCASE

**Indigenous Knowledge in the Academy
Indigenous Knowledge Showcase
October 5, 2012
9:00 am—3:30 pm
Foster Auditorium, Paterno Library, Penn State**



Dr. Audrey Maretzki (r) talks with keynote speaker, Dr. Eva Pell.

The October 5th event was the first Indigenous Knowledge Showcase in the history of Penn State. It was an undertaking of the Faculty Advisory Committee that oversees a \$100,000 endowment for the advancement of indigenous knowledge that was received by Penn State in 2008/2009 from the Marjorie Grant Whiting Center for Humanity, Arts and the Environment. The Whiting Endowment was given to Penn State, rather than to Cornell or Yale Universities where Dr. Whiting had studied, because Penn State's Interinstitutional Consortium for Indigenous Knowledge (ICIK) is the only global academic indigenous knowledge resource center in the U.S. and the Center's Board of Directors believed that the Whiting Endowment would be used effectively at Penn State to advance research, teaching and outreach related to indigenous knowledge in the academy.

More than 50 participants gathered for the Showcase to highlight 17 years of steady network building and the gradual in-reach of indigenous knowledge into departments, colleges and campuses at Penn State. An interest in indigenous knowledge has brought together faculty, staff, students and townspeople who are interested not only in academic knowledge, but also in knowledge generated outside the academy in natural environments and local communities. In these naturalistic settings knowledge is generated by individuals using finely tuned skills acquired and transmitted through generations of watchful waiting, careful observation, thoughtful prediction and constant adaptation that has resulted, over time, in establishing connections that are missed by academic scholars.

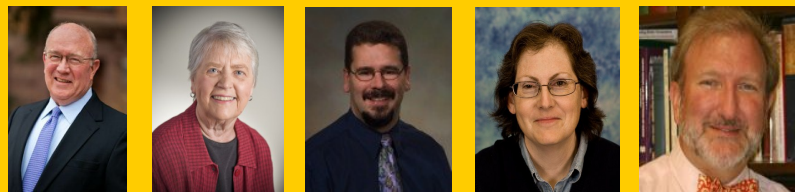
The Indigenous Knowledge Showcase was designed to make the case for welcoming knowledge from indigenous and local communities **into** the academy with the same dedication that land grant institutions bring to their mission of outreach from the academy.

Thanks were extended to the Showcase Planning Committee and to the members of the new Student Society for Indigenous Knowledge (SSIK) and especially it's officers, Maeve Klutch, Sarah Eissler and Cassidy Holmes, who handled many of the Showcase details. Audrey Maretzki, Showcase Co-Chair, also recognized Helen Sheehy and Amy Paster, Penn State Librarians, whose collaboration has made it possible for ICIK to have a new website, publicize its seminar series and make the presentations accessible world-wide through Media Site. ICIK's collaboration with the Libraries also enables Bednar interns to create promotional materials for indigenous

knowledge events and, with the support of the Libraries, the collection of Dr. Michael Warren from the Center for Indigenous Knowledge in Agriculture and Rural Development at Iowa State has been acquired by Penn State and is currently being cataloged and digitized to make these priceless documents globally accessible through the web.



Follow the Penn State Student Society for Indigenous Knowledge (SSIK) on Facebook at: <http://www.facebook.com/PSUIK>.



IK Showcase Planning Committee Members (L-R) Dr. Ted Alter, Agricultural Sciences; Audrey Maretzki, Agricultural Sciences; Chris Palma, Eberly College of Science; Amy Paster, University Libraries; Phil Wilson, College of Medicine

IK SHOWCASE: DEDICATION OF "THE WATCHER"



Dr. Bruce Martin, who, since 2003, has provided students the opportunity to explore the indigenous ways of knowing of the Ojibwe, conducted a traditional Ojibwe ceremony to officially dedicate "The Watcher" to Penn State. Sculpted by Ojibwe artist, Gordon van Wert, "The Watcher" was gifted to the 2012 class of Penn State students by Red Lake Tribal Chairman, Floyd "Buck" Jourdain, during a May visit to his tribal office in Red Lake.

Dr. Martin read the dedication in Ojibwe and then translated it into English.

"Nimiigwechiwendaamin Mezinaabikiwebizid "Genawaabanjiged," mii a'aw Eshpabid iwidi Miskwaagamiwi-zaaga'oganiing Bezhigogaabaw gaa-miinaad onow gikino'o'amaaganan miinawaa enokiinjin owidi Penn State Gabe-gikendaasoowigamigong nawaj ji-gikenimind Ojibweg ezhi-wijikiwendiyaang."

"We dedicate 'The Watcher', a gift from Floyd Jourdain, Chairman of the Red Lake Nation, to be installed in the library of Penn State University, a reminder to students and faculty that we have much to learn from our Ojibwe friends and neighbors."

Martin closed the ceremony with these words: "On behalf of Chairman Jourdain, the Red Lake people, and the Penn State students of 2012, I dedicate 'The Watcher' to watch over our ten year relationship, to remind students to observe carefully the world around them, and to strengthen our relationship and program for many decades to come."



Dr. Bruce Martin begins the ceremony by honoring the "four directions."



Follow Native American stone sculptor Gordon van Wert on Facebook at:

<http://www.facebook.com/GordonVanWert1>



And watch Gordon van Wert on YouTube at:

<http://www.youtube.com/watch?v=uo2nd6lrJD8>



"The Watcher" by Ojibwe artist Gordon van Wert



"The Watcher" was accepted on behalf of Penn State by Dr. Barbara Dewey, Dean of the University Libraries and Scholarly Communications, who announced that the sculpture would be permanently displayed in the Leisure reading Room of Pattee/Paterno Library.

SUMMARY OF THE IK SHOWCASE PRESENTATIONS



Dr. Jyotsna Kalavar conducted research on the elderly Maasai of Tanzania.

HIGHLIGHTING IK EXPERIENCES: This discussion was facilitated by Dr. Ted Alter, with panelists Kyle Snyder, Penn State junior in Pre-Medicine; David Ader, doctoral student in Rural Sociology; and, Dr. Jyotsna Kalavar, Associate Professor of Human Development and Family Studies at Penn State New Kensington.



(l-r) Kyle Snyder, Dr. Ted Alter, Dr. Jyotsna Kalavar,

Each panelist gave an introduction to his/her own perspective on, and experience with, indigenous knowledge. In addition to sharing his grandfather's Native American heritage, Kyle Snyder, was also a May 2012 participant in the Ojibwe experience course; and, David Ader conducted his doctoral research in rural Chile.

Of particular note in this session was Dr. Kalavar's research on the elderly Maasai of Tanzania. The focus of her remarks was on the impact of heritage tourism on traditional Maasai life, and its unique impact on the Maasai elders.

The double-edge sword of heritage tourism has brought some economic benefits, but at significant cost to the Maasai by eroding their traditional way of life. In addition to alcoholism and prostitution that now exist in and around the Maasai bomas (pseudo villages), older adults are being marginalized by the heritage tourism trade. It is the young who dance and perform for tourists—who entertain the tourists—which make the young a more valuable economic commodity. This new reality is changing family and intergenerational dynamics in Maasai communities. The once revered elders are now being ignored. According to Kalavar, some of the elders have characterized heritage tourism as "cultural rape."

Kalavar and Ader both mentioned a common theme: the desire of traditional peoples to have their voices heard. In Chile, Ader took collected research data back to local communities to find out if the data represented reality in the eyes of the locals. The consensus among the local people was that the data were not representative of "their" reality. The local people even disagreed with the definitions of poverty and development that were being imposed upon them from the outside. In Tanzania, the Maasai want to have a greater say in decision making and policy making that affect their communities. In many ways, the most persistent challenge of indigenous peoples is the struggle to find their voices. ■

KEYNOTE ADDRESS BY DR. EVA PELL, UNDER SECRETARY OF SCIENCE, SMITHSONIAN INSTITUTION:

The Showcase participants welcomed the opportunity to hear Dr. Eva Pell's presentation entitled: *"The Importance of IK to the Academy – The Increase and Diffusion of Knowledge – It's not just about Western Society anymore."*

True to the vast scope of her responsibility as Under Secretary of Science, Dr. Pell gave a wide-ranging presentation that began with an introduction to the Smithsonian Institution itself – the history, breadth, and depth of the its work and influence. Dr. Pell talked of the Smithsonian's vast collections and the Institution's direct work with indigenous communities and indigenous educational institutions to bring together modern technology and indigenous knowledge.

One of the many specific initiatives that Dr. Pell highlighted was the *Recovering Voices: Documenting & Sustaining Endangered Languages & Knowledge* project. It is only through the native language that one can understand indigenous peoples' unique ways of experiencing the world and gaining an understanding of that world.



Dr. Eva Pell, Under Secretary of Science, Smithsonian Institution

All Showcase sessions, except "Using New Media Technology to Promote Indigenous Knowledge," can be viewed at live.libraries.psu.edu. (Scroll down and select "Indigenous Knowledge Showcase.")

SUMMARY OF THE IK SHOWCASE PRESENTATIONS

The IK Environment at Penn State: The second panel discussion of the morning focused on features of the current indigenous knowledge environment at Penn State and considered how that environment might be enhanced. The discussion was facilitated by **Dr. Philip Wilson**, Professor of Humanities, Historian of Medicine and Science, and Director of The Doctors Kienle Center for Humanistic Medicine at Penn State Hershey. Distinguished panelists from the Penn State community included: **Dr. Grace Hampton**, Senior Faculty Mentor and Professor Art, Art Education, and Integrative Arts; **Dr. Ann Tickamyer**, Professor and Head of the Department of Agricultural Economics, Sociology and Education; **Dr. Barbara Dewey**, Dean of the University Libraries and Scholarly Communications; **Dr. Michael Adewumi**, Professor of Petroleum and Natural Gas Engineering and Vice Provost for Global Programs, and **Dr. David Monk**, Professor of Educational Administration and Dean of the College of Education. Each panelist spoke to her/his perspective on the indigenous knowledge environment at Penn State.



(l-r) Dr. Grace Hampton, Dr. David Monk, Dr. Michael Adewumi, Dr. Barbara Dewey, and Dr. Ann Tickamyer

As with the morning's first panel discussion, there was a subtle theme around the notion of indigenous peoples finding their own voice. Dr. Michael Adewumi spoke most directly to this theme by emphasizing the need to view problems from different perspectives—including an indigenous perspective. Academics and indigenous peoples must be seen as being on equal footing with important contributions to share; indigenous peoples must be re-empowered.

Dr. Barbara Dewey also addressed the leadership role of the Penn State Libraries in the indigenous knowledge environment at Penn State, and the growing scholarship and librarianship about indigenous knowledge.

Using New Media Technology to Promote Indigenous Knowledge: **Dr. Ladislaus Semali**, Associate Professor of Education and Co-Director of ICIK, recruited a team of graduate students in the College of Education who have worked with him to design an interactive program on the use of new media in indigenous knowledge. The participating students were **Sarah Stager, Tutaleni I. Asino, Annette Hestres, Leen Zaballero, and Adelina Hristova**.



Dr. Ladi Semali

This was an eclectic presentation, the purpose of which was to showcase possibilities that highlight indigenous knowledge in-reach into classroom situations; and, to illustrate new media technologies that promote indigenous knowledge in the academy and beyond. New media technology offer innovative ways to give voice to those who have historically had no voice. Among the examples of new technology cited in the presentation were:

- ◆ Indigenous group sites on Facebook
- ◆ Skype
- ◆ Asian University Digital Resource Network (<http://people.audrn.net/>)
- ◆ World Music Expo (www.womex.com)
- ◆ Smithsonian Folkways (www.folkways.si.edu)



Dr. Philip Wilson

NEW MEDIA EXAMPLE

The First Peoples' Heritage, Language and Culture Council

This Facebook page and website are dedicated to revitalizing First Nations language, arts and culture in British Columbia.

Facebook: <http://www.facebook.com/pages/The-First-Peoples-Heritage-Language-and-Culture-Council/60269833571?ref=ts&fref=ts>

Website: <http://www.fpcc.ca/>



Logo of The First Peoples' Heritage, Language and Culture Council

Experience the Culture of One of the Largest Indigenous Communities in North America!

May 5-22, 2013 (Maymester 2013) CED 497C- 3-6 credits

Course instructor: Dr. Bruce Martin / **CED Coordinator:** Dr. Leland Glenna

Contact Information: Please contact Dr. Bruce Martin to apply. Please direct programmatic questions to Bruce Martin or Carolyn Andersen. Registration questions can be directed to Carolyn Andersen or Jenifer O'Connor.

Bruce Martin <martinbruced@comcast.net>
Carolyn Andersen <caa3@psu.edu> (814) 865-3443
Jenifer O'Connor <jso6@psu.edu> (814) 865-3443

Orientation Session: Tuesday, November 6, 2012, 5:00 p.m., 218 Thomas Building, Penn State University Park (Former students from the course will be present at the session to share their experiences.)

Course Description: This award-winning cultural engagement and educational course will help students explore and understand the worldview of the Ojibwe (also known as the Anishinaabeg), one of the largest aboriginal communities in North America. In addition to four days of travel, participants will be immersed for 14 days in the history, culture, and lifeways of the Red Lake, Leech Lake, and White Earth Ojibwe Nations in northern Minnesota (near the Ontario-Manitoba border).

Most of us are taught history facing west, but history in this course will be taught from the perspective of indigenous people facing east. The course members will participate in the sweat lodge ceremony, pipe ceremony, big drum ceremony, and intertribal traditional powwow, and they will visit several spiritual/ceremonial lodges.

Students will explore indigenous ways of knowing (science) as they engage with and learn from more than 25 leading Ojibwe educators, traditional elders, political leaders, artists, and medicine men and women. While visiting tribal schools and colleges, students will interact with students, teachers, and administrators. They will listen to storytellers; canoe the headwaters of the Mississippi River; explore traditional foods, plants, and medicines; participate in ceremonies; explore the natural world with indigenous environmentalists and biologists; and learn about the American Indian Movement (AIM) from one of its founders. They will experience family and social life by living with Ojibwe families for a weekend in the communities of Red Lake, Redby, Little Rock, and Ponemah on the Red Lake Nation, one of two closed reservations in the United States.

This course will help students understand the concept of worldview while teaching them skills that deepen their cultural competency. Through engagement with leading Ojibwe elders and educators, students will understand why the Ojibwe worldview has been in conflict with the Euro-American worldview during the past 300 years of conquest. Students will appreciate diversity, think more critically about their own history and culture, and identify values that shape their own worldviews. They will also practice skills of attentiveness, listening, observation, and reflection — all important in meaningful cross-cultural encounters.

Course Dates, Travel, Expenses: Sunday, May 5, 2013: Departure from State College, Monday, May 6, arrival at the American Indian Resource Center, Bemidji, MN; arrival back in State College on Friday, May 22, 2013. These dates include 14 days among the Ojibwe people and four days of travel by van through the Great Lakes region, following the Great Migration route of the Ojibwe from the St. Lawrence estuary on the Atlantic to the "land where food grows on water" (manoomin—wild rice—the sacred food of the Ojibwe). The total program fee has two components: tuition (based on the number of credits) and a class fee of \$750.00.

Course Instructor: Dr. Bruce D. Martin grew up along the northernmost point of the Red Lake Nation on Lake of the Woods, Angle Inlet, Minnesota. He earned a bachelor's degree in philosophy and psychology at the University of Wisconsin, and a masters and doctorate from Princeton Theological Seminary. He has served as a cultural educator at Eastern Mennonite University, The Pennsylvania State University, and the University of Michigan. In addition to spending a sabbatical year among the Anishinaabeg of Minnesota (2002–03), he has led several seminars to Ojibwe country in the United States and Canada. Dr. Martin is currently an adjunct instructor for the Penn State University College of Agricultural Sciences.



Ojibwe Experience poster image

CED Coordinator (Community, Environment and Development) for 2013 Ojibwe Course (CED 497C)

Dr. Leland Glenna will be the new Coordinator for the Ojibwe Course (CED 497C) taught by Dr. Bruce Martin. Dr. Glenna is an Associate Professor of Rural Sociology and Science, Technology, and Society, and Coordinator of the Penn State Community, Environment and Development Program. He can be reached by email at lgl13@psu.edu.



*Dr. Leland Glenna,
CED Coordinator*

International Ag Speakers Series: Upcoming Presentations

The International Programs office in Penn State's College of Agricultural Sciences is hosting an International Ag Speakers Series, which began on August 29. The remaining presentations include:

November 7 – "Critical Language Scholarship Program in India, Summer 2012," Abraham DeHart, International Agriculture minor and Agricultural Systems Management major.

November 14 – "Fulbright: Smallholder Agriculture and Seed Systems in Southeast Asia," Rick Bates, associate professor of horticulture.

November 28 – "International Agriculture – Future Leaders Forum," Shonel Sen, Esha Zaveri, Ariel Rivers, graduate students in the College of Agricultural Sciences.

December 5 – "Costa Rica: Embedded Study Tour and International Agriculture Research," Allison Hoover, International Agriculture minor and Agricultural and Extension Education major.

December 12 – "An Exploration of Andean Agriculture," Dan Tobin, Hilary Cheesman (invited) and Anna Testen, graduate candidates for the International Agricultural degree.

These presentations will be offered at 3:30 p.m. on Wednesdays in Room 122 of the Agricultural Administration Building, are part of the College of Agricultural Sciences *Year of Food Security celebration*. No registration is necessary.

Tom Gill, Assistant Director of International Programs
College of Agricultural Sciences
The Pennsylvania State University
University Park, PA. 16802
(814)865-8309
tbg12@psu.edu
agsci.psu.edu/africa



<http://agsci.psu.edu/international/undergraduates/intag-minor>

Indigenous Peoples' Rights: A Historical and Contemporary Global Movement

A joint presentation by Judy Bertozzi and Julie Rowland with commentary by Connie FileSteel

This presentation will describe the circumstances leading to the 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and will highlight some of the legal issues and conflicts that may be involved in the implementation of a UN Declaration that is supported by the executive branch of the U.S. government, but has not been ratified by Congress. This presentation will emphasize Native American rights.

Tuesday, November 13, 2012

3:15 p.m.—5:00 p.m.

Foster Auditorium in Paterno Library
and via Mediasite Live at live.libraries.psu.edu

Co-Sponsors:

Centre County Chapter United Nations Association, USA
Penn State Office of Global Programs
Penn State Center for Global Studies
ICIK (Interinstitutional Consortium for Indigenous Knowledge)



This event is free and open to the public.



**Ancient Wisdom Ring
Atlanta, GA
November 9-11, 2012**

Experience teachings, stories and ceremonies with traditional elders and wisdom keepers from around the world.

Restore your life's balance by igniting a heart-centered way of relating to others, your community and our living Earth.

Return home bearing gifts of wisdom, compassion and new relationship with the sacredness of all creation.

Find out more at: SacredFireFoundation.org.

Also, read about the Sacred Fire Foundation grant program at: <http://sacredfirefoundation.org/SacredFireFoundationHome/PartnersGrantsProgram/tabid/61/Default.aspx>.



Amish America: Plain Technology in a Cyber World

The Young Center at Elizabethtown College will host an international conference, Amish America: Plain Technology in a Cyber World, featuring presentations on many aspects of Amish life on June 6-8, 2013. Visit www.etown.edu/amish2013.



International Education Week 2012

About Coursera

"We are a social entrepreneurship company that partners with the top universities in the world to offer courses online for anyone to take, for free. We envision a future where the top universities are educating not only thousands of students, but millions. Our technology enables the best professors to teach tens or hundreds of thousands of students."

Find out more and register for free courses at: <https://www.coursera.org/>.

coursera

Coursera: Aboriginal Worldviews and Education

University of Toronto: Aboriginal Worldviews and Education

This course will explore indigenous ways of knowing and how this knowledge can inform education to the benefit of all students.

Next session: Feb 25th 2013 (4 weeks long)

Workload: 6-8 hours/week



About the Course

Intended for both Aboriginal and non-Aboriginal learners, this course will explore indigenous ways of knowing and how they can benefit all students. Topics include historical, social, and political issues in Aboriginal education; terminology; cultural, spiritual and philosophical themes in Aboriginal worldviews; and how Aboriginal worldviews can inform professional programs and practices, including but not limited to the field of education.

About the Instructor

Jean-Paul Restoule is an associate professor of Aboriginal Education in the Department of Leadership, Higher, and Adult Education at the Ontario Institute for Studies in Education of the University of Toronto. He is a member of the Anishinaabek Nation (Dokis) in mid-northern Ontario. He co-chaired OISE's Indigenous Education Network for 7 years and has been teaching Aboriginal issues at the post-secondary level for more than 12 years. Professor Restoule's research and teaching investigate access to post-secondary education for Aboriginal people and the development of Aboriginal cultural identities in urban areas.

Course Format

Each week will focus on a topic, with several short videos (5 to 20 minutes each) featuring Jean-Paul Restoule and, for some topics, guests, as well as one or two readings. Each video will include 1 or 2 integrated quiz questions. There will also be a short writing assignment or quiz each week, as well as opportunities for on-line discussions.

Coursera: Global Health Cultures

University of Florida: Global Health Cultures

Using the work of scientists, anthropologists, and scholars of the medical humanities, we explore new ways of thinking about global health and culture as global health institutions and forces are changing in the 21st century.

Next session: To be announced

Workload: 4-6 hours/week



About the Course

This course uses excerpts of ethnographies from all across the world – including China, South Africa, the former Soviet Union, and international NGOs, to explore health experience, health discourses, traditional and biomedical practices, and health governance in a global perspective. Our readings and conversations will serve as the springboard for a semester-long discussion about the meanings of health, sickness, and health justice, with an eye towards interrogating the emerging international principle of "health as a human right." Through this discussion, we will be challenged to reconsider some of our own taken-for-granted assumptions about the infections and inequalities, global hierarchies of power, health cultures and experiences, transnational health movements, and global arrangements of development and underdevelopment.

About the Instructor

Dr. Sharon Abramowitz received her MA in Sociology from Rutgers University in 2004, and completed her PhD in Anthropology at Harvard University in 2009. She held a postdoctoral teaching position at Harvard University's Department of Anthropology from 2009-2010, and was granted an NIMH-sponsored post-doctoral fellowship in psychiatric epidemiology at Johns Hopkins University from 2010-2011.

Course Format

This course is offered fully-online.

Guidelines and Benefits of ICIK Institutional Affiliation

Would you like your college or university to be affiliated with the Interinstitutional Consortium for Indigenous Knowledge? In recent months ICIK has received inquiries from several colleges and universities in the U.S. and abroad about the possibility of establishing a formal relationship with the Interinstitutional Consortium for Indigenous Knowledge at Penn State. In response, we have drafted a rationale for establishing an international interinstitutional consortium for indigenous knowledge with its virtual home at the Pennsylvania State University. We have also suggested criteria to be followed by institutions that choose to become ICIK affiliates. The goal of an international indigenous knowledge consortium would be to create a dynamic, voluntary network of academic institutions where faculty and students are engaged in research, teaching or outreach related to knowledge that is generated in local communities by individuals with an intimate knowledge of the natural and social environments in which they reside.

We would like to receive comments and suggestions by **January 15, 2013** from faculty, students and administrators on the rationale for creating an international interinstitutional consortium for indigenous knowledge. We would also like input on the personal, professional, and institutional benefits of creating ICIK affiliates. Finally, we would welcome input on the feasibility of the proposed affiliation criteria and the responsibilities of the institutional liaison that would be identified at each affiliated institution.

In the Spring issue of ICIK E-News we will publish revisions to the rationale, benefits and criteria based on comments received from ICIK list-serve subscribers by mid-January. In the Spring issue we will also provide a form that can be completed and returned by colleges and universities or their campuses that choose to become ICIK affiliates. We hope to hear from many of our ICIK listserv subscribers at colleges and universities around the globe.

Rationale for educational institutions or their campuses to affiliate with The Interinstitutional Consortium for Indigenous Knowledge: The 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) has now been ratified by 182 nations. Although the U.S. Congress has not ratified this Declaration, President Obama in 2010 committed the U.S. to support UNDRIP and has issued two Executive Orders (13175 and 13547) related to this Declaration. Global support for UNDRIP clearly underscores the need for educational institutions worldwide to help fulfill their nations' obligations to indigenous peoples whose social, economic, and political rights have historically been largely ignored. Indigenous knowledge has been generated over millennia by people whose understanding of the inter-connectedness of site-specific geology, astronomy, flora, and fauna can contribute to a clearer understanding of today's global climate change and adaptation.

Strategies for the cultural protection of indigenous wisdom including history, medicine, languages and skills, as well as the intimate local knowledge of plant and animal species, can best be undertaken through institutional consortia working in close collaboration with indigenous leaders and elders. Indigenous ways of knowing do not conform to the disciplines of academia. Colleges and universities need to collaboratively create support systems for both faculty and students who would like to work across institutional and geographic boundaries to integrate the knowledge of their chosen academic discipline and the indigenous knowledge residing in the cultural environment in which they choose to work.

Benefits of Institutional Affiliation:

- ◆ Access to the PSU Libraries collection from the Center for Indigenous Knowledge in Agriculture and Rural Development (CIKARD)
- ◆ The ability to take part in the creation of a global network of faculty interested in research related to indigenous knowledge, which could provide opportunities to collaborate with faculty at other institutions in pursuit of grant funding
- ◆ The opportunity for students to enrich their education through exposure to other "ways of knowing" in addition to empirical methods employed in the current academic environment
- ◆ The enhancement of faculty and students' professional resumes by including indigenous knowledge collaboration with other academics and with local community members
- ◆ The opportunity for students and faculty to publish in ICIK E-News
- ◆ The professional development of institutional liaisons through semi-annual liaison e-conferences

AcademIK Connections Video Series

Penn State's AcademIK Connections Video Series available on YouTube at:
<http://www.youtube.com/playlist?list=PL61AFA3EF180F626C&feature=plcp>



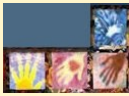
The AcademIK Connections video series is made possible by the Penn State Humanitarian Engineering and Social Entrepreneurship (HESE) program. For more information about HESE, visit:

<http://www.sedtapp.psu.edu/humanitarian/index.php>.





Visit the ICIK@PSU website at: <http://icik.psu.edu/> to learn more about our mission and our work.



Join ICIK

Criteria for ICIK Institutional Affiliation & Liaison Responsibilities

- ◆ Affiliated Institutions (or their campuses) would adopt the designation of ICIK@(Xinstitution/ Xcampus).
- ◆ Affiliated institutions would identify an institutional liaison and provide his/her title and contact information to ICIK@PSU. This liaison information would be made available on the ICIK@PSU website. Institutions should notify ICIK@PSU immediately when any liaison listing changes.
- ◆ Institutions would create an affiliate ICIK@X web page and establish an institutional e-mail address. An affiliate's URL and e-mail address as well as the name and e-mail address of the liaison would be posted on the ICIK@PSU website <http://www.icik.psu.edu>.

Institutional Liaison Responsibilities:

- ⇒ Maintain the affiliate's webpage.
- ⇒ Respond in a timely manner to messages sent to the affiliate's e-mail.
- ⇒ Sponsor/host at least one local indigenous knowledge-related activity per year on the affiliate's campus. These events should be free, if possible, and open to the public. Indigenous peoples should be invited to attend and to participate in the planning and implementing of indigenous knowledge events whenever possible.
- ⇒ Submit a quarterly report to ICIK@PSU about activities of the affiliate. These reports would be due at the end of March, June, September, and December and will be posted on the ICIK@PSU website on an Affiliates Page. The report should include articles related to indigenous knowledge that have been published by faculty, staff, and students at the affiliated institution.
- ⇒ Work with the affiliate institution's library to enhance and promote access to indigenous knowledge resources.
- ⇒ Attend, and promote the attendance of faculty, staff, and students, at programs (retreats, workshops, seminars) conducted by ICIK@PSU. Attendance can be in-person or via Media Site when appropriate.

Note: ICIK@PSU will host two International Skype Sessions each year that will be exclusively designed for Affiliate Liaisons to discuss issues related to indigenous knowledge in the academy. Liaisons may promote their institution's affiliation by contributing content to the ICIK@PSU Electronic Newsletter (*ICIK E-News*) that is published 3 times a year and distributed via the ICIK@PSU listserv and archived at <http://www.icik.psu.edu>.

There will be no fee for an institution to join this international Interinstitutional Consortium for Indigenous Knowledge. In lieu of a consortium fee, an affiliated institution is encouraged to provide a modest stipend for its ICIK liaison.

Additional expectations and opportunities:

- ◆ Affiliates could publicize ICIK@PSU-sponsored events at their institution.
- ◆ Affiliates might host public viewing, or re-playing at a later date, of ICIK@PSU programs available over Adobe Connect or Media Site for interested publics.
- ◆ Affiliates could provide names and e-mail addresses of individuals who would like to be added to the ICIK@PSU listserv. These individuals would receive ICIK E-News. (See "Note" above.)
- ◆ Affiliates could encourage students to organize a student indigenous knowledge club. The Student Society for Indigenous Knowledge (SSIK) at Penn State's University Park campus can serve as a model for other student groups. Visit the SSIK Facebook page at www.facebook.com/PSUIK and add your name to the SSIK listserv to learn more about the group.
- ◆ Affiliates might publicize the annual "Milking the Rhino Innovative Solutions Video Pitch Contest" (<http://mtrsolutions.weebly.com/>) and encourage students at affiliate institutions to compete for prizes, including a prize for the best use of indigenous knowledge to solve a local problem.
- ◆ Affiliates could have their institution serve as host for a national, regional, or international indigenous knowledge conference.

Kindred Spirits: Collecting Native American Art

The Bellefonte Art Museum for Centre County, located at 133 North Allegheny Street in Bellefonte is currently hosting an exhibit titled “**Kindred Spirits: Collecting Native American Art**”. The exhibit is open through November 18, 2012, and features paintings by Amado Pena, a Pasqua Yaki artist from Arizona whose works have been collected by Dennis and Marcia Heitzmann, in addition to Pueblo pottery from the collection of Nancy and Kenneth Toepfer.

Admission is free and the exhibit is open Friday through Sunday, 1:00-4:30 p.m.

- ◆ **Amado Pena, the artist, whose paintings are on display, will be at the exhibition on Wednesday, November 7th from 6-8 p.m. to talk about his work.**

For more information, visit www.bellefonteartmuseum.org.



Amado Pena—Image from www.penagallery.com.

Native American/Native Hawaiian Museum Services Program

Grant Program Overview:

The Native American/Native Hawaiian Museum Services program promotes enhanced learning and innovation within museums and museum related organizations, such as cultural centers. The program provides opportunities for Native American tribes and Native Hawaiian organizations to sustain heritage, culture, and knowledge through strengthened museum services.

Deadline: January 15, 2013

Grant Amount: \$5,000–\$50,000

Grant Period: Up to two years

Guidelines for the Current Fiscal Year are Available at:

http://www.ims.gov/applicants/2013_nanh_guidelines.aspx.

Web Conferencing with Program Staff:

IMLS staff are available by phone and through e-mail to discuss general issues relating to Native American/Native Hawaiian Museum Services grants. We also invite you to participate in our pre-application web conference to learn more about the program, ask questions, and listen to the questions and comments of other participants.

The web conference is scheduled for Thursday, November 15, 2012, at 3 - 4 pm Eastern Time. To participate, a few minutes before the start time, log into:

https://ims.megameeting.com/?page=guest&conid=NANH_Webinar_for_Potential_Applicants

Then, using any touchtone phone, call 1-866-299-7945. When prompted to enter a passcode, enter 5680404#.

Read more about Native American/Native Hawaiian Museum Services on the IMLS website at:

<http://www.ims.gov/applicants/nanh.aspx>.

Eligible Applicants:

- federally recognized Indian tribes,
- Alaskan Native Villages and corporations, and,
- organizations that primarily serve and represent Native Hawaiians.





Your Questions and Comments Are Welcome!

The ICIK E-Newsletter is published each semester—Fall, Spring, and Summer. If you have questions or comments about this newsletter, or ideas for articles, features, or general information you would like to see in upcoming newsletters, please contact Audrey Maretzki. Questions regarding ICIK may be directed to either Dr. Semali or Dr. Maretzki.



Dr. Ladislaus M. Semali
314 Keller Building
College of Education
The Pennsylvania State University
University Park, PA 16802
Phone: (814) 865-2246
E-mail: lms11@psu.edu



Dr. Audrey N. Maretzki
218 Food Science Building
College of Agricultural Sciences
The Pennsylvania State University
University Park, PA 16802
Phone: (814) 863-4751
E-mail: anm1@psu.edu

SPECIAL NOTE TO CONTRIBUTING AUTHORS:

We encourage and appreciate articles submitted for publication consideration in ICIK E-News. Please note that articles accepted for publication in future issues must have a **clear focus on indigenous knowledge**. Through ICIK E-News, we report on, honor, and celebrate the diversity of “ways of knowing” among indigenous peoples around the world.

We encourage your submissions for future newsletters. **Please Note:** ICIK reserves the right to accept or refuse submissions, and to edit those submissions that are published.

Upcoming Publication and Submission Deadline for ICIK E-News

<u>Publication:</u>	<u>Submissions Due:</u>
Spring 2013	November 15, 2012
Summer 2013	June 15, 2013

Alternative Format

This publication is available in alternative media on request.

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