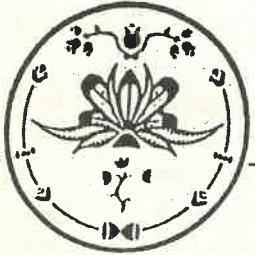


# tribal observer



October 8, 1993 Volume 4, Issue 5

## RECYCLE: SAVE OUR EARTH

### THE TIME HAS COME TO RECYCLE!

THE SAGINAW CHIPPEWA TRIBE NOW HAS ITS OWN DEPOT AND WE ARE ASKING ALL TRIBAL MEMBERS TO HELP US RECYCLE.

COSTS FOR DISPOSING OF OUR TRASH AND SOLID WASTE HAVE CONTINUED TO RISE. NOT ONLY DOES THIS MEAN THAT MORE OF THE TRIBE'S FINANCIAL RESOURCES ARE BEING USED TO GET RID OF OUR TRASH, BUT MORE OF OUR EARTH'S RESOURCES ARE AT RISK AS WE CONTINUE TO BURY THIS WASTE IN LANDFILLS. WE ARE FACED WITH HAVING TO DEAL WITH THIS GROWING PROBLEM IN AS RESPONSIBLE A MANNER AS POSSIBLE. RECYCLING IS ONE OF THE BEST AVAILABLE MEANS OF ADDRESSING THIS SENSITIVE ISSUE.

YOU ARE INVITED TO ATTEND A HOW-TO RECYCLING PRESENTATION AT THE TRIBAL CENTER

On Monday, OCTOBER 18, 1993 at 6:00 p.m.  
LEARN JUST HOW EASY RECYCLING CAN BE.

SNACKS AND REFRESHMENTS WILL BE AVAILABLE

FOR MORE INFORMATION CONTACT:  
WILLIAM R. MRDEZA in the Tribal Planning Department  
at 517-772-5700 ext. 262

## Nokomis Learning Center Receives a Kellogg Grant

The Nokomis American Indian Cultural Learning Center of Okemos has received a grant for \$59,450 from the W.K. Kellogg Foundation to initiate a one year project which will provide training and mentoring support for twenty-five Great Lakes Native American women artists and will culminate in a travelling exhibit.

The project is aimed at changing the self image and public perception of the artists and at developing their skills in marketing and business development. "There is little public recognition of the quality and variety of Native women's art beyond the stereotypical art forms" according to Jan Reed, executive director of the Nokomis Learning Center. "There is a need to develop role models and mentors among native American women artists for future generations to look to and learn from" says Reed.

The project is titled "Native American Women: Transcending Boundaries for Future Generations," and will involve 25 women artists representing the broadest possible spectrum of age, experience, tribal affiliation, and media selected to participate in three four-day workshops covering marketing, portfolios, contracts, alternative markets, media coverage, networking, resources, self-image and public presentation skills. At the end of one year, artists will be encouraged to use their skills to mentor other Woodland Indian women artists.

In addition, an exhibition of the participant's art will be developed, including a videotaped interview with each artist. The exhibition will be available for loan to other cultural organizations and museums. Early support and interest has been received from the National Museum of the American Indian, Smithsonian, in Washington, D.C.

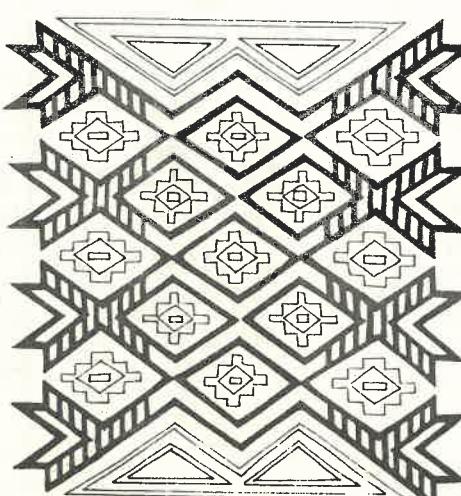
The Nokomis American Indian Cultural Center was formed in 1988 to preserve and share the culture and traditions of Woodland Indians in the Great Lakes, especially the Odawa, Ojibway, and Potawatomi. Over 10,000 visitors annually experience the art, exhibits and lectures at Nokomis.

The W.K. Kellogg foundation was established in 1930 to "help people help themselves." As a private grantmaking foundation, it provides seed money to organizations and institutions that have identified problems and designed constructive action programs aimed at solutions. The foundation supports programs in the broad areas of agriculture, education, health, leadership, and youth. Programming priorities concentrate grants in the United States, Latin America, the Caribbean, and southern Africa.

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The Denver Center Theatre Company Opens 93-94 Season with a Professional World Premier of the Spiritual Classic -- Black Elk Speaks

In the summer of 1930, a young writer named John G. Neihardt visited South Dakota to conduct research for a narrative poem he was working on entitled The Song of the Messiah. At the Pine Ridge Reservation he met an old Lakota Holy Man of the Oglala Sioux named Black Elk, who agreed to speak with Neihardt in order to assure that the greatness and truth of the Lakota tradition be passed down to the next generation. He hoped that the sharing of this wisdom might help to restore his people's spiritual center and to mend the sacred Circle of their culture which had been shattered by the coming of the whites. Along series of talks between the two men resulted in the astounding oral history Black Elk Speaks, a book which has come to be acknowledged as a religious classic in the years since its publication in 1932.

Christopher Sergel's commanding stage adaptation of Black Elk Speaks will open on October 1st of this year, inaugurating the Denver Center Theatre Company's fifteenth season. Through a combination of Native American ritual, music, dance and drama, this adaptation interweaves the story of Black Elk's life-long spiritual journey and the story of the Oglala Sioux during the decades leading up to the massacre at Wounded Knee. Black Elk Speaks is a vivid account of America's westward expansion as experienced by the Indian People.

Yet this is a story of great significance to all Americans, for though it recounts a grim chapter of our collective past, it also looks forward to a future when old wounds can at last be healed, and people from all cultures can re-establish their ties to one another.

A cast of over twenty Native American actors, dancers, and musicians, under the direction of DCTC's artistic director, Donovan Marley, will come together in Denver to bring this powerful vision of hope to life. Black Elk's direct descendants have been instrumental in the preliminary work on this production and will be in residence during the rehearsal process as advisors. Black Elk Speaks promises to be a very exciting and important evening in the theatre.

Black Elk Speaks runs in previews from September 24-30, opens on October 1 and runs through October 30. Tickets can be purchased by calling the Box Office at 893-4100 or TicketMaster at 290-TIXS. The Denver Center Theatre Company is fully accessible to the handicapped, and an infrared listening system is available for the hearing impaired. Season Tickets are currently available to the Denver Center Theatre Company in two packages, 10 play and 8 play. Please contact the Box Office for additional information on subscriptions.

This production of Black Elk Speaks is made possible partially through funding from the Scientific and Cultural Facilities District, and is sponsored by KCNC News 4.

### ANNOUNCEMENT

Attention Native American craftsmen and artists

A group of Native American crafters and artists is now being formed to present shows of their goods and an educational display of their culture in large shopping malls in the Great Lakes area. Space will be limited to fifty (50) craftsmen. If you have an interest in becoming a part of this group, or would like more information, please contact:

Liz Filson, Show Coordinator  
817 Sterling Dr.  
Midland, MI 48640  
Telephone (517) 631-5173  
Fax: (517) 832-0605

"We may have been happy with the land that was originally reserved to us. But continually over the years more and more of our land has been stolen from us by the Canadian and U.S. governments. In the 19th Century, our land was stolen from us for economic reasons because the land was lush and fertile and abounded with food. We were left with what white society thought was worthless land..."

Today, what was once called worthless land suddenly becomes valuable as the technology of white society advances. White society would now like to push us off our reservations because beneath the barren land lie valuable mineral and oil resources. It is not a new development for white society to steal from nonwhite peoples. When white society succeeds it's called colonialism. When white society's efforts to colonize people are met with resistance it's called war. But when the colonized Indians of North America meet to stand and resist we are called criminals."

Leonard Peltier

For more information on Leonard Peltier, write the Leonard Peltier Defense Committee, PO Box 583, Lawrence, KS, 66044, 913-842-5774. You can also write to Leonard Peltier, #89637-132, PO Box 1000, Leavenworth, KS, 66048. Reprinted from *Rethinking Columbus*. Individual copies are \$4/each, plus \$2 S&H. For more information contact: *Rethinking Schools*, 1001 E. Keefe Ave., Milwaukee, WI 53212.

The next publication date is November 5, 1993. Copy deadline is October 29, 1993. Classified copy deadline is October 29, 1993. 29 words for \$2.00, every 10 words is \$1.00 extra. Call on advertising rates.

Mary Pelcher, Managing Editor

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## Indian Brotherhood

### The Twelve Steps Toward Sobriety

1. I admit that because of my dependence on alcohol, that I have been unable to care for myself and my family.
2. I believe now that a Greater Spirit can help me to regain my responsibilities and model that life of my forefathers.
3. I rely totally on the ability of the Great Spirit to watch over me.
4. I strive every day to get to know myself and my position within the nature of things.
5. I admit to the Great Spirit and to my Indian brothers and sisters the weakness of my life.
6. I pray daily to the Great Spirit to help me.
7. I pray daily to the Great Spirit to help me correct my weaknesses.
8. I make an effort to remember all those that I have caused harm to and with the help of the Great Spirit achieve the strength to try to make amends.
9. I do make amends to all those Indian brothers and sisters that I have caused harm to whenever possible through the guidance of the Great Spirit.
10. I do admit when I have done wrong to myself, those around me and the Great Spirit.
11. I seek through Purification, Prayer, and Meditation to communicate with the Great Spirit as a child to a father in the Indian way.
12. Having addressed these steps, I carry this Brotherhood and steps of Sobriety to all my Indian brothers and sisters with alcohol problems and together we share all these principals in all our daily lives.

Author Unknown - Submitted by Carol Tally, Ojibwe Substance Abuse



In 1937 the Saginaw Chippewa Indian Tribe formally organized their Tribal Council which includes: (back row l to r) Elmer Simons, John Jackson, Jim Strong, under the Indian Reorganization Act of 1934. Pictured are members of the first Tribal Peter Bennett, and Charley Chamberlain; (front row l to r) Isaac Pelcher, Willis Jackson, Louis Pontiac, Elijah Elk (Chief), and Frank Peters

As candidates for the Tribal Council this year, here is a brief outline of our Saginaw Chippewa heritage. Pictured above is my Uncle Frank Peters, a Tribal Council Member year and years ago. Uncle Frank was a well-known minister like his brother Simon Peters, my Grandfather. Simon's wife was Anna (Samson) Peters who was from the Bay City area. My parents were Wilfred Leo Peters Sr. and Julia Elizabeth (Otto) Peters. All were well-remembered as members of the North Branch Indian Church that was located northwest of Mt. Pleasant. My family originates from this area, and lived here for years and years. I'm very proud of their Saginaw Chippewa heritage.

Saginaw Chippewa Tribal Member  
Patricia A. Peters

My parents were George and Emma (Peters) Slater. My mother's parents were James and Helen Peters of Mt. Pleasant. They were well-known members of the Chippewa Indian United Methodist church, as well as the North Branch Indian Church. My Grandfather, James Peters, was a well-known minister that attended campmeetings across the State. It is nice to know and remember our Saginaw Chippewa heritage.

Saginaw Chippewa Tribal Member  
Gerald D. Slater

## 1993 Tribal Council Candidates List

### District 1 Candidates:

Esther Bennett  
Alvin Chamberlain  
Mary Lynne Chippeway  
Beatrice Colwell  
Timothy Davis  
Audrey Falcon  
Greg Falsetta  
Shelly Foster  
Lori Hall  
Patricia Heron  
Delmar Jackson Sr.  
Willis Jackson  
Faith Montoya  
Ruth Moses  
Robert Pego  
Patricia Peters  
Gary Quigno  
Carol Shanks  
Barbara Sprague  
Gary Sprague  
Denise Vasquez

Charmaine Benz  
Brenda Chanberlain  
Dennis Christy  
Dorothy Dale  
Sue Durfee  
Ronald Falcon  
William Frederico  
Gail George  
John Hart Sr.  
Cheryl Howe  
Josephine Jackson  
Thomas Kequom  
Alfreda Moses  
Allen Pego  
Clinton Pelcher Jr.  
Bonnie Quigno  
Richard Quigno  
Gerald Slater  
Bernard Sprague  
Mercedes Sprague  
Mark Vasquez

### At-Large District:

Ronald Jackson

### Saganing District:

No Candidate



## The Danger of "Harmless" School Mascots

Go White Boys!  
Victory to the Black Skins!  
Rah Rah Chinamen!

Can you imagine any school district in the country tolerating such racist cheerleading for sports teams?

Of course not. So why are millions of children attending schools with mascots and sports teams such as the Redmen, the Warriors, the Red Raiders and the Indians?

Nor are such demeaning stereotypes limited to elementary and high schools. There's also the Marquette Warriors Marquette University in Milwaukee, the Atlanta Braves baseball team, and the Washington Redskins football team - just to name a few.

### Concrete Way to fight Bias

Organizing against such mascots and sports names provides a concrete way to combat bias against Native Americans. At best, your efforts will lead to a change in names. At worst, it will raise consciousness about the negative nature of such mascots and names.

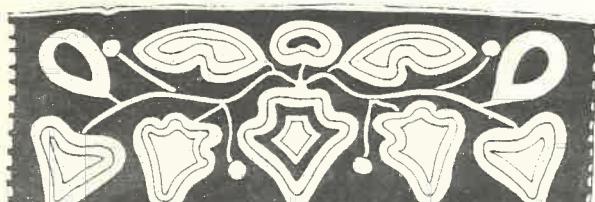
While some schools have gotten rid of Native American mascots, many refuse to do so. In Wisconsin, for example, there are an estimated 78 schools with Native American mascot names, according to the state's Department of Public Instruction.

The Great Lakes Inter-Tribal Council has asked Wisconsin officials to prohibit public schools from using native American images and caricatures as mascots or in logo. Public opposition to the proposal has underscored the amount of work that needs to be done in changing attitudes.

In the Wisconsin town of Milton, a letter-to-the-editor reflected a common reaction to attempts to change the name of the high school's team, the "Redmen."

"Why does one woman want to change a logo that has been used at Milton High School for over 50 years..." the letter asked. "People of Milton, don't let her get away with it. Stand up and fight like your Redman teams do."

Native Americans make several points to counter such views:



**"By tolerating the use of demeaning stereotypes in our public school systems, we desensitize entire generations of children."**

\* Why do Indian used as names for teams and as mascots in the same way as badgers, gophers, or eagles? Are Indian people equated with animals and seen as less-than-human?

\* Mascots are often used to provide comic relief during half time; they are silly creatures not to be taken seriously. Why perpetuate such a view of Native Americans?

\* The mascots help people deny the modern-day existence of "real Indians" living and working in the 20th century.

\* The mascots perpetuate the stereotype that Native Americans are bloodthirsty and savage.

\* Teams and mascots aren't named the Jew Boys, or the Black Savages, or the Spics, or the Yellow Peril. Why isn't there the same sensitivity toward racism against Native Americans?

"Racially demeaning stereotypes are dangerous," notes Carol Hand, a Native American parent who has filed a legal complaint against the Milton school mascots. "By tolerating the use of demeaning stereo-types in our public school systems, we desensitize entire generations of children."

- Barbara Miner

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## Maps: Taking Europe Off Center Stage

By Ward L. Kaiser

Recently a university professor asked his students to rank certain countries by size. Included in the list were France, Germany, Great Britain, Brazil, Italy and Japan. Overwhelmingly, Brazil was put last, though it was actually the largest country on the list. Similarly, students rated the Soviet Union larger than the continent of Africa, though it is in fact much smaller.

These results point to at least two underlying realities. First, we associate geographical size with a country's perceived power. Second, the maps that shape our view of the world have seriously distorted our understandings. Such countries as Great Britain, Germany and the U.S.S.R. are often visualized as larger than they are because traditional maps show them that way. Help, fortunately, is at hand. A new world map, based on newer and more accurate principles, has been developed. It presents every area, every country, every continent in its true scale. The new map is called the Peters Projection World Map.

The world map most of us are familiar with is based on Mercator's Projection of 1569. Gerhard Kremer - whose name in Latin was Mercator - lived in Flanders and Germany during the age of European expansion when European sailors needed a world map for navigation. Mercator provided such a map. Leaving aside the question of the accuracy of the information Mercator worked with, the map he prepared immediately gave rise to problems since no rounded surface (the world) can be transferred to a flat surface (A map) without some adjustment.

Mercator maps are accurate for distance only on the equator; distortion begins immediately north or south of that line and increases steadily with every degree of latitude.

Mercator set the equator not in the middle of his map, but two thirds of the way down. This had two immediate results: it cut off much of the Southern Hemis-

## Columbus Day

By Jimmie Durham

In school I was taught the names Columbus, Cortez, and Pizzaro and A dozen other filthy murderers. A bloodline all the way to General Miles, Daniel Boone and General Eisenhower.

No one mentioned the names of even a few of the victims. But don't you remember Chaske, whose spine Was crushed so quickly by Mr. Pizzaro's boot? What words did he cry into the dust?

What was the Familiar name Of that young girl who danced so gracefully That everyone in the village sang with her- Before Cortez' sword hacked off her arms As she protested the burning of her sweet-heart?

That young man's name was May Deeds, And he had been a leader of a band of fighters Called the Redstick Hummingbirds, who slowed The march of Cortez' army with only a few Spears and stones which now lay still In the mountains and remember.

Greenrock Woman was the name Of that old lady who walked right up And spat in Columbus' face. We Must remember that, and remember Laughing Otter the Taino who tried to stop Columbus and was taken away as a slave. We never saw him again.

In school I learned of heroic discoveries Made by liars and crooks. The courage Of millions of sweet and true people Was not commemorated.

Let us then declare a holiday For ourselves, and make a parade that begins With Columbus' victims and continues Even to our grandchildren who will be named In their honor.

Because isn't it true that even the summer Grass here in this land whispers those names, And every creek has accepted the responsibility Of singing those names? And nothing can stop The wind from howling those names around The corners of the school.

Why else would the birds sing So much sweeter here than in other lands?

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sphere, including the fourth largest land mass (Antarctica) and it set what is now Germany at the optical center of the map, even though it belongs in the top quarter of the earth's surface. By conscious or unconscious design, those areas of the world then inhabited primarily by whites were enlarged and centered.

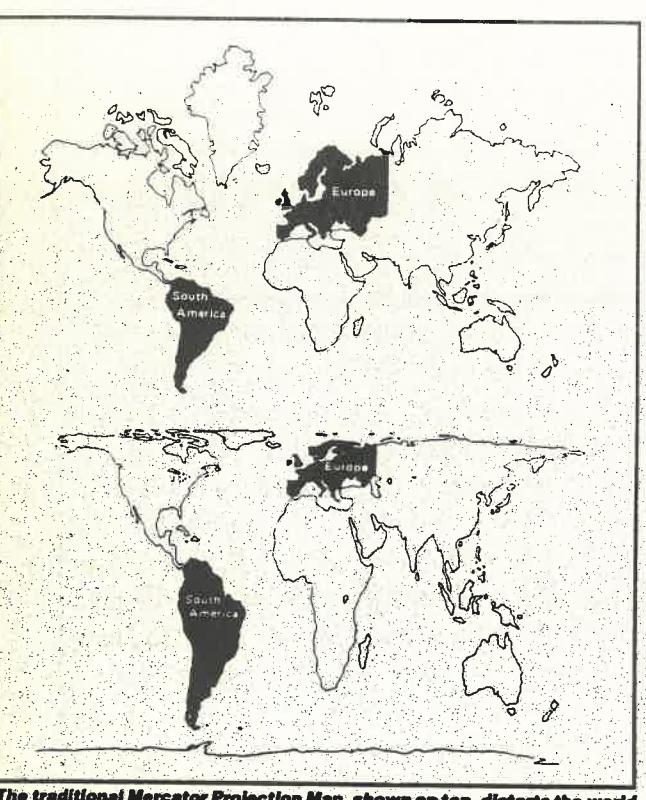
The new world map was developed by Dr. Arno Peters, Director of the Institute for Universal History in Bremen, Germany.

Peters first published the mathematical basis for the new map projection in 1967; in 1974 he was invited to present his findings to the German Cartographical Society, and in the same year he published the World Map in German. The first English version appeared in 1983. Originally known as the "Orthogonal" Projection, it has more recently been known by its creator's name - the Peters Projection.

Although the Peters Maps has not yet achieved total acceptance, it is making great strides. It has strong support from United Nations Development Program and UNICEF. Because of its "fairness to all peoples" it is used by many church organizations, including the World Council of Churches and the Vatican. The Peters Map has also been selected by several TV networks in Europe as the backdrop for world news broadcasts.

Ward L. Kaiser, Executive Director of Friendship Press, is the publisher of the Peters Projection Map in English.

This article was adapted from an article in *Rethinking Schools*, Vol 5, Number 4. Reprinted from *Interracial Books for Children Bulletin*. Reprinted from *Rethinking Columbus*. Individual copies at \$4/each, plus \$2 S&H. For more information contact: *Rethinking Schools*, 1001 E. Keefe Ave., Milwaukee, WI 53212.



The traditional Mercator Projection Map, shown on top, distorts the world to the advantage of European Colonial powers. The Peters Projection (lower) gives a more accurate view.

## Sweetgrass Stories

I can smell the sweetgrass  
Somedays  
When I'm not even looking for  
Something to smell.  
Its the pollen thick rich  
Aroma, of a thousand old blessings.  
Unexpectedly, the aroma is  
There,  
Reminding you,  
Of those prayers.  
Of gratefulness,  
Of bird songs  
And sunsets.  
Whispering, ever so gently  
Like grandmothers  
In my garden:

Abalone shells and eagle feathers  
Majestically grace my nightstand.  
Resins of my eloquent heritage  
Black as the midnight sky.  
Northern lights move about  
Like Bearwalks in the mist.  
An incessant drumbeat  
Rhythmically moves  
Deer toes  
Across an endless silence.  
Sweetgrass, cedar  
Sage and tobacco  
Rise slowly from my dream.  
Ojibwe medicine from ages past  
Rudely wakes me with  
Genocidal culture shock  
In 1993.

Poems by Charmaine Benz

## Did you Know?

\* The rate of alcoholism among Native Americans is six times greater than that of the general population. Accidents and chronic liver disease (cirrhosis), the leading causes of death for Native Americans ages 25-44, are alcohol-related. (Blum, 1992; Indian Health Service, 1991)

\* Native American infants are 20 times more likely to be born with Fetal Alcohol Syndrome than other U.S. infants. (National Institute on Alcohol Abuse and Alcoholism, 1991)

\* Between 1980 and 1989, Native Americans in New Mexico were nearly eight times more likely to die in pedestrian/motor vehicle crashes and 30 times more likely to die of hypothermia than others, and 90% were highly intoxicated at death. (Gallaher, et al, 1992)

\* Surveys conducted during 1988 and 1990 showed that, among 12th graders, 53.8% of Reservation Indian youth were at high or moderate risk from drug and alcohol use, compared with 27.7% of Anglo youth. (Beauvais, in press)

\* Until ninth grade, reported alcohol use among Native Americans parallels levels seen in other youth. It escalates dramatically after that time, particularly in males. By the twelfth grade, one male in four is a problem drinker. (Blum, 1992)

\* An estimated 80% of suicides among Native Americans are alcohol-related. The death rate from suicide for Native American adolescents is 2.6 times that of adolescents of other racial and ethnic backgrounds. An estimated one in six native American teens has attempted suicide, a rate four times higher than adolescents in the general U.S. populations. (Hodgkinson, 1990; Blum, 1992; Office of Technology Assessment, 1990)

Taken from The General Board of Church and Society

## ANISHINABE VALUES/SOCIAL LAW REGARDING WIFE BATTERING

In pre-reservation life, there were explicit social laws to deal with the rare occurrence of wife battering. The Ojibwe term used to identify a wife batterer is "Metattiggwa Ish" meaning "he who fights his wife always," implying that he is irrational, petty and jealous. Once a man battered his wife, she was free to make him leave her lodge if they lived among her people. He'd leave her lodge and from then on be known as a man whose wife had broken the household because of abuse. From then on, he could never "marry" again. When a "married" woman was abused by her husband, her brothers were obligated by social law to retaliate against him by not speaking to him, beating him or even killing him. If the couple lived among the man's relative, his parents were obligated to get her away and return her to her people.

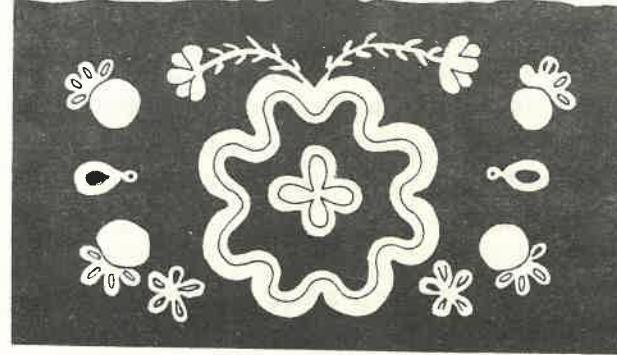
In a situation in which a household had been broken because of abuse, it was not known as a divorced family as it is today. It was viewed as a broken household and the woman was viewed as having self-respect in leaving the destructive relationship behind. In a broken household, the sons could go with the father, the daughters with the mother.

A man who battered his wife was considered irrational and thus could no longer lead a war party, a hunt or participate in either. He could not be trusted to behave properly and thus may bring harm to the other men involved. The wife batterer could no longer own a pipe. If he somehow did, no one would smoke it with him. He was thought of as contrary to Anishinabe law and lost many privileges of life and many roles in Ojibwe society and the societies within.

A man who killed his wife was considered as not Ojibwe anymore. He had broken a primary law of

EVERYONE WELCOME!!  
ANNUAL OJIBWE OPEN  
HOUSE  
&  
FREEDOM WALK  
October 12, 1993  
10:00 a.m.  
\* Lots of food - Turkey Dinner  
\* Free T - Shirt

Nominations are being accepted for "Rewards for Sobriety" - the only requirement is they be community members who are sober and promote a positive image to the community. For more information - Call Ojibwe Substance Abuse @ 7725700.



Anishinabe Society, that is an Ojibwe NEVER kills another Ojibwe. He became an enemy of the people. His name would never be spoken again. He would cease to exist. The children of this household would be given to another family so they would not be known as coming from a man who did not exist, and so they would not be known as the offspring of such a person.

### The People: "The Relatives Living Together."

In pre-reservation Ojibwe society beliefs such as the preceding were handed down by ALL the people to the coming generations. For a clan/group to live in unity and cooperation, it was necessary for all to live according to the same beliefs, laws and values. When people living together do not share the same beliefs, laws and values, there will be confusion as to what is considered proper behavior; individuals will not have a foundation from which to guide their behavior.

**Reservation Ojibwe Society.** The perspective can be taken that the daily occurrence of wife battering among the Ojibwe people emerged as a result of the dissolution of traditional lifeways, including spirituality, the structures of government, laws, economics, relationships, values, beliefs, morals, and philosophy that were in place in the pre-reservation era, prior to the coming of the white man.

Wife battering, as we have seen, was neither accepted nor tolerated among the Anishinabe people until after the freedom to live Ojibwe was subdued. Wife battering emerged simultaneously with the disintegration of Ojibwe ways of life and the beginning use of alcohol. The behavior of the Ojibwe people under the influence of alcohol is often totally contrary to Anishinabe values. It is especially contrary to the self discipline previously necessary to the development of Ojibwe character.

There is no single philosophy among the people in today's society regarding the social illness of wife battering. Many have forgotten or DID NOT RECEIVE THE TEACHINGS of the social laws surrounding it. In the old Ojibwe society, society itself was responsible for what took place within it; today that is not so. What is the evidence of that statement? The harmful, destructive, traumatic cycle of domestic violence that is befalling the Anishinabe Children of the Nation.

Today we have lost a lot of the traditions, values, ways of life, laws, language, teachings of the Elder, respect, humility as Anishinabe people to survive as a Nation, together we must turn back the pages of time. We must face reality, do an evaluation of ourselves as a people - why we were created to live in harmony with one another as Anishinabe people and to live in harmony with the Creator's creation.

reprinted from "Family Circle" LacDu Flambeau, Wisconsin, 1992

The Ojibwe Substance Abuse Program office has ordered eight videos from Shenandoah Film Productions for your viewing pleasure. These include:

Singers of Two Songs

Again, A Whole Person I Have Become

Someplace You Don't Want to Go

Someday, I'll Be An Elder

Roots to Cherish

The Path of our Elders

We are These People

OUR ELDERS SPEAK...Now I Listen

You can check these movies out at the Ojibwe Substance Abuse Program Office. If you have any questions call the office at 773-5700 ext. 203.