Chippewa Tribe. Lake Superior and became a respected elder of the Minnesota

Later, he was encouraged by high school teachers to pursue art at the college level, and he was very successful. From Minnesota, he traveled to New York City and studied with Abstract Expressionists, and in Provincetown, Massachusetts, he studied with artist Hans Hoffman. George then studied in Europe to become an internationally known artist, and later he returned to Minnesota to teach at the university. In 1983, he was awarded a Guggenheim Fellowship, and in 1985 he was named a MacArthur Fellow.

Carl was born in the Cloquet Indian hospital. His mother was Finnish and his father was an Ojibwe hunter and trapper in the woods of Ely, MN. There were eight children in the family.

Art Idea: Storyteller in Paint: Paint Your Story of the Lake

Art Idea: Create an Abstract Horizon Painting of Lake Superior

Art Idea: Abstraction Painting of Lake Superior

Art Idea: Expressive Lines to convey the movement of water, trees, and clouds in the sky. His work offers an historical perspective of everyday activities of the Ojibwe in the past and present. He shows the daily chores of harvesting, hunting, gathering, ceremonies of women coming of age, and births. He also paints myths, legends, and important historical events, stars, and rock paintings.

“...and build your
Art Idea: Create a Mixed Media Collage
Choose a subject that you are concerned about such as climate change.

Style: Visual Culture Abstraction
Art Materials: Magazines, scissors, glue sticks, paper

Procedure: Create images from magazines that relate to your theme of climate change. Think about how you could create visual interest by dividing your paper into two parts. On one side, place the images of the current environmental emergency today, and on the other side, put images of what we need to do to keep in harmony with Mother Earth.

Art Idea: Be a Peace Maker—Make a Peace Poster

Style: Figurative Realism
Art Materials: Poster board, pencils, markers

Procedure: Draw a portrait of a Peace Maker you know about in history or today. Draw the person in the center of the paper, add a hand gesture that means peace to you, and draw how they work for peace in the background, whether it is saving animals, working for water, clean air, respect for all people, etc.

Frank Bigbear
b. 1953
White Earth Ojibwe Nation

Growing up at White Earth, Frank was encouraged to make art by his grandparents. He always drew on whatever materials he could find such as paper bags or paper record sleeves. When he was fifteen, he moved to Minneapolis. He had some difficult times, but eventually, he studied art with George Morrison at the University of Minnesota. Sometimes you can see the Morrison-inspired horizon of Lake Superior in his works. However, Bigbear is mainly a self-taught artist. Even while he drove a cab in Minneapolis for thirty years to support his family of six children, he continued to develop his unique artistic language that is visually complex. His cultural portraits are filled with Native themes mixed with Pop-Art commentary. Today, he lives in Duluth, while occasionally working as an Uber driver in Minneapolis, and continues to create brilliantly colored compositions with Prismacolor colored pencils, paint, and collage. Frank is considered one of the leading Native artists in Minnesota today.

“I cannot live without reading. I cannot live without drawing.”

Frank Bigbear
b. 1953
White Earth Ojibwe Nation

Steve Premo
b. 1952
Mille Lacs Ojibwe

Steve has been drawing and painting since he was a child. When he was little, he suffered a leg injury which left him at his mother’s side. With her guidance, he learned to make beadwork, birch bark baskets, quillwork, jingles, and bandolier bags. His wise mother, Rose Clark, took him to the medicine lodge in Mille Lacs when doctors in Minneapolis wanted to amputate his leg. His healing began, and Steve learned to walk again. This was the beginning of his life as an artist. In 6th grade, he went to the Minneapolis Institute of Art where he realized in a moment of inspiration that he wanted to be a recorder of Ojibwe life and conscience.

He studied art at University of Minnesota in Minneapolis, Minneapolis College of Art and Design, and the Institute of American Indian Art in Santa Fe, New Mexico. Today, Steve’s work combines traditional and contemporary art forms, painting, illustrations, textile design, and ceremonial blankets.

“People associate my paintings, posters or even the Premo Woodland fabric with me, but more importantly with their Ojibwe community. Ojibwe art is just as relevant to the community today as ever, and our traditional arts are passed on in thoroughly contemporary ways.”

Style: Realism—Expressionist Steve Premo’s portrait paintings are realistic in composition. Community members and tribal leaders are documented for history. His illustrations have strong line composition, and the use of black and white strengthens his images. The textile designs reflect the beautiful floral designs of the Ojibwe. Many of Steve’s Illustrations and posters deal with historical events, and he provides social commentary on the political issues American Indians face now and in the past.

In his painting Free the Slave—Slay the Free, we see President Lincoln in robes and a halo. His hands are in the traditional Christian religious pose of blessing. The subject matter was inspired by the movie and PBS documentary about Lincoln. We are aware that President Lincoln freed the slaves, but Lincoln was also responsible for the largest mass hanging in US history. In 1862, he approved the hanging of 38 Dakota men in Mankato. Steve Premo wanted to document a part of this tragic history we all would like to forget.

Art Idea: Create a Frank Bigbear Inspired Cubist-Cultural Portrait

Style: Cubist
Art Materials: Prismacolor colored pencils, #2 pencil, Bristol board paper, rulers, pencil-sharpener

Procedure: Draw an oval shape in the center of the paper for the head lightly with the #2 pencil. Then add eyes, nose, mouth, and a neck. Now take your ruler and divide the face into smaller shapes. Keep breaking apart forms on the face. Then create circular scribbles in the background. You can now add symbols of animals and objects that reflect your cultural heritage in the shapes. Include a variety of sizes for visual interest. Now, using the Prismacolor Colored pencils, start coloring in your composition! Use the brightest colors you have. You can use a variety of techniques to create the illusion of 3-D shapes but coloring the edges of your shape and leaving the center part white. Value contrasts can also be created by blending your colors with the white pencil. Pressing hard will give you brilliant colors and yes, your hand will hurt!

Art Idea: Social Justice

Every human is given a gift. Each of us has the responsibility to be a contributing community member. Gifts, food, and stories are always shared, and kindness is offered. Many artists want to remind us to respect and care for all living things. Through sharing kindness and understanding, Native people have worked hard to bring justice and harmony to the world.

The responsibility of social justice is for each one of us to hold and honor. We must respect each individual, the Earth and all it gives to us. We must protect our precious resources we have been given.

Many artists use their talent and images to express and remind us that we have a responsibility to honor the Earth and all her gifts. Artists create posters and paintings that express their feelings on injustices. This has been a role of many artists in the past and today. Many cities have murals that express social injustices of many people. Sometimes, artists document historical events that are tragic, so we remember that we have a social responsibility to this time we are living on Earth. We must treasure the world that was given to us.
INTERTSECTIONS ARTISTS
in this theme:
Gordon Van Wert
Julie Buffalohead
Karen Savage-Blue
Jonathan Thundereo
Joe Geshick
Star Wallowing Bull
Al Wadzinski

KAREN SAVAGE-BLUE
b. 1959
Fond du Lac Ojibwe

Karen Savage-Blue lives on the Fond du Lac Reservation in northern Minnesota. Her Native American heritage insists that she acknowledge nature by practicing respect and gratitude for the natural world. She was introduced to oil paints in high school and took many art classes. After graduating, she went to the Institute of American Indian Arts in Santa Fe, New Mexico. While attending the Institute, she met some of the most proficient Native American Artists of our time. Karen returned to the Great Lakes area and lived on her Reservation while attending the University of Minnesota-Duluth where she received her K-12 Teaching Art License. In 2012, she received a Masters of Education. She currently teaches at the local Fond du Lac Community College.

Karen is an oil painter influenced by the recurring cycle of extreme seasons in Northern Minnesota. Nature and animals are prevalent in many of her artworks for the last 20 years. Her current art contains elements from nature and humans alike. There are shared emotions in the features and gestures of the subjects and characters. People who purchase her artwork express that the paintings create a sense of place by interacting within its daily life in the woods. People who purchase her artworks for the last 20 years.

Art Idea:
Paint your Favorite Animal in Complementary Colors

Style:
Figurative Colorist
Art Materials:
Tempera or acrylic paint, heavy paper cut into circular shapes, pencils, house paintbrushes, artist paintbrushes

Art Idea:
Ancestral Knowledge: Create a Wax Etching of Animals Important to You and Your Family

Style:
Narrative
Art materials:
Paraffin (wax) block (from the grocery store), old pen or nail, water-based ink, a brayer (roller), paper, wooden spoon, (optional watercolors and brush)

Procedure:
Decide on some animals that are part of your family. Do you identify with certain animals? Is there a squirrel or bird you notice outside your house? Is there a special cat or dog in your family? Is there an animal that you feel represents you? Make some sketches of these important animals first on paper or draw directly on the wax. How many ways can you add linear interest to your composition? Use a variety of expressive lines on the animal, make some lines thicker than others, and use lines to define and emphasize your animal forms. Brush away the loose wax, ink your wax block carefully, rub it on top of the grooves of the wax. Take a piece of light colored paper, press it onto your wax, and then rub the back with a wooden spoon. You can add watercolor to your print if you choose to add meaning and visual interest.

JULIE BUFFALOHEAD
b. 1972
Ponca Tribe of Oklahoma

Julie expresses her identity, cultural experiences, and knowledge from her ancestors by telling visual stories in her artwork. Julie works in many media including painting, mixed media, printmaking, drawing, illustration, bookmaking, and sculpture. In her work, she often comments on Native people throughout history, including of their mistreatment, and she includes animal forms instead of humans.

Julie was always inspired by the Native American stories she heard growing up in Oklahoma. She says that animals are very special to the Ponca people, and the animals in her works have an important ancestral meaning to her. She invites us to make our own meanings about her stories that can be serious and funny at the same time. She also encourages us to rethink how we have learned American History.

Look for her special symbols:
Deer: Julie belongs to the Deer Clan, so deer are important symbols to her.
Raven: These birds can bring messages.
Coyote: (Kínikí) The trickster character was the son of the Sun God. He roams the earth, having many adventures, and sometimes gets into trouble! Julie identifies with this animal, and it often symbolizes her.
Rabbit: Rabbit is a cultural hero of the Ponca.
Crow: These birds have special spiritual powers.

ANIMALS

All animals are held in deep respect. The Ojibwe clan system is based on seven animals. The clans are Bear, Crane, Martin, Fish, Loon, Deer, and Bird. This is how Ojibwe society is organized. Each clan group brings special traits to help the entire community. Animals have a special gift for us. They are close to nature and show us knowledge of the natural world. Animals also are food for the people. When an animal is taken for food, it is given respect and an offering of thanks. hides provide clothing such as moccasins, dresses, pants, and shirts. Ojibwe people have always been dependent upon animals for survival.
CULTURAL TRADITIONS

DYANI WHITE HAWK

INTERSECTIONS
**Dyani White Hawk**
b. 1976
Sicangu Lakota

Dyani is an artist and curator. In her work, she explores the intersections of traditional Native art with a contemporary exploration of abstraction. She has carefully studied works by her ancestors for inspiration and from those images she paints, beads, sews, and combines media to create visually complex works. By celebrating her Native heritage through art, she would like us to be better relatives to each other.

In her Quill painting, her brush strokes become stitched quills in patterns of intricate colors and line. In this work, she is combining traditional designs with contemporary materials. Can you see the painted quills? See how she repeats the short quill lines in perfect order and construction. This is one way to continue a tradition by letting it evolve and change.

**Art Idea:**

**Paper Quill Design**

Native women and girls have always decorated domestic and ceremonial objects with the beautiful patterns of nature. Porcupines have quills on them that were gathered and used for decoration on many objects. The quill has qualities that lend it to be flattened, folded and sewn. The quills were dyed many colors to bring out the beauty of the design. Did you know that the word Porcupine is French for "thorn pig" and that one porcupine can have as many as 40,000 quills on it?

**Style:**

- **Pattern Painter**
- **3D Material**

Colored cardstock, colored paper straws or strips of paper if you cannot find paper straws, scissors, pencils, rulers, staples

**Procedure:**

1. Cut out a rectangle from cardstock that is 3 inches by 9 inches.
2. Make a fold that is 4 inches from the bottom.
3. Make a second fold from the top 1 1/2 inches to cover the 4-inch fold. This will look like a small pouch.
4. With a pencil draw two lines on the front of your pouch that is 3 inches long and one inch apart.
5. Flatten a straw and lay it at the top of the lines you drew.
6. Place one end of the flattened straw at the top of the lines, 1/2 inch of the straw in the center.
7. Staple the straw on the left line.
8. Staple the straw on the line and fold the long end of the straw to the left side of the line.
9. Carefully fold the long end of the straw in a zigzag pattern on the right and staple in place before you fold to the left. The fold will cover the staple each time.
10. Continue to fold in a zigzag pattern. Going from left to right until you have about 1 1/2 of the straw left. You staple the straw in place each time it meets the line you have drawn. 11. You will now have to add another straw.
12. Take a new flattened straw under the first straw. Staple it in place and continue until the area is covered with the zigzag straws.
13. Glue the zigzag sides of the pouch. 14. You can glue a string at the top of the pouch right under the top fold line to make it a pouch that can be worn around the neck.

**Find a diagram online:**

tweeted.d.umn.edu/exhibitions/intersections

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**CULTURAL TRADITIONS**

From beadwork to digital animations, Native artists celebrate nature, animals, stories, family, history, community, and social justice. Cultural traditions and shared beliefs are kept alive and passed down from generation to generation.

Tribal artists have the responsibility of keeping in trust images and symbols that require spiritual, physical, and ceremonial integrity to ensure that cultural, artistic traditions continue to flourish.

—Wendy Savage

The Ojibwe people have deep respect for the Earth; she is considered our Mother Earth. Women are respected and are the decision makers. It is the responsibility of the Ojibwe people to take care of the Earth and all that she offers. There are ceremonies to celebrate the four seasons. The Ojibwe people try to live the Good Path in their lives. Storytelling is a main way of teaching children the Ojibwe values of living the Good Path in life. Ojibwe people are best known for their beautiful floral beadwork patterns that adorn clothing and daily living tools as well as ceremonial objects. Ojibwe artists hold imagery and symbols in trust. Many artists express their art forms using their Ojibwe symbols and designs. Both tradition and innovation sustain cultural continuity.