



**NEWS FROM
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than a hockey legend



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APRIL 2020

CELEBRATING FORTY YEARS

VOLUME 41, ISSUE 4

Missing Indigenous people sparks activists, self-taught searchers to help families awaiting answers



Riders arrived in South Dakota's capital city of Pierre last June, after riding more than 200 miles on horseback from Santee, Neb., to raise awareness for missing and murdered Indigenous women. (Photo by Sarah Mearhoff / Forum News Service.)

BY NATASHA RAUSCH

Editor's note: This is the third installment of a three-part series on the crisis of missing and murdered Indigenous women in the upper Plains.

Half a dozen Native and non-Native women alike sat around a table in the lobby of the Plains Art Museum for their monthly meeting on missing and murdered Indigenous people, or MMIP. Their group was formed shortly after a local Native American woman, Savanna LaFontaine-Greywind, was brutally murdered in August 2017. The members of the group, known as the Fargo Missing and Murdered Indigenous People Task Force, have a shared trauma, said Ruth Buffalo, a member of the Mandan Hidatsa Arikara Nation and a Democratic state representative for Fargo.

They all joined in the search for LaFontaine-Greywind, whose body was found by kayakers along the Red River nine days after she disappeared. The river, which runs from southern North Dakota into Canada, has been the dumping site of hundreds of Indigenous people's bodies over the years, according to the Sovereign Bodies Institute, a group working

to document such cases in North America. LaFontaine-Greywind was murdered, and her baby was cut from her womb. The child survived despite the violent ordeal. And the case sparked international outcry and even a bill in Congress that has yet to pass.

After LaFontaine-Greywind's death, Buffalo helped form the local task force and a handful of women joined in the effort. Now, they help out with the annual MMIP March on Feb. 14, an event started locally by the awareness group Sing Our Rivers Red. They use their Facebook page to provide resources and raise awareness when people go missing. They set up booths at local events, and they organize viewings of relevant documentaries and artwork.

"We have to be more proactive," Buffalo said. "And oftentimes, it takes a horrific thing for people to take action."

They're not the only ones taking action, though. Grassroots movements are popping up across the Plains in the form of organizations, civilian search crews, and awareness walks and rallies.

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MN Indian Country not immune to COVID-19 or economic fallout

BY LEE EGERSTROM

Every Minnesotan – Native and Non-Native – is affected by the COVID-19 strain of the global coronavirus pandemic that is spreading from city to city, county to county, country to country, and shutting down businesses, entertainment venues and millions of jobs while causing sickness and death.

No one is immune. As March gave way to April, Gov. Tim Walz made Minnesota the 25th state to impose restrictions on peoples' lives with a Stay-at-Home, also called a "Shelter in Place," executive order.

Initially, this order is to run through April 10 but may be extended. It directs all people to stay at home and work from home, if possible, unless they are part of exempted occupations such as health, safety, transportation, food and agriculture and other essential services.

Bars and restaurants are to remain closed until May 1. Minnesota school children are ordered to stay put and learn at home until May 4.

Events going forward will determine what other constraints on our livelihoods will follow or modified by federal, state and local directives. Each day in April will reveal more about the spread of COVID-19, its economic consequences, and how best individuals should respond to both protect their own health and help others through this crisis.

A quick check with public agencies, officials and Native organizations in Minnesota reveals how fast the infestation has spread and also how fast people and Native groups responded by lending a helping hand.

(CDC) and state officials to limit gatherings and for people to keep their distances from one another, tribal enterprises began limiting and closing their hospitality industry enterprises – casinos and hotels. In turn, several turned their food services enterprises into community kitchens, preparing and delivering meals to elderly and people in need in their various communities.

This effectively shut down the Minneapolis American Indian Center in its urban setting as well. But not completely.

Mary LeGarde, executive director, said the chef and crew at The Gatherings Café have gone to work preparing 100 meals a day and deliver to elders at nearby Little Earth and Anishinabe Bii Gii Wiin housing complexes.

"We have a lot of people brainstorming right now about how we can reach other elders who are in need but aren't as easily served," she said.

Mike Goze, chief executive officer for the American Indian Community Development Corp. (AICDC) in Minneapolis, said his multiple service organization is bucking national trends by not laying off workers. "Our needs get greater," he said.

They also fall under exempt occupation categories outlined in Stay-at-Home orders.

AICDC is maintaining its detox center, its drop-in center shelter and health services, including providing some medical services and finding medical resources for people, and has people on the streets monitoring homeless peoples' needs and monitoring loitering in AICDC's properties.

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With early guidelines from the Centers for Disease Control



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Indian Country leaders urge Native people to be counted in 2020 Census

BY KIRSTEN CARLSON

Native Americans living on reservations and in traditional villages were the most undercounted people in the 2010 U.S. Census. This year, tribal leaders throughout the U.S. are urging American Indians and Alaska Natives to be seen and counted in the 2020 U.S. Census.

The Census, mandated by the Constitution, counts all people living in the United States every 10 years. The resulting data is used by federal and state governments to determine political representation and allocate funds for education, social services and other programs. An undercount translates into less money, less political representation and access to fewer resources.

The Census Bureau estimates that it undercounted American Indians living on reservations and Alaska Natives in villages by approximately 4.9% in 2010. This was more than twice the undercount rate of the next closest population group, African Americans, who had an undercount rate of 2.1%. This undercount was a significant improvement over previous Censuses. In 1990, the Census overlooked more than 12% of American Indians and Alaska Natives living on their traditional lands.

The U.S. government has been counting and tracking American Indians since the early 19th century, creating numerous “rolls” or lists. These rolls have been used for many reasons – to remove tribes from west of Mississippi, to pay annuities outlined in government-to-government treaties or to divide up tribal lands into individual parcels. Given this long history of counting Native Americans, why has the Census Bureau undercounted so many Native people?

Barriers to an accurate count

American Indians and Alaska Natives have proven challenging to count for a number of reasons. Perhaps most importantly, many American Indians and Alaska Natives do not trust the federal government. Federal Indian policies have removed tribes from their traditional lands and forced Native children to leave their families to attend boarding schools. For some tribal citizens, the arrival of a federal official on their doorstep can conjure up memories of the historical trauma their parents and grandparents faced at the hands of the U.S. government.

Some Native people who are willing to engage with the federal government may be wary about whether their information will remain confidential and protected. Some researchers have taken advantage of Native people’s trust and misused their information in the past, making them leery of how data collected about them will be stored and used.



Tribal Partnership Specialist of U.S. Census Bureau, Donna Bach, waiting to board a plane to Toksook, Alaska, to begin the 2020 U.S. Census on Jan. 21.

American Indians and Alaska Natives can be hard to count simply because more than 25% of them live in hard-to-count areas. For example, the 2020 U.S. Census was kicked off in Alaska Native villages in January because it can be easier to reach remote villages before the snow melts.

Some American Indians and Alaska Natives share the characteristics of other hard-to-count populations in rural America such as poverty, isolated locations, housing insecurity and a lower rate of high school graduation.

Finally, the Census is not well designed for American Indians or Alaska Natives. Not all American Indians and Alaska Natives speak English. This year, the census form is translated into a single Native American language, Navajo, even though there are approximately 175 Native American languages spoken in the U.S. today. Some Native communities in Alaska and New Mexico are providing their own translations and instructions in their languages.

Others face challenges because the forms do not provide enough space to write their names or the names of their tribes. They may not be able to provide the kind of address that is required because they use a post office box or because there are no street addresses. Still others, especially if they are mixed-race, may struggle with which box to check. Even if they are tribal citizens, in the past they may not have been counted as Indian people under federal law or have been eligible to receive federal services for Indians.

In addition to these barriers, the 2020 U.S. Census will rely heavily on the internet, technology that a third of Native people living on reservations and in traditional villages still cannot access.

What’s at stake

Native leaders know that Census undercounts diminish their political power and the funding appropriated to them by the federal government. Politically, an accurate count ensures that Native peoples receive

ices provided to them, even though they face higher risks of suicide and substance abuse than other youth.

The federal government allocates nearly \$1 billion in annual federal resources to Indian Country based on Census data. American Indian and Alaska Native governments use this money to provide educational assistance for low-income children, employment and training programs, health services, special programs for elders, and Indian housing and community development. Without an accurate count, tribal governments do not receive adequate funding for these programs and are less able to meet the needs of their people.

Overcoming mistrust

Native leaders across the U.S. have been working to educate Native people about the importance of being counted in the 2020 U.S. Census. The National Congress of the American Indian, the oldest, largest and most representative American Indian and Alaska Native organization, has undertaken a public education campaign and designed a toolkit to help tribes and native people participate in the Census.

Tribes have devoted considerable energy and resources to preventing another undercount. Beginning in 2015, they have consulted with the Census Bureau on how to build collaborative relationships to overcome the barriers to counting people in Indian Country. Tribal leaders are using their expertise in reaching their own communities by developing outreach plans to encourage tribal participation and hiring tribal citizens to collect Census data. For tribes, an accurate count will enhance their ability to exercise sovereignty over their lands and people.

Kirsten Carlson is an associate professor of law and adjunct associate professor of political science at Wayne State University.

Without an accurate count, tribal governments do not receive adequate funding for these programs and are less able to meet the needs of their people.

the congressional representation they deserve.

Census data also informs federal policy. The U.S. Constitution recognizes tribes as sovereign nations that engage in government-to-government relationships with the federal government. Congress, rather than the states, is authorized to make federal Indian policy. Federal officials, members of Congress and tribal leaders rely on Census data to develop policy that effectively meets the needs of Native people. For example, inaccurate counts of Native youth may limit the behavioral health serv-

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When the bat challenged the Wiindigo

BY WINONA LADUKE

Think of crisis as opportunity. The Chinese characters for crisis are wei ji. Danger and opportunity. That's now. Take a breath, maybe look at the night sky and see if you can see any stars. Enjoy this moment and breathe when Mother Earth gets a breath from our closed factories. Let's be better when we come out of this cluster of crises. Let's appreciate each other, localize our economy, get cleaner, healthier, and grow victory gardens, Resilience Gardens, or Sovereign Seed Gardens. Now's a good time to start those seeds. Crisis often brings out the best or worst in communities. Fear is contagious, so is joy. Let's catch hope and gratitude. Now is our time to shine in goodness.

The reality is that Federal policies have failed. Start with stuff from China. Tariffs on Chinese goods meant that some of the massive incoming (virtually everything is manufactured in China) products has been stuck in the ports or never arrived to the supply chain. That was before the virus. Then China shut down. We should rethink that material economy. We don't need a lot of the junk we buy from China, and we could do it different. Take those shrimp on your dinner plate – raised in Scotland,

deveined in China, and brought to you by Walmart. That's a crazy equation.

The Trump Administration also canned the pandemic program. Maybe we won't do that one again. As the Associated Press (AP) reports, "Public health and national security experts shake their heads when President Donald Trump says the coronavirus "came out of nowhere" and "blind-sided the world." They've been warning about the next pandemic for years and criticized the Trump administration's decision in 2018 to dismantle a National Security Council directorate charged with preparing for when, not if, another pandemic would hit the nation."

There's no easy answer to the opening of Pandora's box: an airborne, very contagious and lethal virus.

Oil and Tar Sands

Then there's the oil markets, pretty much a direct blow at North Dakota and the Tar Sands. That had to do with a price war between the Saudis and Russia, aimed at knocking out the marginal producers in the tar sands and fracking fields. In late February, the massive TECK mine project was abandoned, citing economics including the economics of successful resistance mounted by Indigenous Climate Action and thousands of people. The buffalo of

northern Alberta are pretty happy about that. Then came Suncor's announcement that it will shut part of its production down in a two year old mine, Fort Hills. They are also delaying new mining projects. That's massive. The Husky Refinery, the one with the explosion on 2018, is stopping the repairs.

As the *Star Tribune* reports, "Given the current safety and public health risks, Husky has begun a systematic and orderly suspension of major construction activities related to the Superior rebuild project," spokeswoman Kim Guttormson said. Husky is also cutting \$1 billion in expenses to keep the big tar sands producer afloat. Maybe that dangerous refinery will never reopen.

Then there's this: pipeline companies are asking producers to cut back in oil production because the tanks are getting full. In the midst of this, it's pretty ironic that the Line 3 Project is intended to go forward. The Minnesota Pollution Control Agency cancelled the public hearings on the project, and generously extended the time table for one week, expecting people to testify for a minute and a half, at three video Town Hall meetings in April. That project, if it goes ahead, will bring 4300 workers to northern Minnesota, which in the midst of an oil price crash, a reduction in demand, and a pandemic, seems like a really bad idea for the state.

How a bat challenged the Black Snake

The fact is that a virus brought to us by a bat is changing the world, or the world of the Wiindigo. We have some stories of the epic bat in Ojibwe history, and this is a new one. Maybe our descendants will call this "The time that the Bat killed the Black Snake." COVID 19 has caused unprecedented social disruption and wreaked havoc in the markets. With the world coming apart at the seams, Helen Mountford, of the World Resources Institute, thinks investment in clean technology and infrastructure could help put it back together again. "We have a great opportunity now to transition more quickly. This is a moment when we can implement measures to help boost the economy, create jobs, and build climate resilience."

Forbes Magazine (now including links to homemade face masks), notes, "...even in these dark early days, it's possible to make out what could be a silver lining: The crisis points to the potential of a new normal that's better for our climate future as investors reweight their portfolios in light of current events. The virus has already given us a sneak peek into our dependencies on energy prices and the transition to a low-carbon future, a kind of stress test. The virtual freezing of air travel and shut-downs of factories has dramatically reduced air pollution in China and Italy, and will likely result in a significant drop in energy

demand and, thus, carbon emissions, at least for a time."

"But perhaps a more durable trend: Amid the wrenching market falls of recent days, which were also influenced by Saudi Arabia's move to flood the world with cheap oil, we've seen that the renewable energy sector and other companies less reliant on fossil fuels have been relatively favored by investors."

In other words, move on.

North Dakota and Minnesota Governors have a chance to make a real transition for a more secure future. Tribal leaders have the same opportunity. Here's some suggestions: Victory Gardens would be the way to go. In 1943, nearly forty percent of all fruits and vegetables grown in the US were grown in victory gardens. There were gardens planted in backyards, empty lots, and schools grew gardens for their lunch programs. Even Eleanor Roosevelt took part by planting her own victory garden at the White House in 1943. Melania Trump could illustrate her gardening skills and garden wear. We can call them Resilience and Hope Gardens.

Then look to decoupling our relationship to big oil and big energy. I know that North Dakota and Minnesota have long been wedded to that economy, but with massive layoffs in the Iron Range, and the potential for Enbridge to inundate our state with 4200 mostly out of state workers coming into the north, we need a better plan. Think of it this way: Enbridge uses more energy to pump that sludge than any other consumer in Minnesota. That's crazy. The main line uses the equivalent of two nuclear power plants worth of energy to move that dirty stuff. Now that seems like an ass backwards plan, Minnesota.

There are over 10,000 people laid off in the tar sands, Minnesota Governor Walz can be more visionary than to strap us all to the next decades of vagaries in the fossil fuel market. It's a shame that while wind and solar are two of the fastest growing industries, most of that production is overseas, the parts come into the port at Duluth.. It's the same with medicines, textile, equipment, you name it.

Its time to relocalize and re-industrialize in a way that makes sense. Now would be the time for a massive Green New Deal, sort of like an Enlightened Stimulus Package. We might call it the 8th Fire, or maybe the Sitting Bull Plan. Now is the time for our tribal leaders to be visionary, and courageous. The stimulus money can reboot the old economy, or we can move towards the next economy, the green one. How about better jobs? Like the ones which don't require foreign oil, and the ones which build local economies and manufacturing.

Now in the quiet time of quarantine is the time to make that dream and plant those seeds. Let them be organic and bee friendly. That's my hope and plan.

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Hemp is about transforming our communities

BY HANNA BROADBENT

There have always been leaders who have paved the way in the fight for tribal sovereignty. Leaders who have thought of different solutions in which to provide economic growth and independence to our communities. There's one not-so-new plant that has leaders today more hopeful than ever, that is, cannabis.

Well, hemp—a strain of cannabis—to be more specific. There are notable indigenous leaders who launched this movement like John Trudell and Alex White Plume. They're hemp fields being met with fire.

Due to their work and the work of countless others, times have changed. Industrial hemp farms are now legal and protected by the 2018 Farm Bill. Essentially this bill made further amendments to U.S. narcotic control laws to authorize the USDA to develop and regulate the production of commercial hemp.

Today, Winona LaDuke (White Earth Ojibwe), is doing her part to continue the innovative work in this holistic approach to community growth, via Winona's Hemp Heritage Farm. She says both White Plume and Trudell inspire her in the work she does on her

80-acre farm, 8 of which are currently growing hemp on the White Earth Reservation.

"Fiber hemp is what I am primarily interested in, and that's good for cloth, rope, building materials, bioremediation and breathing in carbon. I am not sure if you could get a more magical plant. That's not even talking about the medicinal and health benefits of cannabis."

While the cannabis industry's revenue was \$820 million in 2018, indigenous organizations like the Intertribal Hemp Association can agree it's not about profit—despite its ability to transform food, energy and material industries. No, the ability to farm this plant is about transforming our communities.

"I believe she is a plant to be courted and treated well. If we treat her well she will help us. She has the ability to transform people and worlds. Much of the plants' magic is in the females. That's a powerful medicine. I am grateful to know her, if only a little. She's complex," LaDuke said.

Winona harvests seeds for fiber hemp, but other parts of the farm are also harvesting for CBD oil—a medicinal trend that has grown an international demand. CBD revenue in 2018 was over \$600 million dollars in revenue in the U.S. alone.



Winona LaDuke surround by hemp plants. (Photo courtesy of Winona's Hemp.)

Google "Hemp Benefits" and the results are endless, from individual benefits of hemp seeds in food, vitamins, skin products to the undeniable sustainability of the plant's agriculture. It doesn't take much research to see that hemp is quite possibly the future for our tribal economies.

"We are working to learn about different varieties, and different ways to grow them because we are going to want a lot

of hemp if we are going to change the world. Since we want to build a hemp fiber mill, and eventually move into food products, we are going to want to work with other tribal and non-tribal people in our area who want to grow organic hemp and grow the next economy."

In 2015 the Red Lake Nation conducted a feasibility study of the industry. On May 20 of this year, the members of Red Lake will vote to legalize the production and distribution of cannabis. Should this bill pass, that will be 2 out of 11 federally recognized tribes in Minnesota that will be producing the plant.

LaDuke, like many others, believes cannabis will restore our culture and communities. Her work on White Earth involves the whole community to plant and harvest, therefore also reaping the benefits.

"The present multiple crises of pandemics, climate change and concentration of wealth and power needs to be remedied with re-localization. You have to start somewhere, so I pick here. We want the Anishinaabe people, and all of our relatives to live well. This is a model, a learning place. We will make mistakes and we will also learn and do some epic things. We will eat good food and enjoy our lives."

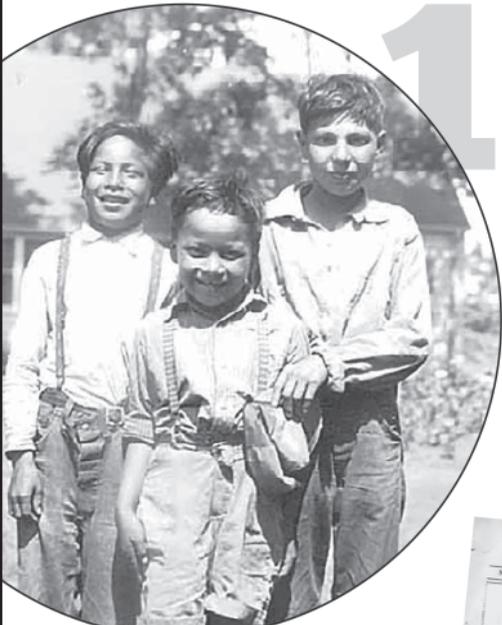
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Henry Boucha is more than a hockey legend

BY LEE EGERSTROM

This time of year people want to talk hockey when they encounter Henry Boucha.

Not now. Hockey – all sports – has hit a complete stop with everyone trying to avoid the coronavirus, or COVID-19.

So, how's business?

"Flat as a pancake," said Boucha, an Edina Realty agent in the Twin Cities metro area and adjacent areas of western Wisconsin. "Like hockey."

People aren't out looking at houses with the health threat all around, he said. This comes even as interest rates for mortgages are at record or near record lows – a sure stimulus for home buying in normal circumstances.

"A few sales are going on, but not much," he said. But that has crashed. Minnesota joined Wisconsin and other states on March 25 in shutting down all but essential services with "Stay at Home" directives.

Boucha doesn't like riding the bench – even if at home.

He is a legendary Warroad High School hockey player who would normally have been at hockey tournaments the last few weeks. Or at Minnesota Wild professional hockey games in St. Paul if they were being played.

At all such venues, people would ask him about his Silver Medal from playing on the U.S. Olympic men's hockey team in 1972. Others would ask about his career playing with the Detroit Red Wings, Minnesota North Stars, Kansas City Scouts and Colorado Rockies, and about his induction to the U.S. Hockey Hall of Fame in 1995. Some, he always hoped, would ask how his work promoting Native American accomplishments was coming along.

Boucha is much more than an international hockey legend. He became a licensed real estate agent in 1987 and in the years since he has emerged as a leader in encouraging Native American pride and public awareness of indigenous people's contributions to greater society.

"This is my passion," Boucha said in a recent interview. "After hockey, I found myself in my culture, my traditions, my spirituality. I want young Native Americans to find this strength that we all have been given but don't always recognize."

This is a crusade driving Boucha through years of living back home at Warroad, and in Alaska, and more recent years in the Twin Cities metro area.

At Warroad he worked as a youth hockey coach and with Ojibwe and American Indian education programs with Warroad schools.



Leya Hale, Public Television producer, with hockey Olympian and legend Henry Boucha.

Now living in White Bear Lake, he continues to serve as an American Indian education consultant for the South Washington County School District. It has three high schools (Woodbury, East Ridge and Park, of Cottage Grove), four middle schools and 17 elementary schools.

"I'm a pipe carrier from the Lake of the Woods region," he said. That directs him, he added, in trying to get young people to understand the strength in their culture and spirituality to deal with racism and prejudice they may also experience in life.

He continues that work well beyond his home communities.

Boucha serves on the board of directors for the Herb Brooks Foundation, the sports promoting organization that is a legacy of the great hockey coach who led the "Miracle on Ice" U.S. team to the Gold Medal in the 1980 Olympics.

He is also a board member of the National Coalition Against Racism in Sports and Media that is a Minnesota-based national organization, the Juel Fairbanks Chemical Dependency board that runs Juel Fairbanks Recovery Services in St. Paul, started by a prominent Ojibwe; and the Ain Dah Yung Center and its housing programs in St. Paul.

In addition, Boucha serves on the board of Kah-Bay-Kah-Nong Inc., the nonprofit organization he founded to support various Indian education and related programs. The name is the Ojibwe word for Warroad, where Boucha was living and working when he first saw the need for nonprofit administrative support for his ventures.

All of these involvements circle around the biggest project Boucha has going. He has created Boucha Films LLC, incorporated in both Minnesota and at Winnipeg, Manitoba. It, in turn, is in a partnership with Twin Cities Public Television with the intent of producing films for television or movie theaters that are biographical documentaries on the lives and accomplishments of all 21 Native Americans who have represented the United States in Olympic competition.

Elizabeth Allen, a vice president and managing director for TCP Partnerships, said this partnership that was created a year ago is still in a fundraising mode but would like to start work on an initial film on Boucha's life this year.

Leya Hale (Sisseton Wahpeton Dakota and Dine Nations), and an award winning producer of Native programming for Twin Cities Public Television, will serve as producer. "I will collaborate with Henry Boucha to not only tell his story, but focus on how the values he gained from his Native American heritage influenced and drove his hockey career, business career and personal life," she said in a booklet promoting the project.

The project is named "Native American Olympians" and has a subtitle, "21 Great Stories and counting..." Boucha said the project has raised about a third of the needed \$1 million partnership budget to get started.

Boucha's own story is intended to be the first film. Others to follow include two fellow Ojibwe hockey players, Clarence "Taffy" Abel, a 1924 Silver

Medal recipient from Michigan, and T.J. Oshie, a 2014 Olympian, a professional hockey player and cousin of Boucha's with past ties to Washington and Minnesota and the University of North Dakota.

Other Native Olympians to be featured include (names, tribal identity, sport and year or years as Olympians):

Frank C. Pierce, Seneca, track and field/marathon, 1904; Frank Mt. Pleasant, Tuscarora, track and field/long and triple jump, 1904 and 1908; Louis Tewanima, Hopi, track and field/marathon and 10,000 meters, 1908 and Silver Medal 1912; Duke Kahanamoku, Native Hawaiian, swimming Silver Medal in 1912; Andrew Sockalexis, Penobscot, track and field/marathon, 1912; Jim Thorpe, Fox and Sac Potawatomi, track and field/pentathlon and decathlon, two Gold Medals in 1912; William "Buster" Charles, Oneida, track and field/decathlon, 1932; Ellison "Tarzan" Brown, Naragansett, track and field/marathon, 1936; Jesse "Cab" Renick, Choctaw, basketball, Gold Medal in 1948; William "Billy" Mills, Oglala Lakota track and field/10,000 meters, Gold Medal in 1964; Ben Nighthorse Campbell, Northern Cheyenne, judo, 1964; William "Billy" Kidd, Abenaki, Alpine skiing, Silver Medal in 1964, 1968; Virgil Hill, Lakota, boxing, Silver Medal in 1984; Naomi Lang, Karuk, ice dancing with partner Peter Schernyshev, 2002; Callan Chythlook-Sifsof, Yupik – Inupiaq, snowboarding, 2010; Tumua Anae, Native Hawaiian, water polo, Gold Medal in 2012; Mary Hillman, Potawatomi, synchronized swimming, 2012; and Adrienne Lyle, Cherokee, equestrian team, 2012.

The initial film will follow an autobiography from 2013 entitled Henry Boucha, Ojibwa: Native American Olympian. Boucha said the idea for the book and the Olympians' film project came while he was attending a Native athletes' conference in Albuquerque, N.M., with his Lakota friend Billy Mills and others.

"I want these stories to be an inspiration for the next generation of Native kids," he said. "I had to regain my identity after my hockey days. That isn't the way it should be."

Copies of the Boucha autobiography (\$25) can be purchased from Amazon or through mail to Henry Boucha, 3181 Manitou Drive, White Bear Lake, MN 55110; or online through henry-boucha@gmail.com.

More information can be found at <https://www.bouchafilmproject.com>.

Sky Hopinka's "Disfluencies" stays in your head for days

BY HANNAH BROADBENT

It's a special experience to see a work of art that stays in your head for days after. I can still see an endless horizon above choppy waves, the waves move by at eye level while the sun is at its highest point in the sky. Words from Seminole Chieftain Coachoochee's memoirs appear on screen – a video projection that takes most of the space on a black wall in a dark room inside the Minneapolis Institute of Art.

This video is playing directly to the right of another video. Together the two make one film, "Cloudless Blue Egress of Summer". It's one of two films in Sky Hopinka's (Ho-Chunk/Pechanga Band of Luiseño) latest body of work, "Disfluencies". The artist was a fellow at Harvard's Radcliffe Institute for Advanced Study and at the Sundance Institute. His work has been featured in festivals and exhibitions at the ImagineNATIVE Media + Arts Festival, Ann Arbor Film Festival, Sundance, LACE, the Whitney Biennial, and the Front Triennial.

The filmmaker tells me when I watch the film I have to choose between the right and the left videos. Will I choose to look to the left – moving pictures of Fort Marion and what it looks today as a tourist destination? Complete with ropes and coach buses accompanied by tourists in cargo shorts. Or will I look to the right? This side shows the journey the prisoners made to be free and the drawings they made while imprisoned.

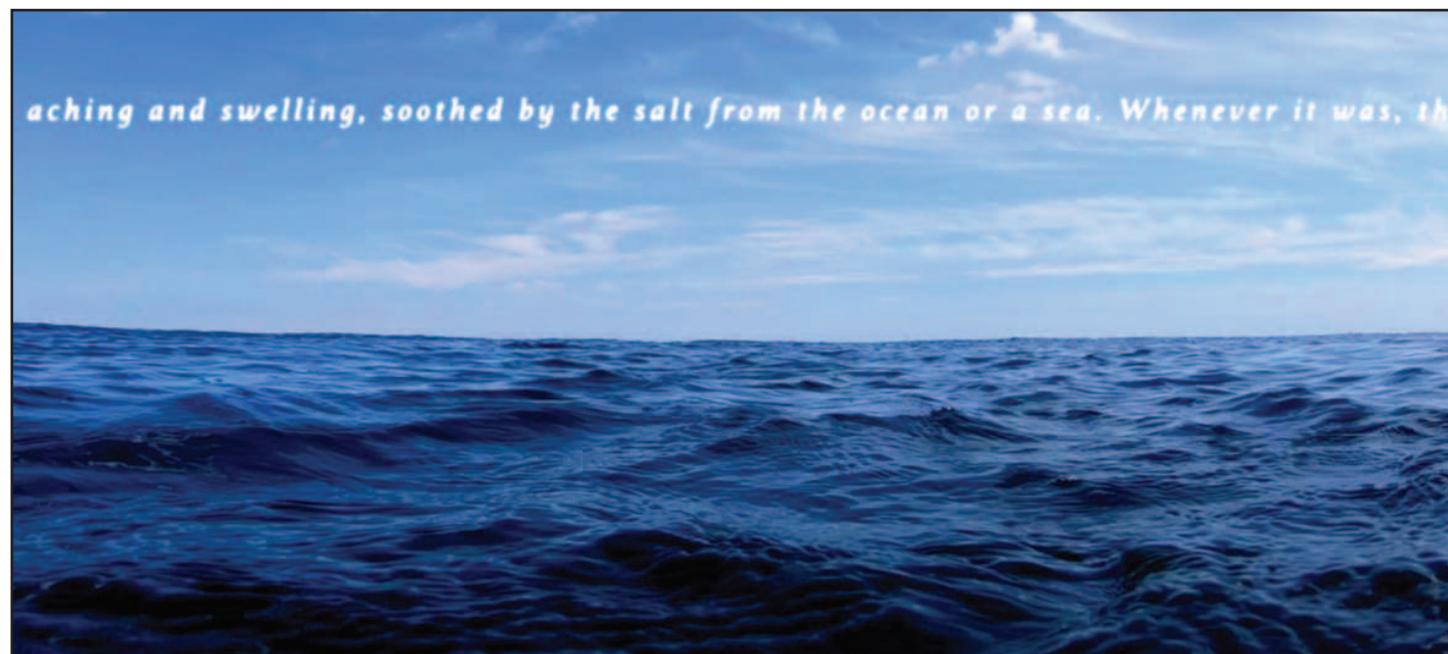
"Cloudless Blue Egress of Summer" tells the story of Fort Marion, Florida and Coachoochee's escape from the prison in 1837. The film starts with silence. The only sound being that of the waves, familiar and comforting, relaxing even. As the words slowly drift across the screen Hopinka's voice reads them to us in a lower, slightly modified delivery over music that starts to play.

On the right, we see the ledger drawings from the prisoners that were held at the Fort (also known as, Castillo de San Marco). We see Hopinka's hands go in and out of the frame as he moves the drawings throughout the screen. Seeing his hands and the physical movement of someone moving the images makes it personal.

On the left, the story of Choachoochee's escape from his own account scrolls vertically across the screen in an hourglass shape over images of today's Fort.

"I would rather die by a white man in Florida than die in Arkansas," passes by.

He and several other prisoners chose the darkest night of the month to make their escape because that's when it was safest for them – whatever safe means for a group of Indians risking their lives to get back to their people – anything to not



Above: image still from "Cloudless Blue Egress of Summer", one of two films in Sky Hopinka's (Ho-Chunk/Pechanga Band of Luiseño) latest body of work, "Disfluencies" on display at Mia. (Photos courtesy of Mia.)
Below: image still from "Lore".

die at the hand of white men who captured them for no reason. They brought stolen medicine with them for the sick and hurt prisoners and crawled through a small hole that was carved from a brick in the wall. They landed in the ocean and from there finished their journey back to their people.

"I told them of my escape and assured them I would not betray them." Coachoochee said to his tribe when he returned to them.

The videos end in silence – just the way they started.

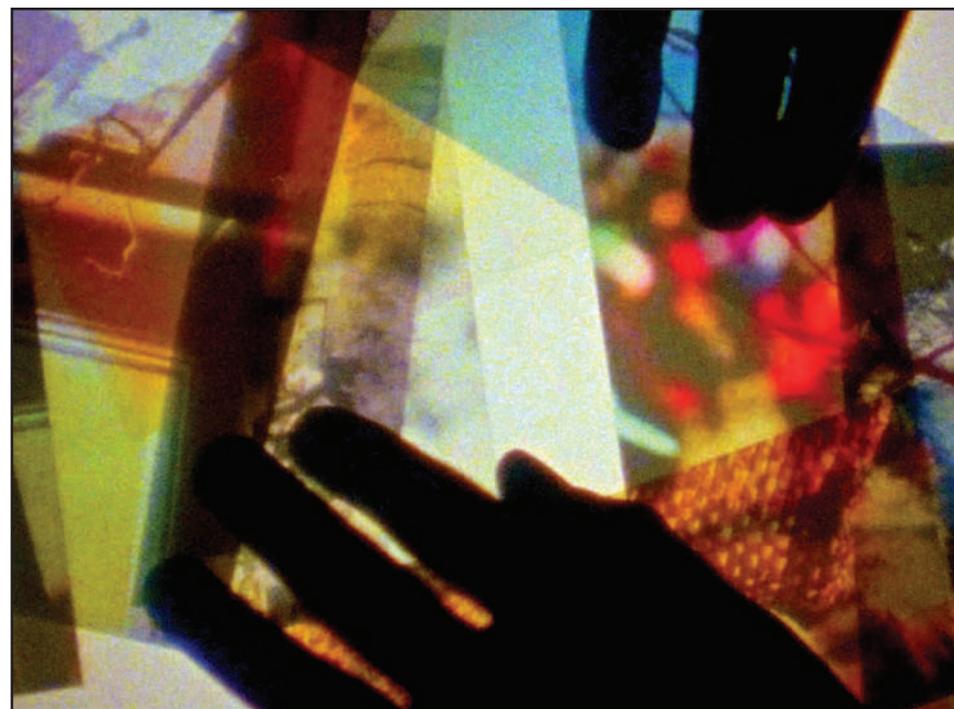
The juxtaposition of the two films side by side still has my mind reeling. The images play in my head over and over again and each time I try to remember something new, an image, a word, a sound, that I didn't see in my last memory. All of these elements Hopinka perfectly blended together to tell Coachoochee's story.

"Disfluencies" features two films, a collection of pictures as well as poems. The pictures are from his second film, "Lore", which plays directly across the atrium from "Cloudless Blue Egress of Summer".

Watching "Lore" as the second film felt like walking into another set of emotions. Leaving the first film (not that there's an order) left me with questions, a flurry of feelings, and the internal struggle that we share with our ancestors.

The first impression of "Lore" makes me think the two videos are in complete contrast to each other, but on further reflection I understand the balance and companionship they have with each other. They're both symbols of rebellion and evolution.

"Lore" sits in a small white room. The old, audible projector sits about 5 ft. from the wall it projects onto. It shows



the video in a perfect square. Hopinka tells me the video is square shaped and not in landscape because landscape images were not for our people, we didn't need to have pictures of the land, because we were a part of it.

Hopinka's calming voice plays. He is narrating his own thoughts as his hands move around camera film. The somewhat distorted images but incredibly clear and bright colors of the undeveloped pictures are the perfect complement to Hopinka's poetry, which start with stories about land and spirits.

He continues to ask questions while he's telling stories, making me think harder and harder with each one while the pictures are making me smile at the same time. He talks about what was and what could have been – honestly the best summary of what I was feeling through the whole experience.

"Rivers and shapes will never change,

this is the old way."

A video of Hopinka's musical band appears on screen. The film ends with his band's performance and their friends taking part in it, leaving me with feelings of laughter and the love of community.

The whole exhibit plays with images, shapes, music and words. It appeals to every sense, giving every part of our mind something to do – and something to think about. If you're like me you'll be playing scenes and sentences in your head over and over again. You'll be thinking about ways to translate and adapt our culture to modern art, and you'll be eager to go back.

Sky Hopinka: Disfluencies will be on display through July 19th at the Minneapolis Institute of Art. (Mia is currently closed due to Covid-19. Please check their status before going there.)

One local artist created a piece to start conversations about the crisis of missing and murdered Indigenous people. One group of activists walked 550 miles along the Red River from Wahpeton, N.D., to Lake Winnipeg, Canada, to pray for the water and the Indigenous people who have been dumped in it. One group of horseback riders traveled 200 miles from Santee, Neb., to South Dakota’s capital city to honor missing and murdered women. One Indigenous designer has modeled entire fashion shows to raise awareness of missing aunts, moms, daughters and sisters. One North Dakota woman has dedicated her life to searching for missing and murdered Indigenous people.

And hundreds of people have gathered to march in rallies and look for missing people as families across the Plains struggle with no answers when their loved ones go missing.

“This is a spiritually motivated movement,” said searcher Lissa Yellow Bird-Chase.

Yellow Bird-Chase, 51, gave up her Fargo career as a welder to become a full-time searcher for what she calls the crisis of missing and murdered Indigenous relatives. “Every generation almost is missing a relative,” she said.

Even the license plate on her black SUV reads “SEARCH.”

Yellow Bird-Chase, a member of the Mandan Hidatsa Arikara Nation on the Fort Berthold Reservation, started searching for missing people almost a decade ago. She’s since created the Sahnish Scouts of North Dakota, a handful of people who help her search, and she’s worked on cases across the country, from the Dakotas, Montana and Nebraska to Iowa, Oklahoma and

Nebraska, all the way to California. She quit her job in Fargo, spent her retirement savings and the money made from selling her house – all in the name of searching for the missing.

“If there’s someone out there missing, I’ll do whatever I have to to find them,” she said.

She’s a self-taught sleuth. And she’s tough. “I live, breathe and sing missing and murdered,” she said.

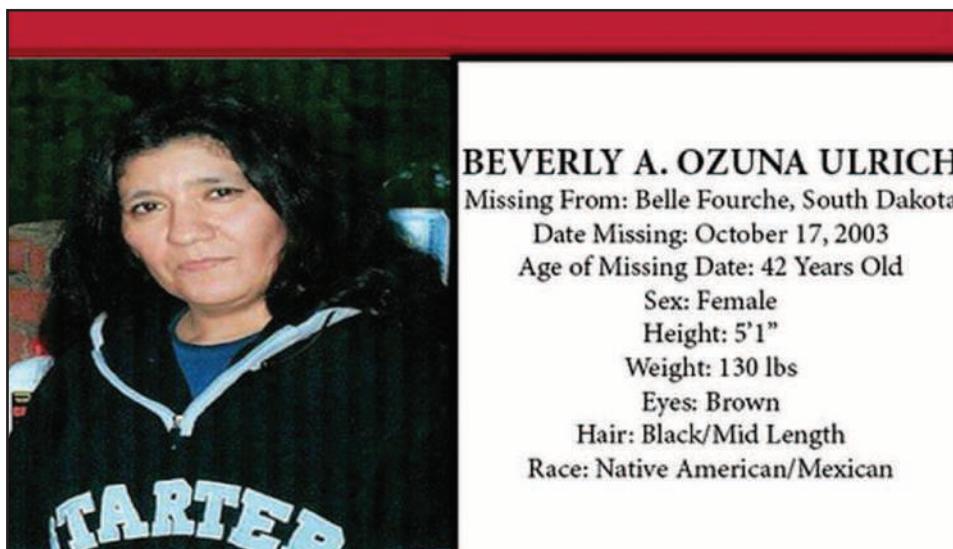
Olivia Lone Bear went missing on the Fort Berthold Reservation in the fall of 2017. The following summer, Yellow Bird-Chase took her boat, equipped with sonar, onto Lake Sakakawea. A young, hopeful searcher, who tagged along, watched the sonar and located the truck Lone Bear was last seen in underwater. Once pulled from the water, Lone Bear was found in the vehicle.

Yellow Bird-Chase also helped in the search for Savanna LaFontaine-Greywind, and in the search for Melissa Eagleshield, who went missing near Detroit Lakes, Minn., in 2014.

Besides looking on her own, she trains new searchers. From that, she said half a dozen other search crews have sprouted. Over the years, she’s gotten



Rose Grusing last saw her sister, Beverly Ozuna Ulrich, more than 16 years ago. She’s been looking for her ever since. (Photo by Natasha Rausch / The Forum.)



new resources for the Sahnish Scouts, too. Besides a boat and sonar, the crew now has access to a dozen dogs that can detect human remains, and soon she’ll learn how to use ground-penetrating radar.

Yellow Bird-Chase’s family wanted her to stop searching for missing people a long time ago, though. Her mom said it’s a drain on her. But she’s independent, determined.

For Yellow Bird-Chase, the hardest part isn’t the searching. It’s watching the families devastated by the loss of their loved ones go into “dark places,” she said. “Do you know how heartbreaking it is to watch families go through that?”

Sixty-two-year-old Rose Grusing of the Cheyenne River Sioux Tribe in South Dakota has been in that dark place for 16 years.

Her younger sister Beverly Ozuna Ulrich went missing on Oct. 17, 2003, and hasn’t been heard from since.

Grusing has long lived in Belle Fourche, S.D., just northwest of Rapid City. Her sister also lived in the town before she went missing. In the 16 years since Beverly was last seen, Grusing lost three of her brothers, and two sisters, too. Before that, she lost her mom, and



Lissa Yellow Bird-Chase gave up her career as a welder to search for missing and murdered Indigenous people across the country. Natasha Rausch / The Forum

another brother and sister to cancer. Now she and her oldest brother are the only two left.

Grusing has long thought about leaving town, starting over. But she can’t.

“I can’t leave her,” she said of her missing sister. “I’d be abandoning her.”

As the youngest girl, Beverly was the most spoiled growing up, Grusing said. And she was easygoing, like her mom,

too. Grusing said after their parents’ divorce, their mother started heavily drinking alcohol, and eventually, the kids were split up into foster homes. Beverly, she said, was traumatized by her foster home experience.

Two of Beverly’s daughters, Stevie and Katrina, continue to update a Facebook page made for their missing mother. “It’s another year without Mom,” her daughter Stevie posted on what would have been her 69th birthday this year. “Just know we will never give up until we have you home and justice for you!”

Once the family realized Beverly was missing, they tried figuring out where she was on their own, Grusing said. A few days later, they reported her missing to law enforcement. Butte County Sheriff Fred Lamphere said Beverly was last seen in the nearby town of Spearfish before a friend brought her back to Belle Fourche. He estimated law enforcement has conducted seven or eight separate searches since Beverly went missing.

“We don’t really have a crime scene. We don’t have a location someone went missing from,” he said. It’s now considered a cold case.

Lamphere said foul play is suspected in her disappearance and that law enforcement has a “very strong suspect.” There’s just not enough evidence to charge the person. The sheriff said his office is always open to any new leads or evidence.

After 16 years, Grusing said she’s lost faith in investigators. She’s often called on psychics or medicine men to help look for her sister and even ventured out to search with other family members. “It makes you crazy because you don’t know what happened,” Grusing said.

Besides searching, Grusing helps organize an annual candlelight vigil in remembrance of Beverly each year at the First Congregational Church in Belle Fourche. And she tries to get the word out, telling her sister’s story.

“I don’t want people to forget her,” she said.

Not knowing for 16 years has been the hardest part, Grusing said. She still thinks about Beverly every day, all day.

“I even still have that little tiny glimmer of hope, that she’ll show up at my door.”

If you or someone you know is a victim of violence, please consider calling the National Indian Women Resource Center at 406-477-3896 or the StrongHearts Native Helpline at 1-844-762-8483. In an emergency situation, please call 911.

The MMIWG2 Database logs cases of missing and murdered indigenous women, girls, and two spirit people, from 1900 to the present. The Database maintains a comprehensive resource to support community members, advocates, activists, and researchers in their work towards justice for MMIW. <https://www.sovereign-bodies.org>.

It, too, is serving hundreds of meals to the needy. "We just added another \$100 in our 112 employees' paychecks to buy an extra jug of milk, an extra gallon of gas, to help them keep on doing their important work," Goze said.

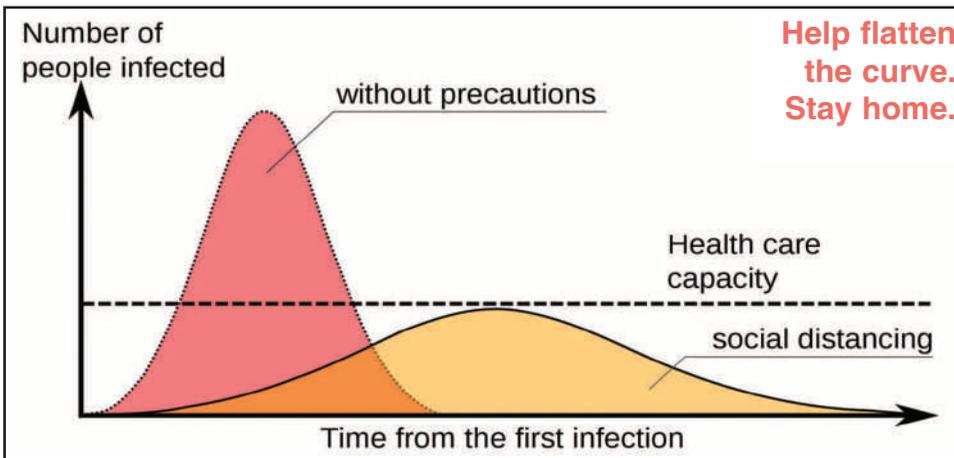
This is a rare contrast to what is happening statewide and nationally. State and federal agencies reported in the last week of March that 182,000 Minnesotans have lost their jobs and applied for unemployment benefits since the virus hit the state early in the month.

Nationally, 3.3 million applied for unemployment benefits in late March – the worst week for such filings in decades. Such numbers affect the health, welfare and livelihoods of all communities. It also suggests that needs for assistance and services will continue to mount before getting better.

With that facing everyone's livelihood, it is worth looking at how interwoven Minnesota's Native communities are within the broader state economy.

The Shakopee Mdewakanton Sioux Community (SMSC) gives the public a gentle reminder on its website. It owns and operates a diverse collection of enterprises, it notes, from a tribal garden, all-natural food store, two casinos, hotels, and family entertainment centers that "help drive the local economy."

That more than helps. SMSC's enterprises make it the largest employer in the metro area's Scott County. It has an



annual payroll of about \$177 million and two-thirds of its employees live in nearby Scott and Dakota County communities.

Beyond that, SMSC enterprises purchase goods and services from 2,000 other businesses and vendors within a 25-mile radius. That relationship amounts to \$300 million to keep those businesses going and their employees at work.

All 11 Minnesota tribal nations have enterprises that sustain or help sustain local and regional economies. The Mille Lacs Band of Ojibwe, for instance, is a significant hotel owner and operator off reservation lands with properties in St. Paul and in Oklahoma.

The hotel – the hospitality industry occupations in general – are as stressed as any in the current health and economic climate.

Early responders

Minnesota was among the later states in feeling the human impact of the virus pandemic. Tribal and Native groups, however, were often out front in responding to the pending crisis despite the economic threat cautious actions might pose.

Governor Walz, in his Stay-at-Home executive order 10 days later, noted that the first confirmed case of COVID-19 in Minnesota was on March 15.

On March 13, before any virus cases had been confirmed in northern Minnesota, the Red Lake and Fond du Lac Bands of Chippewa were declaring emergency measures – restricting travel, preparing to close casinos and meeting places, and restricting visitors at senior and health-care housing projects.

On March 17, Fond du Lac announced the closing of its Black Bear Casino Resort

at Carlton and Fond-du-Luth Casino in Duluth. "We've been monitoring the pandemic very closely and feel that it is in the best interests of our guests, our employees and the community at-large to temporarily close the casino," said Kevin DuPuis, chair of the Fond du Lac Band Reservation Business Committee.

Similar caution was exercised early by urban groups. In St. Paul, Ain Dah Yung Center's executive director Deb Foster announced on March 16 that it would be making weekly assessments on precautions for its youth and housing programs, and for public admittance to its properties. That included the extreme caution of not accepting donations from the outside, "until further notice."

These early measures have now been preempted by governmental orders subjected to nearly daily change as we move through April.

Caution and continuing life-supporting services will get everyone through the COVID-19 ordeal, insists AICDC's Goze, who looks at his group's work as a positive necessity.

"We will get through this," he said. "When we do, we need to be standing tall to see the sun light."

Helpful information and daily updates on the COVID-19 pandemic can be found at <https://cdc.gov>.

The Minnesota Department of Health website: <https://www.health.state.mn.us>.

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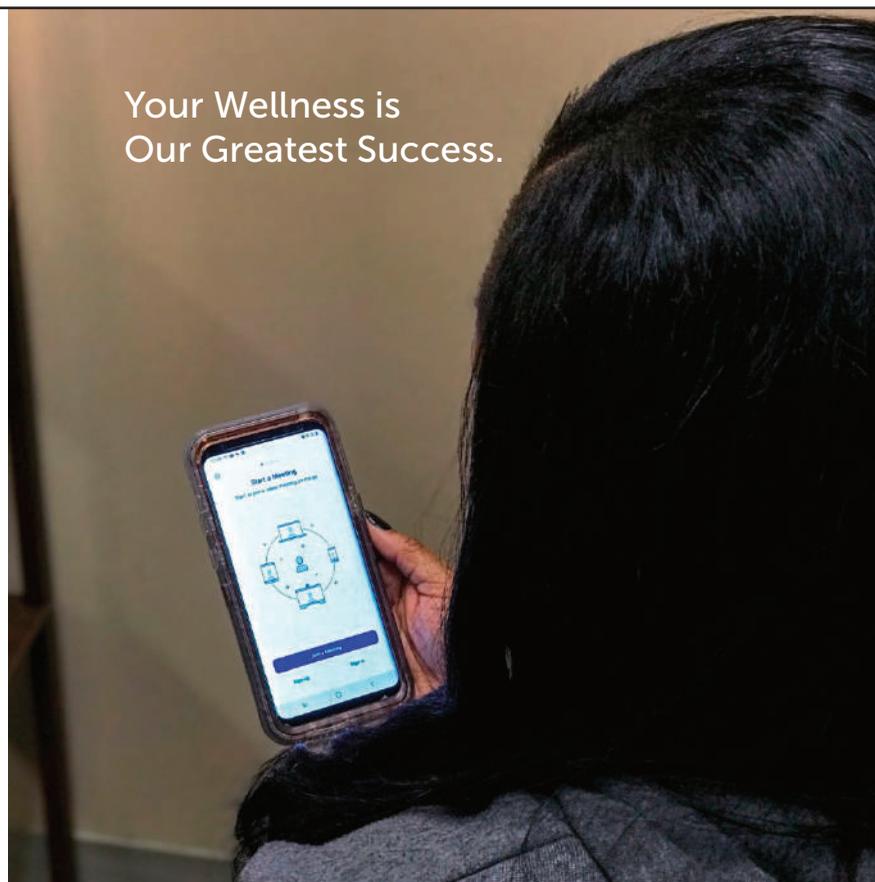
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Pete Nez brings Diné philosophy to basketball and track teams

“Y a’at’eeh,” said Pete Nez, 39. “I am from Dinetah (Navajo Nation) and I am Kinyaa’áanii (Towering House) born for Ta’neezahnii (Tangle people).” Pete Nez is an assistant basketball coach and jumper’s coach for the track and field team at Redwood Valley High School, Redwood Falls, Minnesota.

“I was a student athletic trainer at Central Arizona College for three years,” said Pete. “I worked with some athletes that made it to the 2000 Olympics and some that made it to the WNBA and MLB. After graduating from Central Arizona College, I received an unexpected call from Bacone College asking if I was still interested in playing college basketball. I jumped on I-40 and drove east to Muskogee, OK. I played on the junior varsity team my first year and was moved up to the varsity team.”

While at Bacone College, Nez met Mat Pendleton of the Lower Sioux Community in Minnesota. Pendleton encouraged him to move to the Lower Sioux Community area for more opportunities and he did.

“My coaching started in 2010 in Redwood Falls as a middle school basketball coach and track and field jumpers coach,” said Nez. “I also



Pete Nez (in purple) is an assistant basketball coach and jumper’s coach for the track and field team at Redwood Valley High School in Redwood Falls, MN. (Photo by Kelly Guetter.)

coached the B-squad team and assisted head coach Brian Pendleton at Cedar Mountain High School. Another opportunity opened up at Redwood Valley. I had success with my B-squad program by helping kids understand the game by preparing them for the varsity level. Our varsity basketball team made it to the state tournament

in 2019. A lot of the players on that team I had the opportunity to help mold when they played for me at the B squad level.”

“Track and field has been a very rewarding program as well,” said Nez. “I have worked with some great athletes that work hard and I can see their growth from week to week, month to month, and year after year. What makes this program successful is the work ethic of these kids, but the parents play an even bigger role by trusting me with their kids. Majority of my jumpers are non-Native and I was a bit scared when I first started because I had all these white kids asking me for advice and I didn’t know how to relate to them. I mean a Navajo ‘rez’ man with a deep Navajo ‘rez’ accent, but I have worked hard to relate to these kids. Especially the kids that live in the country that talk about their homes and it sounds just like my bringing up at home in Arizona.”

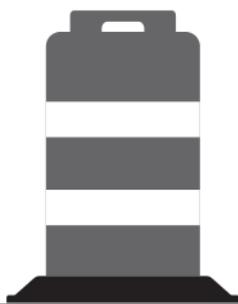
“I grew up in boarding schools on the Navajo Nation,” said Nez. “I have

only played on the ‘rez’ and with Navajos, Hopis or Apache people. Finding great teachers and coaches is hard on reservations. There were teachers and coaches that I would make connections with that would leave after a year or two. This made it hard to commit to a sport but with basketball I wanted to always play in college and nothing was going to stop me. I have tried to resign from the track program multiple times, but each year I get new athletes that have potential and they buy into my philosophy of Taa’hwo’ajit’eego and the Navajo way of life by greeting the sun early in the morning. I was always told that greeting the sun would bring great fortune to you and to live the beauty way with Hozhoo Jii. Parents help bring kids to early practice at 6 am and a lot of these morning practices are recommended by the athletes themselves. I also think of all those coaches that gave up or left the ‘rez’, and I don’t want to do that these kids.”

“One of the best things I love about coaching at Redwood Valley is the respect I get from everyone in the community,” said Nez. “I have kids who have moved on to compete at the collegiate level for track or football. I coached one state champion while being the jumper’s coach, Cade Johnson, who played football at Minnesota State University.”

“Growing up my family and other elders expressed Taa’hwo’ajit’eego,” said Nez. “I share this with my athletes. It means anything you want to do or be, it has to be up to you, you have to do a lot of the work yourself to get better at what you want to be or gain in life. With this philosophy my jumpers have helped our track program score and has helped our boys team make it to the state true team meet in 2018 and 2019.”

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Rampaging microbes

In my column last month, I talked with filmmaker and curator Missy Whiteman about the third installment of the INDIgenesis film series at the Walker Art Center. The series of adventuresome and topical Native films was set to screen at the end of March. Of course, the coronavirus pandemic changed those plans – and it has changed the world as we know it.

Whiteman recently announced on Facebook that several short films from INDIgenesis-GEN3 will be available to view online. For information, go to: bit.ly/INDIgenesis-GEN3.

Apart from the sickness and death from COVID-19, society has slowed way down. We won't be going out to the clubs or theaters for a while. Health experts recommend that if people stay home and keep a six-foot distance from others in public spaces, it could break the chain of transmission of the nasty virus, for which we have no immunity and no vaccine as yet.

Of course, U.S. society does not have anything like the social safety net found in most industrialized countries. For example, we do not have a single-payer health care system and medical costs continue to outpace wages. And we are learning that the

vaunted medical system in this country is not equipped to deal with the pandemic that is upon us. Hospitals in Italy, a nation with world-class medical system, have been completely overwhelmed by the number of acutely sick patients with COVID-19 – and, at this writing in late March, a similar crisis is underway in New York City. Perhaps, some of you have seen the photo of nurses at New York's Mount Sinai Hospital who fashioned PPE (personal protective equipment) out of plastic trash bags.

And the situation in Indian Country, vis-à-vis the coronavirus pandemic, is especially grim. In a well-reported March 25 Vox.com article, "The coronavirus is exacerbating vulnerabilities Native communities already face," Maria Givens, an enrolled member of the Coeur d'Alene Tribe (Schitsu'umsh), begins her survey on the Navajo Nation. In the town of Kayenta (pop. 5,189), 18 cases of COVID-19 were diagnosed over two weeks in March. Navajo Nation President Jonathan Nez issued a stay-at-home order for residents of the country's largest Indian reservation.

"The Navajo Nation isn't the only Indian community to feel the impact of the coronavirus," Givens writes. "The first person in Oklahoma to die

from Covid-19 complications was a 55-year-old citizen of the Cherokee Nation. A Northern Arapaho tribal member on the Wind River Indian Reservation in Wyoming tested positive... and the tribe has declared a state of emergency for the reservation that spans over 2.2 million acres.... Minnesota Lieutenant Governor Peggy Flanagan, of the White Earth Band of Ojibwe, lost her brother to Covid-19 after he was already battling a cancer diagnosis."

Natives in urban areas also are contracting the novel coronavirus in disproportionate numbers. Givens notes: "According to the National Council on Urban Indian Health, 'The Urban Indian Organizations located in Seattle, Washington, is projecting a monthly loss of \$734,922 during this pandemic,' meaning the urban health clinics are dipping into their limited noncoronavirus-related funding to cope with the pandemic."

Closer to home, Melanie Benjamin, chief executive of the Mille Lacs Band of Ojibwe, told Givens: "We took swift action [to declare a state of emergency] as we saw the numbers of confirmed cases in the state escalate from 5 to 14 to 21. We shut down schools and sent all nonessential employees home. We took every precaution we could up front. My biggest concern is

if that virus shows up here."

Givens explains: "Tribal governments, just like state and local governments, become eligible for a large number of federal funds after they officially declare a state of emergency." And she mentions that, in early March, Congress allocated \$40 million in coronavirus aid to Native communities through the Centers for Disease Control and Prevention (CDC); and then another \$64 million was granted in direct aid to the Indian Health Service – although, as of March 21st, 98% of tribal clinics had not received any money from the initial allocation through the CDC.

In the absence of sane and competent leadership at the federal level, it will fall to governors, tribal and local government leaders to navigate through this unprecedented health catastrophe. In late March, the nincompoop in the Oval Office was blabbering about everyone gathering in churches for Easter. He seems ready to endanger the lives of millions of Americans in order to get the Dow Jones Industrial Average back on track.

Finally, the pandemic highlights a larger crisis in our society, which must begin a transition to a more humane and equitable economy.

Prevent the Spread of COVID-19

Take the same precautions you would to avoid colds and flu.



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Thru May 30

"Wezhichigewaad," Ojibwe Bead Work Exhibit Opening

Watermark Art Center is honored to exhibit recent works by master bead artists Thomas Stillday and Vincent Morris. "Wezhichigewaad," is an Ojibwe word meaning "makers" (pronounced "way-zhich-gay-wahd"). The exhibit will be on display thru May 30. Open and free to the public. Watermark, 505 Bemidji Ave N, Bemidji. For info, call 218-444-7570 or see: WatermarkArtCenter.org.

Thru July 19

Sky Hopinka Art Exhibit

The Minneapolis Institute of Art (Mia) presents an exhibition of recent works by artist and filmmaker Sky Hopinka (Ho-Chunk/Pechanga Band of Luiseño Indians). "Disfluencies" investigates concepts of Indigenous homeland and landscape, as well as language as a container of culture, memory, and the play between the known and the unknowable. This new body of work will showcase video, photography, and calligrams. Anchoring the exhibition are two films: Cloudless Blue Egress of Summer (2019) and Lore (2019). Alongside the powerful films are a series of small-scale photographs that weave together poetry and landscape. The landscapes are from around the Pacific Northwest, the western Southwest, and the Great Lakes—all places Hopinka considers home. Mia, 2400 3rd Ave S, Mpls. For info, see: <https://new.artsmia.org/exhibition/sky-hopinka-disfluencies>.

Thru Aug 20

Duluth's 2020 Indigenous Film Series

The Duluth Superior Film Festival (DSFF) and the American Indian Community Housing Organization (AICHO) are proud to announce their partnership in the launch of Duluth's 2020 Indigenous Film Series. The monthly film screenings are free of charge and will take place on the third Wednesday each month through August. All events are from 5:30pm - 7:30pm. Dr. Robert Powless Community Center, 212 W 2nd St, Duluth. For info, contact Jordan Brown at: jordan@dsff.com, or see: www.aicho.org. Schedule of films:

- **May 20:** N. Scott Momaday: Words From a Bear. Director: Jeffrey Palmer
- **July 15:** Power Lines. Writer/Director: Klee Benally
- **August 19:** The Jingle Dress. Writer/Director: William Eigen

Thru Sept

Julie Buffalohead Exhibit

Julie Buffalohead (Ponca Tribe) creates visual narratives told by animal characters that have personhood, agency, and individuality. Buffalohead connects the mythical with the ordinary and the imaginary with the real, offering a space to which viewers can bring their own experiences. She coaxes us to discover additional layers of meaning—social, historical, political, personal—using metaphor, wisdom, and wit. Buffalohead is a recipient of the Guggenheim Fine Arts Fellowship, the Joan Mitchell Foundation Painters and Sculptors Grant, and the McKnight Foundation Fellowship for Visual Arts, among others. Minneapolis Institute of Art, 2400 Third Ave S, Mpls. For info, call 888-642-2787 or: visit@artsmia.org.

April 26 (deadline)

Public Comment for the Task Force on MMIW

The Task Force on Missing and Murdered Indigenous Women was created by the 2019 Minnesota Legislature Special Sessions Laws. The public is invited to submit written comments to the Task Force on Missing and Murdered Indigenous Women for inclusion in their consideration of recommendations, which will be included in a report to the Minnesota Legislature in December 2020. Comments should be directly related to the mandates of the Task Force and should provide concrete recommendations that can be acted on by the Minnesota Legislature. All public comments received by April 26 will be posted to the Resources page on the Task Force's website in order to provide transparency. Submit comments online at: <https://us1se.voxco.com/SE/1145/MMIWTASKFORCEPUBLICCOMMENTWEB> or call 651-280-2661 to leave a verbal recording of your comments. (Wilder Research staff will transcribe and submit with the other written comments.) For info, email: MMIWTASKFORCE@wilder.org.

May 6 (deadline)

Tiwahe Foundation Grants

American Indian residents of the seven-county metropolitan area of Minnesota - Anoka, Carver, Dakota, Hennepin, Scott, Ramsey, and Washington Counties - are eligible to apply for the Family Empowerment Program of the Tiwahe Foundation. The grants (\$500 to \$2,500) are for individuals working to be of service to their community, connected to their culture and to have their potential realized. The 4 impact areas are Culture, Education, Economic Independence and Health and Wellness. Deadline is May 6. Learn more and apply online, at: www.tiwahefoundation.org. Or call

612-722-0999, or Email: program@tiwahefoundation.org.

THINGS TO DO ONLINE

7000 Languages

Free online language-learning courses in partnership with Indigenous, minority, and refugee communities so they can keep their languages alive. More than 7000 languages are spoken worldwide... and nearly half of them are endangered. <https://www.7000.org>

Common Sense Media

Thanks to the spread of COVID-19, schools are closed, sports and performing arts are postponed, and field trips are out of the question. And for many parents who are practicing social distancing with their kids at home, finding ways to break up the day and give kids a sense of routine has been a real challenge. One of the silver linings is that authors, artists, musicians, and creators of educational tools are stepping up to offer free lessons, tours, and concerts that you can check out from the safety of your home. Whether you want easy lesson plans from Scholastic, a living room concert from John Legend, or a drawing lesson from Mo Willems, there's no shortage of fun things to do online. We even have tools to help you find free or reduced-cost internet in your area. So check out this list of resources and events (we'll be updating it as new things are announced). <https://www.common-sensemedia.org/blog/free-online-events-activities-kids-at-home-coronavirus>.

INDIgenesis: GEN 3

The Walker Art Center is moving its film festival "INDIgenesis: GEN 3" online. The ongoing showcase of works by Native American filmmakers and artists was cancelled. Now, three collections of shorts will be available for free online viewing. The museum's website features links to view the short films on the filmmakers' websites, where they'll be available for as long as the creators wish. Some of the shorts are password protected and are available through April 15. The first two collections, "Indigenous Lens, Our Reality" and "Shorts: Revitalization" are online now and include both short features and documentaries. The third collection, "Mediatheque Playlist: INDIgenesis," will go online April 1. <https://www.twincities.com/2020/03/27/daily-distraction-walker-art-center-moves-its-native-american-film-festival-online>.

It's Always Autumn

In case you're also looking for some simple, easy ideas that will keep your kids busy on days you're cooped up inside, here are 50 indoor kid crafts and activities. <https://www.itsalwaysautumn.com/best-indoor-kid-crafts-activities.html>.

Live Science

There are many online resources that you can turn to during this uncertain period of self-isolation, social distancing and quarantine. Live Science has compiled a list of our favorite lessons, games, science experiments, live demonstrations and virtual tours, and we'll add more as they become available. <https://www.livescience.com/coronavirus-kids-activities.html>.

Mommy Poppins

Coronavirus guide for parents. Hundreds of activities and resources. <https://momypoppins.com/family/coronavirus-pandemic-update-indoor-activities-resources-kids>.

MN Historical Society

Three online activities to do while keeping safe at home. EXPLORE YOUR FAMILY HISTORY: Research your roots online using our wide array of digital resources. Locate birth, death, marriage, census, immigration, and military records, as well as newspapers and historical photos. WATCH THE STORIED SERIES: Our Storied videos invite you to uncover the real stories and real people behind the dates—and for a short time, inhabit their lives. BECOME A MINNESOTA EXPERT: Visit MNopedia, our authoritative digital encyclopedia, to read about significant people, places, eras, and events in Minnesota history. Each week, we add new content and resources from knowledgeable contributors across the state. See: <http://www.mnhs.org>.

Minnesota Monthly

With COVID-19 driving us indoors, it is hard to feel like anything is normal lately. Businesses, organizations, and individuals have taken it upon themselves to give the community a sense of normalcy in these very abnormal times. Here are a few opportunities for entertainment, arts and crafts, and socialization during COVID-19: <https://www.minnesotamonthly.com/lifestyle/online-alternatives-to-going-out-during-covid-19>.

Mr Nussbaum Learning and Fun

Contains activities and resources related to Native Americans in various age categories, with numerous tribes to learn about. <https://mrnussbaum.com/history/native-americans>

Native Games Online

These are fun and interactive Native American games you can play online. <https://nativeamericans.mrdonn.org/games.html>

Vision Maker Media

Vision Maker Media empowers and engages Native People to share stories. We envision a world changed and healed by understanding Native stories and the public conversations they generate. <https://www.vision-makermedia.org>

Native Music Radio

Free online Native American music radio. Your source for ALL types of Native American music - jazz, rock, rap, country and more! <https://www.powwows.com/main/native-music-radio>.

Native Village

Our research, study and resource collections cover a lot of Internet territory! We do our best to screen all links and select only those we designate "kidsafe" and appropriate. <https://www.nativevillage.org/Libraries/Media%20Library.htm>.

Native Voice One

Native American Radio Network. Native Voice One (NV1) is the distribution division of Anchorage-based Koahnic Broadcast Corporation. Our mission is to serve as a leader in bringing Native voices to Alaska, the nation, and the world. NV1 distributes work from Native and non-Native producers whose programming educates, advocates, and celebrates Indigenous life and values. The programs also enlighten and inform the general public about Native American news, culture, history, music, events, and modern life. NV1 programming is entertaining, thought-provoking, timely, culturally-sensitive and respectful. NV1 distributed programs are carried by over 180 affiliates, from reservation and village-based stations to top-market urban radio stations throughout the United States and Canada. NV1 also offers a twenty-four hour web stream with access to unique programming with an Indigenous perspective. <https://www.nv1.org>.

Nijiji Radio

Since 2008, Nijiji Radio KKWE 89.9FM, has been broadcasting independent media to our community, growing in capacity and strength each year. We are one of four native Anishinaabe community radio stations in our region, but we are unique in that we are the only one independent of tribal government and control. Through our work we contribute and participate in building a vital civil society, highlighting environmental, economic and social challenges we face, while also sharing the great work of our community's engaged on to chal-

lenge the obstacles. <http://www.nijijiradio.com>

NPR

Getting bored? Here's a list of free things that weren't free before the Coronavirus pandemic. <https://www.npr.org/2020/03/20/818670715/getting-bored-heres-a-list-of-free-things-that-werent-free-before-coronavirus>

Parent Map

It's a brave new world as parents try to figure out how to keep the kids from experiencing a massive slide backwards in learning in the coming weeks. Luckily, many education platforms are offering free access to online learning. We've rounded up a list of resources for pre-K through college in both core and elective subjects, most of them free or temporarily free. There are also a few fun options such as home piano lessons, art lessons and even yoga. Who knows? Maybe your student will discover a new passion during this unscheduled time off. <https://www.parentmap.com/article/resource-guide-homeschooling-kids-education>

PBS Native American Programs

PBS and our member stations are America's largest classroom, the nation's largest stage for the arts and a trusted window to the world. In addition, PBS's educational media helps prepare children for success in school and opens up the world to them in an age-appropriate way. <https://www.pbs.org/native-america/home>.

Pop Sugar

Although many teachers have sent home work so kids don't fall behind and some schools are conducting classes online, there's also a slew of free educational websites and apps at parents' disposal. Challenge your kids' minds using the sites listed that teach everything from chemistry to reading comprehension. Here's a list of fun indoor activities for playtime, as well as a bunch of educational shows you can stream to fill your kids' days. <https://www.popsugar.com/family/free-online-educational-resources-for-kids-47311368>

Smithsonian Institute

The Smithsonian's American Indian exhibits can be viewed online. <https://www.si.edu/exhibitions/online>

Through the Narrows

Award-winning puppetry artists Shari Aronson and Chris Griffith share stories of two characters from their own ancestry: a 3500 year-old Jewish woman, recounting her crossing of the Red Sea, and a 6-yr old Cherokee boy bearing witness to the Trail of Tears. With the global music fusion of instrumentalist Greg Herges, slide across centuries and continents to travel the rich emotional landscape from struggle to triumph. Through the Narrows features some intense subject matter and descriptions of historically accurate violence. Recommended for adults and youth 9 and over. <https://zpuppets.org/through-the-narrows-audio-webcast>.

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son. But noo! We have a “leader” whose only concern is the stock market and corporate businesses, who already pay no taxes and want a bailout. Enough of that Orange Demon for now. Remember this in November, when we vote him out and into his ignominious place in history.

Like many people, I’ve been stuck on my couch watching TV and seeing too many “BREAKING NEWS” stories. I’m like, “Now what fresh Hell is this?!” Gads! Talk about mass misinformation via the White House podium and Facebook, and then the resulting hysteria by people who have never had to deal with something like this deadly viral illness. Indigenous people know all too well about immigrant-borne foreign diseases like Smallpox that decimated our ancestors because we had no natural immunity.

These days everyone knows what it’s like to be us.

I take no pleasure in writing that. However, I cannot look away from this horrific train wreck that has already taken so many people’s lives – if it had been anticipated and prepared for it may not have been so deadly. Now the so-called politicians are biting each others heads off and Republicans are saying that your

grandmother, grandfather and other health compromised family members and friends lives are acceptable collateral for the sake of the U.S. economy.

Sigh. I’m so sad. As for myself, my daily life has not changed much at all since I’ve been house-bound since late November. Still, now that I am able to go out and about, I can’t. LOL! I see now that I’ve been preparing, however unknowingly, for quarantine. Because I live on a very (very) limited income, I buy my household and pet supplies online for delivery, and I can’t carry big or heavy stuff myself.

For other needed supplies I have friends who help me out (Miigwech Robert K!) and my Unk, who gifted me with moose meat, manoomin and *drum roll* a roll of TP! I literally cried, saying, “You love me! You really love me!”

Even though we have to practice “social distancing”, its nothing new to me, it is now in this most dire of times that we need to care for one another as best we can. In the absence of national direction that only cares for money. And most importantly, toilet paper.

Now I don’t pretend to be any kind of prophet but someone who loves me from beyond has directed my

recent actions because they love me and want me to be secure and safe as I can be. I pray that for all of you and your loved ones. I betchu no one is laughing now at my paper hoarding and reluctance to socialize.

There is an online group named “Social Distancing Powwow” that posted a call for Jingle Dress Dancers to dance to heal the people and rid us of this virus and, if I may, return us to the ways of living that are sustainable on this Turtle Island. If any non-Indigenous people who want to live with the Earth and not just on it, this is your opportunity to prove it. Activate for climate change, begin gardening, know your needs not just your wants.

The New World Order is clutching their pearls right now in fear of losing the corrupt money they believe makes them better than everyone else who has a right to be here on this planet. Capitalism is dead, YO! These days everyone is a socialist. Think about that.

I pray you all well and healthy. The only way we’re gonna get through this pandemic is together, but apart!

Love, Ricey.

Welcome to the New World Order. Interesting times we live in now, ennit? Global citizens are battling a viral pandemic that we cannot see, hear, feel or smell. Life as we knew it, and it wasn’t all that great for we poor people, is now changed forever due to COVID-19, the Rona. Here in the United States of America we are leaderless and left to deal with this novel coronavirus on our own, with some help from our state’s governors.

Fact: the one person whom we could have looked to for some direction and comfort is the worst creature at this time when we need an intelligent, compassionate, science-believing per-



GRANT FUNDING AVAILABLE

American Indian residents of the seven-county metropolitan area of Minnesota – Anoka, Carver, Dakota, Hennepin, Scott, Ramsey, and Washington Counties – are eligible to apply for the Family Empowerment Program of the Tiwahe Foundation. The grants (\$500 to \$2,500) are for individuals working to be of service to their community, connected to their culture and to have their potential realized. The 4 impact areas are Culture, Education, Economic Independence and Health and Wellness.

Deadline is May 6

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CELEBRATING 40 YEARS OF THE CIRCLE

This year we will feature old articles, photos and pages from years gone by as we look back at 40 years of covering the Native community.

Page 6

The Circle

March, 1985

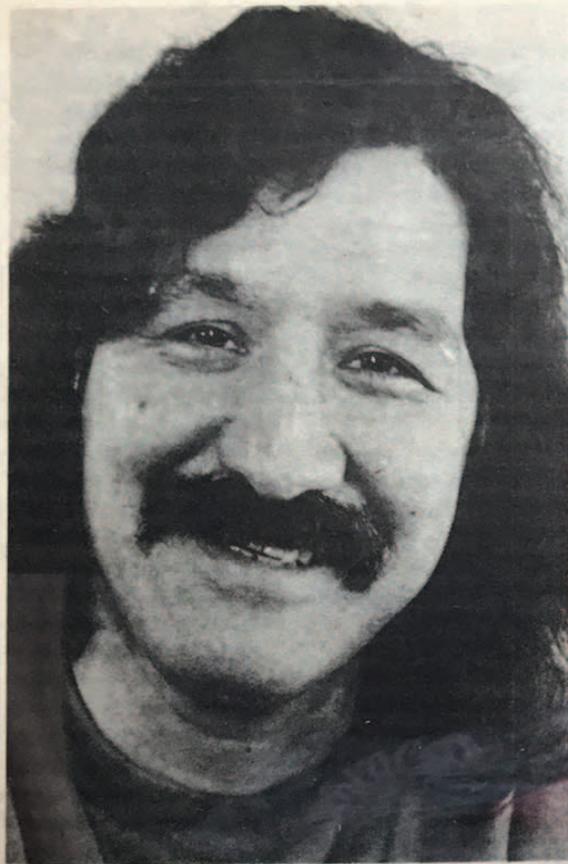


Photo: Dick Bancroft

Leonard. U.S. Medical Center, Springfield, Mo.

Interview: Leonard Peltier

By Mordecai Specktor

Introduction:

On February 6, 1976, the Royal Canadian Mounted Police arrested Leonard Peltier at a campsite west of Edmonton, Alberta. Since that time nine years ago, Peltier has been confined in maximum-security prisons in Canada and the U.S.

The 40-year old Lakota and Ojibwe Indian man, originally from the Turtle Mountain reservation in No. Dakota on the Canadian border, was tried and convicted for the shooting deaths of two FBI agents in June 1975 on the Pine Ridge reservation (So. Dakota). His 1977 murder trial in Fargo, No. Dakota has generated controversy and international press attention owing to the extraordinary and extra-legal government tactics employed in his prosecution.

Amnesty International, as one example of the organized efforts on Peltier's behalf, has investigated his case, and called for a hearing before the U.S. Con-

gress on the role of the FBI in criminal investigations. An Amnesty official travelled from London to observe Peltier's Oct. 1984 evidentiary hearing before Judge Paul Benson in Fargo, No. Dakota.

The coercion of witnesses, introduction of perjured testimony, use of dubious circumstantial evidence, and the creation of a climate of loathing against the American Indian Movement (AIM) characterize the government's case against Peltier — which resulted in a sentence of two consecutive life terms in prison.

This interview was conducted on Jan. 15, 1985 at the Medical Center for Federal Prisoners in Springfield, Missouri. The U.S. Bureau of Prisons medical facility houses some 1000 inmates; 400 in "general population," and the rest in hospital wards or in "administrative detention" units. Peltier has been confined 23-hours a day in a tiny administrative detention unit cell since May 1984.

Peltier was escorted into the visiting room by a guard. Peltier was handcuffed behind his back. The guard removed his handcuffs, and after greetings and some conversation the following interview commenced.

Editor's Note: The interview with Leonard Peltier had to be edited because it was extensive. We tried to include the high lights in the article.

Page 4, THE CIRCLE, March, 1988

MAIC NEWS



A message from Frannie, Executive Director



Two years ago a staff person, who happens to be my friend, informed me that his wife had left him. This man loved his wife terribly. He thought they had a good marriage. One day he went home and found a message from his wife informing him that she had left. Although this staff person was depressed and hurting inside he came to work everyday and performed his duties. He has my respect.

Approximately one year ago, our former Planning Director, who happens to be non-Indian, moved to

"Good Earth" feels good

"Indian People take great pride in their work and we have a deep respect for the Earth." Those words were spoken by Charles "Chuck" Stately and they cast light on his vision for making Mino Aki, or Good Earth, a successful business. "Mino Aki," of which Stately is the Project Manager, is a new grounds maintenance business housed at Minneapolis American Indian Center (MAIC).

Mino Aki is a small business project funded through Administration for Native Americans (ANA). The business is designed to provide lawn service, grounds maintenance and landscaping to residential and business property owners in the Twin City area. According to Stately he welcomes enquiries from all parties interested in maintaining their property.

At present, Stately is engaged in seeking contracts for the coming growing season. He is also busy pricing and purchasing various tools and machinery that will be needed to compete in the highly competitive grounds maintenance market.

Stately, who has had 15 years experience in the grounds maintenance field, realizes that it will take time to build a successful business. His immediate plans are to concentrate on the lawn service aspects of the business. If this proves prosperous he then hopes to move into landscaping. He also envisions Mino Aki expanding its snow removal service next Winter.



Besides trying to establish Mino Aki as a successful business enterprise, another of Stately's goals is to provide on-the-job-training for Native Americans interested in groundskeeping and landscaping. According to Stately, if all goes well he hopes to be hiring a number of people in the Spring.

Stately has found his work to be satisfying thus far but looks forward to the challenges that Spring will bring. "I really like to work outside, I've been an outdoors person all my life." He added, "The earth, it brings such a good feeling to a person."

Heart of the Earth pow-wow brings t

(Right) At Heart of the Earth Survival School before the pow-wow, Gina One Star beads head ornaments to wear with her buckskin costume. Gina, an arts and crafts teacher at the school, was chosen as head female dancer for the pow-wow. "I haven't danced for about three years. It's going to be like coming out," she said. For several weeks before the pow-wow, students at the school make beaded earrings, key chains and other ornaments to sell at the event. Some of them also work on costumes, either for themselves or relatives.



THIS PAGE

Top: Leonard Peltier, March 1985
Bottom left: Frannie Fairbanks, March 1988
Bottom center: The Circle subscription box
Bottom right: Heart of the Earth Powwow, March 1988

OPPOSITE PAGE

Top left: Holy Rosary Raiders, March 1988
Top right: Uncle Albert column and poetry, March 1988
Right middle: Annie Humphrey and Don Roberson, Dec 1989
Right bottom: Cover of the Dec 1989 issue

When a person has to explain and justify their future and values. This person would also serve as a spirituality.

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COMMUNITY SPORTS



Holy Rosary's Raider's Proudly Display Trophies. B R: Chad Kvam, Sam Garthune, Shanah Regginti, Danny Davis, Mato Means, Coach Steve Miller. Kneeling: Marcus Shannon, Gordon Regginti Jr., Willy Maxwell, Tony Frank, Lester Strong. Not shown: Gene Parker.

RAIDERS BRING HOME THE GOLD

During the past few months a group of young men from the Phillip's area have been exciting their fans with an aggressive, fast paced style of basketball. That style has carried the Holy Rosary Raiders to a percentage that has surpassed them the

Miller, a long time resident of South Minneapolis and former graduate of Holy Rosary, has been coaching the older players for the past three seasons. He said, "I've seen the boys go through a lot of changes. I remember in our first year how they used to bicker

"Running Spirit"

Good News! Spring is just around the corner with another running season underway. That running fever is in the air so break out your running shoes, bundle up lightly and hit the running paths. Get a feeling of that cool, clean, crisp morning air as it gently whips across your face. Go ahead, make your day! Did you know that running (during the period of time the redman was the dominant race of North America) has held great significance? Within many Indian tribes, running was a basic cultural tool. Runners had various responsibilities which included serving as communication links between villages, tracking game, alerting villages of new food sources, and warning their communities of danger. Competitive running was a source of entertainment and a social activity.

After the arrival of the first immigrants up to present day, running has decreased drastically among Indian people, due to uncontrollable circumstances, the significance of running has less importance to Indian people today. Additionally, partly as a result of sedentary living there is a high rate of heart disease, diabetes, obesity, alcoholism, drug addiction, and countless other problems among our Indian people. The massive running trend that swept the nation during the last ten years had little effect on Indian runners of today because of the sedentary lifestyles of the majority of Indian people. Recently however, there has been a revived interest in running within the Indian Community. One of the manifestations of the renewed interest is the Indian Nations Running Club, Strongly supported by the American Indian Student Association of the University of Minnesota and the Minneapolis Indian Health Board.

Today we run to maintain health. It is particularly important for our young people to become more involved in running. We need strong Indian adolescents for the sake of cultural maintenance and the fact that this extra curricular activity keeps the young

VARIETY

More Poetry By M. Little Hawk

I feel the colors that are us.
Red words you speak,
as the blue breeze
moves all about us.
The green of the grasses
we've laid on.
No other warmth to touch my skin.
The brilliant orange sunset,
which blends with your browned skin.
Purple dreams to share.
Under the two toned sky
we now rest under.
I feel the colors that are us.

Remember that time when
you were you,
and I was me.
Sunset colored
our happiness.
Your brown skin
glistened those colors
of orange and gold.
Wind comforted our feeling
like a blanket,
wrapping us in
the coolness of evening.
You gave me no memory
of spoken words.
Only a look
that told of us.
And that was good!
Remember that time,
Remember us.

To my children:
Believe me, please,
to live by what you believe,
to find that what you believe
is true...
to your people,
their next generation,
and mostly to yourself!
It is important!

I've learned
how to really cry.
And there is peace now.
Storms may come
and go now.
The after dampness
is the refreshing of my spirit.



Ask Uncle Albert

Dear Uncle Albert,
I'm curious about something. Why do our people have so many names. I'm referring to Ojibwe, Anishinabe, Chippewa, and of course the all encompassing, Indian. Sometimes I'm also called a Skin or even Chief. No wonder Indians can have an identity crisis every now and then. You got any scoop on this?
signed,
Who am I now?

Dear Whoever you are,
From what I've learned listening to the stories elders have told, a long time ago, in another era, they had a naming contest. They liked the above names so much that they decided to use them all. They even said that Indian was kind of exotic, so they kept that one too. In this world of "I'm gonna get my share" type of thinking, it's not acknowledged enough that we as In-



STAR TRACKING...By Wolf Spirit

Your Love, Luck & Health Forecast for March, 1988

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MARCH 21-31 APRIL 20-30 NOV 23-DEC 21ST

Annie Humphrey and Don Robinson Sharing Their Music of Hope

by Terri LaDuke

Indian band, Indian bar scene, right? Well, not this time.

The Native American Musicians (NAM), Annie Humphrey and Don Robinson, decided to forget that scene. They are two talented, singer/songwriter/performers from the Leech Lake Reservation who are among the growing number of Indian people willing to fight stereotypical portrayals.

It's what they have been doing through their music since 1987.

They met when another musician, Gordy Cloud, was trying to start a new band. Robinson said, "He called me up and said, 'We have this Lady Singer...'"

That band never materialized, but it was the start of something new for Humphrey and Robinson. They worked on new material for a year, and began performing together at reservation schools, family gatherings, and conferences. They have played for their elders at the Ojibwe Heritage Manor on Leech Lake, where one old grandmother said about them: "They were good... they made me think of a long time ago."

Humphrey's father played the guitar and taught her chords. She became serious about music after the family was given a piano when she was "7 or 8." She played in church with her mother while she was growing up, and after two years of college Humphrey began singing, and played keyboards and guitar in a rock and roll band. Robinson played with the Red Freedom Band from the Leech Lake area off and on, from 1973 to 1987. "It was a band that just wouldn't die. We played a lot of different music, rock-n-roll, rhythm-n-blues." He laughed and added, "For awhile everyone thought they were blues musicians."

He also played briefly with the Bad Medicine Band from Keshona, Wisconsin, and says that Louis Webster and Dave Baker, former members of that band, were



Don Robinson and Annie Humphrey will bring their special mix of traditional and contemporary music from Leech Lake to the Minneapolis American Indian Center on December 29 for a concert opening the "Honor the Red Road New Year celebration." Photo by Terri LaDuke

but speak of the future with quiet, growing hope.

"We write songs about what's happening on the reservations, what's going on with Indian people in general," Robinson explained. "We're not political, we're more spiritual, but," he joked, "not what do you say too religious."

Sacred Circle is one such song. The lyrics were written many years ago by Robinson, but recently brought out again and the music worked on by both musicians.

"... the sacred circle has been broken/the drum is silent once again/a people's dream is vanishing like leaves on the wind!... the poison kills our people/it takes away their souls... the old ones sit and listen to the

also been a good contact person for NAM. "He's trying to swing a deal for us with KAWA, where our flute songs would be used as the soundtracks for some of their studio productions."

NAM recently recorded two flute songs for a documentary on teenage pregnancy, and when they performed at a recent conference in Alexandria, they connected with Ron Abramson, director of public relations for Helland, Ltd. of Fargo, North Dakota. Abramson is producing a documentary on Indian spirituality and wants to use NAM's music for the soundtrack of this film.

"So, we got good connections all of a sudden."

Racism at the University of Minnesota p. 5

Water is Life -- 5th of a 6 part series p. 13

Two Musical Acts from Minnesota pp. 16 & 17

News from an American Indian Perspective



Tribal Colleges... Social Force for the Future

by Nancy Butterfield

An exhaustive two-year study of tribally controlled colleges, which calls for major increases in federal and foundation support for the struggling institutions, has been released by the Carnegie Foundation of the Advancement of Teaching.

Titled "Tribal Colleges: Shaping the Future of Native America," the 100-page study issues a scathing indictment of the federal government for its failure to adequately support the nation's 24 tribally controlled two- and four-year colleges.

At the same time, the report described tribal colleges as "the most powerful social force in their communities. Tribal colleges are in the vanguard of a cultural renaissance" in American Indian communities, it said.

The report was formally unveiled Nov. 12 during a dinner hosted for the 24 tribal college presidents and



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