New database on Morrill Act & theft of Native land

BY HANNAH BROADBENT

In 1862 Abraham Lincoln passed the Morrill Act. This law gave states public lands so that they may be sold or used for profit. Those proceeds were used to establish colleges that were meant to specialize in agriculture and mechanics. Across the country, 52 colleges benefited from this act. Schools like Cornell University, Penn State, Texas A&M and the University of Minnesota were all beneficiaries.

The question is, where did the land come from? The Morrill Act took the land from tribal nations through seizure, unratified treaties and treaties.

In 1851 the University of Minnesota was established, that same year, four Dakota bands signed treaties relinquishing nearly all of Dakota, Mni Sota Makoce, territory. In July of 1862, the Morrill Act was signed. In August of that year, the “Dakota War” began. In December of 1862, 38 Dakota men were hung and less than 5 weeks later Gov. Alexander Ramsey enacted the Morrill Act in Minnesota and the University of Minnesota was classified as it is today.

Minnpost published an article in 2012 announcing the University’s newest exhibit, celebrating 150 years since the Land Grant Agricultural Act. The University said this about the law, "The Morrill Act came along in 1862, at a time when this institution’s future looked especially bleak." "The university was closed, it was deeply in debt, and its one building was only partially completed. The act was a lifeline that helped the university survive those difficult times."

In the state of Minnesota 20 tribal nations ceded over 1 million acres of land. The Medewakanton and Wahpekute tribes supplied 630,122 acres of land which raised $1,081,467 for 32 universities. The Sissteon, Wahpeton Bands had the most acres taken at 631,370 acres, raising $1,082,859, equivalent to over $20 million dollars today.

Because of Tristan Ahlton, an Investigative journalist and editor at the High Country News(CO) and Robert Lee, a lecturer in American History at the University of Cambridge — as well as a team of historians, journalists and many others — we now know the history of this act.

Native Artists find ways to adjust during Covid-19 shutdown

BY HANNAH BROADBENT

On a regular day Rafael (Rafa) Gonzalez, also known Hip-Hop artist Tufawon, wakes up in his South Minneapolis home and heads to work. The Native (Dakota) and Puerto Rican artist teaches Audio Production 5-days a week at the Folwell School of Performing Arts in South Minneapolis.

On a more relaxed day when he’s not gigging at the Franklin Library after work, speaking at a public event, or serving at Cafe Racer Kitchen in the Seward neighborhood, he’ll head to his mother’s house.

Coffee in hand, Gonzalez will visit his mom while she reads her latest project — the perfect afternoon. If the mood is right and depending on the day, he’ll head over the YMCA or play basketball at the Minneapolis American Indian Center. One thing is for sure, no matter what day it is, it’s not over until he spends hours in his recently finished home studio making music.

This used to be “a day in the life” when schools and libraries were open, when community centers were still able to welcome the community inside, and meals could be eaten in gathering spaces. With the Covid-19 pandemic shutting things down, the only thing that is certain for Gonzalez is his music.

Like all dedicated artists, Gonzalez has spent the last several years completely dedicated to his work. He’s been working on promotion, going on European tours, learning more about music production and with the completion of his studio, it was time to start focusing on the music again.

“As an artist, I have to perform my music. After all, being on stage is my favorite part of the process. That part is pretty much gone, well, completely gone.” Gonzalez said. “It’s these seasons, spring and summer. Concerts, outdoor festivals, gatherings — all those things should be happening and I was excited to be a part of it.”

Gonzalez isn’t the only person whose life has been forced to a sudden stop. According to CNN, 16% of Americans are suffering from layoffs, furloughs or reduced hours. Over the last five weeks, 26.6 million adults have filed for unemployment, all due to the Covid-19 pandemic.

For the businesses that have not shut down in non-Indigenous communities there are somewhat simple solutions to supporting them. Take out meals, online shopping or large bailouts. But what about our Indigenous small businesses?

Music, speaking and teaching were all forms of income for Gonzalez. Those are gone now but he still has the ability to sell his music digitally. The more he can promote himself, the more people will engage and listen to his music via online streaming services.

“I immediately started thinking of alternatives,” he said. “This quarantine pushed me to be more resilient in the ways I work as an artist and to be more flexible. I realized that the online and social media marketing of myself as an artist had to be dialed all the way up.”

His resilience as a Native, Minnesotan artist was unmatched. Chase Manhattan, an Ojibwe and Lakota hip-hop artist and businessman is attacking every new day with a fighting attitude. He has been doing music since 2007 and has been thriving with his clothing company, Hustle Tribe, since 2013. Hustle Tribe relies almost exclusively on powwows and other community gatherings for business.

“My whole year for 2020 has been planned since December,” Manhattan said.
It is time for the 2020 Census and we need to participate now. Our children are counting on us as it helps shape the future of our communities. Census data is used for programs and grants that are important for all American Indians and Alaska Natives.

Complete the census online, by phone, or by mail.  
2020CENSUS.GOV  
Paid for by U.S. Census Bureau
Desperate pipeline companies try to push ahead during pandemic

BY WINONA LADUKA

This spring changed our world. That’s for sure. There’s a long story of how the Bat changed the world. And once again, we are seeing this change. Mother Earth is taking a breath. Air pollution is down at least twenty percent, and you can see the stars and the sun. The hole over the ozone mended in the past couple of weeks, and the season has changed. Just like that, when the frogs come, the maple syrup is done. Nature’s time. That’s a lot different than the time of industrial society, or Wiindigo economics.

A lot of people are pretty stressed out, and many of us took to our traditions, the sugarbush, our medicines, and now we prepare to plant. After all, if dairy farmers are pouring out milk, produce is being plowed back into the fields, and in late April, millions of chickens were euthanized (just because there was no clear market) we might want to rebuild our local food ways. Now’s the time to clear market) we might want to rebuild our local food ways. Now’s the time to plant and to dream.

Sadly, the oil industry is falling apart, with oil selling for minus $37 a barrel. In other words, it is not selling. Desperate, with oil selling for minus $37 a barrel. In

It’s been looking bleak for Native people: the Minnesota Pollution Control Agency pushed ahead with hearings on the water quality permits for Enbridge’s Line 3, over public concerns. Initially proposed for public meetings in mid March, White Earth Tribal Chairman Mike Fairbanks called on Governor Walz to cancel the public meetings as high risk and postpone the regulatory process. MPCA Commissioner Laura Bishop instead held electronic town hall meetings. The lines clogged at times with Canadian oil workers, pretending they cared about Minnesota water permits. Two days of “meetings”, offering a minute and a half of telephone testimony to the public were taken by the MPCA. The White Earth Tribe was forced to put together comments while most of the tribal employees were off work, to meet the regulatory deadline for comments.

Why the rush? Enbridge is desperate, most of the oil industry is desperate. It seems strange that the MPCA would value the feelings of Enbridge over public health. While most of us were sheltered in place, Enbridge has been moving workers into the north country, taking up small motels, into campgrounds with RVs, clearcutting, moving in equipment and staging for an eminent pipeline move.

The problem is that they do not actually have the permits. On February 3, the Minnesota PUC approved in a split decision the certificate of need and the route permits for Line 3. However, those rulings are not formal until issued for the record. Three months later there is no formal record. There are no water permits, and the MPCA process of “electronic town hall meetings” just got challenged by attorneys for Red Lake, White Earth, Honor the Earth, Friends of the Headwaters and other organizations. That’s just the beginning.

Enbridge is hoping to put in a pipeline and now there’s no need for oil. That’s why they are hoping to move ahead. On April 20, the price of oil dropped to minus $37 a barrel. No one is buying, and oil producers are basically paying to have the oil purchased. There is no precedent for this in modern capitalism. Storage tanks of oil are full across the planet, and tankers with about 20% of US oil supply are sitting off the coast of California hoping that someone will drive. No one is. Or at least, not like the good old days.

Canadian oil producers have already committed to cutting output by about 100,000 barrels per day, a number expected to grow to at least 400,000 barrels, said Scott Norlin, a Calgary-based oil analyst with Wood Mackenzie. That means that Enbridge, the largest pipeline company has cut what’s going through their mainline. Enbridge moves about 3 million barrels of oil a day through Red Lake, Leech Lake and Fond du Lac reservations right now in some old pipes. According to the Star Tribune, “Enbridge said earlier this month it was running the Mainline with unused capacity and that some 20% to 25% of Western Canada’s oil production could be shut in during the second quarter. Oil analyst Ben Pham He expects second-quarter Mainline volumes to drop 450,000 bpd, assuming production shut-ins of 1 million to 1.5 million bpd. By the summer, the Canadian corporation will be moving far less oil than they could put in Line 3.

Basically, Enbridge has no need for Line 3, because there’s not oil to fill it, nor demand at the other end. That’s why the company is trying to push ahead, hoping to get one last tar sands pipeline in before the arrival of the next economy.

– CONTINUED ON PAGE 14 –
New Quit Partner helps Native smokers quite the Native way

BY HANNAH BROADBENT

Canasasa, Asemaa – tobacco in Dakota and Ojibwe languages. We have traditional words for tobacco because it is a traditional medicine, but what is the difference between traditional tobacco and the commercial commodity that in stores?

Depending who you ask, they may give you a different answer. Of course, the way you use it is an easy tell, but the way it is acquired would be another response. Did you buy it, or was it collected and given to you? This confusion is not foolish, tobacco has been taken from traditional indigenous prayer and ceremony and colonized into a product for selling. This has led to the misuse of traditional medicine and a worldwide epidemic.

So what do we do about it? We take it back – but first, we have to quit smoking.

On April 1, the Minnesota Department of Health launched Quit Partner, a new family of programs to help people who want to quit smoking, vaping, chewing or using other commercial tobacco products.

A description written on the Quit Partner website says, “Our ways of using sacred tobacco span generations, honoring the Creator through spiritual and ceremonial practices. More than ever, commercial tobacco – such as cigarettes – threatens our way of life with sickness, disease and death. Now we have our way to quit commercial tobacco too: the American Indian Quitline.” The new program is in lieu of QUITPLAN® Services, a program that was a part of Big Tobacco’s Legal settlement in Minnesota, which stopped taking new enrollees on March 31.

Quit Partner is a free, 24/7 service that has different programs to help people quit in the way that’s best for them, and the American Indian Quitline is a big part of that.

“There are access to more coaching calls and a greater amount of nicotine replacement therapy. Because we have such a high commercial tobacco use, we are not just offering the same thing to everyone. Everyone has different needs,” said Jen Cash, the Tobacco Cessation Programs Supervisor for the Minnesota Department of Health’s Office of Statewide Health Improvement Initiatives.

The quitline has Native coaches who understand the culture and respect the traditional use of tobacco. The program includes up to 10 calls with the coaches, and up to 12 weeks of free lozenges, gum, or patches to help quit the addiction.

“In the last 5 to 10 years there has been a big push back in tribal communities, and American Indian communities as a whole, in wanting the mainstream tobacco prevention and control programs to understand our relationship with sacred tobacco,” said Sarah Brokenleg, the American Indian Community Specialist from the Rosebud Tribe. “That has really made a difference in people understanding our communities’ needs around cessation.”

Brokenleg cited the Minnesota-Wisconsin Native Youth Survey (2015) that found a strong correlation between the type of tobacco you use in ceremony growing up and becoming a smoker when you are older. “You’re 4x less likely to become a smoker if the tobacco used was traditional,” said Brokenleg.

The program has 10 tribal coordinators across the state working within their communities to tell youth the difference between commercial and sacred tobacco. Cash says the goal is to get into the communities and see what resonates.

“It’s going to be a back and forth engagement with our community partners and our tribal coordinators. We’ve started talking about what that looks like, It’s the first opportunity we’ve had to bring these tools directly to our community.”

Cash says the quitline gives users the ability to connect with a coach to create individual programs and engage with them over time, a process that they know helps people ultimately be successful.

“We’re trying to figure out how we can best deliver what we know works while meeting the needs of the community.”

Brokenleg wants people to know they would never vilify anyone for using commercial tobacco. She says people have to use what they have on hand, but it’s important to understand that we can change our relationship with tobacco from a disease-ridden commercial tobacco to a beautiful, healing medicine.

“It was determined efforts of the federal government and local state governments that really damaged our relationships with traditional tobacco – taking away our legal right to pray. This is an opportunity for our people to take back that ability to have that true, honest, relationship with canasasa,” Brokenleg said.

Quit Partner also offers a youth program for teenagers called “My Life, My quit.” Quit Partner says that according to the 2019 Minnesota Student Survey, 1 in 4 Minnesota 11th graders reported using an e-cigarette in the past 30 days, which is a 54% increase from 2016. This is the first program in Minnesota to be designated to youth under the age of 18.

Brokenleg and Cash say that the programs are individualized so everyone can get what they need.

For info, see QuitPartnerMN.com or call 1-800-QUIT-NOW. For the youth program, see mylifemyquit.com.
Quick responses to the coronavirus health threat to Native Americans in both tribal and urban Minnesota communities appear to be holding the spread of illness in check, but health officials still see Native communities as highly vulnerable.

“This isn’t over,” said Mike Goze, chief executive of the American Indian Community Development Corp. (AICDC) in Minneapolis. “We have a long way to go.”

Data released by health authorities in late April showed early medical emergencies declared by tribal and state officials, and precautionary steps recommended and taken by federal, state and local governments, slowed the spread of illness from the global coronavirus pandemic within Native communities.

Statewide, Minnesota Department of Health figures show American Indians account for one percent of confirmed cases and two percent of deaths so far. That is statistically in line with population data; the most recent American Community Survey (Census Bureau) conducted a year ago put Minnesota’s Native population at 51,999, or 0.9 percent of the state’s total population.

Two percent of Minneapolis residents are identified as Native Americans in demographic studies. The city is also believed to have the third largest Native population among American cities. Minneapolis had 401 confirmed cases and 53 deaths attributed to the two-month-old virus outbreak in Minnesota, according to the city’s COVID-19 Dashboard (see link below).

Less data is available for Minnesota’s 11 tribal communities although anecdotal information shows the presence of the virus in and around all their sites. The Indian Health Service (IHS) released data on April 25 showing it had conducted 26,560 tests across the country at tribal and urban Indian organization facilities, of which 2,882 were found positive of the virus. The Bemidji Area Office of HIS, providing service and support for 34 federally-recognized tribes and four urban Indian health programs in Minnesota, Michigan, Illinois, Indiana and Wisconsin, had 440 tests made of which 33 were positive.

This data, like that from state and city sources, most likely underestimates the actual spread of the virus. Data are reported voluntarily to IHS by tribal and urban Indian organizations, the health service said on its website.

“Our problem is like everyone’s problem. We don’t have enough tests to know how bad this (COVID-19) has spread,” said Goze, whose AICDC organization is involved with several Native health, homelessness, housing and related services in the urban area.

On the same day (April 28) that Minnesota’s death toll from the virus topped 300 and statewide confirmed cases approached 4,200, Goze and AICDC were erecting tents and hygiene facilities for the homeless and hungry in the Phillips Neighborhood in south Minneapolis.

## Race and Ethnicity Data on Covid-19

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Percentages have been rounded. Figures in this chart were from April 28. (Graphic by MN Department of Health.)

– CONTINUED ON PAGE 14 –

**FOLLOW US ON SOCIAL MEDIA**

**EXPLORE HISTORY EVERY DAY AT MNHS.ORG**
Land O’ Lake’s Indian Maiden disappears from packaging

BY ROBERT DESJARLAIT

It wasn’t noticed until April that the Land O’ Lakes iconic image of the Indian Maiden, Mia, was missing. The disappearance of the iconic image was lost amid the developing outbreak of coronavirus in February. It wasn’t until an article appeared in Minnesota Reformer by Max Nesterak that people took notice. The news of Mia’s demise appeared in national news including the New York Times, New York Post, Star Tribune, Time Magazine, National Review, Indian Country Today among others. And with it came the controversy of the image itself – was it the elimination of a stereotype? Or was it the loss of an image that many Natives felt connected to?

Suzan Harjo, a well-known Native American rights advocate, said that Patrick DesJarlait’s “stereotype of an ‘Indian’ woman is not illustrative or even in the vicinity of his good work.” Harjo’s dismissal of DesJarlait’s skill as a commercial artist overlooks the civil rights barriers he overcame to establish himself in an art world dominated by white advertising executives and artists. Fresh out of Pipestone Boarding School in Minnesota, he joined the Navy in 1942 and was stationed at the Poston, also called the Colorado River War Location Center, for Japanese internes. He organized a sign and art department as a source of recreation for internes. He was then transferred to San Diego where he worked in the Naval Visual Aids Department producing brochures and promotional films. He worked alongside animation artists from Walt Disney and MGM studios. In the evenings and weekends, he honed his skills as a fine artist.

After he returned home with an honorable discharge, he moved to the Twin Cities. He worked as a staff artist at Reid H. Ray Films which, at that time, was the oldest commercial motion picture company in the U.S. He worked at several Twin Cities film companies and advertising agencies including Campbell-Mithun Advertising, where he created the Hamm’s Bear, animated Smokey the Bear, and was part of the creation process for the Minnegasco maiden, the Firebird for Standard Gas, and Mia, the Land O’ Lakes maiden.

Mia was created in 1928 by Brown & Bigelow illustrator Author C. Hanson. She was depicted kneeling, in profile, on a wooded lakeshore. In 1939, artist Jess Betlach changed her position to kneeling toward the viewer, holding the butter box, on a farm field with cows and a lake in the distance.

In the 1950s, DesJarlait reimaged Mia. He made her features softer and added Ojibwe floral motifs to her regalia. He eliminated the farm field and put a lake behind her with two forested points of land. Anyone who is familiar with his art would recognize the Narrows at Ponemah where Lower Red Lake and Upper Red Lake meet. It was a motif he used often in his paintings. He placed Mia’s head within the “O” of the brand name, lending an iconographic image to subliminally enhance the beauty of Native womanhood.

But his iconic imagery became lost and forgotten in the era of political correctness. Anti-mascot advocates applauded her disappearance from the label. According to North Dakota Rep. Ruth Buffalo, the Land O’ Lakes maiden went “hand-in-hand with human and sex trafficking of our women and girls...it’s a good thing for the company to remove the image.”

But some saw it differently. Dan McLaughlin (National Review) said, “Color me skeptical that butter labels have any effect on sex trafficking.” McLaughlin added, “The new packaging no longer has any Native American connection, and erases the work of a Native American illustrator.” Govinda Budrow is on the faculty of Fond du Lac Tribal and Community College in Cloquet. She says different generations have different relationships with the image.

“I know from my mother’s generation especially, it represented basically the only representation that she had. It was the one thing that smiled back at them to say, hey, other people exist like you and they are out there.”

Budrow said that in disappearing without a trace, and with no one talking about it, Mia has become more like a contemporary Native woman than ever before.

“It just seemed way too ironic when I was thinking about this, about how things happen to indigenous women even now today, where women are being trafficked, they’re being oversexualized, they’re not being heard within spaces, are not being seen within spaces. And then they go missing and there’s nothing being said about them.”

Budrow’s comments reflect the general trend on Facebook in which a majority of respondents, the majority of whom are Native women, posted stories about Mia that supported her existence. Indeed, for many, Mia provided them with a visual, tangible connection to their identities as Native women.

In today’s politically correct world, Mia devolved into a demeaning stereotype. With her absence, the northern landscape, with its lake and forest, is devoid of her beauty. And, like a missing woman, she will be remembered to those to whom she brought comfort and a sense of grace.

Robert DesJarlait is a citizen of the Red Lake Ojibwe Nation. He is an artist and writer. His father is Patrick DesJarlait.
The 37 colleges and universities of Minnesota State honor Minnesota’s American Indian Month.

Minnesota State proudly serves more American Indian students and students of color than all other higher education providers in Minnesota combined.

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Minnesota State is an affirmative action, equal opportunity employer and educator.
“It’s a pretty major act in U.S. History, the issue with it is understanding it’s impact,” Ahtone said. “Where the land came from is pretty much not known.”

Over the last two years Ahtone, Lee and their team have located more than 99% of all the Morrill Act acres, identified their original, Indigenous inhabitants and caretakers, and researched the principal raised from their sale in the late 19th and 20th centuries.

With this information they created Landgrabu.org. It’s an interactive website that allows users to search every parcel of land that was taken and see what college it benefited. He said the driving desire behind the research was the dispossession of indigenous people and their land. The federal government chronicled the time and place of every land sold by each acre, but seemingly didn’t tell anyone where they got it. “This is the first database that is able to actually look at the footprint of this piece of legislation. Finding every piece of land that was acquired and sold through this act was a new thing that we were able to bring to the table. Also, linking it to what tribal nations were impacted,” Ahtone said.

Approximately 250 tribal nations across the country, 11 million acres of Indigenous land and over 160 land seizures and violence-based treaties went into funding 52 universities – Land-Grab Universities.

In 2019-2020 the aggregate enrollment of Alaskan/Native American Students at these universities is 0.5% according to the website.

This research is considered essential for understanding the source of some of the country’s wealthiest universities. It also raises the question about reparations that colleges owe to the indigenous communities.

“Recognizing its importance, we have made all of our research available to users to explore online and help us uncover the stories hidden on the land.”

Colleges didn’t only benefit from land in their state but from land all across the country. The Medewakanton and Wahpekute land benefited schools as far as Virginia State University, Massachusetts Institute of Technology and the University of New Hampshire.

According to landgrabu.org, the University of Minnesota is the only school in the state to benefit from these land grants. They received 94,631 acres and raised $579,430, over $10.6 million today. According to the Minnesota Department of Education’s Undergraduate demographics less than 1% students identify as Native American.

In the University of Minnesota school system, Morris is the only campus to offer free tuition to Native Americans. They state on their website the reason for that policy is due to the founding of the campus: “The Morris American Indian Boarding School was established on the site that is now the University of Minnesota, Morris by the Sisters of Mercy, an order of the Roman Catholic Church in 1887.”

“By making this public we are trying to make sure that everybody can essentially skip the major step of researching it and you can just jump right into the data and get a very quick understanding of what is going on here and then go from there,” Ahtone said.

Ahtone says they did reach out to Universities and most claimed to know nothing about how the land was acquired. He says a lot did not comment or reply at all, but even in this time they are sending the research to these universities and will continue to do so.

“It appears the Universities are just ignoring the info, but it’s hard to say because of Covid. Learning the history of why they exist in the first place or protecting their students from a pandemic, but whether they are engaging with the information or not is hard to gauge right now,” he said.

Ahtone believes this isn’t a case any one person or entity can solve. It’s definitively not something to leave up to universities alone, tribal governments and communities have to think about the potential things that could come from this.

“The more people that are looking and exploring and understanding the foundations to Land Grant Universities the better suited communities are to advocate for any forms of justices if they think there are any forms that could be,” Ahtone said.

Landgrabu.org allows visitors to look at an interactive map that can be organized by Universities, Nations and Lands. The overview of the Morrill Act and the published articles by Ahtone and his team can also be found on the website.

“This is an encyclopedia of dispossession and I think we have very clear actors in this, especially when it comes to these universities we have very, very clear actors who have benefited from these past actions of dispossession and expropriation,” Ahtone said.

The Land Grab U website can be seen at: Landgrabu.org.
Manhattan remembers driving back from the San Carlos Powwow in March when the fear of Covid-19 hit him. By the time he got home, it was all too real. “I was in four or five days of really deep uncertainty. I was spending every moment trying to think of what to do.”

Manhattan would be attending every major powwow, basketball tournament and event across the country for the rest of the year. Since March, he has lost at least 10 events. Though, like Gonzalez, the question was never “if” it always remained “how.”

Manhattan and Gonzalez both turned to the internet – Facebook and Instagram – as possibly, their only options. Having similar business strategies they both started almost daily liveshows on social media, the goal is to connect with their communities any way possible.

But what about the many traditional artists who rely on the face-to-face business they’ve had for decades?

Charlie Stately (Red Lake Ojibwe) has owned Woodlands Crafts Gift Shop inside the Indian Center since 1980. His day to day was simple, working with customers in his shop to get them what they need for their projects while simultaneously beading a pair of earrings he’d be selling next. Depending on the week, he may be getting ready to head to a powwow that weekend. In the summer, that would be almost every weekend.

Aside from making his traditional bead and leather work, Stately would try to be available to his community every day of the week to answer their questions or even teach them. He says since the Center has closed, that has stopped too.

“I thought shelter-in-place would be a couple weeks.” Stately said. “It’s been very difficult, I’m used to opening the shop, working everyday and weekends too. A lot of people have felt the financial strain of being closed for this time.”

All three artists are anxiously awaiting the coming months. Manhattan is keeping his eyes and ears open for July and August powwows that have not been cancelled yet. Stately is eagerly awaiting the reopening of the Indian Center, saying he would go back to work today if he could.

Stately has also been slowly making the move to social media, posting earrings here and there on the Woodland Indian Crafts Gift Shop Facebook page. He says he is working on online shops, but would really prefer to go back to his beloved shop. Something all three of them can agree on though, is that this time has given them the ability to focus on themselves and make new art.

Gonzalez is dropping his latest album around early July. He says the project is definitely influenced by our “new normal” and there is already a song written specifically about this experience and what it has shown us about our world.

Manhattan said this is the most time he has had for himself in a long time. He’s been working on his music as well, also finishing projects in the studio. As for Hustle Tribe, he just put new designs on the website and says there will be more new designs coming soon.

Stately is also loving the ample time for creating, he says he’s been working on new projects and trying new techniques he hasn’t had time for. “They’re turning out pretty great. I am happy to create, I have new ideas all the time,” Stately said.

They all agree it can be tough supporting artists at this time, but it can be done and it needs to be done. Manhattan believes that with the influx of online marketing, especially with indigenous art, it’s time to choose our small businesses and give back. Tuning in to live shows, buying online or promising to show up when it’s over, these artists are just a few of many that have made their place in the most sacred parts of our culture.

“Indigenous artists preserve our culture,” Manhattan said. “We’ve always traded, we’ve always worked together. This is our economy and we have to preserve indigenous culture with our artists.”

COMMUNITY RESOURCES: Fond du Lac Human Services

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Fond du Lac Reservation | Fond du Lac Human Services Division
Coach Darrell “Son” Shaugabay committed to helping kids

Historically, Warroad, Minnesota was a large Ojibwe village on the Lake of the Woods at the northwestern tip of the state bordering Manitoba. The Dakota invaded the area to attempt to take over the wild rice fields on the lake. The Ojibwe and Dakota would battle on the “war road” that ended at the mouth of the river and village that derived their names. NBC Sports filmed a recent documentary on Warroad, MN Hockey. The title is “The Road Through Warroad”. The story tells about how a small town produced so many Olympians, NHL and D1 players. Darrell “Son” Shaugabay was one of the leaders of Warroad hockey that was featured in the film. Shaugabay, 53, (White Earth Nation) was born and raised in Warroad, MN. He graduated from Warroad HS and then attended Bemidji State University for two years. He moved back to Warroad, and has lived there ever since.

“I started coaching hockey, baseball and football when I returned to Warroad,” said Shaugabay. “I coached football for two years and baseball for only one. Hockey became the favorite sport to coach for me. I coached at the Pee Wee (12-13 year olds) level for 19 years. The highlights of that tenure were the three state tournaments that our team made it to. This was at the time that there was a two-class system in hockey. So we had to compete with all the big schools.”

“I coached Bantam (14-15 year olds) hockey for two years. The highlight was coaching my oldest son Jason. I then started coaching Mite hockey (ages 6-8).”

“I was asked to join the girls’ varsity hockey staff. I was an assistant coach for five years. Highlights were two state tournament appearances with two third place finishes,” added Shaugabay.

“I spent the last four years coaching with the Warroad HS boys’ varsity hockey team,” said Shaugabay. “The highlight so far is making it to the State Tournament this past year and placing 4th in the Class ‘A’ tourney. It was 10 years since Warroad’s last appearance at the State Tournament. I’ve had a total of 34 years coaching hockey in Warroad, MN.” Shaugabay’s eldest son Jason was a standout freshman forward for the Warroad Warriors this season. In 28 games, he scored 30 goals with 39 assists for 69 total points.

“I have worked with a lot of good athlete’s and coaches in my 34 years of coaching,” said Shaugabay. “I have helped develop over 40 NCAA D1 players during my time in coaching.”

“I have Grandmother core values,” said Shaugabay. “Grandma Shaugabay taught us to be honest, caring, and hard working. Her and my Grandfather Shaugabay left the White Earth Reservation in the mid-60’s for work and they settled in Warroad, MN. They taught us values that were very important. Those values have been with me as a young athlete and I have taken those values to how I coach and approach life in general.”

“I have one major leadership model I follow,” said Shaugabay. “I call it the ‘A.P.E.’. This is based on what you can control as an athlete or person. A= Attitude, P= Preparedness, E= Effort. If an athlete works hard on these three things, they will always be successful in whatever sport or extracurricular activity they participate in. I teach young men and women that this philosophy will translate in life when the sports are done.”

“Another philosophy that I get to my teams is: Discipline, Structure, Hard Work, and Skill. This is a great recipe for success. There is so much meaning in each of those words, and I teach the kids as much of those meanings in the time I have with them.”

“My definition of success is simple,” said Shaugabay. “You become a better person each day, you will be successful. If you choose to have a good attitude, prepare, and put forth the effort you will be successful in life and in sports.”

“I believe a good story is the commitment to help kids,” said Shaugabay. “I have coached all these years as a volunteer coach. The rewards are great when you’re doing things for a greater good, and when you serve others.”

To see, The Road Through Warroad, go to: https://www.youtube.com/watch?v=RGP91g4O2Uw
Coronavirus in Indian Country

Are readers of The Circle taking precautions against the deadly onslaught of the coronavirus? Washing your hands frequently? Wearing a face mask when out in public? I hope that you’re listening to directives from medical experts, and not the inane blathering from Trump, who recently recommended injecting Lysol, or shining a bright light up your keister, to kill the virus.

In my column for the April issue, I mentioned a Vox.com article by Maria Givens, which covered the high rate of COVID-19 cases on the Navajo Nation. And as it happens, I was watching the PBS NewsHour in late April, and learned that if the great Navajo reservation were a state, it would rank third in the nation, after New York and New Jersey, in the per capita rate of coronavirus cases.

As of April 24, at least 52 residents of the Navajo Nation have died from COVID-19, the disease caused by the novel coronavirus, for which we have no immunity and no vaccine has been developed. In Arizona, 20 percent of the deaths from COVID-19 have been Native people, who are 5 percent of the state’s population.

The report quoted U.S. Surgeon General Jerome Adams: “We tell them to wash their hands, but a study showed 30 percent of the homes on Navajo Nation don’t have running water.”

PBS NewsHour reporter Stephanie Sy pointed out that one in five Native Americans has diabetes; along with obesity, such underlying conditions make COVID-19 much more dangerous. The Navajo youth also have “worse health outcomes,” she said.

In the absence of competent and sane leadership from the top of the federal executive branch, governors, tribal officials and local authorities are formulating policies to “flatten the curve” – prevent surges in infection that would overwhelm our medical facilities.

A good friend on the Winnebago reservation in Nebraska recently mentioned the curfew, 10 p.m. to 5 a.m., that has been imposed there to enforce the tribe’s stay-at-home order. She noted that there’s not much reason to go out in the evening in her rural area, in any case.

On the Red Lake Nation in northern Minnesota, a “Medical Martial Law” order was issued, effective April 3. After reports that a Red Lake member had tested positive for the coronavirus, “stringent” restrictions on travel and public gatherings were put in place “for the protection of the health and safety” of band members. Like Winnebago, residents of the Red Lake reservation are restricted to their homes from 10 p.m. through 6 a.m., as per a resolution passed at a March 23 special meeting of the tribal council. The Medical Martial Law ordered, signed April 1 by Darrell G. Seki, the Red Lake chairman, imposes a quarantine; residents are restricted “to their homes and yards so that the COVID-19 virus may be contained from spreading.”

Further, Red Lake residents are limited in their movements to only shop for food and necessities, “care for elders and vulnerable persons or others requiring assistance,” travel to medical appointments and to work, if they are essential employees.

And at the Cheyenne River Sioux reservation, a dispute is brewing after tribal authorities erected a checkpoint on Hwy. 212, in order to stop outsiders, who might be infected with coronavirus, from entering the reservation. In late April, BIA director Darryl LaCounte sent a letter to Cheyenne River tribal chairman Harold Frazier, instructing him that the South Dakota authorities had to approve any attempt to stop non-tribal traffic on US 212. Frazier responded in a letter that said, “he was surprised to learn the BIA director thought state government owned US 212,” according to a report on KELO TV news.

“Several tribal governments in the region, including those for the Cheyenne River, Pine Ridge and Standing Rock reservations, have issued more restrictive orders regarding non-essential travel during the COVID-19 crisis than Governor Kristi Noem has for South Dakota,” KELO reported.

The coronavirus pandemic has been attended by a virtual collapse of the U.S. economy. Right-wing, Trumpite factions, supported by monied interests, have recently organized #ReOpen protests around the country, including at the Minnesota governor’s residence in St. Paul. These gatherings with hundreds of participants have violated physical distancing edicts, and some of the protesters likely will spread coronavirus infection to others.

It’s been weird over recent weeks, but I’m going to do my patriotic bit and continue to work as an essential employee in the newspaper business. I will keep my distance from others and spend evenings on the couch, smoking weed (legally prescribed medical cannabis) and watching Netflix. We’re all in this together.
THINGS TO DO ONLINE
Exoplanet Coloring Pages with NASA

INDigenesis: GEN 3
The Walker Art Center is moving its film festival “INDigenesis: GEN 3” online. 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. https://walkerart.org/magazine/indigenesis-gen-3-online-revitalization

MIT Solve Indigenous Communities Fellowship
The MIT Solve Indigenous Communities Fellowship seeks solutions from Native innovators across the US that leverage technology and traditional knowledge to support and scale positive impact. 68 Fellows will be selected and each receive a nine-month program of support and mentorship, as well as a $10,000 award. During that program, Fellows will be invited to showcase their work at both a regional summit in or adjacent to Indian Country during fall 2020 and Solve’s flagship event, Solve at MIT, in May. Deadline: July 7. https://solve.mit.edu/challenges/2020indigenous-communities-fellowship

Native American Agriculture Fund
The Native American Agriculture Fund (NAAF) announced its second Request for Applications (RFA) today. Grant awards will be made to 501(c)(3) organizations, educational organizations, Community Development Financial Institutions (CDFIs) and Native CDFIs, and state and federally recognized tribes. Funding areas include business, agriculture, education, technical support, and advocacy services to existing and aspiring Native farmers and ranchers. Deadline is June 1st with extensions for COVID-19 hardships. http://nativeamericanagriculturefund.org/2020-RFA

Native Voice One
Native American Radio Network. Native Voice One (NV1) is the distribution division of 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’s 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

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-were-free-before-coronavirus

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

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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 ways of wisdom they generate. https://www.visionmakermedia.org

Waseskun Documentary
The National Film Board of Canada has release online “Waseskun”, a new documentary shot inside the Waseskun Healing Center, a rehabilitation facility for Indigenous male offenders of all ages and from all communities located in the town of Saint-Alphonse-Rodriguez in the Lanaudière region of Quebec, Canada. The film will be available for streaming, free and worldwide starting May 11th at https://www.nfb.ca

YMCA Online Activities: New Y-at-Home
The YMCA is offering the community free online activities for everyone at New Y-at-Home. Y experts are available for interviews and demonstrations. YMCA 360 exercise classes and youth programs 24/7 to support the health and well-being for people of all ages. The programs available include popular group exercise classes like Boot Camp, Barre, yoga, low impact and ForeverWell programs, and youth sports classes. Live Group Exercise Classes and Guided Meditation live on Facebook with Y experts teaching their favorite exercise classes. 12bursts CycleHealth’s 12bursts stay active with each day’s challenge. YMCA YouTube Weekly Videos. Members can subscribe to get fitness and wellbeing videos on various topics. Cook with Chef Marshall O’Brien - Learn how to boost your immune system by cooking healthy. Keep Kids Healthy - Indoor and outdoor activities to keep kids active and engaged at home. www.ymca360.org

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“Manifesto” fiercely explains why you need your native language

You may start Anton Treuer’s “The Language Warrior’s Manifesto” with a dab of curiosity. You’ll finish the book spurred with at the very least, dismay that you haven’t known your native language all your life, and at the most, a resolve to learn it now. You may be so fired up and inspired, you’ll vow that your children and grandchildren and the upcoming native generations learn, love and use their beautiful native languages.

Treuer’s, a professor of Ojibwe at Bemidji State University, new book is a how-to manual that reminds the reader of why native languages must be preserved and protected, and then shows a campaign for achieving that very ambitious goal.

The middle section of the book, my favorite part, traces Treuer’s epic journey to learn the Ojibwe language from master speakers. His bold diligence undoubtedly puzzled and then delighted the honorable elders who took him under wing. Maybe those wise ones, most of whom have left the earth, knew they were mentoring a future language warrior. Elders just seem to sense stuff before anyone else does.

One of those elders, Archie Mosay, lived on Wisconsin’s St. Croix Reservation, which was 245 miles from Bemidji, where Treuer lived. It was the early 1990s and Treuer, with a newly minted college degree, went home to learn his language, become initiated into the Medicine Dance, fast, hunt, and learn who he was.

He heard about Archie, an elder whose English was clunky but whose Ojibwe was eloquent. Treuer showed up unannounced on Archie’s doorstep with gifts and tobacco. The old man took a hard look at Treuer, and then told him he had been waiting for him. Archie dreamed that a young man would show up who was destined to do something important for the people, and that young man was Treuer.

Treuer spent most of the summer at Archie’s home, driving him to places, filling pipes, preparing ceremonial items, tanning hides.

“He told me that the language was the key to everything in our culture,” Treuer wrote. “It was the cipher for sacred knowledge, and the Ojibwe way of being.”

After returning to Bemidji, Treuer took language lessons from Earl Nyholm (Otchingwanigan), a Bemidji State University Ojibwe language professor. His quest took a manic turn; Treuer attended every Ojibwe language class and language table throughout the area. Each night he typed up his notes, keeping multiple versions of stories and word lists. Every object at home was labeled with its Ojibwe name, including the salt and pepper shakers.

He heard of Scott and Susie Headbird, who lived west of Cass Lake, and showed up with tobacco and a spoken sentence of Ojibwe asking for language lessons. Once again, Treuer received a hard look, this time from Scott. But it worked out. Scott agreed to help.

The book brims with stories of generosity and humanity. Those alone make the book worth your time. Additionally, tucked into the fierce manifesto for the retention and celebration of native language is Ojibwe history and culture. Do you wonder why the languages were often lost? Treuer explains that. Care to better understand the 1934 Indian Reorganization Act? Treuer has ideas on that. Want to learn more about the differences between the Loon and Crane clans? They are here.

Humor takes center stage, as well. Treuer isn’t afraid to poke fun at his own frantic antics to learn the language. His account of elders coming together to create a language dictionary, and then losing it as they deciphered 30 different ways to say “fart” was pretty amusing. In general, his portrayal of elders is spot on. (Who hasn’t seen that cease-and-desist look from a grandparent that stops you in your tracks? Ha! You know exactly what I mean.)

The more intense how-to aspect of language learning is saved for the final quarter of the book. Here you will learn about the political intricacies of introducing a language curriculum, as well as the challenges of fund-raising, of finding and keeping teachers, of bringing a community on board, of dealing with parents, of dealing with state education standards, and of choosing battles carefully so enough energy remains for the next day’s skirmishes. In many ways, what Treuer describes can be extrapolated to lots of jobs in Indian Country. The conflicts. The dread. And the fabulous joy when victories emerge.

Here’s a sweet example. Treuer did consulting work with the Waadookodaading Ojibwe Language Institute in Reserve, Wisconsin. During a visit, he watched four-year-old children elaborately demonstrate the life cycle of a butterfly, followed by a half-hour of circle time devoted to the weather, led by a child who used visual aids. The kids spoke Ojibwe. Only Ojibwe. They were age four.

If you are immersed in the creation of your own language curriculum, you may have already read this book. If you can’t imagine why anyone would get so enthusiastic about mere words, you might want to read this. By book’s end, you’ll get it.
All Nations Indian Church was among hygiene sites created by county, city and partnering organizations to assist the homeless and others to stay healthy. But it was quickly "swamped," Goze said.

The AICDC had property across the street, at 23rd St. and Bloomington Ave. So., available for an expanded hygiene center for people to take showers, use toilets, wash hands, get toothbrushes and toiletries, and access food and services.

All Nations Church makes a good fit with AICDC. The Rev. Marlene Whitearabbit Helgemo also heads the board of directors for AICDC.

They were anticipating electric service at the expanded site on April 29.

The day before, health officials reported 14 Minnesotans had died including 11 residents of Minneapolis and surrounding suburbs in Hennepin County. Especially troubling, 13 residents of a Minneapolis nursing home have died and that 223 of the state's first 286 virus-related deaths occurred within long-term care facilities.

The homeless are often as vulnerable as people in long-term care facilities. They bunch together, share facilities when they can, and many have health conditions with weakened immune systems as well. Minnesota has an estimated 19,600 homeless people, both urban and rural, with a disproportionate number living in the Twin Cities.

Goze said actual data on who has the virus is hard to come by because of inadequate testing and record keeping. "We know we are vulnerable because we have elders in care centers, we have congregate dining and housing, we have people with (pre-existing or underlying) health conditions, and we have the homeless who are hard to protect," he said.

The Guardian newspaper reported in an April 24 article that Native American virus data goes uncounted in some areas and where Indigenous people are merely counted as "other" in race and ethnicity data. This is also true among the Navajo in the American Southwest who are especially hit with rates of disease and death. If the Navajo Nation was a state, it would rank only behind New York and New Jersey for confirmed cases per 100,000 population.

The federal Centers for Disease Control and Prevention note that Native Americans have diabetes at three times the rates for other racial and ethnic groups, and have the highest rates of asthma, the newspaper said. And, it noted, the federal health system serving Native Americans was "chronically underfunded" before the pandemic.


"Some scholars have estimated that since contact in 1492, these pathogens were responsible for the steepest population decline in world history, with up to 90 percent of Indigenous peoples in the Americas being eradicated in what can most accurately be described as a holocaust," Shreve wrote.

That undoubtedly haunts public health and community leaders when there is no end to the COVID-19 threat in sight.

As a result, tribal nations were quick to declare emergencies by shutting down enterprises and hospitality industry facilities that attracted tourists and visitors. These emergency measures gave tribal leaders broad authority to protect the public. The Red Lake Nation, for instance, declared a "Medical Marshall Law" that went into effect on April 3 after a Red Lake resident tested positive of the virus.

Minneapolis and Hennepin County have taken steps to provide safer distancing, if not always safe distancing, for people at risk. For the homeless, for instance, Hennepin County commissioners approved an extra $4 million during the past month to move 200 people out of shelters and into hotel rooms to lessen the risk of the virus.

It previously moved 277 senior citizens and "medically fragile" people who were deemed high-risk or suspected of having the virus into hotels.

The city of Minneapolis, with the county and Downtown Improvement District (DID) and community partners, opened several handwashing and toilet facilities in areas where the homeless congregate. Among them were four new hygiene locations that include Bryant and Broadway Ave. N., Hope Church at 707 10th Ave. S., the Lake Street and Midtown LRT Station, and the All Nations Indian Church location cited above.

Meanwhile, when the worst happens, Takayla Lightfield at the Division of Indian Work in Minneapolis, reminds tribal leaders, relatives and friends the CDC has useful guidelines for funeral and burial practices. For attendees, it states, people should avoid contact with people who are sick, stay home and do not participate in burial or funeral practices if sick, and -- like always -- practice social distancing by staying at least six feet apart from other people.

- Daily Minnesota COVID-19 updates: https://mn.gov/covid19
- The Minneapolis City Dashboard can be found at: www.minneapolismn.gov/coronavirus/dashboard
- Minneapolis virus information can be found at: http://www.minneapolismn.gov/coronavirus/dashboard

That's not working out well. Trump attempted to push through the Keystone pipeline as an essential infrastructure project, only to find, not only opposition to the man camps, "a new smallpox blanket" as Dakota Elder Faith Spotted Eagle would call them, but also a federal court ruling that put the project in peril, once again.

On April 15, the federal court in Montana ruled against the U.S. Army Corps of Engineers' use of a permit that allows new energy pipelines to cross water bodies. Montana Chief District Judge Brian Morris ruled that the Corps violated federal law by failing to adequately consult on risks to endangered species and habitat, and it must comply before it can apply the nationwide permit to any project. That means that Keystone is stopped for now.

Oil companies are closing down, and bankruptcies are at an all time high in the Bakken oil fields. Tar Sands oil is crashing, and maybe the Anishinaabe attorneys, berry pickers and water protectors should just continue on.

"There is a lot of new evidence and changed circumstances," said Scott Strand, attorney for Friends of the Headwaters, an environmental group opposing Line 3. "Our case is stronger. [Oil] demand is gone, and it's not going to snap right back up. There are long-term demand problems."

Governor Walz has an opportunity to make a Green New Deal in Minnesota. It's the 7th fire choice: Approve Enbridge's plans to bring 4200 workers to northern Minnesota in the midst of a pandemic, and make the tribes sue you, or start a better plan, one for Mother Earth.
IT AIN'T EASY BEING INDIAN   –    BY RICEY WILD

So, how are yooz all doing? Bored at being in ‘lockup?’ Tired of not doing what you want to anytime you feel like it? Getting fatter? Arguing with family? Taught your dog’s calculus by now? Well then, bless your loving souls! You are hunkering down and by doing so may be saving many lives; your families, friends and other people. I am one of the lucky ones who has a home, very loving family, loving friends and my fur-family whom keep me from constant crying. I can’t stop thinking of the homeless, those in jails, prisons, immigrant detention centers and nursing homes who have no choice to distance. Please join me in praying for them in whatever way you pray. Miigwech.

How am I? Well... My gawd, how I miss hugs and human contact but I know I could harm them because I may have the Rona (Corona/Covid-19). I don’t thus far. So, echoing all the current advice for a virus that is killing thousands I can’t hug you yet. I love and respect you and need you in my world. I live in Rezberry and there are a lot of vulnerable people with pre-existing comorbidities including moi.

The Reservation Business Committee wisely shut down the casinos and are still feeding us as best they can. That is community love. The revenue is non-existent right now but our beloved ones are safe thus far. We Indigenous People have been through viral pandemics before brought here by immigrants from Europe. Google ‘Smallpox blankets’, learn real history. You have time. Auntie Ricey sez “Stay home!” Or you could come over and we can shout at each other from a distance. We Native women have the best laughs ever, we can get our message across with just a giggle, a wink and subtle innuendo. I look forward to that time it’s one of my wishes when we can gather again. On a personal note I’ve been hungrily reading about how Spring is supposed to be here while there is still snow in my yard. I think it’s an anti-insanity kind of thing. Not sure but I think I heard a bee the other day while I was sitting on my mini-porch. I saw a few flies too, so maybe?

Life on this Earth, our Turtle Island, thrives without human interference and destruction. My Indigenous ancestors learned this many millennia ago, lost in time but not in blood memories. That existence may be the answer to the current pandemic of how, not only can we shelter at home but turn those lawns into food gardens. Some are already doing this and I admire that. I’m too broken myself to tend anything like that but I could shuck corn, sort beads or something. Everyone has a place in what I pray will become a bright, new world.

In the past weeks I’ve been blessed with generous, compassionate and loving gifts. My friends and family have been right here for me and I’m humbled by their understanding my plight and for going out of their way to save my hide. I have no surprise at their extra efforts to help me out, no, I know them to be all exceptionally awesome human beings. My Unk, cuzzin Adam, Vanessa N, Nikki C, Robert K, Mary D, Shannon J-K and Jo O. I have no words how to thank you for your love and love. I’m a certified pessimist but now I can’t be. I have proof that people are some of my favorite critters.

Just when I gave up on humans the above-mentioned angels grabbed me out of the depths of despair. This quarantine has brought out the best in people, well, some people and I pray this action does not go away from our daily lives once we are able to get out and about again. Until that day, let’s distance physically. I love you all and maybe even more though I make a conscious effort not to take anyone for granted.

I miss my Gramma Rose so much (She died last year at 100 years) but am selfishly glad she did not live to experience this horrific, deadly pandemic. I would not have been allowed to see her.

Rose Theresa LaPrairie Shotley was born in 1918. It was the year of the ‘Spanish Flu’, start of WWI and the Great Fire Storm in northern Minnesota. That ‘widdle’ woman survived all that plus many more catastrophic events thereafter, and still came out unburnt with love and affection, understanding and prayers for us wayward kin. If she can do that so can I, and ya’ll too.

Just know that it has been an amazing 20+ years writing this column. I hold you all precious to me.

LOOKING FOR WORK?
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Don’t Get Disconnected! Energy Assistance Can Help!

CAP-HC’s Energy Assistance Program (EAP) provides financial assistance to Hennepin County residents, including the city of Minneapolis, to help with home energy costs and heat related repairs.

Text 4WARMTH to 555888

Energy Assistance Program offices are now open in several locations, including: St. Louis Park, Minnesota Council of Churches, Sabathani Community Center, LSS and Minneapolis Urban League.

952-930-3541

8800 Highway 7, Suite 403
St. Louis Park, MN 55426
www.caphennepin.org
eap@caphennepin.org

A program of Community Action Partnership of Hennepin County
Sponsored by: The Minnesota Department of Commerce & Department of Health and Human Services

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