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Attorney in running to become U of MN's first Native regent



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On language and legacy: Wakan Tipi



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Artist blends traditional Ojibwe designs with contemporary styles



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Distance learning still a struggle for Native students



BY LEE EGERSTROM

Urban area students in younger grades are finding their way back into school classrooms while educators keep their fingers crossed that another surge in COVID-19 infections won't push all students back into distance learning regimes.

This is especially so for teachers and school administrators who have Native American students in their classes, said Joe Rice, executive director of the Nawayee Center School in Minneapolis and the facilitator of the Phillips Indian Educators (PIE) professional education group.

"Distance learning is the opposite of what really works for a lot of our students," Rice said. Culturally geared education requires in-person relationships, active participation with others and faculty, and with Indigenous cultures; and interdisciplinary work with curricula, he said.

"Our students' health – mental, physical, spiritual and emotional – is our biggest concern and the area of our greatest need," he said. "This is largely because our culture is centered on relationships and the science of relationships."

The COVID-19 pandemic brought what had been working for large numbers of Native schools and others from various cultures to a screeching halt last spring. Schools were closed and education shifted to distance learning and

various "hybrid" models of some in-person and out of classroom, or distance learning, classes throughout Minnesota.

State guidelines based on county infection rates, hospitalizations and death data steered state officials and local school administrators on how to proceed with education models. Until recently, that meant most urban schools were closed to in-person classes.

The Anoka-Hennepin Schools District, the largest in the state covering suburban communities in Hennepin and Anoka counties, had kindergarten through second graders return to schools in mid-January. Grades three through five were to resume in school on Feb. 1.

St. Paul Public Schools also chose to return kindergarten through grade two classrooms on Feb. 1, with grades three through five set to return to schools on Feb. 16.

Minneapolis schools used fresh COVID data from the Minnesota Department of Health with Governor Walz's "Safe Learning" guidelines to set reopening plans. Pre-kindergarten and kindergarten classes are to resume on Feb. 8. Grades one and two return on Feb. 10, and Feb. 22 was set for the return of grades three through five. Middle school and high school classes will remain with distance learning for the foreseeable future.

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COVID-19 vaccines: Native Americans say "bring it on"

BY LEE EGERSTROM

As January came to a close, greater supplies of COVID-19 vaccines were reaching Minnesota and there were signs Native Minnesotans were rolling up their sleeves to receive the life-saving vaccinations.

State health officials were still concerned about the slow pace of receiving vaccine. Programs are in place for getting supplies to the most vulnerable, such as front line workers, healthcare providers and the elderly – especially those in long-term care facilities.

At the same time, there were positive signs that the vaccine is getting out of bottles and into arms. That was true in Minnesota's tribal and urban Native communities.

Tribal clinics and hospitals connected through the federal Indian Health Service began administering the Pfizer-BioNTech and Moderna vaccines to tribal leaders, emergency workers and caregivers more than a month ago.

Elsewhere, clinics and specially established vaccination sites were providing inoculations for health and emergency workers, teachers and others who must be in contact with people in their work. Especially vulnerable people in assisted living arrangements were also placed in early vaccination schedules.

Minnesota established a lottery system on Jan. 26 for people 65 and older to schedule vaccinations. More than a quarter of Minnesotans (226,244) in that age group signed up that first day. There are 919,000 Minnesotans in that age group.

Major healthcare providers, such as large Bloomington-based HealthPartners, were contacting seniors in the final days of January to schedule vac-

ination appointments.

Among clinics receiving early supplies of the vaccines was the Native American Community Clinic (NACC) at 11213 Franklin Ave., Minneapolis. A receptionist said Jan 29 that NACC had reached its 65 and older patients and was starting to vaccinate people 55 and older.

In Northern Minnesota, the Fond du Lac Band was scheduling vaccinations for members 52 and older although it warned on its website that vaccine supplies are limited.

The White Earth Nation announced to its members it would vaccinate resident individuals 45 and older in early February, and individuals 18 to 35 who have various health conditions.

Eligibility information is provided on the tribal websites.

State health officials have distribution systems in place for the general public although vaccine supplies are still insufficient. At the current pace, Minnesotans and most Americans are months away from inoculation.

On a state website, linked below, health officials said Minnesota is receiving 60,000 doses of vaccine per week. With a population of 5.6 million, the supply is only 1 percent of what is needed.

"We encourage Minnesotans to remain patient as more vaccine arrives in the weeks and months ahead," they said.

There was hope at month's end more supplies will be coming. Johnson & Johnson, another drug maker, was readying a COVID vaccine that would be a single shot. The Pfizer and Moderna vaccines require two shots. The Johnson & Johnson vaccine has a longer shelf life and doesn't need to be kept in a frozen state until being used.

- CONTINUED ON PAGE 7 -

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Last Tango at the Red River: Enbridge and pipelines

BY WINONA LADUKE

It's an amazing competition to be the last Tar Sands Pipeline. Enbridge wants to win. It already did. The last tar sands pipeline was Enbridge's Alberta Clipper, completed across Leech Lake, Red Lake and Fond du Lac in northern Minnesota in 2015. On January 21, newly elected President Biden cancelled the besieged KXL pipeline. The pipeline cannot meet a climate test – in other words, you can't shove 800,000 barrels a day of tar sands oil through a pipe, burn it, and save the planet. Nor can Line 3. Walz has committed to a 2030 100% renewable electricity goal, but approved Line 3 – the equivalent of 50 new coal fired power plants in 2020. Well, that's ridiculous. In the meantime, Enbridge is barreling ahead. Unloading more workers in the north country. It's a frenzy of windigo action in Hubbard, Clearwater, Cass, Wadena, Aitken and Carleton Counties. There have been fifty arrests, thousands of people gathering, and hundreds closing down company worksites in remote areas of Aitken, Hubbard and Cass Counties, not to mention the shut down at Fond Du Lac worksites in late January.

The numbers are rising. The fact is that Enbridge has the police, the money and the pipes, but we have the people – tens of thousands of water protectors, and they are showing up across the north and in major rallies throughout the state. With the cancellation of Keystone, the world is looking at the single largest tar sands pipeline proposal in the world, and opposition is mounting. After all, being the Last Tars Sands Pipeline doesn't get you a tiara from Mother Earth.

What's the Rush?

Pipelines are being cancelled, and the fairy dust is wearing off. On March 23, Enbridge will face the Ojibwe, the state and citizens groups in Minnesota Court of Appeals. That will likely overturn the permits for Line 3. Donald Trump is gone and Biden is in. That's a whole other problem for Enbridge. The Courts are not in favor of pipeline projects, and Enbridge wants this pipeline operational before the court shuts them down. In 2020, two more pipelines were cancelled, the Atlantic Coast Pipeline and the Constitution Pipeline. Poof, three gone.

On March 23, the White Earth and Red Lake Nations, along with the Minnesota Department of Commerce, Honor the Earth and the Sierra Club, will seek to overturn the route and certificate of need the Minnesota Public Utilities Commission (PUC) had approved. The basis: 1) no spill analysis for Lake Superior, 2) no climate

change impact analysis, 3) no meaningful Anishinaabe impact assessment or treaty rights consideration, and 4) no plan B, like no pipe. The environmental impact statement is surely lacking. The Trump administration did not even do an Environmental Impact Statement for Line 3, relying on the faulty one by the Minnesota Department of Commerce. The legal holes are pretty big. Additionally, there's a federal court appeal, filed by Earth Justice, the same law firm which filed the DAPL and Keystone cases. We have a good shot in court.

What Enbridge hopes is that, like the Dakota Access Pipeline court case, the company will already be pushing oil through the pipe and they won't have to stop. That's why they are rushing. That's why we are facing policemen and DNR officials.

Being hasty means you make mistakes. Take for instance, the cultural resource assessment on this pipe. That was completed by Fond du Lac, under contract, and rushed. There is no cultural resource monitor out ahead of this pipe, as the permit requires. Instead, Tania Aubid and I found a stake in the middle of our waaginoogan, our lodge, as it sat on the banks of the Mississippi. While we asked for the cultural monitor, none appeared, and no one from Fond du Lac or Enbridge has ever spoken to the two Midewiwin women who built that lodge.

The Tribal Historic Preservation officer from White Earth, Jaime Arsenaault was told she would be arrested if she came to the site, and in her report she expressed outrage at the lack of transparency, consultation, and the destruction of cultural properties. There are many more cultural sites, both from the ancients and the present peoples, near the Mississippi River, Willow River and Savannah Portage – all of those places were recorded hundreds of years ago on Midewiwin scrolls.

Being hasty means that people get killed, like Jorge Villeneuve who was crushed by a forklift at the Hill City construction site. Being hasty means you start throwing in pipe as fast as you can, although that pipe may be corroding. At least, that's what we saw on the Willow River, and we see in pipe yards all through out the north country. (<https://insideclimatenews.org/news/11-10-2020/pipeline-coating-keystone-xl>)

Put it this way, most of the pipes which Enbridge is putting in the ground have been sitting out in pipe yards for five years, getting turned over and repainted with a special anti-corrosive. Cross our fingers. After all, the Keystone XL, a brand new pipeline, spilled 383,000 gallons of oil into Lakota territory because of anomalies and welds. New pipe is not as good as No pipe.

High Directional Drill

Enbridge wants to cross the rivers 69 or so times in northern Minnesota. That means dirty oil will move far. The Mississippi gets crossed two times, the Red River, Little Red River, Clearwater, Crow Wing Rivers get crossed – they feed all the lakes. The Shell River gets crossed four times. Remember that the Kalamazoo River Spill lasted for 17 hours before the company noticed it. And that was not a remote river, like the Willow.

Rhetorical question: Who are you going to bet on, the pipe or the river? That's some tricky stuff as we watch rivers meander, and in places like Bad River, where the Mashkizibii has eroded the soil all around the pipe leaving it exposed. That's a problem, and that's what happened at the Yellowstone River in Montana.

This is tricky stuff. It turns out that you can't do a river crossing with the High Directional Drill, or HDD, with ice on the river. That means, no drill till spring. Enbridge wants to cross the rivers now. By December 11, the company had applied for permit waivers to cross the Red River, the Clearwater, Red Lake River, and Middle River, despite the permit restrictions.

Correspondence from the Minnesota Pollution Control Agency's (MPCA) Helen Waqui found: "the 401 Cert stipulates that Enbridge must not conduct HDD stream crossing construction activities at streams covered with ice, unless that activity has been pre-approved by both MPCA and MDNR [MN Dept of Natural Resources]. To date, we have not approved any such crossings. Enbridge did submit a request to both MPCA and MDNR, asking us to allow it at certain ice-covered streams; however, following that request, MPCA

and MDNR told the company that we did not envision approving any such activities. That's the current status." she wrote in an email on January 28.

Enbridge's Bobby Hahn wrote an optimistic note to the MPCA's Melissa Kuskie and all, on December 30: "Enbridge is ready to discuss and can have our experts available ...Based on current Project schedule and considering the necessary upfront time to prepare and finalize HDD plans, Enbridge is hopeful to understand if these crossing will be approved by 1/15. Enbridge is also finalizing another the second request package and we expect to submit soon. This second requests will request a response by 2/1 to be able to align schedule in consideration of the Project restriction periods..."

Thus far, it appears that the MPCA will not grant these permits, as Melissa Kuskie responded to Enbridge's Bobby Hahn: "At this time, we are unable to authorize HDD during winter conditions, due to concerns regarding the ability to promptly and effectively respond to any potential inadvertent release during winter conditions..."

Fingers crossed.

Poverty and Pipelines

If you say the lie enough times, is it true? Well, no. Line 3 was a bad idea seven years ago and it is a worse idea now. Enbridge, however, is busy blanketing media with advertisements portraying themselves as a family-friendly, Indigenous-loving company. They've really pulled out all stops, including indirectly providing advice to northern newspaper publishers, discouraging articles which might question the logic and practices of this pipeline.

– LAST TANGO CONTINUED ON P 13 –

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St. Paul attorney in running to become UofMN's first Native American regent

BY LEE EGERSTROM

D Brandon Alkire, a St. Paul attorney representing various Native American and family causes, is among candidates recommended for election to the University of Minnesota Board of Regents.

If elected by the Minnesota Legislature this year, Alkire would become the first Native American to serve on the university's governing board in its 170-year history. Alkire is a citizen of the Standing Rock Sioux Nation.

A screening committee for the Legislature, the Regent Candidate Advisory Council (RCAC), recommended Alkire in January with two other St. Paul residents to represent the Fourth Congressional District on the 12-member Board of Regents.

It would be a great honor, Alkire said in an interview. At the same time, it is a "sorry failure" that no Native American has served in this capacity at the university that predates Minnesota statehood. The university dates back to territorial days in 1851.

"No regent. No president or vice president. No chancellor. No one in a top leadership position," he said.

"Brandon would bring a lot of historical background, American Indian legal issues, and passion for underrepresented people to the university," said Louise Mattson, executive director of the Division of Indian Work (DIW) in Minneapolis.

Mattson works on a number of projects involving courts and family legal access for Native Americans with Alkire, director of Justice for Families. While not exclusively for the Native community, Justice for Families is supported by the Office for Violence Against



If elected, attorney D. Brandon Alkire would become the first Native to serve on the U of MN Board of Regents in its 170-year history, (Photo courtesy D. Brandon Alkire.)

Women (OVW) at the U.S. Department of Justice.

She said it is "shocking" that no Native American has served in a high university capacity before.

A joint committee of the Minnesota House and Senate will pair candidates down to one recommendation for expiring terms from four congressional districts by Feb. 28. The Board of Regents has 12 members serving staggered six-year terms. The Legislature will elect district and at-large Regents after that process.

Legislators, university backers and officials have pushed for more diversity and inclusiveness in recent years. But that doesn't mean Alkire has an easy road to the board.

Also recommended by RCAC in the initial round to represent the Fourth

District were Karen Schanfield, a prominent attorney who has assisted the university in the past; and James Farnsworth, a university senior student who has been a St. Paul neighborhood business leader. Legislative directives call for a current student to also serve on the board.

Alkire said in an interview that the university should have strong candidates for regent positions. In his case, he said, he has recently stressed to legislators that the indigenous people of Minnesota should have "a seat, and a voice, at the table."

The university is required to have an American Indian Advisory Board in place to advise the institution under both federal and state statutes. What that might look like is discretionary and is left to the particular school, he said.

But the absence of such a board means the university has been out of compliance with the laws for the past 20 years.

That highlights what all marginalized communities experience, he said. "Out of sight, out of mind."

Such an American Indian Advisory Board would serve policy makers and governing officials, he said. It would be different than the current programs and offices that are more student oriented in helping individuals.

"This would be different from any office activities because of the breadth and scope, per statutory language, of the advisory board," he said.

Alkire knows programs and projects that do serve the Native American community at the university. He was active with Native programs when he was an undergraduate getting a Bachelor of Art degree in sociology at the university, said Jillian Rowan, coordinator of the Circle

of Indigenous Nations with the Minnesota Center for Academic Excellence at the university.

He has remained connected in following years even while getting his law degree from Mitchell Hamline School of Law.

Along the way he was active with the University of Minnesota Indian Student Cultural Center and the UMN American Indian and Indigenous Studies Workshop. He is also affiliated with groups involved with Race Equity and Strategic Leadership, the Minnesota American Indian Bar Association and the National Native American Law Student Association.

In filing his candidacy with the Minnesota Legislature, Alkire told lawmakers he has the experience and education to promote and support the state's Land Grant research and scientific education university, a part of the national system with special responsibilities for the general public dating back to President Lincoln.

"I have spent my life in service from my time in the military (Navy) to my many years of work and volunteering with marginalized groups," he told the legislators. "The introduction of a Native American voice to the Regent Board would be the first in Minnesota history."

"As a state, we celebrate many Native American 'firsts,' from the election of the first Native American lieutenant governor (Lt. Gov. Peggy Flanagan) to the seating of the first Native American State Supreme Court Justice (Associate Justice Anne McKeig).

"With your support, there is an opportunity to make history again," he wrote.

His volunteer work encompasses a diverse range of interests although much of it deals with helping families, homeless, victims of abuse, the hungry and the arts. Groups he has worked with or collaborated with include the Minnesota Urban Indian Directors (MUID), First Nations Kitchen, Family Violence Coordinating Council, Domestic Fatality Review Team, National Coalition on Domestic Violence and as a board member for the Minnesota AIDS Project.

"I did run the (St. Paul) Art Crawl for a spell before COVID shut us down," he said. He is also part of the St. Paul Art Collective.

Alkire has also been an involved volunteer with St. Vincent de Paul assistance to the poor at the Basilica of St. Mary in Minneapolis, and with gay veteran organizations that advocate for the "don't ask, don't tell" policy for military service.

He and his partner Anthony Mills have three school-age sons ages 15, 7 and 6.

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This won't alter how Rice and his faculty of 13 teachers reach students at Nawayee Center School, 2421 Bloomington Ave. S. in Minneapolis. The Center School (Nawayee is an Ojibwe word for “the center”) has 55 students in grades six through 12. Most are of Dakota or Ojibwe origin.

This still leaves older students distant from their teachers and from one another, a problem for many Native students who learn, grow and gain strength from cultural relationships, said Rice and Braden Canfield, a social worker with the Indian Education Department for Minneapolis Public Schools.

A subgroup of the Phillips Indian Educators, Attendance Workgroup, coordinate on ways to connect Native students and keep them engaged with their classes. It especially stresses the importance of attendance that can become a problem when students are taking classes on line or using electronic devices and not in classrooms.

Partners in this effort include Division of Indian Work, Migizi Communications, Little Earth, the MPS Indian Education Department, Hennepin County Library and the Hennepin County “Be At School” program.

A big help is coming from a grant and program at EdVisions Inc., a Bloomington-based education non-profit group. With it, Center School is developing a technology lab that is essentially a broadcast studio in the school. It will be used to make teaching and family contact easier for students and educators, and become a technology training program for students as well.

This could be a technological development that will engage artistic students long after the pandemic and distance learning have passed, Rice said.

EdVisions is currently working on innovative projects with 11 schools in Minnesota, North Dakota and

South Dakota as part of a Midwest School Transformation Project. Participating schools with significant Native students include the Wichakini Owayawa – Lakota Language Immersion Next at Fort Yates, in North Dakota; the Porcpine School in Porcupine, S.D.; and in Minnesota, the Prior Lake-Savage schools and Nawayee Center School.

Julene Oxton, the project's transformation and development director, said the pandemic hit about midway through the three-year program that is supported by the Bush Foundation. COVID restricted travel and caused other interruptions. EdVisions then turned to the schools for guidance on creative ways to circumvent problems surrounding distance learning and lack of contact between teachers and students.

“Educational disparities among communities and families were obvious,” she said. EdVisions helped Center School get electronic devices to students who needed them to take classes via cyberspace.

And this year, Oxton said, the program provided an \$18,000 grant to Center School to equip the technology lab.

This is consistent with EdVisions' mission in supporting schools to transform from an institutional, or industrial model of operations to a student centered, or student-driven learning environment, she said.

It will also help teachers design and engage in transformative education models such as better use of space, time, personnel, technology and standards to meet the needs of students.

Professional coaches from the education group also work with the participating schools' faculty and administrators in designing and carrying out new approaches.

The EdVisions website shows how the Center School could use the studio linkage with its student-centered

and project-oriented academic approach.

The importance for this school year is great. There are no current plans for Minneapolis high school students to return to classes in the current school year, Rice said. And getting proper technology into the homes and into the students' hands is still a problem with many Native students.

Education leaders from the state level on down to the schools all warn the end of the COVID pandemic and restrictions on in-person classes may not be coming to an end in the current school year. While infection rates have been falling after the holiday season surges, new variants of the coronavirus from the UK and Brazil have reached Minnesota and may be more contagious than the original variety.

What's more, the return to classrooms in the younger years isn't mandatory for students and families.

“Going back to school is an option. All families have the choice to go back or stay with distance learning,” said Minneapolis Public Schools' Canfield.

Parents and students should continue to monitor breaking COVID and school news offered online by local school districts. State information from the Minnesota Department of Health that will shape school decisions can be found at <https://www.health.state.mn.us/diseases/coronavirus/situation.html>;

and Minnesota Department of Education, <https://education.mn.gov/MDE/about/plan>.

Information about the Phillips Indian Educators can be found at <http://pieducators.com>

and EdVisions Inc.'s work with Nawayee Center School is at <https://edvisions.org/what-makes-learning-relevant>.

Join Our Team at the FDL Tagwii Department

Fond du Lac (FDL) Human Services Division, Tagwii Substance Use Disorder Department treatment program at Mino Bimaadizi Waakaa'igan (2020 Bloomington Ave, Minneapolis, MN) Our program is a culturally based, co-occurring intensive outpatient program. Staff will be a part of a treatment team designed to address all areas of their clients lives and will work alongside FDL Medical, Behavioral Health, and Social Services.

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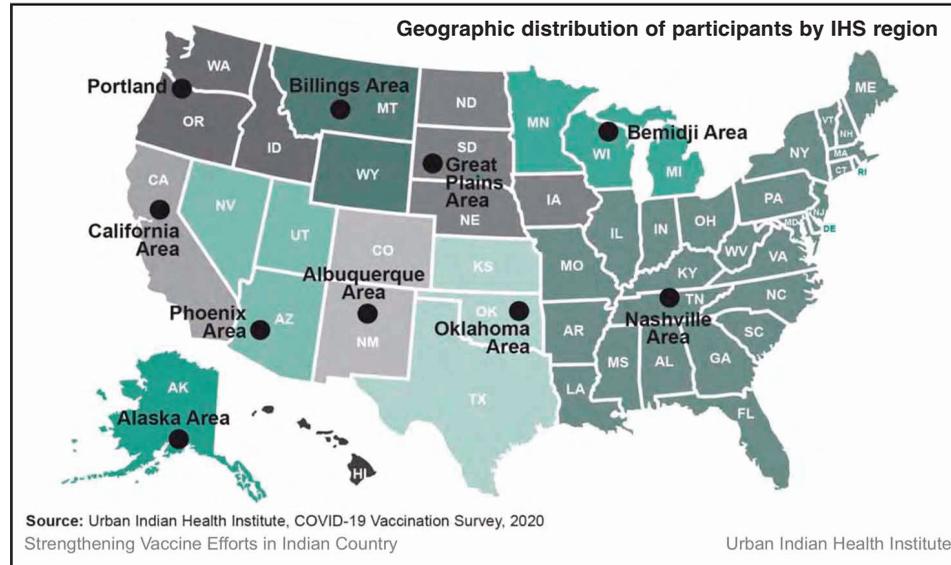
The Centers for Disease Control and Prevention (CDC) says clinical trials are underway or being planned for three additional vaccines (AstraZeneca, Janssen and Novavax). With variants of COVID strains appearing around the world and turning up in Minnesota, a serious race is underway to match vaccine supplies with demand.

CDC and state health officials have been concerned that Native Americans and people from other communities of color may be reluctant to take the vaccinations. Research shows this is the case in some states and especially within some Black communities.

A new study by the Urban Indian Health Institute (UIHI) a tribal epidemiology center based in Seattle, has found that 75 percent of Native American and Alaskan Native people are willing to receive the COVID-19 vaccine and 74 percent said getting vaccinated was their responsibility to their community.

A survey of the general U.S. population in October found 64 percent was willing to receive the vaccine. It should be noted, however, that much more information about the vaccines have become available since the national survey last fall.

The new UIHI survey was conducted among various tribal affiliations in 46 states, including Minnesota.



There was wide geographical diversity across participants, with a total of 863 zip codes across 46 U.S. states. Participants reported living in all IHS regions, with the greatest proportion from Portland Area (23%), Nashville Area (16%), and Billings Area (15%) (Figure 5).

“The data indicates that most Native people willing to be vaccinated feel it is their responsibility to the health of their community,” said Abigail Echo-Hawk, UIHI director. “This shows what motivates our community when it comes to decision making.”

Fear and distrust of government and medical systems still exists in Native communities, Echo-Hawk said. At the same time, Native communities have much at stake with the current pandemic.

COVID-19 incidence and mortality

rates for Natives are 3.5 and 1.8 times higher than for non-Hispanic Whites, the institute noted.

Among other findings from the survey, 89 percent of participants want evidence that the vaccine is safe for now and the long term, and 75 percent willing to get vaccinated had concerns about potential side effects.

Given the remoteness of many tribal communities, and age and health of many elders, the survey found what might have been suspected – 39 percent of participants have trouble traveling to

their clinic for an appointment,

In other data, the survey found that 90 percent of participants unwilling to get vaccinated still recognize COVID-19 as a serious disease, and 89 percent unwilling to receive the vaccine were concerned about potential side effects.

“This data will be important to all organizations conducting COVID-19 vaccine education efforts,” Echo-Hawk said in releasing the survey. “Native communities have unique challenges and needs that usually are not considered in public health campaigns.”

The UIHI study can be accessed at <https://www.uihi.org/projects/strengthening-vaccine-efforts-in-indian-country>.

Information on the vaccines themselves is available at <https://www.cdc.gov/coronavirus/2019-ncov/vaccines/different-vaccines.html>.

Minnesota Department of Health vaccine and COVID information is available at <https://www.health.state.mn.us/diseases/coronavirus/vaccine/index.html>;

and an explainer, “Who’s Getting Vaccinated” is at <https://mn.gov/covid19/vaccine/whos-getting-vaccinated/index.jsp>.

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Gaabi Boucha: Gaabimasiget in Warroad High School

Gaabi Boucha is a sophomore at Warroad High School in Warroad, MN. He is a three-sport athlete in football, hockey, and baseball.

“My Anishinabe name is Gaabimasiget and translates to The Sun Rises Each Day,” said Boucha. “I’m Atik (Elk) Clan and an enrolled member of the Northwest Angle Band #37 in Ontario.”

Boucha was the running back this past football season. “I wait all year for football season,” said Boucha. “In the off-season I work on skills that will carry over and I can improve on.”

“One exciting football memory was attending the NDSU Football Camp with hundreds of players and being awarded an Elite Camper Award,” he said.

Boucha also plays hockey for the Warroad HS Warriors. He is a 6-2 and 215 lb. center and enjoys playing a physical game. He is a two-time Minnesota Bantam State Champion.

He missed the first few weeks of this season for the filming of *The Way of the Warriors*, a fictional hockey film that is being filmed in Eveleth, MN. “I have a character role as one of the 20 players on the team,” said Boucha. “I’m super excited for the movie experience.”

“Gaabi was cast as a member of the Warriors team,” said movie producer John Montague. “His character, Brendan, is a high school senior. It is a major role in the film. His grandfather, Henry Boucha, will be featured as a Warriors legend in a cameo role.”

“The production was suspended due to the COVID surge and restrictions. Filming will resume later this year,” added Montague.

Grandfather Henry Boucha, 69, is Ojibwe, a former professional hockey player and Team USA player in international competition including being a silver medalist in the 1972 Winter Olympics. He was inducted into the US Hockey Hall of Fame.

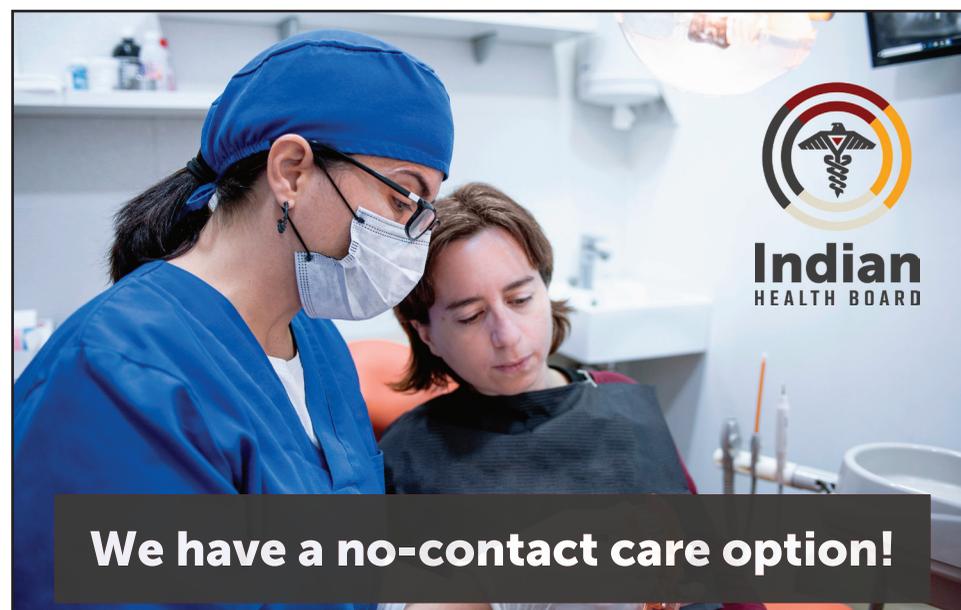
“I once watched Gaabi play seventh grade football,” said Montague. “Gaabi was their place kicker, they scored a touchdown, Gaabi hurt his dominant side right leg during the play but was supposed to kick the extra point.”

Boucha ended up kicking the extra point with his left foot and scoring the extra point.

“Growing up, Gaabi would go from one activity to another all day long,” said mom Tara Boucha. “He was always trying to top what he had done the day or week before. When he was younger he



Gaabi Boucha a three-sport athlete in football, hockey, and baseball. (Photo by Tara Boucha.)



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spent hours on the trampoline figuring out how to do any kind of flip he could ... front flips, back flips, and double back flips. He always wanted to take his skills to the next level and has been self-driven.”

“He showed leadership on the field and ice and a passion to compete,” said Jaimie Snowdon. “He had a very high football I.Q. and sees the field very well, and the game in angles.”

Warroad HS teacher Jennifer Dahlen said, “I immediately associate with Gaabi his ability to focus on one thing even though the room may be full of noise and distractions. The first class I had Gaabi in, he seemed very outgoing and full of questions. Some may have seen that as a problem, but I soon realized that he was trying to see how many angles he could approach a problem from.”

“All through high school I worked as a lifeguard at the local indoor and outdoor pool,” said sister Sky Boucha. “When Gaabi wanted to start working he went through lifeguard training. The

lifeguard test takes a full day to complete from a swim and dive test to the written exam. We went to the pool one day before the exam and he did the swim test and made it with four minutes to spare.”

“My favorite story of Gaabi’s is his passion for lacrosse starting at age nine or 10,” said big sister Shalese Snowdon. “He watched the movie ‘Crooked Arrows’ that is about a Native lacrosse team and instantly was hooked.”

Despite not having a local team, Gaabi spent countless hours in the backyard perfecting his game. It was extremely noticeable how much stronger his hockey shot got during his lacrosse years from whipping the ball at the lacrosse net all day.”

“The biggest highlight for me as a varsity student athlete is putting the Warroad jersey on and being able to represent my community,” said Boucha.

Boucha said: “I have several different interests and long term goals, but for now ... I’m hoping it is on some coaches’ college football or hockey roster.”

POLITICAL MATTERS: Native Issues in the Halls of Government – by Mordecai Spektor

editor@ajwnews.com

Laura Waterman Wittstock passes

Before anything else this month, I want to remember one of the truly extraordinary leaders in the Native community, Laura Waterman Wittstock, who entered the spirit world on Jan. 16. She was 83.

Among her myriad accomplishments, Laura, a member of the Seneca Nation, was a founder of Migizi Communications (migizi.org), which disseminated Native news and taught media skills to aspiring American Indian journalists. I did some reporting for Migizi's "First Person Radio," when the studio was on the second floor of the building on Franklin and Bloomington avenues, across from the Minneapolis American Indian Center. I recall waiting at times until the noise of a passing truck or bus faded to resume narrating a story.

"She really wanted to make a difference in the lives of American Indians and how we were presented in mainstream media," Kelly Drummer, president of Migizi, told the *Star Tribune*. "She has mentored so many young women. I feel like that was one of her purposes in life was to work with us and prepare us for our lives."

Drummer added, "She was really a big part... in telling the real story in what's happening across Indian Country. That's why she started this work in the '70s because our story needs to be heard and needs to continue being heard."

Laura was a pathbreaking journalist and a valuable resource for those of us covering events in Indian County. Among other works, she wrote the text for the 2013 book, "We Are Still Here: A Photographic History of the American Indian Movement" (Minnesota Historical Society Press), which featured the work of the late Dick Bancroft, AIM's unofficial photographer over many decades.

May Laura's legacy be an inspiration to Native leaders of today and the generations to come. And may her memory always be a blessing for her loved ones.

Not insane

In late January, I was watching a cable news show and Pres. Joe Biden was talking about the difficulties in getting COVID vaccine distributed across the country. I listened to his earnest explanation and thought to myself, "Hey, he's not insane."

The previous occupant of the Oval Office was a malign wingnut, a profligate liar, and a promoter of racists, bigots and xenophobes everywhere. He hated Indians from way back, when tribal casinos were competing with his Atlantic City gambling palaces.

Anyway, Trump left for his Florida resort, and he's banned from Twitter, Facebook and other popular social media. It's kind of relaxing not having to worry every day about what damage this lunatic might cause.

Meanwhile, Pres. Biden has made some positive decisions in the early days of his presidency. Nominating U.S. Rep. Deb Haaland, D-New Mexico, a member of Laguna Pueblo and one of the first two Native women in Congress, as the next secretary of Interior is quite remarkable.

At the January event introducing his climate crisis team of White House officials and cabinet secretaries, as reported by Julian Brave NoiseCat in *The Nation* magazine (Jan. 8, 2021), Biden mentioned the "long-overdue appointment of the first Native American cabinet secretary," as he looked over his shoulder at Haaland. "Welcome, welcome, welcome."

Brave NoiseCat quoted Haaland's speech: "This moment is profound when we consider the fact that a former secretary of the interior once proclaimed his goal to 'civilize or exterminate' us. I'm a living testament to the failure of that horrific ideology. I also stand on the shoulders of my ancestors and all the people who have sacrificed so that I can be here."

And on Jan. 26, Biden issued a memorandum for the heads of executive departments and agencies on "Tribal Consultation and Strengthening Nation-to-Nation Relationships," which reemphasizes executive orders from the Obama presidency on federal relations with tribal governments.

"The United States has made solemn promises to Tribal Nations for more than two centuries," the memorandum points out. "Honoring those commitments is particularly vital now, as our Nation faces crises related to health, the economy, racial justice, and climate change – all of which disproportionately harm Native Americans. History demonstrates that we best serve Native American people when Tribal governments are empowered to lead their communities, and when Federal officials speak with and listen to Tribal leaders in formulating Federal policy that affects Tribal Nations."

Of course, there's a villain in the story: Rep. Pete Stauber, a Republican from Minnesota's Eighth District, wrote a letter to Biden urging him to withdraw the Haaland nomination, because of her support for "expensive socialist policies like the Green New Deal," and blah, blah, blah. Hopefully, Stauber, a Trump sycophant, will fail in his benighted effort.

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On language and legacy: Wakáŋ Tipi

BY THE LOWER PHALEN CREEK PROJECT

The first European known to have visited the area known to the Dakota as Imnižaska, or Saint Paul, was Jonathan Carver. In his journals from 1766-1767, Carver details encountering the place we know as Wakan Tipi when he writes about a “great stone cave called Waukon Teebee” by the local Dakota people. He describes the cave in great detail, including the abundance of rock art inside the cave’s entrance. He also mentions that “appearances of lights shining at a distance and strange sounds” coming from inside the cave were, at least in part, why the Dakota deemed this place both mysterious and sacred. After staying with the Dakota throughout the winter, Carver described his participation in the annual council meeting of eight bands of the Dakota on May 1st, 1767, inside that very cave.

It is nearly two hundred years later when Paul Durand, a non-Native man from Minneapolis, who, drawing largely from field notes and maps produced by Joseph N. Nicollet in 1838, and with assistance from Dakota elders and knowledge keepers – writes his book,



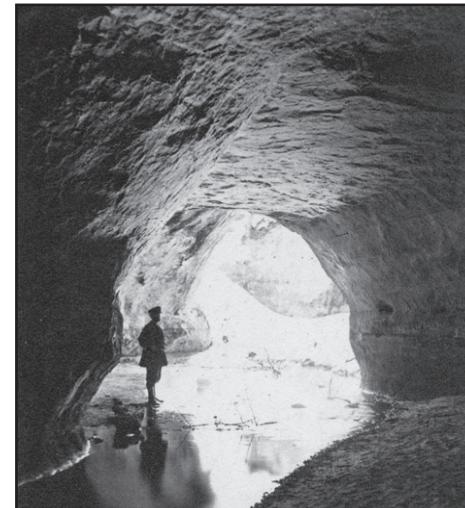
“Where the Waters Gather and the Rivers Meet: An Atlas of the Eastern Sioux.” In this book and related map, Durand also describes this sacred site: “Wakan Tipi (1) sacred (2) habitation. Carver’s Cave below Dayton’s Bluff, St. Paul. The common intersection of the roads of communication between the three original villages was precisely at

this place. It was here the dead were brought, placing them on scaffolds then later burying them in the adjacent mounds – Jos. N. Nicollet.”

We again encounter this site in “Mni Sota Makoce,” in which Gwen Westerman (Sisseton Wahpeton Oyate) and Bruce White write, “despite extensive travels, [the Dakota] always brought the bones of their dead to this location,” signifying that this was a burying place for the Bdewakawŋŋ Dakota.

From these written records we find multiple authors referring to this cave site, and we find records of the site’s significance to the people – as a place for ceremony, annual councils, and as a final resting place at the mounds above the cave, in what is now Indian Mounds Regional Park. We also see multiple accounts tying the site to broader Dakota culture, describing an “intersection point,” or hub of social and religious activity for the Dakota bands of Mni Sota.

However, even with these written records, so much more about this site remains unwritten. Dakota life – the culture, the language, the geography, and the people – could never be quantified and cataloged in academic records alone. Dakota life and culture is a circle; we can’t fit it into the box Western culture has imposed on us. The name we use for this site reflects these complexities. As Carolyn Schommer writes in the introduction to the Riggs Dakota Dictionary, “Dakota language structure is much different from the English, and no literal translation can be made from either language into the other.” There also exists the fact that names for sites and “things” vary from community to community. Take the examples of Pejuta Sapa vs. Mnikata, as two ways to say coffee in the eastern Santee dialect – both are correct. The same holds true for this



Above: Interior of Carver’s Cave, St. Paul circa 1870, photograph courtesy of the Minnesota Historical Society.

Left: The site of Tipi Wakan.

sacred site. Some Dakota speakers refer to the site as Tipi Wakáŋ, while others refer to the site as Wakáŋ Tipi. It is our stance, as the writers of this commentary, that both are correct.

Interestingly, both versions appear in Durand’s “Atlas of the Eastern Sioux.” In this book, though, where Tipi Wakáŋ is listed in the atlas of place names, it is not described as a traditional place name. Tipi Wakáŋ, according to Durand, describes a “sacred house, a church.”

Durand’s notes signify a distinction, linguistically and culturally, between the identification of a sacred structure or building, and the description of a specific place where sacredness dwells. Durand also lists Taku Wakáŋ Tipi, which could be translated as “Dwelling Place of Something Sacred” (Taku = Something). This site, according to Durand, is “a small hill, overlooking the Fort Snelling prairie located between the VA Hospital and the Naval Air Station. It was called Morgan’s Hill in pioneer times.”

Our exploration of these site names continues, and for the second part of this series, we will share the stories that are appropriate to be told in this format, from Dakota elders and knowledge keepers, about this place. And we know that in the Dakota community, there are multiple perspectives and relationships to place, even multiple ways in which Dakota people refer to this site. We honor all of those relationships and histories, even when they may conflict. We honor that different communities, and even different families within the same community, may have different stories about one place. And they are all correct.

To share oral history relating to this site, please contact Wakan Tipi Center director, Maggie Lorenz at mlorenz@lowerphalencreek.org, or Mishaila Bowman at mbowman@lowerphalencreek.org.

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The Aitken Age dropped its star reporter Lynn Mizner, and assigned her to non Enbridge reporting. A similar “gag order” was rumored to be levied at the editor of the Pine River paper, and more. Enbridge seems to underwrite most of Minnesota Public Radio and TV programs in the north, with Julie Kelleher (formerly of MPR and now at the helm of Enbridge’s public relations machine.) They also created an organization, the Minnesotans for Line 3, which lavished over \$11 million in advertising and lobbying in 2018.

In the meantime, there’s only so much lipstick you can put on a pig. Enbridge has targeted some fine northern communities, most of whom are the rural poor, to shove a pipeline through. Sort of like, “here’s a job, be happy, don’t mind the destruction.” In the end, it’s 23 jobs in pipeline maintenance.

The Art of Indian Whispering

Enbridge has been perfecting the fine art of Indian Whispering. It’s despicable. The Anishinaabe should not be paupers in our own land.

Fond du Lac tribal members had a special note on the tribal per capita payment which just went out, saying basically, “courtesy of Enbridge”. With a substantive settlement, Fond du Lac has exercised extreme influence over this project, including the accelerated and inadequate cultural resource assessment of the lands of the 1855 and 1863 treaty territories. That’s not even Fond du Lac’s territory. There’s some pretty valid concerns about Fond du Lac financially benefitting from this project, while other tribal members suffer. At the same time, Minnesota pushes ahead with lethal mining projects in their territory, forcing the tribe to try and defend at least one front – their St. Louis River watershed – from Polymet, Twin Metals and the like. This is windigo economics at its best.

Leech Lake doesn’t have to deal with Line 3 going through the middle of the reservation. After all, like Fond du Lac, they have six other Enbridge lines to worry about. What’s particularly ironic is that the 2010 easement procured by Enbridge from Leech Lake allotted \$10 million to the tribe for a 50 year easement on the Alberta Clipper pipeline (Enbridge’s last tar sands pipeline). Meanwhile, Al Monaco, the CEO of Enbridge, took home a sweet \$18 million last year. That’s an annual gig, and colonial mathematics at its very best.

However, the company secured a Line 3 Pipe Blessing Ceremony, and boasted about it widely. Apparently, the ceremony was conducted by tribal member Diane Osceola, Enbridge’s latest Indian Whisperer. She’s not alone, there was a big ceremony in Canada, too. Blessing pipeline projects seems to be the latest vogue. Honestly, none of us want pipes to fail, we just don’t think that praying for Enbridge and dirty oil in our wild rice is the way to go.

Red Lake Stands Tall

Enbridge is betting on the crisis of this pandemic and the legacy of the Trump administration’s brutality to tribes, to pitch a good deal. The Red Lake Nation has not taken the bait, and we are grateful. Red Lake has a strong trespass case – 50 years or so of Enbridge on their land, as well as the 1863 treaty territory, and a lot of water to be worried about.

Last October, Enbridge met with tribal officials and laid out promises of \$500,000 for a rebuild of powwow grounds in Ponemah, \$50,000 for daycare programs, \$100,000 for the radio station, community investment at \$465,000 or so, according to the Confidential Settlement Negotiations memorandum which got leaked to tribal members. More than that, Enbridge would sign a power purchase agreement for 12 megawatts of solar power, to be owned by Red Lake Nation, along with Alette/Minnesota Power. All of that would power Enbridge’s Line 3.

In return, the Red Lake Nation would within five days, “withdraw from the Minnesota Court of Appeals case” (to overturn the environmental impact statement and the certificate of need) and publicly communicate their opposition to unlawful protesting, resistance or actions against Line 3 replacement in the 1863 treaty territory. “All of that was parlayed, apparently by Eugene Bugger MacArthur, Enbridge’s apparent Indian Whisperer from White Earth.

The fact is we need a just transition without more Enbridge. Today on the banks of the Red River, a Red Lake Treaty Camp stands, overlooking the river crossing, which Enbridge is making a move on. Sam Strong, Secretary Treasurer of Red Lake Nation, is sitting in a lodge looking at Enbridge barreling towards the river. I’m going to bet on the river and the people, not the company.

Just Transition

What we need is a way out of this mess. Red Lake Nation should put up 12 megawatts of power without having to sign a deal with Enbridge. You should not have to sacrifice an ecosystem to have adequate drinking water, and tribal health care programs. The point is that the party’s over, and no one needs a tar sands pipeline, even if it’s powered by wind and solar. Fortunately, it seems that Enbridge has a lot of money, and could finance it without getting a seventh pipe. After all, Enbridge is the largest energy consumer in Minnesota, so it might be time for the company to help out. And, finally, the best jobs for the future are going to be in decommissioning old pipelines – there are hundreds of thousands of miles of old decrepit pipes endangering ground-water throughout the continent. Enbridge has a lot of them.

Our day in court is coming March 23. The Water Protector Movement is growing, and spring is coming. The last tar sands pipeline tiara goes to Enbridge for sure, it’s for the Alberta Clipper. Now we want pipes for people, not for oil companies, and we want a just transition.

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Artist blends traditional Ojibwe designs with contemporary styles

BY BRAD HAGEN

Native Americans are often rendered invisible to the wider population due to stereotypes and misconceptions about who we are, factors that are a direct result of the settler-colonialism that has taken place across Turtle Island. To many, we are either feathers and buckskin, or we simply do not exist at all because “there are no real Indians left.” These damaging thoughts have plagued Native peoples for generations and have threatened our sovereignty as tribal nations. Luckily, there are those like Caitlin Newago who are here to take a stand by highlighting our presence.

Newago is an Ojibwe multimedia artist and owner of Bizaanide’ewin Beadwork and Supplies, her online store where she sells her artwork, the majority of which blends traditional Ojibwe designs with contemporary styles. Newago says that this aspect of her art is quite intentional. “When people reference Native art, or just Natives in general, we’re these historic figures, or [makers of] this ancient art, like we’re from a completely different time. People aren’t realizing that we’re still here. I think combining these mediums and pushing my way into more contemporary styles of art, while still maintaining that Ojibwe influence, kind of shows more [of our] presence in the world.”

Evidence of this can be found in some of her jewelry, which spans from birch bark-backed beaded earrings to metal hoop and resin-based ones, as well as her apparel, some sporting Ojibwe floral prints and others displaying phrases like “You’re on Looted Land” and “Blood Quantum is a Tool of Genocide.”

In regard to her resin earrings, Newago said, “It’s actually pretty cool, being able to construct these earrings in a way I’ve never done before and put my own Indigenous spin on it.” “Not everyone wants to wear big ass beaded earrings, you know? [There’s] a lot of fake Native



art out there and I wanted to provide an alternative, so someone can support a real Native business and still get that same aesthetic that people are looking for, without having to go down the route of cultural appropriation.”

Despite her art having a heavy Ojibwe influence, Newago hasn’t always had such a strong connection to her identity as an Ojibwe woman – she described her artwork as an act of reconnecting with who she is. Born in Ashland, Wisconsin, Newago grew up in Green Bay and, being Oneida as well, attended the Oneida tribal school, though she spent a lot of her adolescence on the Bad River reservation. “I kind of bounced around a lot throughout my life. I lived in Madison for six years, and then I moved back home. Now I’m living in Eau Claire.”

“Because of the way I was raised, I didn’t really have a huge opportunity to immerse myself in the culture and learn things. When I left an abusive relationship and kind of started my life over from scratch, I decided to re-immense myself into my art. [At the time], I was living close to home, and I had the opportunity



to finally learn these things.” She learned from her father how to harvest birch bark, which she initially used to paint on for her earrings. This interest then evolved into practicing quillwork, which she continues to experiment with.

Newago’s reconnection to her identity hasn’t stopped at learning traditional art forms – she’s also become more involved in her community. “I go to the round dances and winter camps at Bad River, and I started going to council meetings. I learned how to rice and we donated [our harvest] to the elderly in Bad River.” Newago cites her role of a mother as a major influence that keeps her on her journey. “One of the things I really try to focus on is that as I learn, I try to teach my son because he’s the next generation. It feels selfish to take all the knowledge for myself and not try to pass it down. I take very seriously my role of being a mother to an Ojibwe child.”

She also recognizes the significance of her artwork in the political sphere. Most of her apparel displays some kind of message, whether it is seeking to raise awareness for reproductive rights through the use of Ojibwe floral print, or provocative phrases on the fronts of shirts like “You’re on Looted Land” and “Not Today Colonizer.” Again, this is an intentional aspect of Newago’s work. “It’s how I put myself in my work. If I’m just drawing flowers or beading or whatever, it’s not something I’m really passionate about. I have the technical skills to do



Artist Caitlin Newago (left) blends traditional Ojibwe designs with contemporary styles. Her work ranges from jewelry to apparel with messages, whether it is seeking to raise awareness for reproductive rights through the use of Ojibwe floral prints, or provocative phrases on the fronts of shirts like “You’re on Looted Land”.

these things, but it’s just not who I am. I’m a very political person, and I’m very invested in human rights and things of that nature. I’m chronically ill and can’t go to the protests and things like that, and because I’m this loud, outspoken kind of person, I wouldn’t do well running for office, [so] I’ve sort of accepted my role in this whole movement.”

And it’s quite evident that she’s participating in this movement. With over 8000 followers on Facebook and over 4000 on Instagram, Newago has received widespread recognition for her work since Bizaanide’ewin’s inception in 2016. Her latest pieces are resin earrings with flecks of birch bark in them, as well as ones that house quills, which again reflects Newago’s style of blending Ojibwe and contemporary forms. When asked if there was anything new from Bizaanide’ewin to look for in February, she replied, “I have another earring collection release planned for February. [They have] a different political statement on them, though these ones are a little edgier.”

Newago’s art work can be seen at:
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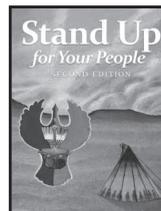
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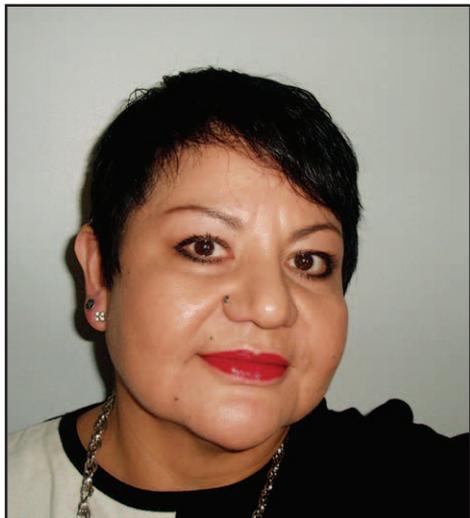


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pink supremacist views but they actually think they are better than everyone who is not them.

Civilizations come and go. Here we are watching this Empirical nation crush under the weight of its own corrupt powers. Turtle Island is soaked with the blood of our Indigenous ancestors. No good will come if they refuse to acknowledge their sins against humanity.

If we are to survive as a species (not that bad of a thing, lol), everything has to change now, especially Climate change. Once humans do die off we will perhaps be dug up by extraterrestrials, or future generations of humans that somehow survived the coming apocalyptic, doomsday scenarios. Purges have happened before, the Great Flood is something that many cultures have shared in history.

There is not one shred of respect for the ones who stormed the Capitol from me. I'm still traumatized by the past four years, and I am only now getting refreshing sleep, and not waking up to an Orange Monster and his minions (who took babies away from their parents). Facts are pink people, the original boat people, have always been a threat to humanity. When they weren't killing each other in Europe they turned their attention to brown and black people who had what the invaders most

wanted; land and natural resources.

There was a video of pink supporters of the Orange Monster online losing their minds and bawling when nothing happened, as they were assured would on January 20, during the Biden/Harris inauguration. I watched and re-watched their idiocy, laughing the whole time. Vile and disgusting as their insurgent actions were, in which people died, most of them did not wear a mask – as proof of their dedication for their dear leader. Now those people who haven't been scooped up by law enforcement went home to spread the virus to innocent people.

Speaking of Covid-19, I got my first vaccine shot and will get the second one later this month. It didn't take long and it felt less than a Minnesota mosquito bite. I feel good about it even though I have not had flu shots for the past ten years because I'm leery of what is in the vaccine (I did this year). I simply don't want to drown and die with fluid in my lungs. Besides, I gotta see all this through now. Things are getting really intense and I still have people to piss off with my very presence, after they tried to do me in. Priorities, ennit?

Sitting here in isolation becomes tiring and I feel sad sometimes, but then I realize I'm in the best place I can be. I acknowledge my blessings every day and

thank the Creator. Know that I've been through a lot of really tough personal and physical situations and episodes. I have enough metal in me to be named The Bionic Woman (I wish). My Gramma, who was the most important person in my life and why I moved up here, is gone in her physical form but I feel her love every day. Dunno where I'd be now had I stayed The Big City.

I am fortunate, despite my troubles, due to people I've met and become friends with, and family too. A big shout-out to the Rezberry Business Committee for looking out for band members. My cupboards are stocked and I got some cooking and eating to do. So I will be fat, full and happy!

My fur babies have supplies too, they come first in this house so I bought in bulk when I could. Sigh! I don't know how I would have lasted this long without them. They supply love and entertainment on the daily and vie to sit on my lap. Purrince is very demanding as is usual, Mitzi and Bugg bark at snowflakes, Tom Petty is a big instigator, and Lenny Katvitz still looks at me all sceptical. Life such as it is, is good.

I still want to go outside but now is not the time. Brrr!!! I send my best wishes for you and yours. Together (but not all at the same time) we get through this. We have to.

Well, well, well, never a dull moment, ennit? I would really enjoy some peace but not monotony. Like many around the world, I watched the January 6 insurrection on the Capitol in horror – initiated by the man who I will not name.

One thing I am grateful for is that I do not have to look at his ugly face, hear his lies or voice anymore. The sad thing is he likely won't be charged for his crimes, because republicans are looking to his cult followers for re-election. About them: it amazes me that they are all fighting over stolen land and believe the most disgusting conspiracy theories. They not only overlook their own sick

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SCOTT COUNTY CDA

OPENING WAITING LIST FOR S8 HOUSING CHOICE VOUCHER

The Scott County Community Development Agency (CDA) will accept online applications for the S8 Housing Choice Voucher Tuesday February 16, 2021 at 8 a.m. until Monday, February 22, 2021 at 11:59 p.m. Applications will be accepted online only at:
<https://www.waitlistcheck.com/MN3095>

Applicants may use any computer, tablet or smart-phone with internet access to apply. You may reserve a computer at your local library if needed. Applications will not be available at the CDA offices. Fax or e-mail requests will not be accepted. Applicants needing a reasonable accommodation to complete their application must submit a request to the CDA at 323 S. Naumkeag Street, Shakopee, MN 55379.

All eligible applications completed by Monday, February 22, 2021 at 11:59 p.m. will be placed on the waiting list by a lottery subject to local admissions preferences. 500 applicants will be accepted for the wait list.

Please refer to <https://scottcda.org/resource/waiting-lists/> to determine if your household qualifies for the list.

Income limits apply and you must be a U.S. Citizen, or a non-citizen with eligible immigration status. Applicants already on waiting lists for other housing programs with the CDA must apply separately for this program and such applicants will not lose their place on other waiting lists when they apply for the project based list.





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BIIZIKAN!!**

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Masks are not required for those with disabilities or special health needs.

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