



NEWS FROM A NATIVE AMERICAN PERSPECTIVE

40 YEARS OF SERVING THE NATIVE AMERICAN COMMUNITY

WWW.THECIRCLENEWS.ORG
THECIRCLENEWS@GMAIL.COM

Like us on Facebook!
Facebook.com/TheCircleNews

Follow Us on Twitter
@TheCircleNews

Being a Water Protector at Line 3 is hard work



page 3

Roseville seeks to change name of Pocahontas Park



page 7

The lives of three remarkable American Indians



page 14

COVID worse than cold for MN homeless this winter



Avivo has constructed 110 "little houses" in a north Minneapolis warehouse to help homeless transition to permanent housing arrangements. (Submitted photo.)

BY LEE EGERSTROM

New low-income housing, temporary shelters and a variety of government and nonprofit organization programs have greatly helped the Native American population cope with both the COVID-19 pandemic and cold temperatures this winter.

When temperatures dropped well below freezing for days on end in February, it did beg the question of how people in homeless encampments were surviving. Twin Cities metro residents remember the Wall of Forgotten Natives encampment from a year ago, and tribes and rural counties have been dealing with homelessness as well.

Far more data will be forthcoming during the year. A quick assessment by homeless and housing advocates does show much was done to meet immediate needs within the past year despite all of Minnesota's 87 counties having shortages of emergency shelters and affordable housing.

These gains on the housing front were especially important this winter because cold and COVID are connected, said Jordan May, interim executive director of the Red Lake Homeless Shelter at Red Lake.

"We couldn't just find a warm bed or couch for someone. We had to do it with social distancing to keep people healthy, from infecting others," he said.

Several emergency shelters operated by the American Indian Community Development Corp. (AICDC), church groups, other nonprofits, and various state, county, city and tribal organizations have moved people out of tents in parks to warm places. With this environmental improvement, the groups and programs can also offer counseling, meals and health services.

Sanitation and bathing facilities also help homeless stay healthy.

Two other developments serving the urban Native population in Minnesota are especially timely.

Avivo, a Minneapolis nonprofit, has opened Avivo Village in Minneapolis' North Loop Neighborhood on Washington Ave. N., south of West Broadway Avenue. Inside this former book publishing warehouses are 100 "tiny houses," which are minimal structures about the size of college dormitory rooms.

The official opening is set for March 8, said Kim Sheagren, director of communications. These houses will serve up to 100 single adults, age 18 and older, as transitional housing while they avail themselves to services and seek out "permanent housing and healthy living."

As a result, Avivo anticipates serving 250 to 300 people annually.

- CONTINUED ON PAGE 8 -

White Earth, Mahnommen County collaboration leads to one of highest vaccination rates in MN

BY DAN GUNDERSON/MPR

Ever since Minnesota began distributing coronavirus vaccines to the public, Mahnommen County in northwestern Minnesota has consistently run ahead of the pack, vaccinating at rates that far surpass most of its peers. As of late February, a full 85 percent of people 65-years and older in the county have been vaccinated.

Mahnomen's unique status as the only Minnesota county located entirely within the borders of a Native American reservation is a key factor behind the county's rapid move toward broad community vaccination. Public health leaders at the White Earth Nation and Mahnommen County credit that high vaccination rate to close collaboration between the tribe and the county to efficiently get those doses to residents.

Shipments of the COVID-19 vaccine are reaching Mahnommen County through several different channels. The state of Minnesota is allocating vaccine to tribal and county public health departments, as well as clinics operated by the Sanford and Essentia Health systems. The federal government is allocating vaccine to the Indian Health Service clinic at White Earth, and local Thrifty White pharmacies through its retail pharmacy program.

Broad distribution: 'The right thing to do'

The White Earth Reservation is a patchwork of tribal and private land - and the people who live there are a nearly equal mix of Native Americans and non-Native people. That raised the question, early on, of who the tribal public health department should vaccinate.

The answer: Everyone.

"Vaccine wasn't limited to people who were enrolled members or who had a way to prove they had Native Nation blood," said tribal public health medical director Dr. Carson Gardner.

"Anybody who lives here on White Earth lands and met the other criteria was offered vaccine. We discussed that at length and decided that was the right thing to do."

And because White Earth is a sovereign nation, it has the authority to set its own parameters for who is eligible to be vaccinated.

So, right now, anyone who is over the age of 18 and lives within the White Earth Reservation's boundaries - including all of Mahnommen County - is eligible to be vaccinated for COVID-19 through the tribe's public health department.

White Earth's access to vaccine supply, and tribal leaders' willingness to share, has been a boon to all local residents, said Sarah Kjono, director of the Norman-Mahnomen Public Health department.

"They've been able to get some pretty large allocations for the population size, and we welcome that," she said. "Now anyone who has a primary residence on the reservation, or sometimes people who work in the county, as well, are able to get vaccinated. That's a real benefit."

Nationwide, the distribution of the COVID-19 vaccine began, in part, with Minnesota's Native American tribes. Health care workers on reservations in Minnesota - including White Earth - were among the first in the country to be vaccinated, after the two-dose Pfizer shot was given emergency authorization in the first half of December.

- CONTINUED ON PAGE 9 -

Health care can be expensive, especially as we age.

If you have trouble paying for
your Medicare, you may be able to get help.

Medicare Savings Programs can help pay some
health care costs, and the Extra Help program can
cover some prescription drug costs.

Save money for yourself and for your tribe.

Call Minnesota's **Senior LinkAge Line**[®]
to find out more.

mn MINNESOTA
SENIOR LINKAGE LINE

mn.gov/senior-linkage-line/

Being a Water Protector at Line 3 is hard work

BY HANNAH BROADBENT

“Imagine that one day you wake up and find out that a pipeline company wants to run a thirty-inch pipe pumping 640,000 barrels of oil per day under high pressure through your burial grounds, sacred sites, medicinal plant harvesting areas, and no more than a mile from your biggest wild rice harvesting areas. And, they didn’t even bother to mention it,” – Winona LaDuke, from “To Be a Water Protector.”

Talk to anyone who has lived at a camp to protect the water, their homelands and its natural resources, and they’ll tell you it’s hard work. To be Native American means to have a connection to Unci Maka, Mother Earth, in a way that you don’t have a choice but to stand up for it.

Nedahness Greene (Leech Lake Ojibwe) is no exception to the pull. Or, to the toll it can take on your heart.

“It’s our way, as young girls we are given teachings that show us our purpose. ‘Water Protector’ isn’t a title I use. As an Anishinabe Ekwe I understand Nibi (water) is life so it’s my inherent duty to protect the life source,” Greene said.

Greene is a photographer that has made it her life’s work to capture the strength of Indians among hardship. She has spent a lot of time in Palisade and Red Lake, MN, two prominent sites of the Tar Sands Pipeline, also called, Line 3.

It’s the largest replacement – ringing in at \$7.5 billion, from the Calgary-based Enbridge Inc. The line runs 292 miles, carrying Canadian crude oil from Neeche, ND to Superior, WI. Winona LaDuke, Ojibwe activist and author, says that this replacement isn’t that, rather an entirely new pipeline going through a new route. It runs directly through the heart of pristine lakes and wild rice territories in Minnesota – Anishinaabe territory. The line crosses tribal lands but also the 1855 treaty territory, which guarantees the sanctity of their wild rice.

“Standing with one-fifth of the world’s water are the Anishinaabeg, the people of the manoomin (wild rice) and sturgeon. And they are facing three million barrels a day of tar sands oil,” LaDuke says.

Now, 50 years-old, Line 3 is already past its life expectancy – and it shows. LaDuke says that line has had at least 15 spills since 1990. She recounts the story of March 3, 1991 in her book: “The Line 3 pipeline ruptured near Grand Rapids, Minnesota, spilling over 1.7 million gallons of oil into the Prairie River, after a negligently delayed response by the company. The Prairie is a tributary of the Mississippi, so were it not for the 18 inches of ice on top of the river, the spill could have poisoned the drinking water of millions downstream, and would likely be remembered very differently. Thankfully, this was



Children protesting Line 3. (Photo by Nedahness Greene.)

back in the days when our territories were still frozen and snowcovered in March, before climate change had begun to sink its teeth in.”

LaDuke says NO DAPL, on the Standing Rock Reservation in South Dakota, was the first of its kind. A camp in which Indigenous people from all over the world came together, it was the land of Oceti Sakowin – Dakota, Lakota, Nakota Nation. She says it could almost be the place where the term “Water Protector” was born. Line 3 is no different, in true Enbridge fashion LaDuke says, it’s all happening quietly – just the way they like it.

“The camp’s mood is kind of broken,” Greene said talking about Palisade. “Some camps get attention while other camps get ignored. Mainstream media always covers it if you have someone of a ‘name’ or tied to big organizations versus individual small camps where often the community members are affected.”

According to various sources, there have been over 100 arrests in the camp. Greene says her experience with law enforcement has been mixed.

“Some law enforcement have been curious about our ceremonies, medicines and the water. Others expressed it was their job so they couldn’t have too many feelings,” she said. “I saw aggression when people were arrested and noticed they were pretty rough with these women.”

One of those women in zip ties was Simone Sengoles, a member of Red Lake Nation. She was arrested on Dec. 14, 2020 and held in the Aitkin County Jail overnight. She was one of 22 that day who were taken into custody.

“We were trying to protect the Mississippi River and our Northern Minnesota homelands,” she said. “I had been at the river the day before and I felt like I couldn’t turn away – she needed us to stand up for her.”

Sengoles said she made the decision to stand in the way of the pipeline where they were preparing to drill under the

Mississippi River. She said they were surrounded by officers and once arrested were held outside for over an hour in the -2-degree weather.

“It was weird to stand there and stare in their eyes right before they grabbed us,” Sengoles said. “I was wrestled to the ground by two large male officers. My hands were zip-tied behind my back and I was forced to my knees with one officer holding my head and shoulders down.”

She said the only comfort was that they all had each other – 12 women in a cell made for 8.

“Being arrested and held in jail was dehumanizing. Immediately we were made to feel powerless. It was an ugly thing. I felt supremely unsafe, not only from covid, but to have my liberty taken away for trying to peacefully protect our crucial water felt like the world was turned upside down. Why were we considered the criminals?”

According to LaDuke, there is a legal term for what Sengoles is talking about, Necessity Defense: “A defense that per-

mits a person to act in a criminal manner when an emergency situation, not of the person’s own creation compels the person to act in a criminal manner to avoid greater harm from occurring.”

“I am a member of the Red Lake Nation, a citizen of the State of Minnesota, trying to protect my homelands and waters for the good of all. So, we can live, play, hunt, fish, swim, boat, gather wild rice and other plant foods and medicine,” Sengoles said. “Enbridge, a foreign oil company that is running roughshod over our great state, a company with a history of spills is the real criminal.”

LaDuke says the only option is for the pipeline to be shut off. Until then, Water Protectors will continue to do their work. She notes that it’s not the first movement in history in which civil disobedience has been used to make greater change: others include the Boston Tea Party, Women’s Suffrage, Civil Rights movement and now the Water Protector movement.

“We are all born water protectors, as Indian women we are given the gift of life through water and are birthed from water,” Greene said. “The fear of this pipeline is a fear everyone should have. Our bodies are made of water, without it we don’t survive.”

Greene says the Protectors on Line 3 still need a lot of assistance and every camp has different needs, so it’s important to build relationships with each camp and ask them what they need. They’ll need weather appropriate clothing, food and other resources.

To stay up to date on latest news and ways you can support go to: https://www.honorearth.org/sand-piper_line_3_corridor

THE CIRCLE SPONSORS



HENNEPIN COUNTY
ICWA



MINNEAPOLIS
FOUNDATION

THANK YOU FOR SUPPORTING THE CIRCLE

Tribal Nations in MN ask Walz to pause Line 3 work during legal appeal

BY DAN KRAKER/MPR

The Minnesota Indian Affairs Council is asking Gov. Tim Walz to temporarily stop the ongoing construction of the Line 3 oil pipeline across northern Minnesota.

In a letter dated Feb 25, the group, which serves as the official liaison between the state and the 11 Native nations within its borders, urged Walz to issue an executive order putting a stay on the pipeline replacement project construction while lawsuits challenging the project's approval play out in court.

"The pipeline project opens up a brand new pipeline corridor through a water-rich environment where wild rice and other plants and animals are plentiful," the council wrote.

The state's seven Ojibwe bands, the letter continues, retain treaty-protected rights to hunt, fish and gather along the 330-mile stretch of land in the state where the pipeline is being constructed.

"Clearly, the pipeline construction and operation will negatively impact the productivity of the resources throughout the pipeline corridor," it continues.

The letter from the council follows requests from the White Earth and Red Lake Nations to place a stay on the project until their appeals, along with challenges from environmental groups and the state Commerce Department, are heard in court. But those requests were denied by the Minnesota Public Utilities Commission and the Minnesota Court of Appeals.

Enbridge Energy has quickly ramped up construction of Line 3 since it received final permits at the end of November. Work began in earnest on Dec. 1. More than 4,000 workers are currently building the pipeline, along five different sections spread out across the



Sections of pipe await placement near Grand Rapids, Minn., for the Enbridge Line 3 project in early February. Conflict is growing among Indigenous communities along the nearly 400-mile path of Enbridge's Line 3. As the project cuts across the Fond du Lac reservation, treaty lands of several other bands of Ojibwe, and the headwaters of the Mississippi River in northern Minnesota, it has brought not just jobs but controversy and discord into the most intimate spheres of spirituality, family, and community. (Photo by Mary Annette Pember | Indian Country Today.)

length of the pipeline corridor, which stretches from far northwestern Minnesota, south past the headwaters of the Mississippi River, and east to Enbridge's pipeline hub in Superior, Wis.

Tribes and groups fighting the project have argued their appeals will be moot without a stay, since it will likely take several months for the court process to play out. Enbridge anticipates completing the pipeline by the end of September.

In the letter, tribal leaders also express worry that President Joe Biden's recent decision to cancel the Keystone XL pipeline – which also would have carried Canadian oil into the U.S. – could embolden Enbridge to eventually build more pipelines in the new Line 3 corridor. "President Biden's decision to stop the

Keystone XL pipeline has essentially handed Enbridge a monopoly for exporting tar sands out of Canada," the letter reads. "This does not bode well for us."

The state Indian Affairs Council was formed in 1963 as the first council of its type in the nation. Its executive board consists of elected leaders of all the state's Native American tribes, who are tasked with making recommendations on legislation that's important to tribal governments, and advising state government on other matters of concern.

"We write today ... with one voice in solidarity with Red Lake and White Earth's request to the Minnesota Court of Appeals to stay the construction of the Line 3 pipeline," the letter says.

But the state's tribes have taken different approaches to Line 3.

Enbridge currently operates a network of six pipelines – including the existing Line 3, which was built in the 1960s – which together carry nearly 3 million barrels of Canadian oil across northern Minnesota every day. That corridor crosses the reservations of both the Leech Lake Band of Ojibwe and Fond du Lac Band of Lake Superior Chippewa.

While Red Lake and White Earth have fought the project for more than six years, the Leech Lake Band's priority from the beginning was to ensure that no new pipelines are built across its land.

In part because of the Leech Lake Band's stance, Enbridge developed a new corridor for the replacement project that avoided both the Leech Lake and Fond du Lac reservations.

The Fond du Lac Band initially

opposed the Line 3 replacement project alongside the Red Lake and White Earth nations and the Mille Lacs Band of Ojibwe.

But after the state Public Utilities Commission approved the project, the Fond du Lac Band changed course, deciding it preferred to have the old Line 3 removed from the reservation, and the replacement line installed in its place, rather than have a new pipeline corridor established across nearby treaty-protected territory.

The Leech Lake band declined comment on the letter sent by the Indian Affairs Council. The Fond du Lac band has not yet responded to requests for comment.

In a statement, Walz spokesperson Teddy Tschann said the governor values his relationship with Minnesota's tribal nations and will review the request, "but he does not believe it is within his role to stay project permits that have been issued by state agencies after a thorough environmental review and permitting process."

White Earth tribal attorney Frank Bibeau, in an interview, disagreed, saying he believes the governor has the authority to put a pause on construction until challenges are heard in court.

"He is the lead executive officer for the state of Minnesota. The PUC is an executive branch function," he said. "The Minnesota Pollution Control Agency is an executive branch function. So I think there is something the governor can do."

Minnesota Public Radio News can be heard on MPR's statewide radio network or online.

THE CIRCLE is a 501(c)3 non-profit newspaper and is governed by a board of directors from the American Indian community.

BOARD OF DIRECTORS

CHAIR

MELISSA BUFFALO

VICE-CHAIR

JOY PERSALL

TREASURER

SHIRLEY SNEVE

SECRETARY

JANE STEFFEN

BOARD MEMBERS

ROBERT LARSEN

NOAH MIWA

MANAGING EDITOR

CAT WHIPPLE

The Circle is dedicated to presenting news from a Native American perspective, while granting an equal opportunity to community voices.

The Circle is published monthly by The Circle Corporation, PO Box 7506, 3045 Bloomington Ave, Minneapolis, MN 55407. Editorials and articles are the sole responsibility of the authors, and do not necessarily reflect the opinion, attitude, or philosophy of The Circle. The Circle does not endorse any product or service accepted as advertising, and reserves the right to reject any advertising, material, or letters. The Circle encourages the submission of letters to the Editor, which must include the writer's name and address. Letters may be edited for language and length.

NO PART OF THIS PUBLICATION MAY BE REPRODUCED WITHOUT WRITTEN CONSENT OF THE PUBLISHER.

Member of Minnesota American Indian Chamber of Commerce and the Minnesota Newspaper Association. Circulation: 10,000

THE CIRCLE ADVISORY BOARD: DAVID BICE, BRENDA CHILD, KELLY DRUMMER, HEID ERDRICH, JIM LENFESTEY, LAURA WATERMAN WITTSTOCK

612-722-3686 • www.thecirclenews.org • thecirclenews@gmail.com

INDIAN HEALTH BOARD

CONTINUES TO PROTECT OUR
COMMUNITY BY OFFERING

COVID-19 TESTING



Schedule Your Appointment Today

612.721.9800

NACC expands facilities to help with Covid-19 vaccines

BY BRAD HAGEN

The Native American Community Clinic (NACC) in south Minneapolis has been serving the urban Native community since 2003, when they first opened their doors. In that time, they've partnered with several local companies and organizations to provide service to as many people as possible. Their mission, listed on their website, is "to promote the health and wellness of mind, body, and spirit of Native American families."

Their latest undertaking to enact this mission is by providing COVID-19 vaccinations in response to the global pandemic. Recently, NACC has expanded their clinic by taking over the space that previously belonged to the now closed Dollar Tree. The space is currently being used as the location for the vaccine administration.

Sarah Morris (White Earth Ojibwe), registered medical assistant, was among the first to administer the vaccine at the clinic, beginning with medical staff at NACC, then to Elders in the community (individuals sixty five and older, per state mandate). She's been with NACC for over eight years, making her one of the longest standing employees at the clinic and, during this time, she's gotten



Top left: Sarah Morris gives Covid-19 vaccines to Native American community members.

Bottom left: Clyde Bellicourt gets a shot. Top right: Sarah Morris (on left) with co-workers at NACC.

dose will go to waste. NACC uses the waitlist as a way to reach the most amount of people while wasting the least amount of vaccine.

"My favorite part about the job is that I actually feel like I'm making a difference in people's lives," "I worked at the U [University of Minnesota] for a short time in cardiology, just to see if I could broaden my horizons. When I was still in school, it was always my goal to work there." But when Morris finally achieved her dream, she realized that she missed the sense of community that could be found at NACC. "At NACC, you really feel like the people there have your back."

"Don't get me wrong, some of the best doctors in the world work at the U, and I'd recommend them to anyone, but the people I work with are almost like a family, and I missed that feeling."

When asked what she likes about the job, Morris replied that meeting new people and hearing stories from her elders are just a couple of the many things she enjoys about NACC, but she wanted to reiterate that, "it's really rewarding to see the change we make in peoples' lives." Morris told many stories of families she's gotten to know over the years and the trust that's been built as a result of that. She said she was happy to take on such a pivotal role as vaccine administration, especially since it serves her community and the people she cares about.

For more information, visit NACC's website: nacc-healthcare.org

Or reach them at the following number: 612-872-8086.

To learn more about the Covid-19 vaccines, see: <https://www.health.state.mn.us/diseases/coronavirus/vaccine/index.html>.

"The Hub helped me connect to the resources I need."



Your best life, your way.

Whether facing an immediate concern or planning for the future, the experts at the Hub have years of experience helping people with disabilities, and the people who support them. A free resource for all Minnesotans. We serve all languages.

1-866-333-2466 disabilityhubmn.org  Follow us on Facebook!



to know many Elders, community and spiritual leaders, and founding members of AIM. Native Americans are dying at higher rates from Covid-19 than white Minnesotans. Reasons include a racial bias in health care systems, and a shortage of health care on reservations and isolated areas.

Morris shared that when a patient first walks in, they get screened for symptoms of COVID-19. If they show no symptoms, they are then given a number and paperwork that they're to fill out before receiving the vaccine. They are then directed to a chair that corresponds with their number, which are all spread out six feet apart. She mentioned that it was a little sparse inside, given how recently they took over the space, but it's sectioned off with privacy and social distancing in mind.

Vaccines are currently being scheduled for Wednesdays, Thursdays, and Fridays, with thirty to forty patients being seen in the morning, and the same amount in the afternoon. There is currently a waiting list, with priority being given to already-established patients at the clinic, with the purpose of filling in cancellations.

The reason that it is so important that these cancellations be filled is that the COVID-19 vaccine must be kept cold before its administration and it is unable to be recooled after a certain amount of time outside the freezer. Because of this, it is imperative that all cancellations be filled with another patient, or else the

Roseville seeks to change the name of Pocahontas Park

BY HANNAH BROADBENT

Pocahontas Park in Roseville, Minn. is one more name on the long list of streets, parks and counties that bear titles representing the miseducation of history of Native Americans.

Disney told us Pocahontas was a princess who fell in love with a European man and came to happily adopt Christianity in England. This embellished and false narrative is a commonly held belief by non-natives.

This lack of education contributes to the misuse of Indigenous names like Pocahontas Park or Cherokee Regional Park in St. Paul, as well as the sanctity of settler names like Henry Sibley or Alexander Ramsey. But, one name at a time, these names are disappearing.

The Metropolitan Urban Indian Directors Group (MUID), a collaborative of over 25 organizations, wants to see the name change of Pocahontas Park in Roseville next. In January of 2021, the group wrote a letter to the Mayor and City Council of Roseville in support their plan, the Pocahontas Park Name – Community Engagement and Analysis Plan.

In Nov. 2020, the city laid out the Pocahontas Park Name – Community and Engagement Plan, which states: “Recently, some community members have expressed some concern that the name [Pocahontas Park, 1960’s] may cause harm to Native Populations.”

It cites the concerns that Pocahontas, the person, has no ties to Minnesota or the current Indigenous populations in Minnesota. Also, that the commonly told narrative of her life primarily focuses on her assimilation to European culture, not her tribes account, which includes her exploitation and victimization.

The plan states that it intends to engage with the Native and neighboring communities, and Roseville residents via questions and feedback submissions in February and March. After, the commission will deliberate and make their recommendation to the city council.

Maggie Lorenz, Executive Director of Lower Phalen Creek and Waká Tipi Center (Spirit Lake Dakota/Ojibwe) is a part of MUID and authored the letter to Roseville Council. She said MUID wanted to lend their collective voice in support of the name change to the City of Roseville along with recommendations for engaging the American Indian community locally.

“I was born and raised in the Twin Cities Metro area. As a Dakota woman, I see our influence all around us in the metro area in place names and businesses, etc,” Lorenz said. “What is unfortunate is the lack of education



The city of Roseville’s Pocahontas Park Name – Community and Engagement Plan seeks to rename Pocahontas Park, and finds support from the Native community.

most people have about Indigenous People, our language, and the influence our presence here has had on the places we all know today.”

The MUD letter explains why the name should be changed, and makes additional recommendations on how to engage the Native American community in the process.

“First and foremost, Pocahontas did not come from a tribal nation affiliated with what is now known as the state of Minnesota, but from the Pamunkey Tribe of what is now known as the state of Virginia,” states the MUID letter. “Renaming this park provides an opportunity to truly honor this place with a name that centers around the landscape and/or the original people of the land where this park is situated.”

The letter also mentions the oversexualizing and stereotypical nature used in media in ways that degrade Native women and serve into sex-servitude and ultimately sex trafficking.

Roseville City Council discussed the skewed history of Pocahontas as well as the possibility of changing the name in Sept. 2020. “[In] 1614: Pocahontas learns Christianity marries John Rolfe and adopts the name, Rebecca. Pocahontas and Rolfe have a child, Thomas.” is stated in a Roseville Parks and Recreation Commission Meeting document discussing the ‘traditional’ tale. “[In]1616: Couple heads to England and Pocahontas becomes a symbol of peace between the settlers and Indians.”

This version of events is followed by a section titled the “Powhatan Version”. Which details that her husband, Kocum, was killed and her child taken away from her before she was forced to marry Rolfe. Also, that the English story was published after her death in another country.

“The deep lack of basic education about Minnesota’s Indigenous People is both appalling and a call to action for our State and local governments to invest in American Indian Education for All. That is step one, and we are

barely beginning to have that conversation as a state,” Lorenz said.

In the same Parks and Rec Commission meeting, it states: “...If choosing to consider continuing with a name that honors our native population the Commission should speak with appropriate tribal leadership and gain their input. However, it may also be good to consider using the current criteria laid out in our guidelines so as to avoid potentially choosing a name that could become controversial in the future as peoples’ viewpoints on names and

events change over time.”

The ‘current criteria’ refers to the city’s policy on naming parks after people. City staff said that includes, “significant contributions”.

Lorenz says the more racist names, from mascots to parks, lakes, or even towns can be changed to something non-offensive, our Native children will get to grow up in a society that is less willing to accept “the way it’s always been”.

“Dismantling racism means taking it all apart, examining each piece, before rebuilding. Name changes are a critical part of that process.”

As of Jan. 27, 2021, the statement remains: “Based on initial conversations, the commission has developed an Engagement and Analysis Plan. The Parks and Recreation Commission is planning to hear more from Native American communities, Native American Residents of Roseville, neighbors of Pocahontas Park and other Roseville residents who are interested in the conversation.”

The Pocahontas Park Name Plan can be found online at: <http://www.cityofroseville.com/AgendaCenter/ViewFile/Item/7053?fileID=40625>.

A gambling problem



takes everything.

No
Judgment.
**ONLY
HOPE.**

Start to take back what you’ve lost.

Free help is available for problem gambling.

CALL
1-800-333-HOPE

CHAT & LEARN
getgamblinghelp.com

m DEPARTMENT OF
HUMAN SERVICES

Despite the March opening date, 16 units were occupied in December while the other “tiny houses” were under construction, Sheagren said. Of them, 14 of the original residents identified themselves as Native Americans.

“In July, Avivo was asked to conduct a survey of individuals living in the encampment at Powderhorn Park. About 45 percent of 306 individuals identified as Native Americans.” Avivo expects similar demographics when all the units are occupied this month, she said.

Also giving a boost to housing in Minneapolis is the opening of Mino-Bimaadiziwin Apartments, 2109 Cedar Ave., a large urban development project undertaken by the Red Lake Nation. This 110-unit complex is also planning a mid-March official opening but it, too, had residents starting to occupy apartments in December, said Leah Loud, office manager for the Red Lake Nation Embassy in Minneapolis.

Most of the early tenants are Native Americans, Loud said, although it will be an equal opportunity landlord utilizing public housing programs to support low-income and affordable housing assistance going forward. CommonBond Communities, an affordable housing nonprofit in St. Paul, is handling property management and is doing the subleasing.

Unlike Avivo Village, Mino-Bizaadiziwin Apartments is not attempting to be short-term, emergency housing. Rather, it is geared to safe, family housing with studio, one, two and three bedroom units.

Support organizations and the Red Lake Nation Embassy – its urban office – will also be moving into the complex.

Out around the state, each of Minnesota’s 11 tribal nations have different housing programs and react to different housing and homelessness situations, said Red Lake’s May.

Again, COVID-19 concerns hamper what tribal services can do, he said.

The Red Lake Homeless Shelter has 18 beds but can only use half of them to keep proper COVID social distancing, he said.

Red Lake is now adding a second shelter, adjacent to the existing shelter, which will reduce some of the pressure. In the meantime, Red Lake has moved three Sprung Structure tent-like facilities from the site where Mino-Bizaadiziwin has been built to be used at Red Lake.

Sprung Structures, named after the Canadian family that started the company making temporary and emergency housing and buildings for other uses, is almost a military barracks-style concept. It was used to house homeless people a year ago in Minneapolis when the Wall of Forgotten Natives was shut down.

May said one of the Sprung facilities



Above: Mino-Bimaadiziwin Apartments, in the Twin Cities, is a large urban development project undertaken by Red Lake Nation. The 110-unit complex is planning a mid-March official opening.



Left: Avivo’s 110 “little houses” in a north Minneapolis warehouse is set to open in early March as well. (Submitted photos.)

is being used as emergency housing at Red Lake. Another is being used to house social services made available for Red Lake Homeless Shelter residents.

In addition, tribal and other programs supporting the shelter’s work have allowed use of hotel vouchers to temporarily house people during frigid cold spells this winter, May said.

All that said and done, “there is still a great need for more shelter beds,” he added. “We have 40 people on a waiting list. We get calls every day.”

That squares with data assembled by the Minnesota Housing Partnership (MHP), another Minnesota nonprofit advocacy group for housing issues.

Using data and economic guidelines from the American Community Survey at the U.S. Census Bureau, the

Department of Housing and Urban Development (HUD), the Bureau of Labor Statistics, Minnesota Department of Employment and Economic Development (DEED) and Minnesota Department of Revenue, MHP has concluded that all 87 counties in Minnesota have housing shortages and housing cost problems.

This survey, called its County Profiles project, found in every county:

- One in four renter households pay too much for housing;
- At least one in 10 homeowner households pay too much for housing;
- Accounting for inflation, rent has increased in 86 of Minnesota’s 87 counties from 2000 to 2019; 18 counties have had increases of 30 percent or more;

• 36 of the 87 counties had no newly issued permits for multifamily housing construction in 2019.

Andy Birkey, director of communications and research, said this annual, spot survey, doesn’t see the impact that COVID-19 may have played in the past year. That may show in next winter’s survey.

But this much seems logical, he said. The COVID-19 crisis has most likely slowed down housing construction. At the same time, the economic recession that has accompanied the health crisis has also put people out of work and reduced the number of hours they work each week.

That, too, will put a greater squeeze on families and individuals’ ability to pay rents and home mortgages. The generally recognized cost-burden level for housing payments is 30 percent of a household’s income.

The Minnesota Housing Partnerships county housing cost profiles can be found at <https://www.mhponline.org/publications/county-profiles/2021>.

Housing assistance information is available at numerous state and local sites. Start by checking with county, city or tribal housing offices.

The Indian Health Service office in Bemidji, which serves tribes in Minnesota, Wisconsin and Michigan, was among the first IHS offices in the nation to receive the vaccine, and the next day, it was being administered to health care workers and elders in the clinic near the village of White Earth.

The 11 tribal nations in Minnesota have the option of receiving vaccine directly from the federal government through the Indian Health Service, or through the Minnesota Department of Health. White Earth and six other tribes have chosen the latter.

The state Health Department declined to provide a breakdown of the vaccine doses it’s allocating to Native nations, but said about 16,000 had been distributed to tribal health sites in late February. By the end of January, the federal Indian Health Service had distributed more than 10,000 vaccine doses to tribal health centers across the state.

Because tribes have opted to work with the state on vaccine distribution, the federal Department of Health and Human Services said Minnesota is among several states receiving an additional allocation of vaccine. The federal government declined to provide details about the state’s “sovereign nation supplement,” and the state Health Department said it had no information about the extra allocation.

According to a U.S. Department of Defense report, the supplement came about after Operation Warp Speed, the federal government’s vaccine procurement and distribution program, identified potential inequities in states where tribes elected to receive vaccine from states instead of the federal government.

As a result, a proportional supplement of doses was allocated to those states.

Tribes’ vaccines benefit broader community

The Minnesota Department of Health has prioritized tribal nations in its distribution since COVID-19 vaccines first became available.

“Tribes will get allocations, probably a lot higher than the rest of the state, because of the vulnerability of the population, the fact that they’re the hardest-hit of all of the populations in the state,” said MDH’s American Indian health program director, Jackie Dionne.

Some might interpret the prioritization as tribal nations getting preferential treatment, Dionne said. But the government has a long history of underfunding tribal health care and services, which has led to high rates of chronic disease.

Those health disparities have made Native people significantly more vul-

nerable to the worst effects of the coronavirus.

“People see this as a population prioritized because of race and not because of situations and circumstances,” Dionne said. “We need to turn that narrative around.”

Outside Mahnomen County, other Minnesota counties have also benefited from tribal vaccine programs, and their partnerships with tribal health departments.

The Grand Portage Band of Ojibwe, in far northeastern Cook County, has vaccinated nearly every tribal member and nonmember on its reservation.

“This week is the first week that we declined a shipment [of vaccine], because we’re at a point now where we pretty much have vaccinated or will have vaccinated everyone that wants to be vaccinated,” said Grand Portage Health Service Director Jenn Sorenson.

Cook County’s vaccination rate recently became the highest in the state. By the end of February, more than 35 percent of its residents have been vaccinated, surpassing Mahnomen’s rate by just a few percentage points. Several other Minnesota counties located partially on or adjacent to reservations have similarly high rates.

Tribal nations are receiving the Moderna vaccine through the state, because it’s easier to store and distribute

– which has meant that some tribes with smaller populations have received a larger allocation of vaccine per capita than others because of the way the vaccine is packaged.

“You can only ship Moderna in batches of 100,” said Dionne, “And so if you’re one of the smaller tribes, you’re getting a higher percentage than some of the bigger tribes.”

You know everybody on a first-name basis

Each county health department in the state is also receiving its own allocation to distribute, according to MDH guidelines. And while the volume of vaccine helps move counties’ progress forward, local leaders say collaboration and communication ensure they are able to take advantage of the multiple vaccine streams.

To maximize those efforts, White Earth officials operate a joint coronavirus task force with Mahnomen County. It ensures the distribution is streamlined.

“We know that there’s no duplication of effort,” said emergency manager Ed Snetsinger. “I think that’s very important whenever you have a new response. It is a cooperative effort, [and] I think it’s gone quite well.”

– W.E. COVID CONTINUED ON PAGE 14 –

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.

We have current openings for Alcohol & Drug Counselor II, Lead Recovery Case Managers, and Recovery Case Managers. FDL also offers qualified individuals the ability to apply for a tribal specific ADC licensure.

For more information on tribal licensure, contact richardcolsen@fdlrez.com

For job description information and job applications contact Sheila Johnson at (612) 977-3441, or visit: <http://www.fdlrez.com/hr/mplslistings.htm>

Community Centered, Professional, Hard Working

- Competitive wages
- Flexible Schedules
- Competitive benefit package
- Paid Continue Education (CEU)
- Medical/dental/vision insurance
- Licensure reimbursement
- Paid vacations, holidays and sick time
- 401K



Apply to: Fond du Lac Human Resources, 1720 Big Lake Road, Cloquet, MN 55720

Tre Holmes: Senior Is Leading The Hibbing HS Bluejackets

There is a team leader among leaders on and off the basketball court at Hibbing High School in northern Minnesota this season.

Tre Holmes, 17, is a senior at Hibbing HS. Tre is the son of Tara Locke. And Tre's brother, Tyler attends Hibbing Community College.

"I am a descendant of the Fond du Lac and Leech Lake Band of Ojibwe and I am of the Bear Clan," said Tre.

"I am proud to be a Native American and being able to play the sports that I love," said Tre. "I want to be a leader in the Native community."

"Mr. Joel McDonald is my main mentor," said Tre. "He has believed in me so much and has pushed me hard to be a better basketball player and do better in school."

Joel McDonald, head boys' basketball coach, Hibbing HS said: "I have known Tre for a number of years as he grew up in our program. I have watched him develop into a solid young man and an exciting player on the court. He has been a part of the group of guys we have at the top of our varsity level for all of that time and I have spent time coaching him as my son has played on that team too."

"Tre is like no other shooter and slasher that I have coached. Prime example was during a recent game when he got an incredible break away dunk on an opponent and then followed that up with a made three pointer on the very next possession. He has the combination of athleticism and shooting ability that you don't see very often. He also has nearly unlimited range with shots falling for him from out to 30'," added McDonald.

"Tre is all about basketball," said McDonald. "He has the body language of a baller and the skills that are tough for opponents to completely take away. He has been very coachable throughout and I have been fortunate to have played a role in his development as a skills coach and mentor. His mom Tara has done an incredible job raising him."

"He will finish his career as one of our program's best three point shooters. Without COVID, he may have had a chance to score 1,000 career points. He is on our top 10 in three pointers made list for single game, season and career."

"Phil Roe and Kory Deadrick definitely gave me an opportunity to show my game and to prove myself," said Tre. "They always pushed me to do better and when the people that you admire



(Photo courtesy of Flom Designs and Photography – Emily and John Law.)

and look up to are pushing you. They both got me a lot of exposure with the AAU world."

"Tre is a true competitor who can take over the game with his hot shooting at anytime," said AAU coach Phil Roe. "He can hit shots off the dribble, has incredible range and can dunk all over! We love having Tre in our Playmakers North family."

"Tre's greatest attribute would be his loyalty and respect for his family," said mom Tara.

"Raising two sons as a single mother has made my sons best of friends and the men of the household. Tre is very humble, well mannered, polite, and loves giving back to the community. He is always willing to help on and off the court."

"Tre is really a dynamic player like nobody I've coached before," said Joel. "His current streak is something we're riding high with his two recent big

games where he knocked down a total of 14 threes and scored 60 points prior to tonight's game against Duluth East."

Tre was recognized as one of the *Duluth News Tribune's* "Prep Performances of the Week" in February for his efforts. The team defeated Virginia 95-38 and Hermantown 113-45.

Hibbing defeated Duluth East 68-65 after losing to them 73-61 last month. This was their first loss with their only other loss being to Class 3A number one ranked Minnehaha Academy 87-73 two weeks ago. The 8-2 Hibbing Bluejackets traveled to the three-time defending Minnesota 2A and 3A state champion Minnehaha Academy in late February.

See Tre Holmes Highlights vs. Chisago Lakes January 2021 online at: https://youtu.be/TzW_xLkBi9g.

Park it Here for an Exciting Summer Job

It's not too early to think about summer employment! Join our team and work for one of the top rated park systems in the nation. Currently accepting applications for seasonal positions including Park Maintenance, Lifeguards, Golf Course staff, Naturalists, Watercraft Inspectors, and Equipment Operators (CDL required).

See all job opportunities at www.minneapolis.org/jobs



AMERICAN INDIAN MALES

YOU'RE INVITED TO PARTICIPATE IN A SURVEY ON YOUR THOUGHTS ON A HEALTH TOPIC.

The survey takes about 15 minutes to complete and your participation will help improve health prevention activities. Participants will receive a \$20 gift card.

Survey participant requirements:

- Identify as American Indian male.
- Be age 18 or older.
- Live in Anoka, Carver, Dakota, Hennepin, Scott, Ramsey, or Washington County.

CALL 612-655-7227 TO BE SCREENED AND GET ACCESS TO THE ONLINE SURVEY

This project is sponsored by the National Cancer Institute, NW Native American Research Centers for Health & Northwest Portland Area Indian Health Board. The research is being conducted by Delilah Robb and Melanie Nadeau, MPH, PhD.

COVID's tragic toll

In late February, my brother sent me an email about a “COVID-19 vaccination event” in South Minneapolis. I called the Allina Health clinic on East Lake Street to make an appointment; however, the two-day event was 100 percent booked.

I was watching my text messages and emails for a chance at a jab in the arm. Then, shortly after my call to Allina, a brief email from Hennepin Healthcare directed me to the MyChart website. I logged in and found that appointments were available at the Whittier Viral Screening Clinic. If things work out, tomorrow I'll head over to the clinic and get my first COVID-19 vaccination – I'm 70 years old and eligible for a dose.

It seems that things are looking up, as far as getting beyond the pandemic that has taken more than a half-million lives in this country and sickened thousands more. A one-shot vaccine developed by Johnson & Johnson has been approved by FDA. It seemed for a time that Americans were too stupid to comply with simple precautions – wear a mask, keep your distance, wash your hands – and we would never see the end of this highly infectious disease. Our compatriots gathered in super-spreader events, from seaside

beaches to the Sturgis Motorcycle Rally. The Trumpite (fascist) faction gathered to protest rational restrictions on in-person learning in schools and other public gatherings.

I'll get my vaccination and my excitement will be muted by an awareness of the lives that have been lost and blighted over the past year. The death toll from the COVID-19 pandemic has fallen disproportionately on Black, Native and other people of color. You might recall that there were mass COVID outbreaks last year at meat processing plants in the Midwest, among Latino, East African and other immigrant workers.

I've written about the high number of deaths from COVID on the Navajo Nation, and recently read about a surge of infections on Wisconsin tribal lands. “American Indians in Wisconsin are now dying from COVID-19 at a higher rate per capita than any other ethnic group in the state, according to the Department of Health Services,” as per a Feb. 23 report in the *Green Bay Press-Gazette*. “That's a change from the start of the pandemic and throughout the summer, when cases and deaths from COVID-19 among American Indians had been relatively low.”

The article continues: “Tribal health

officials had attributed the early success to stringent health mandates on the reservations, such as social distancing and wearing masks, and frequent safety communications to tribal members. Then in the fall, cases and death rates started to climb drastically among American Indians, with the largest spike in deaths in November. Oneida Nation medical officials in northeastern Wisconsin were seeing as many as 40 COVID-19 cases a day in the fall, said Debra Danforth, director of the tribal health department.”

Danforth told the newspaper: “It was frightening.”

The Green Bay paper noted that between March 11 and Sept. 11, there were 10 deaths caused by COVID-19 among American Indians in Wisconsin. “By Feb. 14, there were 85, and those who died included well-respected elders, some of whom were known for their work to preserve tribal history and traditions.” The article thoughtfully provided profiles of some of the elders who succumbed to COVID complications. “As Indian people we value our elders so much because they carry that knowledge with them,” Jennifer Webster, Oneida Nation council member, told the newspaper.

I have thought many times about

how a new world, a more humane society, could be created post-pandemic. After all the sacrifices that have been made, we shouldn't go back to the previous status quo that created the conditions for the spread of the novel coronavirus and abided the pandemic of racial injustice. In the early days of the Minnesota governor's emergency orders, Powderhorn Park, two blocks from our house, suddenly filled with several hundred tents for our unhoused neighbors. A disproportionate number of the homeless in Minneapolis are Native people – many of them resided at the Wall of Homeless Natives two years ago. Our elected officials elect to kick the can down the road, as far as trying to solve longstanding social problems.

Meanwhile, the murder trial of former Minneapolis cop Derek Chauvin is set to begin on March 8, and the authorities in Minneapolis are erecting concrete barricades, chain-link fences and razor wire around public buildings. Chauvin choked the life out of George Floyd, and if he's acquitted, we could see a reprise of the riots that destroyed a large swathe of South Minneapolis. We await the fire next time.

Sexual Health Educator and Navigator Dept: HIV

Location: Minneapolis, Minnesota. **Salary:** \$35,000 to \$40,000, Full-time; Limited Term Employment. **Hours:** Monday - Friday, 8am to 4pm (occasional evenings and weekends). **Reports to:** HIV Program Manager

Job Summary: Prioritizing unsheltered individuals, this position works collaboratively with internal teams and community partners to conduct outreach activities that identify people living with HIV (PLWH), recently diagnosed and those not-in-care; actively navigate newly and not-in-care PLWH to HIV medical care and wraparound services that will decrease new transmissions and increase medical adherence and viral suppression.

Minimum Qualifications: High school diploma with working knowledge of HIV /STI modes of transmission, lifecycles, risk factors, harm reduction strategies and best practices. Two or five years of experience in any or a combination of the following: HIV/STI education and awareness, HIV/STI screening, testing, counseling, and referral services, outreach in Indigenous and other communities of color, LGBT+ communities, and other populations at high risk for HIV and STIs. Experience collaborating/communicating with diverse stakeholders.

Preferred Qualifications: Bachelor's degree in biology, applied science, nursing, public health, health education, sociology, psychology, or any other closely related field(s); Knowledgeable of and experience with Indigenous ways; Knowledge of the National Ending the Epidemic, Sexually Transmitted Infections, and the Ending HIV MN strategies; Working knowledge of and experience with navigating the HIV care continuum; Experience providing HIV linkage to care services; Experience collaborating with Partners Services to reengage People Living with HIV in care and treatment; Certified to provide HIV counseling, testing, and referrals services in Minnesota; Experience with group facilitation and dynamics; Experience with social media networking and outreach; Excellent verbal and written communication skills; Proficient with Microsoft Office Suit and Pass a criminal background check.

Salary ranges: \$35,000 to \$40,000, commensurate with experience and qualifications. The Indigenous Peoples Task Force offers a generous benefits package.

To Apply: Please send cover letter and resume to Calvin Hillary Hylton, HIV Program Manager at: calvinh@indigenouspeoplesf.org by **5pm, March 15.**

MHS's Native American Museum Fellowship seeks to change narrative

BY BRAD HAGEN

The Minnesota Historical Society (MHS), an institution dedicated to preserving the history of Minnesota, is now accepting applications for the Native American Undergraduate Museum Fellowship (NAUMF), a ten-week long paid program with the aim of exposing undergraduate students to the inner workings of museums and possible career opportunities within the field. Due to the COVID-19 pandemic, this internship will begin virtually with the possibility of concluding in person later in the summer.

Since first contact, negative narratives about Native Americans have been used as a tool to oppress Native peoples and further the settler-colonialist agenda of land theft and assimilation. These narratives have historically been held at museums, where Indigenous peoples have often been portrayed as primitive. For Amber Annis (Cheyenne River Lakota), program and outreach manager in the Native American initiatives department at MHS, this fellowship acts as a step toward rectifying



NAI (Native American Initiatives Department) staff and the previous cohort of students. Amber Annis is in the back row, third from the left. (Photo courtesy of Amber Annis.)

these wrongdoings. By participating in this fellowship, Annis says, "We're telling our own stories [and] we're in control of the narratives that leave this institution. And that's the most important part."

In addition to perpetuating false narratives, museums have historically taken into their possession many cultural artifacts deemed important and sacred by the nations they belong to, and have often refused to return them. There are even cases of museums holding the bones of our ancestors.

Because of this history, some Native people have a certain level of distrust when it comes to such places. Annis says that MHS was conscious of this when the NAUMF was created. "We want to mend those sorts of feelings that Native people might have toward museums and help change the narrative in a way that addresses that history, but also in a way that compliments the resiliency and the strong work that Native organizations are doing within the Twin Cities, that Native nations are doing, and the work that MHS is doing. We want to show that, at the end of this, we've flipped the script, and that we've taken control of our narrative."

The first three weeks of the NAUMF is dedicated to seminars, workshops, and guest speakers, the majority of which will be focused on this fraught history, as well as potential career paths in museums.

Annis said, "We're going to learn from different folks all across the historical society about what it means to work in a museum. We're going to learn from tribal historic preservation officers and what the work they do is."

The following seven weeks will then be spent conducting the actual internship. "[It's] designed to engage and expose the students to those opportunities that exist within the museum, the cultural resources, public history, and the tribal historic preservation

fields," she added.

In terms of the actual work that will be done, Annis said that there are a variety of projects available for students to work on. "We really want to match the students' interests with the various projects that we have available. The first three weeks are really going to be our moment to say, 'what do you want to learn?' and at the end of the three weeks, they'll be given a list of what they can work on."

Some of the projects available to students will be ones working with the archeology and Native initiatives departments, as well as a permanent exhibit titled "Our Home" housed at the Minnesota History Center in St. Paul, which contains a rotating gallery that students will work on. In regard to this exhibit, Annis says, "[It's] really a community-centered space. Part of the project for some of the students will be asking what you want to see in this space? What stories can be told? What do you think is important? What's missing?"

These are just a small sample of the many opportunities that the NAUMF will offer undergraduate students. In addition to acquiring experience working in a museum setting, the NAUMF will also give students many skills. Annis says, "Something that we [MHS] really think about is, when they leave here, what are the things we hope that they have gained? A large part of that is professional networking and engagement. It's so important in the work that we do."

Something else Annis hopes students will get out of the fellowship is a better understanding of the multiple dimensions of working in a museum. "Sometimes people think, 'I don't want to work in a museum because I don't want to work in exhibits or collections,' [but] there's a whole world within a museum that doesn't involve just those things. We do a lot of public history and community engagement. We want students to leave with a better understanding of what it means to work in a museum and how important their voices and perspectives are."

About the internship application: Priority deadline is March 26; Application materials must be submitted or postmarked no later than April 5; Screening and interviewing is April 12-16; Confirmation of selection is April 23; Tentative program run dates are June 4 through August 13, 2021.

If you're interested in applying to this fellowship, more information can be found at: <https://www.mnhs.org/internships/fellows/native-american>.

2021 CIRCLE AD RATES

DISPLAY RATES

Ad Sizes	Width X Height	Net Rate
Full Page	10-1/8" x 12-1/2"	\$1,200
3/4 Page	10-1/8" x 9-1/4"	\$900
1/2H Page	10-1/8" x 6-1/8"	\$650
1/2V Page	5" x 12-1/2"	\$650
3/8 Page	5" x 9-1/4"	\$450
1/3 Page	6-11/16" x 6-1/8"	\$400
1/4H Page	5" x 6-1/8"	\$350
1/4V Page	3-5/16" x 9-1/4"	\$350
1/6 Page	3-5/16" x 6-1/8"	\$275
1/8 Page	5" x 3"	\$200
Business Card	3-1/4" x 2"	\$75

Full color ads, add an extra \$150 per ad.

Classified Ads: \$30 per column inch. \$60 minimum.

Send ad copy to: thecirclenews@gmail.com (put "attention Ad sales" in head).
Call Cat at 612-722-3686 for more info and discounts.

LEGAL NOTICE – A FEDERAL COURT AUTHORIZED THIS NOTICE

If you are an Original Individual Beneficiary of the 1964 and/or 1980 Pembina Judgment Fund Award(s), a Legal Representative of a Settlement Class Member, or an Eligible Heir to a Deceased Original Individual Beneficiary, your rights may be affected by a Class Action Settlement Agreement in a Class Action lawsuit.



This Summary Notice is to inform you about a Class Action Settlement Agreement reached in a class action lawsuit related to the 1964 and 1980 Pembina Judgment Fund Awards. The lawsuit claims that the federal government did not manage these funds properly. In a class action lawsuit, one or more people called class representative(s) file a lawsuit on behalf of themselves and others who may have similar claims. The people together are called a “Class” or “Class Members.” The court resolves the issues for all those who remain Class Members. This Summary Notice is adapted from the Long-Form Notice in this lawsuit, which is available on the Settlement Administration Information Website for the lawsuit, www.PembinaSettlement.com

The Class Action Settlement Agreement reached in this lawsuit provides for a monetary payment to Settlement Class Members. The Agreement provides for Settlement Distribution payments to be made based on eligibility and the specific Pembina Judgment Fund Award(s) payments received in the past.

The Court overseeing this lawsuit will hold a Fairness Hearing on June 10, 2021, at 2:00 PM EDT, the Honorable Thomas F. Hogan, United States District Court for the District of Columbia, 333 Constitution Avenue, NW, Washington, DC 20001, to determine if the Class Action Settlement Agreement becomes final. If, following Final Approval of the Class Action Settlement Agreement, Settlement Distribution payments are made, the final outcome of the lawsuit will apply to every Settlement Class Member who does not choose to be Excluded from / Opted-out of the Settlement Class. The Court has appointed the Native American Rights Fund (NARF) as “Class Counsel” for the Settlement Class. You have the right to represent yourself in this lawsuit or retain an attorney of your choosing at your own expense.

If you are an Original Individual Beneficiary of the 1964 and/or 1980 Pembina Judgment Fund, a Legal Representative of a Settlement Class Member, or an Eligible Heir to a Deceased Original Individual Beneficiary, you are automatically part of the Settlement Class. You will remain in the Settlement Class unless you Exclude / Opt-out yourself from the Settlement Class by sending a written request postmarked by or before **April 29, 2021**, to Pembina Settlement Administrator, c/o Class Experts Group, LLC, **EXCLUSIONS**, P.O. Box 995, Mequon, WI 53092

Exclusion / Opt-out requests by Original Individual Beneficiaries must include your name, address, and date of birth; and a statement of intent to be excluded from the Settlement Class.

Exclusion / Opt-out requests by Legal Representatives of Settlement Class Members must include the Settlement Class Member’s name, address and date of birth; the Legal Representative’s name, address, and date of birth; Proof of Identity of the Legal Representative; Proof of Death of the Settlement Class Member, if applicable; the appropriate will, estate, probate, appointment, retention, or approval documenting the Legal Representative status; and a statement of intent to be excluded from the Class.

Exclusion / Opt-out requests by First-Line and Second-Line Heirs to Deceased Original Individual Beneficiaries must include the Original Individual Beneficiary’s name, address and date of birth; the First-Line or Second-Line Heir’s name, address, and date of birth; Proof of Death of the Original Individual Beneficiary, Proof of Identity of the Eligible Heir; Proof of Heirship; and a statement of intent to be excluded from the Class.

Exclusion / Opt-out requests cannot be submitted by email; they must be postmarked on or before April 29, 2021.

If you remain a Settlement Class Member and you choose to Object to the terms and conditions of the Class Action Settlement Agreement, you must submit your Objection by sending a written objection postmarked by or before April 29, 2021, to Pembina Settlement Administrator, c/o Class Experts Group, LLC, **OBJECTIONS**, P.O. Box 995, Mequon, WI 53092.

The written Objection must include the Settlement Class Member’s name, address, and date of birth; and a statement about whether the Settlement Class Member intends to appear at the Fairness Hearing at his or her own expense.

Objections by Legal Representatives of Settlement Class Members must include the Settlement Class Member’s name, address and date of birth; the Legal Representative’s name, address, and date of birth; Proof of Death of the Settlement Class Member, if applicable; the appropriate will, estate, probate, appointment, retention, or approval documenting the Legal Representative status; and a statement about whether the Legal Representative intends to appear at the Fairness Hearing at his or her own expense.

Objections by First-Line and Second-Line Heirs to Deceased Original Individual Beneficiaries must include the Original Individual Beneficiary’s name, address and date of birth; the First-Line or Second-Line Heir’s name, address, and date of birth; Proof of Death of the Original Individual Beneficiary, Proof of Heirship; and a statement about whether the Eligible Heir intends to appear at the Fairness Hearing at his or her own expense.

Objections cannot be submitted by email; they must be postmarked on or before April 29, 2021.

You are not required to take any action to remain in the Settlement Class. As a Settlement Class Member, you will not be able to bring your own, separate lawsuit for these claims in the future and you will not be able to participate in any other lawsuit related to these claims.

If after the Fairness Hearing the Court approves the Settlement as final, Legal Representatives of Settlement Class Members, and Eligible Heirs to Deceased Original Individual Beneficiaries may submit a Claim Form for a Settlement Distribution payment. The Claim Form can be obtained directly from the Settlement Administrator by calling the Settlement Administration Information Telephone Line at the telephone number below and leaving a voice mail as instructed.

In the absence of a Legal Representative authorized to represent a Deceased Original Individual Beneficiary, the Eligible Heirs in this lawsuit are First-Line Heirs, which are the living spouse of a Deceased Original Individual Beneficiary, or if there is no living spouse, the oldest living child of the Deceased Original Individual Beneficiary; and Second-Line Heirs, in those instances in which there is no First-Line Heir, being a next closest living heir to a Deceased Original Individual Beneficiary, as determined in accordance with applicable federal, state, or tribal law, and as designated by the Settlement Administrator. A Settlement Distribution payment that is due to a Deceased Original Individual Beneficiary will be made to only ONE Legal Representative, or to ONE Eligible Heir.

Additional information and answers to frequently asked questions are available via the Settlement Administration Information Telephone Line, which is an automated informational toll-free helpline for this lawsuit, at (833) 999-9915 or online at the Settlement Administration Information Website for this lawsuit, which is www.PembinaSettlement.com or you may email info@PembinaSettlement.com

www.PembinaSettlement.com • 1-833-999-9915 • info@PembinaSettlement.com

The lives of three remarkable American Indians

BY DEBORAH LOCKE

Three biographies for children in grades three to five highlight the lives of important American Indian from the Upper Midwest: Charles Albert Bender, the first Minnesotan inducted into the National Baseball Hall of Fame; Ella Cara Deloria, Dakota language preservationist and nationally known anthropologist; and Peggy Flanagan, current Minnesota Lieutenant Governor.

The stories show children the importance of figuring out what they are good at, and how to push aside obstacles in reaching a goal. For that reason, they belong in every book collection for children in the state. The stories are inspirational, and bring the reader details of history they never knew.

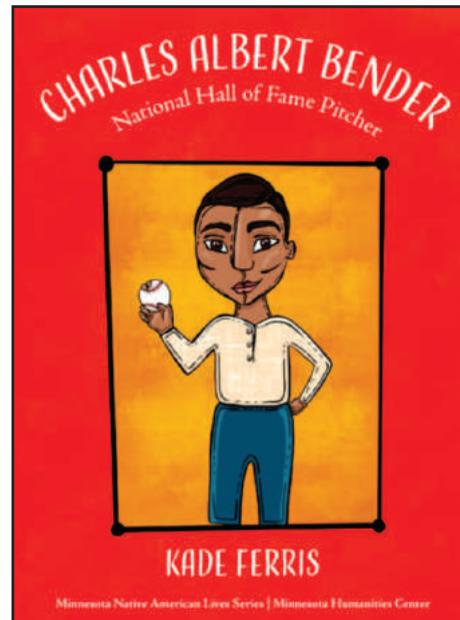
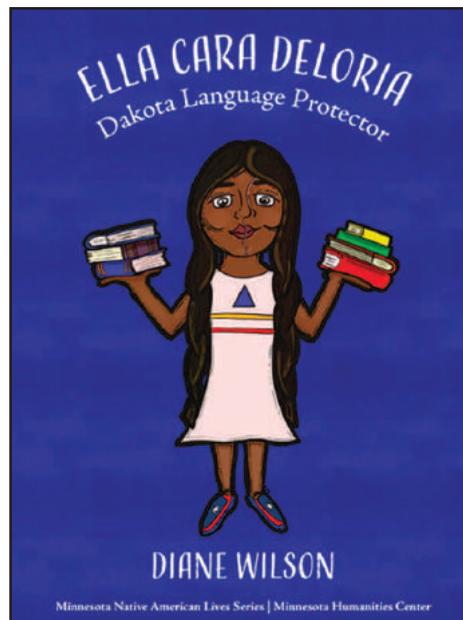
As an example, I imagine a parent reading the bedtime story of World Series winning Charles Albert Bender with a child, and each would learn of Bender's pitching invention that is in use by the major baseball leagues today. Bender's gift for throwing a baseball was perfected when as a child in the late 1880s, he hand-picked rocks from a farming field on the White Earth Reservation ahead of his father who operated a horse-drawn plow. With practice, Bender developed a strong throwing arm and good eye.

Or they'll learn of Ella Deloria's successful efforts to tell the truth about Dakota culture, history and family dynamics, replacing the false narratives of the day. Deloria's book, *Water Lily*, is required reading for college anthropology students to this day.

Parents reading the Peggy Flanagan biography with their children may be surprised to learn that among her jobs of public service, Peggy conducted a kind of bootcamp that taught elected officials how to win a campaign. One of the participants was Gov. Tim Walz, who later ran for governor and asked Flanagan to be his Lieutenant Governor.

All three overcame hardship and in some instances, blatant racism, to rise to the heights of their professions. This was most evident in the story of Charles Albert Bender (1884-1954), who was treated like a mascot through much of his career, referred to as "Chief," and subjected to war whoops from non-Natives who recognized him.

In the 1910s and 1920s, Bender was one of the most talented pitchers to ever pick up a baseball. He attended Carlisle Indian Industrial School in Pennsylvania, planning to become a watchmaker. Instead, Bender's talent for throwing a ball came to the attention of legendary coach Glenn Warner, who also coached Olympic gold medalist Jim Thorpe (Sac/Fox Nation).



Left: "Ella Cara Deloria, Dakota Language Protector" by Diane Wilson (Author) and Tashia Hart (Illustrator). Middle: "Charles Albert Bender, National Hall of Fame Pitcher," by Kade Ferris (Author) and Tashia Hart (Illustrator). Right: "Peggy Flanagan, Ogimaa Kwe, Lieutenant Governor" by Jessica Engelking (Author) and Tashia Hart (Illustrator). All three books are part of the Minnesota Native American Lives Series by the The Minnesota Humanities Center and the Minnesota Indian Affairs Council.

College ball led to the pitcher's mound with the Philadelphia Athletics. By the end of his career as a professional athlete, Bender earned a 212-127 win-loss record and pitched three complete games in a single World Series, tying a pitching record. He developed a "slider" fast-breaking curveball pitch that appeared straight but moved away from the batter.

Ella Cara Deloria (Yankton Sioux; 1889-1971) became one of the first American Indian ethnologists in the U.S., and attended Teacher's College at Columbia University, New York. There she met Dr. Franz Boas, a nationally known anthropologist who hired Deloria to teach Lakota and later helped Boas with Lakota language translations. Deloria co-authored articles with Boas that brought national recognition to her work as a linguist. Her book, *Dakota Texts* (1932) is one of the most important books ever written on Teton Dakota oral stories. The novel *Waterlily*, published posthumously in 1988, focused on the lives of Dakota women.

Finally, Peggy Flanagan, Ogimaa Kwe, Lieutenant Governor tells the story of Minnesota's second most powerful elected official, starting with her childhood in St. Louis Park. Her mother worked full-time yet was eligible for food stamps. Flanagan, embarrassed by telltale signs of poverty, sought to hide her reduced fare lunch ticket each day. School held no interest, and she felt isolated, as one of the school's few Native students.

Her grade point average was 1.75 at graduation, and she spent a difficult first year of college at St. Cloud State University where dorm residents taped racial slurs to her door. A choral director advised Flanagan to attend the University of Minnesota and there, she found footing through classes in Ojibwe language and history. Flanagan went on to public

service jobs, which included the Little Earth Housing Project and the Children's Defense Fund. She was elected to the Minneapolis School Board and as a state legislator in the House of Representatives.

Then came Tim Walz who wanted Flanagan to serve as his Lieutenant Governor and join his campaign. They won, and on inauguration day in early 2019, Flanagan swore her oath of office on an Ojibwe Bible. A drum group provided music and her mother and her father watched from the audience.

These stories are magic. They show transformation, and the steely resolve of the human spirit.

The Minnesota Humanities Center and the Minnesota Indian Affairs Council published the three books, known as the Minnesota Native American Lives Series (2020). They are: "Ella Cara Deloria, Dakota Language Protector" by Diane Wilson; "Charles Albert Bender, National Hall of Fame Pitcher," by Kade Ferris; and "Peggy Flanagan, Ogimaa Kwe, Lieutenant Governor" by Jessica Engelking.

— W.E. COVID CONTINUED FROM 9 —

Tammy Carlsrud, a nurse from Norman-Mahnomen Public Health, has worked in the emergency operations center alongside tribal officials since the pandemic began. She said the team has gotten to know each other well, over the course of the pandemic.

"We've come to trust each other so much, and we just have such good cooperation and collaboration," said Carlsrud said. "For a while there, early on, it was always county versus tribe, and I felt like I had to walk such a careful line. But now I feel like we're just one group of people working for the betterment of all the folks on the reservation."

Tribal and county public health staff have worked side by side to administer vaccines. And as in many rural communities, there's a familiarity that means everyone knows who's gotten a shot.

"You know everybody on a first-name basis," said Kjono. "That can be great, and sometimes it can be, 'Oh boy, you know, so-and-so's calling me again on my personal cellphone, asking when can they get their vaccine.'"

Those connections have been critical to making the vaccine accessible to as many

people as possible. White Earth officials contacted all the tribe's elders, to make sure they could get a vaccine at a clinic or in their home.

At one point, Kjono heard from two older women who were worried about driving to a vaccine clinic during the recent cold weather. So she contacted a local sheriff's deputy, who's also the mayor of a small town.

"He called me back about an hour later and said, 'We got it figured out, and I even got a backup person to help me if it gets too busy,'" Kjono recalled. "You know, you can't quantify a lot of these stories about rural Minnesota, how we just make things work and happen."

That goes for the relationship between the county and the White Earth Nation, too, she said. As they've navigated the pandemic together, the trust and collaboration they've built are likely to last well beyond that final dose of vaccine.

MPR News reporter Dan Kraker contributed to this story. Minnesota Public Radio News can be heard on MPR's statewide radio network or online.



Thing is, I love living alone and have decided to not let anyone live with me again, except my cats and dogs. They are the only ones who are real with me, and a few people for whom I would live in a tiny house on their property just for human interaction and have them feed me, too.

Hmm. Sounds like I wanna to live in a glorified doghouse! LOL!!! Thing is, I already am and happy to be here. As my Unk said, the Rez is taking good care of us 'ole Indins' here in Rezberry and that is the truth. We were even gifted toilet paper, and to me that is the ultimate loving gesture. I musta been stuck on a pot sometime in my childhood past and desperate, so yeah, I was one of those people who stocked up on TP. Not too long ago my people used Sears catalogs in the outhouse, yanno? Ha!

In addition we Rezberrians were given cleaning supplies, even a bucket! I don't know how they work so Ima have to leave it to the professionals to help me out. Actually, I am allergic to household chemicals and it shows. That wicked stuff sets off my asthma, so I use white vinegar and baking powder, but if that doesn't work I go to the hard core stuff. There are a lot of people who don't help me anymore, like they are tired

of my helplessness. To them I say, "I pray you don't become like me in the disabled and depressive, anxiety-ridden place I am." That said, I thank all of you for when you did help me.

What? A bit passive-aggressive you say? Naw, not in this case. Creator knew I needed some love and help and for that I am eternally grateful. Full stop.

Isolation is a very real thing for me even though I wrote I love being alone, but I don't want to be THAT alone. Despite my cynical worldview I do know some amazing, talented and loving people whom I would never piss off. I just want them to like me and stick around with me to see what madness happens next.

I had an appointment in the bigger town 20 miles away and was out of my house for the first time in weeks, aside from going to the Indian clinic to get my second Moderna vaccine. I had to pick up my diabetic/comfy shoes and the ride there had a lot of huge semi-trucks barreling along like they owned the road. I became anxious at being out of my safe place, my home, and had to try and breathe through my mask while trying not to freak out.

My driver is skilled so I did not have any thoughts on him, but I did for all

the people who were out there. It's a Crazy Rat Race out there, and I'm glad I'm not a part of it, but I remember driving on the 494, 694, 35W and other crazy freeways. That I don't miss and I clench my jaw just thinking of it.

People. I've been so isolated and off my legs for so long it was a really big deal for me to go out, but I did it and came home a frazzled wreck. I admit this here because I'm pretty sure I am not the only one who feels this way. So I talked to my therapist about it and he said my reactions were not unusual, having been shut-in for so long due to the pandemic and my shattered ankle.

We can only do what we can for ourselves until we get back to the 'new normal' – whatever that fresh hell is. Do what I do: take care of yourselves so you can retain your sanity while all the madness continues to threaten your security and way of life. Mine is music and...well, nonyobizness.

In the meantime I'ma chill and live my best life without as much negativity as I can shut out.

Love & Hugs to you all.

As I shared before, I watch too much news and their daily declarations of doom and distraction...um, destruction. It's not my way to hide under the blanket and shiver and cry, my usual response in the past is to identify the problem and then go talk to my therapist about it. In the past my first reaction to events that I thought were negative was to lash out, and get out the gas to burn some bridges. Now, don't go thinking I'm getting all soft; I'm not, so don't try me. Not a threat, a promise.

So we are into another year of the pandemic and so much has changed including myself and the entire world.

SUBSCRIBE TO THE CIRCLE

CHECK IF THIS IS A RENEWAL

PLEASE CIRCLE YOUR CHOICE *

	1 YEAR	2 YEAR
FIRST CLASS MAIL (ARRIVES IN 2-3 DAYS, ENVELOPED)	\$37	\$70
INTERNATIONAL (FIRST CLASS, ENVELOPED)	\$42	\$80
SUPPORTING (FIRST CLASS, FOR LARGE ORGANIZATIONS)	\$70	\$140

* CHECKS SENT FOR LESS THEN THE CORRECT AMOUNT WILL BE RETURNED.

I have enclosed \$ _____ for the subscription circled above.

Please charge my credit card account: Visa American Express Discover

Card# _____ Expiration _____

Name on card _____

Signature _____

Please send my subscription to:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

COUNTRY _____ PHONE _____

SEND TO: THE CIRCLE, 3045 BLOOMINGTON AVE, BOX 7506, MINNEAPOLIS, MN 55407
 THE CIRCLE IS A NON-PROFIT 501(c)3 ORGANIZATION. • PHONE: 612-722-3686
 Website: www.thecirclenews.org • E-mail: thecirclenews@gmail.com

Red Rock Manor

Red Rock Manor, 1421 10th Avenue South
Newport, MN 55055
651-459-2786

NOTICE: OPENING 2 BEDROOM WAIT LIST HUD Section 202/8 (Adults 62 and older or non-elderly and disabled as defined by HUD.) Rent based on income for qualified applicants.

Applications may be downloaded at www.commonbond.org beginning at 9AM February 15, 2021 until 4PM **April 30, 2021**. Completed applications must be received by mail on or before **May 5, 2021**.

All qualified applicants will be placed on the Waiting List in the order they are received.

CommonBond Communities Equal Housing Opportunity

STAFF ATTORNEY

Central Minnesota Legal Services seeks full-time attorney for its St. Cloud office. Fam. Law; some work in other poverty law. Licensed in MN pref'd. Post-law school pov. law exper., fam. law or clinical exper. pref'd. Spanish or Somali language a plus. Salary \$51,000-\$61,218 D.O.E. Excellent benes. Resume with references and writing sample to CMLS, 110 6th Avenue S, St. Cloud, MN #205, 56301. Email to dmorris@centralmnlegal.org deadline: 03/05/21 or until filled. EOE.

FOR RENT

Find your new home with At Home Apartments.
Call **651-224-1234** or visit AtHomeApts.com for an apartment or town home. Equal Housing Opportunity.



VACCINES ARE HERE, MINNESOTA

Brighter days are ahead

ACCESS WILL BE FAIR

Vaccines are being distributed to those who are most likely to get COVID-19 and those most at risk of serious complications.

This approach will help us save the most lives and put us on a path to ending the crisis brought on by the pandemic as quickly as possible.

PLEASE BE PATIENT

Most of us won't have access to the vaccine for several months. All Minnesotans will have access to the COVID-19 vaccine.

YOUR SAFETY IS A PRIORITY

Getting vaccinated against COVID-19 is the best way to protect yourself and your community.

VACCINATION HELPS END THE PANDEMIC

Getting vaccinated will help us reopen the economy and relieve severely impacted hospitals and communities.

STAY SAFE MN

