



NEWS FROM A NATIVE AMERICAN PERSPECTIVE

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US to review dark history of Indigenous boarding schools



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New work by Native artist to rise where "Scaffold" stood



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Bringing broadband communication to tribes



Turtle Island Communications workers lay fiber cables on reservation lands. (Photo courtesy of Turtle Island Communications.)

BY LEE EGERSTROM

Business journals and mainstream media all across America are focusing attention on what many call “the new normal” post-pandemic way of working. Questions arise over how many people currently working from home or other remote locations will actually go back to offices or continue to work off campus using modern technology.

For Madonna Peltier Yawakie and her husband Melvin (Mel) Yawakie, it is practically a meaningless question. But it does strengthen public awareness of the important work their Turtle Island Communications Inc. company does in Indian Country.

Based in the Minneapolis suburb of Brooklyn Park, Turtle Island Communications (TICOM) works exclusively with tribal governments, local tribal businesses and public agencies. Through them, they help bring modern, broadband communications to homes, businesses and public entities at tribal nations throughout the Midwest and Western states.

The “new normal” approach to doing business was always the “old normal” way in remote areas of rural America and especially on tribal lands, the Yawakies point out. There weren’t many offices or homes in these settings that had proper, hi-speed communications.

Without these services it has been extremely difficult for people to conduct business and “reach out to people who may be no more than

a couple of miles away,” Madonna said in an interview.

She is a member of the Turtle Mountain Band of Chippewa in North Dakota. He is Pueblo Zuni from the Southwest. Both grew up in families where calling a relative a few miles away could be an expensive long distance telephone call.

That is still a problem in many parts of Indian Country, they point out. It is a huge impediment for any tribal enterprise or local entrepreneur wanting to start and operate a modern business from what clearly is home.

The telecommunications shortcomings in parts of tribal lands goes far beyond sustaining and starting business enterprises, government studies show. The need for modern, broadband communications supports life – crucial for modern education, healthcare, public safety and general quality of life.

“You don’t just wake up one day and say, “Let’s start a business,” Madonna said. “We’ve seen the need for most of our lives.”

Both had extensive telecommunications backgrounds and were painfully aware of disparities between the communities their prior employers served with modern communications and what was available in their home communities. They both had proper educational backgrounds to step in and serve Native American tribes.

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Minneapolis groups seeks to rename Columbus Avenue to Oyate

BY HANNAH BROADBENT

“I don’t know how to talk about what it’s like to live on ‘Columbus Avenue’ without standing on a soapbox talking about everything that is wrong with colonization,” Quito Ziegler said at the Oyate Avenue information sharing and community meeting in Minneapolis.

‘Oyate Avenue’ is the name that a group of community members would like to change ‘Columbus Avenue’ to. ‘Oyate’ was given to them by Makoce Ikikcupi, a land recovery project based in Minnesota. It simply, means “the people”.

The group of community members heading the place-based initiative identify themselves as white-settlers from varied linages who live or have lived along “so-called Columbus Ave”. The avenue runs from 18th street to 62nd street and crosses 4 wards in Minneapolis.

Their website reads: “This project aims to change the name of the Avenue in South Minneapolis as a step towards living in the right relationship with each other. We don’t want to live on a street that evokes domination, theft, loss and grief.”

June 16 was the first public meeting on the potential name change. It took place in the heart of the movement at 33rd and Columbus, in Dreamland community space and garden.

“This is a landback initiative,” said organizer Josina Maltzman. “We want to invite community in and share about this work because it’s going to be a lot of work.”

There were around 20 community members present at the public discussion. Several of them being the white-settler

organizers, every attendee being from the neighborhood. Maltzman says she can recall the disdain for the name existing since she moved in, in 2008. Though block members can recall it going back another 20 years.

“A lot of us would talk about our address as 33-f*** Columbus Avenue,” she said.

Maltzman said it was summer of 2020 that triggered a few street artists to take it upon themselves throughout the avenue to paint over the signs with a different name. On 38th and Columbus the avenue sign is now red and reads “Little Crow”.

Resident Griffin Jefferies agreed that after a decade of name-change conversation, last summer’s revolutionary feel took a hold of him. He noted a lot of white community members coming into new consciousness around racism and asked how he can help translate that commitment into the Indigenous community as well.

“There was this energy and so much neighborhood organizing, that it really felt like people were connecting in this different kind of way.” He said. “So, with block connections happening and more people getting politicized in different ways it felt like there could really be momentum around this now to move forward and work with the organizing that was already happening.”

June’s meeting was meant to be an info session with community sharing and how, why and if people would support this change as well. Aside from a few hesitations around whether or not the name change was big enough or perhaps just optics, even those were immediately pushed to the side and replaced with complete support.

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Honoring Manoomin and fighting for its survival

BY WINONA LADUKE

"You can feel the wind talk to the rice."
– Lew Murray, Rice Lake Village.

It's Rice Lake Village on the White Earth reservation – the mother lode of wild rice – Lower Rice Lake. Lew Murray stood in front of the gathering of about two hundred or so people, to greet runners who had just run twenty five miles to honor the wild rice, and protect it. It's a joyful gathering also, because people are just starting to gather outside after COVID and we are all happy to see each other.

For some it's been a long time. For some of us who are facing police many days on the Enbridge pipeline route, it's a welcome sanctuary from the violence- emotional, ecological and physical. More than anything the gathering, organized by community members brings us together to reaffirm our commitment to our wild rice and water.

"I've been around the sun about forty eight times and that rice has been with me all those times. There's really nothing like it." said Murray while remembering when he started ricing. "At thirteen years old I was staying at the south end with my cousin, and an old man came over and said, 'I need a poler'. After that I poled. I've done that since. It's great way of life for us; take care of our rice and our water." That's the story of many young men on the reservation.

Murray is one of three or four big wild rice processors on the reservation, finishing tens of thousands of pounds of rice, creating a finished rice that's light tan in color, and flavored by the the unique taste of wood parching. This is the real thing.

The wild rice economy continues and, as Cody Eaglefeather reminds us, is a part of our migration stories, and a centerpiece of our identity. "We are having an identity crisis", he tells us, talking about the challenges of this generation in keeping our way of life. Cody, like many other ricers, can bring in thousands of pounds of wild rice in the fall, supporting not only his family, but many families on the reservation. Wild rice is our freedom, and for two hundred years, the state and other colonial institutions have been trying to destroy that freedom, through policies, subsidies, arrests, and destruction of wild rice habitat.

The rice harvest unifies everyone, and it's a time of great excitement and joy in the village. Not surprisingly, Rice Lake village has opposed Enbridge's plans since Day One, demanding hearings in the village, and turning out with thousands of others at the Headwaters of the Mississippi. Enbridge's work to divide the White Earth community with lucrative contracts to Gordon Construction and their plays in tribal politics are not viewed well here. This gathering is attended by



On the White Earth reservation, people ran twenty five miles to honor the wild rice and protect it. (Photo courtesy Winona LaDuke.)

most of the tribal council, who see the opposition to Line 3.

Wild rice, or manoomin, is the way of life for this village and for most of the White Earth reservation. It feeds the body and it feeds the soul, with hundreds of thousands of pounds produced for not only our community but for sale. Today the manoomin is feeding the souls, as tribal members and friends come and gather to honor the rice, and to challenge not only Enbridge, but the Minnesota Department of Natural Resources, which has just allocated 5 billion gallons of water to Enbridge for the Line 3 pipeline, in the middle of the deepest drought we can remember.

The week before, tribal members saw hoses pumping water from the Upper Rice Lake by Knife River Contracting, something they've done for years, as well as a bunch of other local businesses just taking water, with very few (if any) regulation. The Minnesota DNR policies are being challenged, the rice needs the water, and those policies need adaptation. After all, in 2019 the White Earth tribe recognized the Rights of Manoomin, as a part of a growing movement internationally to strengthen regulatory and constitutional protections for the rights of Nature over the rights of private property and corporations.

Silas Neeland, the fourteen year old from Rice Lake Village stands with a microphone in front of the crowd. He's been organizing youth and events for the past year, during Covid and beyond, and traveled to Washington DC to have his voice heard. He tells our community to stand up for the rice, "the Black Snake is thirteen miles from our wild rice lake... it's time to kill the Black Snake".

Lew Murray has been ricing most of his life, and like hundreds of other Anishinaabe from the reservation, relied

on the manoomin for sustenance, traveling to the lakes in the south, first to harvest – Big Sandy, the Sandy Lake Flowage, Minnewawa, the Crow Wing lakes and more. The rice on Shell Lake is large, the river rice smaller. Then the ricers move closer to Lower Rice Lake, into the Tamarac Refuge, some ricing over by Leech Lake or through the Ottertail River systems – the people follow the rice. It ripens differently in each lake and region, and that traditional ecological knowledge is kept by ricers generation after generation. Those lakes are throughout the 1855 treaty territory, and today, in the impact zone of Line 3 – the last tar sands pipeline.

This is the only place in the world for this plant, and we've harvested the same lakes for thousands of years. That's the mark of a sustainable economy, which also defines northern economy. For thousands of years, this was a wild rice economy, non-Indians benefitting as well, as they parlayed Native rice to gourmet buyers from the east and west. In the 1970s, the advent of paddy rice, created by the University of Minnesota, ravaged the wild rice economy of Minnesota. The University's work and the creation of patented seeds of the "state grain", ultimately led to 75% of what's called wild rice being produced today in diked rice paddies in northern California – a la Gourmet House, Uncle Bens, and Indian Harvest Wild Rice.

The University's historic work pushed the traditional wild rice economy to the margins, and coupled with the mismanagement of water by the Minnesota Department of Natural Resources and the Minnesota Pollution Control Agency, has resulted in the destruction of 70% of the wild rice in the state. That's why the remaining lakes are so critical to protect, not only from Enbridge, but from industrial agriculture run off, and of course, the ever looming mining industry's attempt

at a comeback at the end of the mining era. Protecting the water is protecting the wild rice.

The Body Burden of Hating

Coming to the village was a great emotional relief. I hadn't realized the body burden of the hating. As I looked on and listened to the laughs and stories of Rice Lakers, a tremendous feeling of love and healing came over us, again. Our people love our water and our manoomin.

Try being an Indian person or a Water Protector in Park Rapids these days. There's a lot of fearful looks, even some dirty looks, some yelling at us Water Protectors. It's the Deep North, and it's not just dirty looks, it's continued exclusion, as the Park Rapids Chamber of Commerce seems intent upon pushing the only Native delegation out of the Park Rapids Fourth of July Parade.

I'm having some serious flashbacks to Standing Rock, as local media and Enbridge fan show their racism. Why would you hate on Water Protectors? Hubbard County has arrested hundreds of people for standing for the water, and yet, in the midst of the deepest drought we can remember, it stands by as Enbridge takes 3 billion gallons in dewatering, pushing around our freshwater like it's a waste product. Coming from the reservation and into the 1855 treaty territory, the Shell River is running at 25% capacity, yet Enbridge proposes to cross this river five times, and each time it will take hundreds of thousands of gallons out of the river to run those pumps. Not to mention, the dewatering of all the trenches by the pipeline.

In the meantime, thousands of Minnesotans and others are coming to support our people, supporting the treaty rights of the Anishinaabe as well as opposing the taking of water by the Canadian multinational. "Asserting our treaty rights is not a crime, we are here to protect the water. Our native relatives have been moving up in a good way to defend the treaty," Nancy Beaulieu tells the crowd. Nancy, along with Dawn Goodwin from the Rise Coalition, succeeded in bringing almost 3000 people to the Treaty People's Gathering in early June, and then held ceremonies on the Enbridge route, holding a space for 8 days.

Meanwhile, at Rice Lake, the rice is trying to come up, it's laying flat on the water in most places. Looking out from Big Bear Landing, you can see the rice coming in strong, and the swans on the lake, huge flocks of them – this is a sanctuary, not only for rice, but for millions of migratory birds. True to form, at Bunga Landing in Rice Lake, it's standing on the river, the rice is returning.

A constant in our lives, the rice remains, awaiting the Anishinaabe, our prayers, our songs, and our gratitude.

U.S. to review dark history of Indigenous boarding schools

BY AP

The federal government will investigate its past oversight of Native American boarding schools and work to “uncover the truth about the loss of human life and the lasting consequences” of the institutions, which over the decades forced hundreds of thousands of children from their families and communities, U.S. Interior Secretary Deb Haaland announced in late June.

The unprecedented work will include compiling and reviewing decades of records to identify past boarding schools, locate known and possible burial sites at or near those schools, and uncover the names and tribal affiliations of students, she said.

“To address the intergenerational impact of Indian boarding schools and to promote spiritual and emotional healing in our communities, we must shed light on the unspoken traumas of the past no matter how hard it will be,” Haaland said.

A member of New Mexico’s Laguna Pueblo and the first Native American to serve as a Cabinet secretary, Haaland outlined the initiative while addressing members of the National Congress of American Indians during the group’s midyear conference.

She said the process will be long, difficult and painful and will not undo the heartbreak and loss endured by many families.

Starting with the Indian Civilization Act of 1819, the U.S. enacted laws and policies to establish and support Indian boarding schools across the nation. For over 150 years, Indigenous children were taken from their communities and forced into boarding schools that



Above: A photo of students from the White Earth Indian Reservation attending St. Benedict’s Industrial School in Minnesota circa 1884. (Courtesy of St. Benedict’s Monastery via Minnesota Digital Library.)

focused on assimilation.

Haaland talked about the federal government’s attempt to wipe out tribal identity, language and culture and how that past has continued to manifest itself through long-standing trauma, cycles of violence and abuse, premature deaths, mental disorders and substance abuse.

The recent discovery of children’s remains buried at the site of what was once Canada’s largest Indigenous residential school has magnified interest in that legacy both in Canada and the United States.

In Canada, more than 150,000 First Nations children were required to attend state-funded Christian schools as part of a program to assimilate them into society. They were forced to convert to Christianity and were not allowed to speak their languages. Many were beaten and verbally abused, and up to 6,000

are said to have died.

After reading about the unmarked graves in Canada, Haaland recounted her own family’s story in a recent opinion piece published by the *Washington Post*.

Haaland cited statistics from the National Native American Boarding School Healing Coalition, which reported that by 1926, more than 80% of Indigenous school-age children were attending boarding schools that were run either by the federal government or religious organizations. Besides providing resources and raising awareness, the coalition has been working to compile additional research on U.S. boarding schools and deaths that many say is sorely lacking.

Officials with the Interior Department said aside from trying to shed more light

on the loss of life at the boarding schools, they will be working to protect burial sites associated with the schools and will consult with tribes on how best to do that while respecting families and communities.

As part of the initiative, a final report from agency staff is due by April 1, 2022.

Haaland during her address told the story of her grandmother being loaded on a train with other children from her village and being shipped off to boarding school. She said many families have been haunted for too long by the “dark history” of these institutions and that the agency has a responsibility to recover that history.

“We must uncover the truth about the loss of human life and the lasting consequences of these schools,” she said.

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Indigo Girls and Line 3 activists host Protect the Water concert

BY JIM WALSH/MINNPOST

Amy Ray spoke for many of the 100 or so Indigo Girls fans and human rights activists gathered on the shore of the Haha Wakpa (Mississippi) river in northern Minnesota on June 28th when she said, “This is the coolest thing we’ve ever done.”

Flanked by her fellow Indigo Girl Emily Saliers, Ray was speaking from a microphone set up on a pontoon in the middle of the river – a “free speech” zone created by Water Protectors, who have set up camp and a small tent village, Water Protector Welcome Center, on the edge of Great River Road, which runs along the river just north of Palisade, Minnesota, in Aitkin County. The Protect the Water event was organized by Honor the Earth, the organization founded by environmental activist Winona LaDuke and the Indigo Girls 27 years ago.

“Winona said, ‘We’re gonna put you on a boat on the river. They can’t arrest you out there,’” said Ray at the outset of the Indigo Girls’ hourlong set, which included a rousing finale of their classic ode-to-hope “Closer to Fine,” for which fellow songwriters/musicians and Protect the Water performers David



The Indigo Girls (Amy Ray and Emily Saliers, left-to-right) performed at the Protect the Water concert on June 28 in Aitkin County. (Photo by Jim Walsh/MinnPost.)

Huckfelt, Annie Humphrey and Keith Secola were paddled out for in a canoe, to soft applause from the crowd on the shore and the dancers/celebrants on the bobbing “Stop Line 3” docks anchored in the river.

On a sunny day where the backdrop of the super-DIY amphitheater was the riverbank and signs reading “Stop Line

3” and “Stop Flirting With Disaster,” and with the entire setting providing an organic scene that poetically lived up to the Dakota’s “The land where the water is so clear it meets the skies” designation, the LaDuke- and Water Protectors-led event was yet another creative way of opposing Enbridge, as they have been for the past seven years.

Recent wins against the likes of the Keystone pipeline have buoyed activists’ spirits in the face of Enbridge and its partners’ continued drilling and boring on ceded land per the 1855 treaty. But as the *Star Tribune* said in its concert announcement: “On June 14 the Minnesota Court of Appeals affirmed the State of Minnesota’s approval of Calgary-based Enbridge’s Line 3 project.”

As has been the case for the last several years, both sides of the river and the Great River Road were dotted with pro-water and anti-Line 3 and -Enbridge signs. That evening with the sun high in the sky, the river waters underneath them and surrounded by concert-goers in canoes and kayaks and another 100 or so on the shore of the make-shift amphitheater, the Indigo Girls performed songs about family, love, heart-break and protecting Mother Earth, including “Go,” which was inspired by Minnesota activist and writer Meridel Le Sueur’s “I Was Marching.”

They talked about motherhood and grief and love, and debuted a new Indigos song written for the Protect the Water occasion, a gospel singalong that came with a chorus of “Can’t cross the river today,” a coda of “Water is life and it’s well worth the fight,” and a hot-take verse that puts fire to the feet of the Public Utilities Commission, the President of the United States and the Governor of Minnesota:

*“You can’t break those treaties today oh no
You can’t break those treaties today
We’re standing on the shoulders of the ones
who came before us and
You can’t break those treaties today
Where’s Biden when we need him
He promised, we believed him
Didn’t he learn anything from Standing
Rock?
Hey there PUC regulate the corporate
greed
Governor, won’t you do your job?”*

Amiable, funny and relentless, LaDuke is fond of saying “we need to start doing smart things, not dumb things,” and points to renewable energy, hemp farming and an emphasis on taking care of the natural world over the fossil fuel system that continues to wreak havoc on the environment. LaDuke encouraged all gathered to be careful in the “Deep North” of Aitkin County and its outskirts, where many Enbridge protesters have been arrested of late, and warned all concerned to be on the lookout for police looking to make arrests.

To that end, the day’s musical highlights included Annie Humphrey’s powerful folk songs and screamed chants that echoed down the river canyon, David Huckfelt’s mesmerizing beat-ballads, and two renditions of Keith Secola’s classic “Indian Cars,” which beautifully and humorously-harrowingly details the travails of driving while Native in a police state, which this day was repurposed for Palisades and Line 3 country, inspiring chants of “We’re still here, stop line 3!” and “Frack you and all your friends, too!”

Early in the afternoon, the pre-concert mix playing over the p.a. and wafting out over the river was equally edifying and mood-setting, highlighted by plays of “No More Pipeline Blues” and the Indigenous Futurisms Mixtape.

The day’s program started with a prayer, a song of appreciation for LaDuke from activist/artist/writer Sharon Day, and then came the singularly beautiful concert on the river, which was highlighted by Secola’s loon-like Native American flute solos, a closing drum song, and several topical, thoughtful, heartfelt songs. When it was done, the Indigo Girls paddled off into the sunset and moonrise over the river, then they and most everybody climbed up the riverbank and adjourned for a feast across the Great River Road back at the Water Protector Welcome Center, with food courtesy of the Sioux Chef.

All in all, it was a memorable and meaningful day of music and activism – all of which was had, yes, for free (donations were and are accepted).

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Madonna said she thought she would want to work on economic development for tribes when she went off to college. Following that objective, she received a Bachelor’s degree in Business Administration and a Master’s degree in Community and Regional Planning from North Dakota State University (NDSU).

She serves as president of the family-owned company which allows her to continue her original goal although from a highly skilled, technical perspective.

Mel is vice president of the company and heads engineering, planning, construction and project management. He has a Bachelor’s degree in Electrical Engineering from NDSU, and an Associate degree in Electronic Technology from what is now Haskell Indian Nations University in Lawrence, Kan.

In that role, he leads in planning, designing and implementing both wireline services and wireless telecommunication systems for the tribally owned broadband, high-speed communications systems.

The Yawakies started TICOM exactly 20 years ago. Their first big project was for the Standing Rock Sioux Tribe in the Dakotas.

This became a learning experience in itself, Madonna said.

“Everything that gets done on tribal land is the result of partnerships,” she said. To start with, she added, there needs to be strong local leadership. Then, it takes expertise and help for tribal entities and

local groups to “overcome hurdles – I don’t like to use the term barriers” – that inevitably make moving forward difficult.

Regulations and public policies can be some of the “hurdles.” Financial ties between tribes and outside groups can be another. Most of these obstacles, however, can be crossed over again with help from supportive partnerships, she said.

“The Shakopee Mdewakanton [Sioux Community] has been tremendously supportive of tribes and have helped find funding for projects,” she said.

For example, the Shakopee Mdewakanton Sioux Community (SMSC) provided \$500,000 to help the Blackfeet Nation in Montana secure financing for its Siyeh Corp. tribal business firm. It helped them secure financing to purchase a telephone exchange from a nearby utility cooperative.

This allowed Siyeh to modernize and provide telecom services for the Blackfeet and surrounding area.

Over the year, TICOM has worked with tribes and partnering groups throughout the western states. These include two projects in Washington State, with tribes in Wyoming, conducting feasibility studies for Minnesota’s Dakota communities, and an especially noteworthy telecommunications program for the Meskwaki Nation, also known as Sac & Fox Tribe of the Mississippi in Iowa.

This tribally owned communications system is being built in stages and will have



Melvin Yawakie and Madonna Peltier Yawakie.

Meskwaki Nation homes and businesses up to speed with anywhere in Iowa.

“We did about a third of the build out on it. Mel designed it,” Madonna said.

Much work remains, however, for tribal communities across “Turtle Island” (North America) to get caught up to speed with modern telecommunications. This is borne out by studies from the Federal Communications Commission (FCC) and from government auditors accessing broadband access and development supported by government programs.

Madonna said recent federal programs are addressing these “hurdles,” and she has been a consultant for FCC studies as well.

Going back to the work that TICOM and local tribal leaders must go through, the Yawakies do offer a complex spectrum of services.

As a starting point for such projects, the first stage is providing knowledgeable con-

sulting services.

This includes feasibility studies of costs and benefits, a business plan for the tribes or their tribally-owned enterprise, financing plans, and advise on regulatory requirements.

Engineering and Technical services include telecommunications network planning, network engineering and outside plant engineering to support ongoing, post-construction operations.

And, TICOM helps tribal entities through construction and installation work with options for turning operations over to tribal operators, other contractors, or to providing ongoing management of the system themselves.

From local leaders on through technical expertise and financial planning, she said, “it is usually five years to bring an idea to (tribal) acceptance.” She especially likes seeing tribal enterprises established that create and train local people to operate the new entity.

That becomes the local, “human capital building” economic development she set out to do when she went to college.

Links to information and news about the Yawakies, Turtle Island Communications and specific projects can be found at: <http://www.turtleislandcom.com>, <https://minnesotanativenews.org/2353>, and <https://nativenews.jour.umt.edu/project/2021-home/investing-in-connection>.

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MINNESOTA GO



“As a trans person I can appreciate the significance of a name change,” Zeigler said. “It’s perhaps small in comparison with the systemic harms at work, but it is a visible change and it is a very important step.”

Like our Indigenous relatives who understood the importance of a name, even traditionally changing names with phases of life or significant events, the small in-person group of 20 and almost 600 people who follow ‘Oyate Avenue’ Facebook page are on board.

“Now the hard part starts, but this work is a responsibility,” Maltzman said.

The group has specified two ways in which they can officially change the name of the street. First, they can collect signatures from 2/3 of all people who own property abutting the Avenue. The petition fee is \$300. Second, they can urge the mayor, a city council person or the Director of Public Works to submit a petition. In that case, the petition fee would be waved.

They note that in either case, Minneapolis Public Works will consider whether there will be a “public benefit that clearly outweighs the public confusion and cost that would be created by the name change” as stated in the street naming policy. After that, the city charges \$200/intersection to change the street signs. Finally, all residents will have approximately one year to change their ID’s, and will need to update all other personal info.



Left: A group of community members in Minneapolis are organizing to get the Columbus street name changes to Oyate. Right: A stop sign on Columbus Avenue.



With all the street signs from 18th to 62nd it would cost around \$7,800 to pay for all the street signs. The group is hoping to raise \$15,000 to pay for the new signs but also to have a cache of money for neighbors that would need assistance with updating their ID’s and any other assistance residents may need. “The city doesn’t make it easy,” Maltzman said. They said their calls for help to the city were usually returned with little to no knowledge on how to

perform a street name change because the ‘city hardly ever does them’.

The most recent street name change was ‘Bde Maka Ska Parkway’. In 2017, the Minneapolis Park Board voted unanimously to recommend changing the lake’s name back to Bde Maka Ska (the original name the Dakota people called it) and the Hennepin County commissioners agreed. In January 2018, the Minnesota Department of Natural Resources (DNR) made Bde Maka Ska

the official name in Minnesota.

“Of course, the goal is to change the name, but the ultimate goal is education, outreach and decolonization,” Maltzman said.

The meeting adjourned with fundraising, planning and event committees.

To participate or learn more, go to their website at: oyateavenue.org, or see their Facebook page online at: [facebook.com/oyate.avenue](https://www.facebook.com/oyate.avenue).

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Jayson Shaugabay: Warroad Warrior Hockey Player is 1st Round Draft Pick

One of the top hockey players in Minnesota has been drafted in the first round in two major hockey leagues. He still has two more years to improve his skill sets and make his high school and tournament teammates better.

Jayson Shaugabay, 16, will be a junior next school year at Warroad High School. He is an enrolled member of the White Earth Nation. He is a hockey and golf athlete for the Warriors.

Jayson's team accomplishments include placing fourth in the 2020 Minnesota State Class 'A' Hockey Tournament and led the Warriors to the state tournament in back-to-back seasons after a 10-year drought. He was also a member of state championships at the VFW-level in 2019, Bantam-level in 2019 and Pee Wee-level in 2018.

Jayson was recently drafted in the First Round of the United States Hockey League (USHL) and the 11th overall pick to the Green Bay Gamblers.

According to the Gamblers website, Shaugabay appeared in 20 games last year tallying 53 points with 29 goals and 24 assists in a shortened season.

Jason contributed tremendously as a freshman with 72 points including 30 goals and 42 assists. He was featured in a 2020 state tournament preview. (See links at end of article.)

Jason was also drafted in 2020 in the First Round of the Western Hockey League (WHL) and the sixth overall pick to the Winnipeg Ice.

This past year, Jayson was named to the 40-man camp of the United States National Training Development Team, and as the Warroad Warrior Team MVP and a member of the Minnesota All Section 8 Team.

Recent accomplishments also include being named the 2020 Upper Midwest Elite League Player and Minnesota All Section 8 Team, and 2018 MVP of the Minnesota Pee Wee State Tournament.

"I have the core value of my parents," said Jayson. "They are kind, humble, and honest people. Those are values that are important to me."

"Don't know where I am going for sure as an athlete," said Jayson. "I sure would like to play hockey at the college level in the near future. I am going to keep working hard at my game, and try to be the best I can be."

"I have worked real hard at my sports, been very dedicated to try and be the best I can be for my team and my community," added Jayson.

"The most influential person in my life is my dad," said Jayson. "He mentors me in everything, but especially my sports. He has been a coach for a long time. My mom helps me a lot also with lots of other things in life."

Hockey coach and dad Darrell "Son" Shaugabay was featured in a story in The Circle News, May 5, 2020.

"My high school coach Jay Hardwick has been influencing me over the last couple of years," said Jayson. "He coaches me in hockey and golf."

"Jayson Shaugabay is an unbelievably skilled and gifted hockey player," said Jay Hardwick, Warroad HS head hockey coach. "His puck skills, creativity, and vision give him the ability to make hockey plays that most players won't even try."

"Jayson is a quiet person who doesn't say a lot, instead he lets his play on the ice do the talking for him. He has a love and passion for the game that will take him great places," added Jay.



(Photo courtesy of Tony Scott/Youth Hockey Hub.)

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"I also had youth hockey coaches that have helped me along the way," said Jayson.

"Jayson played for me for two years in Pee Wee," said Bryan Hontvet, Warroad PWA hockey coach. "One of the most skilled players I've coached in my 14 years as PWA coach in Warroad."

"He was captain of our 2018 MN State Championship PWA team. He was a quiet leader who led by example. Great kid with a great attitude that absolutely loves being at the rink," added Bryan.

Jayson has a busy summer. He will be playing in the World Selects Tournament in Philadelphia then a national camp in New York. He is also trying out to make the Five Nations Tournament in Sweden.

Jayson has words of wisdom for other student-athletes: "Have fun with your sports. If it is fun, you will develop a passion for your sport. If you develop a passion, you will get real good at your sport."

Gamblers – <https://gamblershockey.com/2021/05>

Check out the newest Gambler video – https://www.youtube.com/watch?v=C_VKqQjpteg

Darrell "Son" Shaugabay article in The Circle – <https://thecirclenews.org/sports/coach-darrell-son-shaugabay-committed-to-helping-kids/>

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

editor@ajwnews.com

Louise Erdrich wins the Pulitzer

I'll admit that *Love Medicine* is the only Louise Erdrich novel that I've read. Anyway, Mazel Tov! to Erdrich for winning the 2021 Pulitzer Prize for fiction, for her novel *The Night Watchman*. I bought a copy for my wife's birthday last year, and I intend to read it soon.

The Pulitzer Prize judges called Erdrich's most recent published work a "majestic, polyphonic novel about a community's efforts to halt the proposed displacement and elimination of several Native American tribes in the 1950s, rendered with dexterity and imagination."

Erdrich set her novel in 1953, and it is based on the efforts by her grandfather to resist a congressional effort to withdraw federal recognition from their tribe.

"I am an enrolled member, a citizen of the Turtle Mountain Band of Chippewa," Erdrich told Dave Davies, a host of *Fresh Air*, the NPR interview program, last year. "It would be impossible for me to say that if termination had, indeed, won the day. So my father is German. I'm a very mixed person. And yet, being a citizen of a nation within our nation gives one a certain sense of – it changes your life. It means that I care deeply about my people, my mother's people. And I grew up knowing who I was and accepting all parts of myself. And this is a part that I realized would not have existed had my grandfather not fought for it."

You can listen to the entire *Fresh Air* interview, which was rebroadcast in April, at: bit.ly/erdrich-fresh-air.

In Saskatchewan

In my June column, I wrote about the discovery in May of a mass grave at the Kamloops Indian Residential School. It was widely reported that 215 children were buried on the grounds of the British Columbia school, one of the institutions established in Canada to forcibly assimilate Native children.

For those who want to learn more about the horrific torture and murder of students at the Kamloops school, I recommend the *Intercepted* podcast hosted by journalist and author Naomi Klein. She interviewed Doreen Manuel and her niece Kanahus Manuel. Doreen's father, George Manuel, was a survivor of the Kamloops school; Kanahus' father, Arthur Manuel, was also a survivor.

It's an extremely disturbing story. You can find the program and a complete transcription of the interview at: bit.ly/kamloops-intercepted.

And in late June, another graveyard – this one with as many as 751 unmarked graves – was discovered on the former site of the Marieval Indian Residential School in Saskatchewan.

The Marieval school operated from 1899 to 1996, overseen by the Roman Catholic Church, according to a report on *Native News Online*, which added that a majority of the 150 residential schools in Canada were in the province of Saskatchewan.

In a virtual press conference, Chief Cadmus Delorme, of the Cowessess First Nation in Saskatchewan, announced the grisly discovery of the unmarked graves at the Marieval location. The school, which operated from 1899 to 1966, was under the aegis of the Roman Catholic Church.

"Over the past years, the oral stories of our elders, of our survivors, and friends of our survivors have told the stories that knew these burials were here," Delorme said. Students came to Marieval from several First Nations.

Delorme pointed out that the site is not a mass grave, but a regular graveyard until the Catholic Church possibly removed headstones in 1960.

"In 1960, there may have been marks on these graves. The Catholic Church representatives removed these headstones, and today they are unmarked graves," commented Delorme.

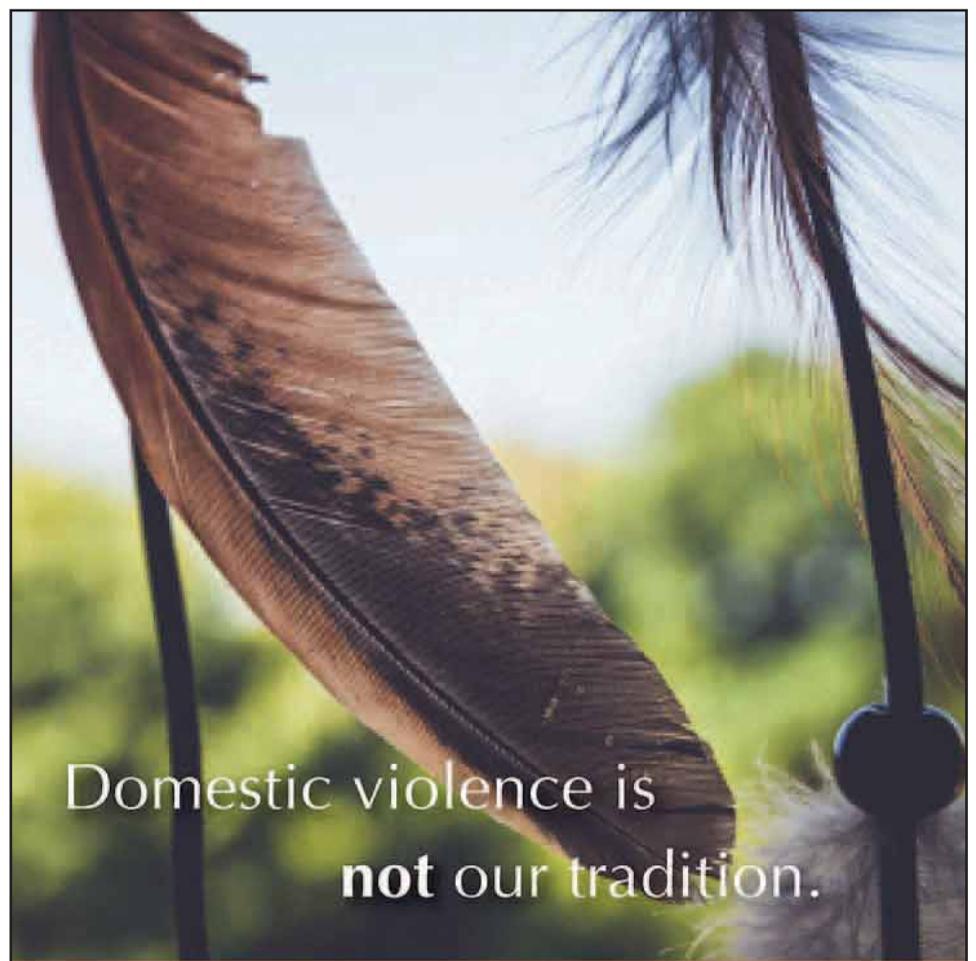
After the news of the Kamloops mass grave, the Cowessess First Nation began surveying what is now its community gravesite with ground penetrating radar.

As per *Native News Online*: "Delorme said the radar detected 751 'hits' of unmarked graves, though the machine has a 10 to 15 percent error rate, which confirms at least 600 gravesites with certainty. He also said the First Nation can't yet confirm if there is more than one person buried under each detected 'hit,' though they will verify an exact number of burial sites in the coming weeks."

Delorme also mentioned that oral histories say some of those graves might belong to adults: "Some may have went to the church and from our local towns, and they could have been buried here, as well."

Bobby Cameron, Chief of the Federation of Sovereign Indigenous Nations, which represents the 74 First Nations in Saskatchewan, also participated in the virtual press conference.

"This was a crime against humanity," Cameron said. "The only crime we ever committed as children was being born Indigenous."



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Auger was a fierce advocate for those in need

BY DIANE WILSON

On a warm afternoon in the summer of 2020, Sally Auger (Abenaki) stood on the newly purchased land that was growing the Dream of Wild Health farm into a 30-acre center for indigenous foods and Native youth programs. As the founder, this was Auger's dream come true; a vision that had begun 20 years earlier with a handful of rare seeds and a leased half-acre garden in Farmington. A few months after her visit, Auger passed away on November 19, 2020. She was a visionary whose legacy helped spark the early food sovereignty movement that is today restoring the health of Native families.

Auger dedicated much of her life to building programs and organizations that served the needs of urban Native people in the Twin Cities, especially those dealing with addiction. Together with her husband, John Eichhorn, an Odawa from Michigan, Auger started Peta Wakan Tipi in 1986, a non-profit that provided transitional housing to Native people in recovery. Recognizing that their clients needed to reconnect with their culture, they launched Dream of Wild Health in 1999 as a program



Sally Auger (right) with Hope Flanagan. Auger dedicated much of her life to building programs and organizations that served the needs of urban Native people in the Twin Cities, especially those dealing with addiction.

to help rebuild a relationship with the land, traditional medicines and indigenous seeds. Dream of Wild Health now protects one of the largest collections

of indigenous seeds in the Upper Midwest, produces thousands of pounds of organic food each season, and offers innovative programs that teach Native youth how to garden, cook, and develop job skills.

"With the creation of Dream of Wild Health, Sally's hope was to reverse the negative health trends in our people by teaching our young ones about plants, food and culture," said Neely Snyder, Executive Director for Dream of Wild Health. "Sally was overjoyed to learn that we had four youth alumni return to the farm as staff last year. We are honored to carry Sally's legacy forward."

Auger knew firsthand the struggle of poverty and addiction, an understanding that shaped her life work. She was born on December 18, 1938, in a poor, struggling Abenaki community near the Canadian border in New Hampshire. Her grandmother was a medicine woman whose gift with plants laid the foundation for Auger's later work. After attending college out East, she worked for the postal service in New York, and developed an addiction to alcohol. She moved to Minnesota to enter the recovery program at Hazelden around 1985. Shortly after, she met John Eichhorn, who was also a recovering alcoholic.

With little money, living in a modest house in St. Paul, they launched Peta Wakan Tipi. "Sally was an initiator in the Twin Cities," said Joy Persall, consultant, who worked for the Headwaters Foundation in the 1990s. "Sally was a strong advocate. Had she not had that fierce passion, Peta Wakan Tipi would not have taken off."

In 2000, Auger received a life-changing letter from Cora Baker, a Potawatomi Seed Keeper, who entrusted her lifetime collection of 200+ varieties of Indigenous seeds to Dream of Wild Health. Thanks to her grandmother's training, Auger understood the responsibility that came with this gift.

"Sally knew the ancestral memory of those seeds, the genetic memory that is part of us," said Hope Flanagan, DWH Cultural Teacher and Community Outreach. "She understood that when you're doing the work, the seeds will do the best they can to help you. No one else was taking on that responsibility back then."

Auger began searching for a permanent home for the seeds, and in 2004 purchased a 10-acre farm in Hugo, MN. She launched two youth programs to provide intergenerational sharing of cultural knowledge that would help youth develop self-respect and strong identities. Sally wanted Native youth to become warriors – Garden Warriors – who would fight to succeed, just as she had. Within three years, she had completely paid off the loan on the farm.

In 2011, she retired and moved back East to Seabrook, New Hampshire, to be near one of her two sons and grandchildren. Several years later, she returned to Minneapolis and eventually moved into the Bii Di Gain Dash Anwebi Elder Housing, with her beloved cat, Oscar. Before long, Auger was finding ways to help other residents, organizing a garage sale to raise funds, and driving friends to the nearby grocery store.

Auger remained connected to Dream of Wild Health, visiting the farm and attending events. "People like Sally are on this earth to show us what we need to do for our relatives," said Jessika Greendeer, Seed Keeper and Farm Manager. "They show us how to do right by the plants and connect younger people with them. They need these gifts to know who we are."

For those who knew and loved Auger, she was a mentor, a teacher, a loving grandma, a fierce advocate on behalf of those in need, and a tough-minded woman who knew how to get things done. Since first meeting her in 2000 when I volunteered at the garden in Farmington, and then working with her until she retired, she has been a role model whose life demonstrated the values she lived by: integrity, service to community, and a sense of hope that is embodied in our seeds. Most of all, she wanted to see our children thrive.

Diane Wilson is the former Executive Director for Dream of Wild Health, taking over for Sally when she retired.

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New work by Native artist to rise where 'Scaffold' stood



BY PAMELA ESPELAND/MINNPOST

For a time in 2017, the northwest corner of the Minneapolis Sculpture Garden was the scene of protest and controversy. Then it stood empty and waiting. In October, it will become a place of respite, gathering, learning and healing.

A new work by Dakota artist Angela Two Stars, "Okciyapi (Help Each Other)," will invite people to sit, stroll, meet and engage with the Dakota language. It will be sited where artist Sam Durant's "Scaffold" once stood.

A free public park, the Sculpture Garden is a partnership between the Minneapolis Park & Recreation Board and the Walker Art Center. The Walker curates and cares for the art. The appearance of "Scaffold" in May 2017 led to a public outcry, widespread condemnation, national headlines, a delay in reopening the Sculpture Garden after a multimillion-dollar renovation, the resignation later that year of the Walker's executive director, Olga Viso, and, arguably, the practice today of introducing arts events with land acknowledgments.

Durant's sculpture referenced several gallows used in U.S. government executions, including one in Mankato, Minnesota, where the largest mass execution in our nation's history took place: the hangings of 38 Dakota men on Dec. 26, 1862. To Native people, its presence was intolerable and traumatic. To many others, it was tone-deaf and offensive. The sculpture was dismantled and removed, and its place in the Sculpture Garden was grassed over.

In January 2019, the Walker launched an Indigenous Public Art Commission with a call to artists, seeking proposals for a new public artwork for the Sculpture Garden or elsewhere on the Walker campus. More than 50 national and international submissions were reviewed by the Walker curatorial staff and an Indigenous Public Art Selection Committee, a group of Native curators,

knowledge keepers, artists and arts professionals. Two Stars' proposal was chosen. The plan called for installation in the fall of 2020, but the pandemic intervened.

Two Stars is a member of the Sisseton Wahpeton Oyate and director of All My Relations Gallery in Minneapolis. Her work as a visual artist has been shown at the Sioux Art Museum in Rapid City, South Dakota, the Watermark Art Center in Bemidji, and All My Relations, among other spaces. In 2019, Two Stars collaborated with Mona Smith and Sandy Spieler on the public installation of Dakota artwork along the southeast shore of Bde Maka Ska. This will be her first work at the Walker.

"Okciyapi (Help Each Other)" will be a sculptural form of pre-cast engraved concrete, enameled metal panels, script and audio Dakota language and medicinal plants native to Minnesota. A water vessel in the center will remind visitors that the name "Minnesota" comes from the Dakota phrase "Mni Sota Makoce," or "the land where the water reflects the clouds." As you move through the piece, you'll be able to hear stories told by Dakota speakers on your phone.

From above, "Okciyapi (Help Each Other)" will look almost like a maze, or a labyrinth in a Gothic cathedral.

About the location of the piece within the garden, Two Stars said, "I specifically chose this site with the awareness that there was a need for healing, for both the community and the land itself. As part of the installation process, my family led a ground cleansing ceremony at the site, to help all of us to move forward in positivity and celebration."

Walker Executive Director Mary Ceruti said that Two Stars' sculpture "makes poetic connections between land, water, and language and creates a welcoming site of reflection. ... The work adds an important Indigenous voice to the diverse group of artists from around the globe whose work is presented there."

The public unveiling will take place on Saturday, Oct. 9.



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A complex, masterful telling of how family ties can overcome trauma

BY DEBORAH LOCKE

For me, a summertime book means not thinking too much. It means reading for pleasure and amusement and for a few laughs. The books are short with bright covers and large type. Their age range appeals from the youngest reader to the oldest.

Then along comes “The Removed” by Brandon Hobson (Cherokee), which is like getting hit upside the head with everything you don’t want in a summer book. It’s challenging and unsettling. It makes you think more than you want to think on a hot day. Structurally complex, it demands close attention and reflection. In other words, it’s a masterpiece. A literature professor once said that good books pick you up from one place and drop you off in another. They change your world view. This book does that.

“The Removed” shows the generational impact of historical trauma following the Trail of Tears when thousands of Cherokee, Creek, Choctaw, Chickasaw, and Seminole were forced to leave their southeastern homes and resettle west of the Mississippi River. In 1838, about 2,000 Cherokee refused to leave Alabama and Georgia, and were

forcibly removed – or killed – by U.S. military. The arrival of soldiers followed by the burning of homes and land is described throughout “The Removed,” hence, the title of the book. Four narrators speak throughout, including a Cherokee named Tesla who hid his family during the Trail of Tears, and Maria, the family matriarch.

The story opens with 15-year-old Ray-Ray Echota who is fatally shot by racially motivated police on Sept. 6, which is also the anniversary of the 1839 signing of the Oklahoma Cherokee Constitution. Ray-Ray’s death throws the family into a long, numbing state of grief. Maria, the boy’s mother, is preoccupied and exhausted by the progression of her husband Ernest’s Alzheimer’s disease. If that’s not enough, Maria fears the worse for her son Edgar, a meth addict, who moved to Albuquerque. Her daughter Sonja lives close by, but her life is empty. She pursues risky sexual dalliances and obsessions that lead nowhere and she appears to exist without a job.

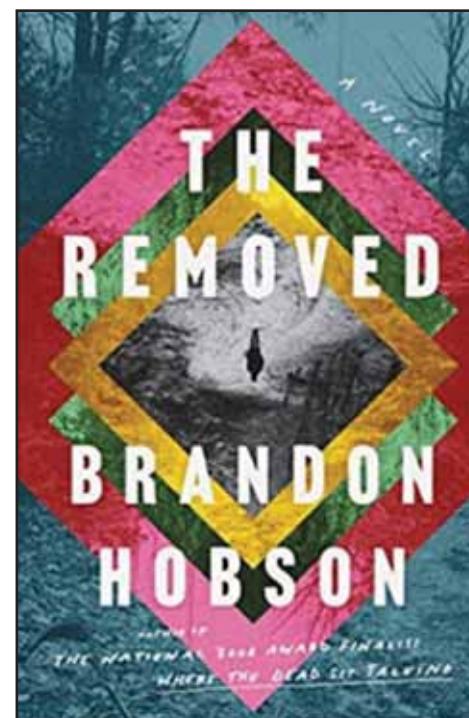
Maria plans a commemorative bonfire and feast on Sept. 6, and attempts to reach her son Edgar to attend. Edgar ends up in the home of a high school acquaintance who lives in what Branson

calls the “Darkening Land,” a purgatory of despair, filth, racial violence, extreme climate change and weirdness.

Into this mix of worry and misery arrives a foster child named Wyatt, who will live with Maria and Ernest until he is placed in a permanent home. Wyatt is a delightful, gifted boy of 12 who entertains Ernest with his fascination for the music of the 40s and 50s. Music references pop up often in this book, as though music is a character, too. Sparkplug Wyatt is the antidote to Ernest’s Alzheimer’s and helps the elder with both long- and short-term memory.

A lot of what you’ll take from this book depends on what you bring in. Do you appreciate strong Native women? Then you’ll long remember Maria, the wise and loving wife and parent who holds it all together. Like kids? My favorite character is Wyatt, the wonderful, talented boy who attracts people of all ages. He reminds the Echotas of Ray-Ray; in fact, Ernest believes that Wyatt is Ray-Ray, back home at last. Care for Indian legends? They’re here. Want insight into military violence? Check. Care for a disturbing present day dark side, where humans are again at their worst? Double check.

Again, this is no quick summer read. It ends mysteriously, broadly open to interpretation. Hobson offers no easy answers. The violent past bleeds into a violent present, yet family bonds create a salve that protects and nurtures.



“The Removed” by Brandon Hobson was published by Ecco/HarperCollins (2021; \$26.99) Hobson also wrote “Where the Dead Sit Talking” (Soho Press, 2018), which was a finalist for the 2018 National Book Award for Fiction and winner of the Reading the West book award. His other books include “Desolation of Avenues Untold” and the novella “Deep Ellum.” He is an Assistant Professor of Creative Writing at New Mexico State University and teaches in the MFA Program at the Institute of American Indian Arts.

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don't do that! I felt genuine terror until the next time I was awful.

It wasn't until I was older that my Aunt Mary told me stories of her childhood and being in a boarding school in Odena, WI, that I heard the horror stories she knew of and experienced. Her face in the light over the kitchen table in her home illuminated the remembered pain as she shuffled her cards and looked into the past. I really didn't want to know but I listened with respect and deep love.

Aunt Mary, my Gramma Rose's elder sister was born 1908. She and her siblings were stolen and taken away from family at young ages by the U.S. Government to be erased as Indian people and become docile servants for the European descendants of immigrants who had lost the war to keep slavery.

The children, as young as four years-old were stolen and forced to not speak their languages or practice their culture. Sadly, that was not the least of the crimes committed upon the children's little defenseless bodies. Mary told me that on a regular basis nun's would come into the dorms and pick a child and take them away, some never to be seen again.

Never have I forgotten the deep sorrow I saw in my Aunts eyes as she told me how many children tried to escape the Christian Hell-hole they were in, some-

times in the deep, freezing winter. Some were caught, some not and never made it home. Little bodies who needed to be with their family, frozen in the snow, never to be reunited and buried with love.

What happened to these babies was nothing more than being sent to prison camps, gulags and continuing genocide. The U.S. and Candian tribes and other Indigenous Nations worldwide have experienced this by European immigrants and their descendants. Why? We were in their way for our natural resources and so the obvious actions to take is murder, scalps for bounty, biological warfare and if that does not work, then spiritual and cultural genocide.

Unchecked greed is an outright sin in the Christian theology but they always find a way to get around their own martyr's original teachings. "Dear Pope, I have sinned. I killed many thousands of brown and black people in the name of God but here is some gold and jewels" Pope: "You are absolved my son."

I cannot express how much I despise them but I do condemn them all to their white man's Hell, for eternity.

Not only myself but every Indian person alive now lives with the knowledge we were not supposed to be here, as nations, as individuals with our own spiritual practices and beliefs. THAT my

loved ones, my relatives, is something they could not eliminate and here are living proof of their failure to erase Creator's people.

I once heard an Indian Elder say that all of the 100+million Indigenous People of Turtle Island who were killed are still here in other bodies. Yes, I do believe in reincarnation. So, where did the spirits of all the children and people whose land this originally was, and still is, go? My soul says they never left.

That, my loved ones and relatives is what I choose to believe in my heart. Everywhere those babies are still dancing and being loved by family and friends in another incarnation. It could be you.

There is no denying the colossal tragedy of their young lives stolen any longer, no. I knew about them and did not dismiss it. I've been suffering since before I was in the womb. I'm not even supposed to be here now since I was born with the umbilical cord around my neck. Yet here I am.

Yanno how we Indians have 'We were so poor' stories? Ya, I have a few too. Like it's a challenge or something and yanno what? The Indians telling them are still here. WE are still here and we grieve and honor those who are not.

Peace. Remember I love yooz.

I know. I know, my loved ones, my relatives how it hurts; it is in our collective DNA and we carry the sorrow in our individual blood trauma. Let me share this; it is all I can do other than cry and mourn.

When I was a little kid, I must have absorbed some stories I did not understand but felt. At 13-14 years old, whenever I acted up, like skipping school, sneaking cigarettes and other teenage shenanigans, my mother would threaten that she would send me to boarding school. I knew what she meant. The Catholic nuns and priests kind; not the fancy ones white kids went to. I immediately said no! No, Mom! I'll be good,

We are helping to build Indigenous Nations

*MHA Nation Cultural Interpretive Center
Mandan Hidatsa & Arikara Nation
New Town, North Dakota*

**Duluth
Twin Cities
Virginia**

(651) 784-7924
dsgw.com

Westminster Place
1374 Westminster Street, St Paul, MN 55130
651-772-3123

NOTICE: OPENING THE 1 and 2 BR WAIT LIST
Section 8, rent based on income for qualified applicants.

Applications may be downloaded at
www.westminsterplace.commonbond.org beginning 9am June 25, 2021
until 4pm August 25, 2021. Completed applications must be mailed
on or before September 8, 2021.

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

CommonBond Communities Equal Housing Opportunity

**Did you age out of
foster care during the pandemic?**

**You may be able to re-enter care
and continue receiving financial benefits
through September 2021.**

Contact your county or tribal caseworker
to learn if this option is available to you.
For more information, email
dhs_csp_adolescents@state.mn.us



COVID-19 VACCINE FACTS

The COVID-19 vaccine is free.

You can get the vaccine no matter if you have insurance or what your immigration status is.

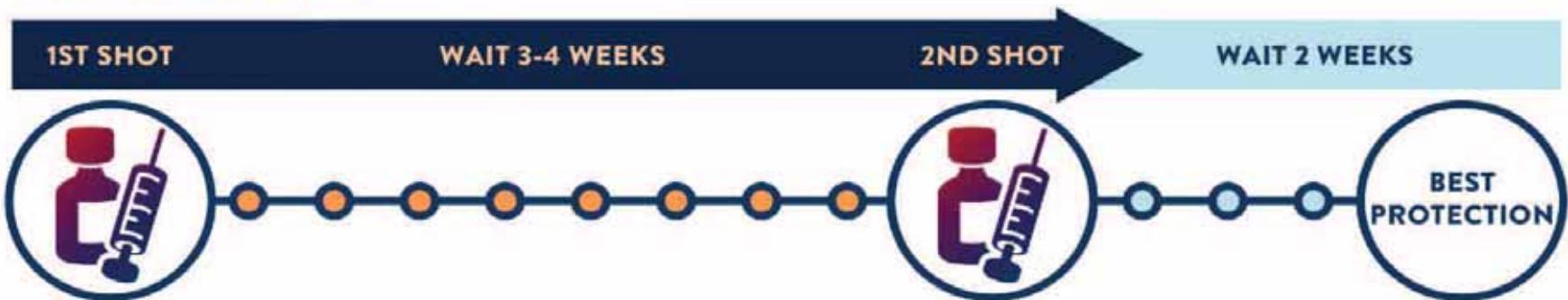
The COVID-19 vaccine is safe.

It has gone through all the same safety steps of any other vaccine.

The COVID-19 vaccine works.

The vaccine is very good at protecting people from COVID-19 disease. It takes some time after your final shot to build up protection against COVID-19. The person giving you the vaccine will let you know if you need one or two doses. If you need two doses, it is important to get both doses for the best protection.

2-DOSE VACCINE



1-DOSE VACCINE



mn.gov/vaccine