



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

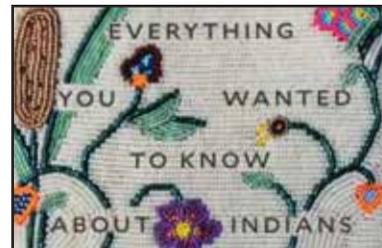
Follow Us on Twitter
@TheCircleNews

Totem Pole travels to Washington D.C. for the environment



page 6

Designed for youth, its information is useful for readers of any age



page 13

Ricey Wild on apocalyptic dreams and other musings



page 15

FREE

AUGUST 2021 • VOLUME 42, ISSUE 8

FREE

Sioux Chef's Owamni Restaurant Opens



Owamni is owned by Sean Sherman, known as The Sioux Chef, and specializes in Indigenous cuisine. It is one of only a few Native-owned eating establishments in Minneapolis. (Photo by Brad Hagen.)

BY BRAD HAGEN

I'm walking down the path alongside West River Parkway, a trail I've taken dozens of times. I walk under the third avenue bridge, admiring the much needed construction that will continue into the Fall, and under the Hennepin Avenue bridge, it's thick concrete and green steel girders looking like they belong in Manhattan instead of Minneapolis. My destination is a restaurant that will be opening soon, called Owamni.

As I round the bend and see the steps of Water Works Park, I see the newly renovated site. For over a year, it appeared to be nothing but an archaic brick structure from the days when Minneapolis was known for its flour mills, a derelict and unused building on the side of the river. Now, the old brickwork remains, with modern architecture added onto it, creating a marriage of the past and the present – a theme fitting for such a restaurant.

Owamni is owned by Sean Sherman (Oglala Lakota), known as The Sioux Chef, and specializes in Indigenous cuisine. One of only a few Native-owned eating establishments in Minneapolis. With the Powwow Grounds and Gatherings Cafe coming before it, Owamni is adding its name to a growing list of restaurants catering to Indigenous people. The menu is unique in that it uses no "colonized ingredients," meaning any food products and crops introduced by Europeans. This means there is no dairy, wheat flour, beef,

processed sugar, or any other ingredient not native to North America used in any of the dishes. It offers a decolonized alternative to what is for many of us our daily diets.

I take the steps to the upper patio just as Sean is opening the door to let in one of the employees. What I notice first are the floor to ceiling windows, allowing for a beautiful view of the river no matter where one is seated. I then notice the visible back kitchen, where one can easily see the magic happen.

Sherman gives me a quick tour of the building, the first floor housing a community room for the public to rent out called Gichi-gakaabikaa, and the second floor being the restaurant itself, Owamni. He prepares a shot of espresso for us before we begin talking about the menu.

"We have a simple menu upstairs – it's just a lot of shareables, a lot of game and a lot of plant-based stuff. We've got some simple sandwiches, some entrees, some salads, and some grain bowls, which are kind of all in ones." He hands me a menu from a stack near the front desk and a couple of items that stood out to me were the Red Lake Walleye, Butcher's Cut Bison, and the Nixtamalized Native Corn Tacos. And the sides sounded quite promising – sunchoke puree, hazelnut crusted carrots, and mustard greens were just a few of the many items on the menu.

– CONTINUED ON PAGE 8 –

MN's Emerging Farmers program is sowing deep indigenous roots

BY LEE EGERSTROM

Native Americans from around reservations and in urban areas around the Twin Cities and Duluth are getting a boost from the Minnesota Department of Agriculture to reenter culturally historic fields in agriculture.

The Minnesota Legislature and the Walz administration created an Emerging Farmers' Working Group in 2020 that provides outreach services and helps find assistance for people wanting to begin farming.

For the Native community, this is often driven by the desire to grow culturally – and healthy – crops to feed families, their communities, and to raise culturally medicinal crops, said Patrice Bailey, who was appointed an assistant commissioner at MDA in 2019.

This state response to help would-be farmers in Minnesota is new, Bailey said. "But the barriers to entering agriculture are as old as time."

Bailey was appointed assistant commissioner in June 2019 and oversees the working group as part of his Outreach responsibilities for the department. The past session of the legislature provided funds for a staff position to work specifically with the Emerging Farmers' Working Group Program.

It ties in with another MDA development important for Minnesota's Native population. In April 2020, Fond du Lac Band of Lake Superior Chippewa member Shannon Kesner was hired as the tribal liaison officer for the department.

She has degrees from the Fond du Lac Tribal and Community College and from the University of Minnesota Duluth, including a Master's degree in Tribal Natural

Resources and Environmental Stewardship. She previously worked as a wetlands specialist for Fond du Lac's Environmental Department.

In taking the department position, she said:

"Disconnection with natural resources due to many federal Indian policies has led to a loss of knowledge, contributing to food insecurity, and I see opportunities there. I hope my position with the MDA can help facilitate the elimination of food apartheid in Indian Country."

International bodies describe food apartheid as separating people from their historical access to foods, often as result of colonization practices and, more recently, by wars and conflicts.

Her focus in working with the tribes is to increase awareness of both tribal concerns and opportunities regarding food apartheid and food security, she said in taking her post.

The working group was created to assist several underserved Minnesota communities.

It is directed to work with farmers or aspiring farmers who are women, veterans, persons with disabilities, American Indian and Alaskan Natives, members of communities of color, young, urban and others determined to be emerging farmers.

Bailey brings perspective to who these people are.

Born and raised in the Harlem neighborhood of New York City, he said he was interested in food issues while growing up. That led him to Prairie View A&M University in Texas, where he received a degree in Agricultural Education. From there, he went to Iowa State University for a Master's degree in agriculture.

– CONTINUED ON PAGE 12 –

3 – Treaties being invoked by Line 3 opponents
4 – New Briefs
10 – Native Americans in Sports

11 – Political Matters
14 – Northland Foundation's grassroots Maada'ooking program



mn MINNESOTA
SENIOR LINKAGE LINE

We Are Aging

Support services | Housing options | Long-term care planning
Medicare & prescription assistance | Caregiver support

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

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

800-333-2433

mn.gov/senior-linkage-line

The Senior LinkAge Line is a free, statewide service of the Minnesota Board on Aging in partnership with Minnesota's area agencies on aging. The Senior LinkAge Line helps older Minnesotans and caregivers find answers and connect to the services and support they need.

What are the treaties being invoked by Line 3 opponents?

BY YASMINE ASKARI / MINNPOST

While the U.S. government signed a series of treaties with the Anishinaabe people, including the Ojibwe, between 1825 and 1867, the most significant are those of 1837, 1854 and 1855.

Tribal council representatives and members of the White Earth Band of Ojibwe will be gathered at the Minnesota Capitol in late July to request a “nation-to-nation” dialogue with Gov. Tim Walz and President Joe Biden in an effort to stop construction of Enbridge’s Line 3 pipeline.

A week before, leaders of the tribe gathered in a press conference to raise concerns about the pipeline’s effects on surrounding resources and waters, most notably the treaty-protected wild rice, and said continued efforts to build the pipeline was in violation of the tribe’s treaty rights.

As the pipeline nears completion, with the project estimated to be 60% finished as of June, opponents of the pipeline have been advocating for upholding treaty rights as a means to try to halt construction.

The White Earth Band is currently suing in federal court, arguing the Army Corps of Engineers can’t issue a permit without tribal approval. Another lawsuit against the Minnesota Pollution Control Agency (MPCA) over a water crossing permit is in the Minnesota Court of Appeals.

Meanwhile, in June the Minnesota Court of Appeals reaffirmed state regulators’ key approvals of Line 3 permits, with a three-judge panel ruling 2-1 that the state’s Public Utilities Commission correctly granted a certificate of need to the Canadian oil company.

“Manoomin (wild rice) is our most important spiritual, sacred, central part of our culture. This is part of the American Indian Religious Freedoms Act and our rights,” said Frank Bibeau, tribal attorney for the White Earth Band, during the press conference. “Manoomin grows everywhere right now in northern Minnesota. And it’s being starved out from water. It’s being starved out for its nutrients.”

During the press conference, Bibeau and Allan Roy, secretary treasure for White Earth, spoke of the 1855 Treaty Authority and others.

Relevant treaties and what they mean

A series of 19th-century treaties. While the U.S. government signed a series of treaties with the Anishinaabe people, including the Ojibwe, between 1825 and 1867, the most significant are those of 1837, 1854 and 1855.



Top: The White Earth Reservation Business Committee addressed the public during a July 9 press conference.

Bottom: The banks of the Mississippi River and the Great River Road in Aitkin County outside of Palisades are dotted with pro-water and anti-Line 3 and -Enbridge signs. (Photo by Jim Walsh/MinnPost.)

The treaty of 1837 coincided with the collapse of the fur trade, the dominant source of commerce at the time, and the transition to logging as the dominant industry. The treaty is notable for being the first major land cession involving the Ojibwe people, and more importantly specifies the rights of the tribes to gather wild rice, hunt and fish. An estimated 12 million acres of land in central and eastern Minnesota and western Wisconsin was sold to the U.S. government in exchange for payments of \$35,000 a year over the course of 20 years.

An interest in copper mining in the northeastern Minnesota led to additional land cessions in 1854, including the Arrowhead Region. The result was the establishment of several reservations, including that of the Fond du Lac and Grand Portage Bands. The rights of the tribes to hunt, fish and gather were reestablished.

Historians cite the treaty of 1855 as a turning point for the Ojibwe. Known as the Treaty of Washington, tribal leaders were compelled to travel to the nation’s capital, with the treaty resulting in significant changes that would have economic ramifications for the tribes for decades.

With much of their land now under

U.S. control, the tribes relied on resources on the reservation and the promised treaty payments that were often left unfulfilled. As more land was taken by the logging industry, the tribe struggled to rely solely on hunting and fishing.

The treaty of 1855 is significant in the U.S. government’s attempt to allocate land to individual families and encourage farming through family-owned plots of land. The treaty also excluded the stipulations allowing the tribes to fish, hunt and gather that were mentioned in the treaties of 1837 and 1854. The result led to legal battles between the tribes and state and ultimately a case in the U.S. Supreme Court.

Minnesota v. Mille Lacs Band of Chippewa Indians

After decades of being fined and arrested for exercising their fishing rights, the Mille Lacs Band sued the state of Minnesota in 1990, claiming the state had violated their rights under the 1837 treaty. During court proceedings, tribal members were arrested during protests on their reservation.

In 1999, the U.S. Supreme Court reaffirmed that the Ojibwe retained their rights to fish, hunt and gather from the 1837 treaty.

Current implications

Along with concerns that construction would harm the wild rice that is already vulnerable because of the current drought, Bibeau and Roy have raised concerns over the dewatering permit amendment issued by the Department of Natural Resources (DNR) to Enbridge on June 4 that would draw additional water from the wild rice beds. The dewatering permit allows Enbridge to displace water that seeps into the trenches where the pipeline is being built. The withdrawal of groundwater is governed by the DNR permit and the discharge of water back is governed by the MPCA.

Tribal leaders expressed concern about an amendment issued by the DNR that changed the permit to allow Enbridge to displace 5 billion gallons of water during the construction project versus the 500 million that were initially approved. In June, the Tribal Executive Committee authorized a letter to Walz requesting the permit be suspended as the groundwater involved was around the Mississippi headwaters and could possibly affect the wild rice beds.

“This really shows that the EIS (environmental impact statement) wasn’t adequate and didn’t contain all the information that we really needed to evaluate this project,” said Melissa Lorentz, an attorney at the Minnesota Center for Environmental Advocacy. “When you withdraw the water, especially if you’re withdrawing it right from the trench where it gets dirty, and then when you discharge it back, you have to make sure you’re not putting a bunch of dirty water into a new area.”

“Our water systems are all connected. All right. So if you take from one area, it affects another,” Roy said. “The federal government has a trust, responsibility to tribal nations and the United States as part of our treaty. The waterways, the food. The animals, everything that comes along with that are people, they have a trust, responsibility to make sure that these resources are protected not only for us, but our children.”

Enbridge says it has routed the new pipeline with the treaties in mind.

“The Line 3 Replacement Project included a first-of-its kind Tribal Cultural Resource Survey led by the Fond du Lac Band of Lake Superior Chippewa who managed review of the more than 330 mile route in Minnesota through the 1855 and 1837 treaty areas. Fond du Lac employed tribal cultural experts who walked the full route identifying and recording significant cultural resources to be avoided. The project is now being built under the supervision of tribal monitors with authority to stop construction, who ensure that important cultural resources are protected,” said Juli Kellner, Enbridge spokeswoman.

S.D. TRIBE CLAIMS REMAINS OF NINE CHILDREN WHO DIED AT RESIDENTIAL SCHOOL

The Associated Press – The remains of nine Native American children who died more than a century ago while attending a government-run school in Pennsylvania meant to assimilate them into white culture have been returned to their South Dakota tribe for burial on its reservation.

The Rosebud Sioux planned to rebury the remains during a ceremony, the Argus Leader reported.

The effort to return the remains took nearly six years. A caravan of young adults tasked with bringing the remains home to the reservation set out in July from the site of the former Carlisle Indian Reform School, about 20 miles west of the Pennsylvania capital Harrisburg.

It made several stops along the way, including in Yankton and Whetstone, S.D., for emotional ceremonies with tribal members. Another ceremony was held earlier at a Missouri River landing near Sioux City, Iowa, which was where the children, who died between 1880 and 1910, boarded a steamboat for their journey east.

“This is a common sorrow we share, but on this day we have a common celebration,” Ben Rhodd, a member of the Rosebud Sioux, told the gathering in Yankton.

Rodney Bordeaux, the tribe’s president, said the events were historic and he thanked the young people for bringing the remains back.

“This is going to make us that much stronger as a people as we reclaim who we are,” he said. “Indian Country nationwide is rising up. We’re going to be stronger as we go forward.”

Christopher Eagle Bear, 23, who was part of the youth council responsible for returning the remains, said, “On this day, it is an honor to be Lakota. Hopefully, what we do here can inspire another youth group to move the road further

than what we have started.”

Some of the children will be reburied in a veterans’ cemetery on the reservation and others will be interred at family graveyards, tribal officials said.

U.S. Interior Secretary Deb Haaland in June announced a nationwide investigation into the boarding schools that attempted to assimilate Indigenous children into white society.

Haaland, the first Native American to serve as a Cabinet secretary, said “forced assimilation practices” stripped away the children’s clothing, their language and their culture. She said the government aims to locate the schools and burial sites and identify the names and tribal affiliations of children from the boarding schools around the country.

The Carlisle school, which was founded by an Army officer and opened in 1880, was the first of its kind off a reservation and set an example later used by other schools to assimilate Native American children into white culture. It took drastic steps to separate students from their Indigenous cultures, including cutting their braids, dressing them in military-style uniforms and punishing them for speaking their native languages. They were also forced to adopt European names.

More than 10,000 Native American children were taught at the Carlisle school and endured harsh conditions that sometimes led to death from such diseases as tuberculosis.

MN FORMS FIRST STATE OFFICE ON MISSING, MURDERED INDIGENOUS PEOPLE

Nina Moini/MPR News – Native American women make up less than 1 percent of the state’s population, but homicide rates for Native women were seven times higher than for white women between 1990 and 2016.

The state’s newly-passed public safety budget includes funding to create the

first state office in the nation with a focus on missing and murdered Indigenous relatives. Forming the office was a recommendation of a task force focused on the same issues. The bill also funds a new task force on missing and murdered African American women.

“You work so hard on a piece of legislation that really matters, and you just don’t know – is it going to be in that final cut?” So it’s quite a relief,” said Sen. Mary Kunesh, DFL-New Brighton, helped lead the effort. Kunesh’s mother is a member of the Standing Rock Sioux Tribe.

Q: The statistics in this state are so difficult and concerning, but these aren’t just statistics. Everybody has a story, and it’s not just women. That’s part of the significance of the name of this office, yes?

A: Sen. Mary Kunesh: Absolutely. We think about our ancestors – there are so many of us. I’m sure every one of us have a family story to tell. My mother’s cousin Elsie – you realize she probably was a trafficked woman that was assumed to be suicidal, but when you look at the facts, that’s not the case. And that’s the story for so many Native folks and their loved ones.

Q: Your task force presented findings in December 2020, and one of the suggestions was to form this office. But the pandemic was taking place through this time. Were you concerned this would no longer be a priority for legislators? Can you talk a little about the cost and why it’s important to form this office?

The cost is relatively modest. It’s a little over a million dollars for two years. It would staff a director and three other people. The dashboard will also allow us to share that information not just with the general public but with other government agencies and across the nation.

Our report is actually probably the most comprehensive one in the nation. And this office is the first one in the nation.

Minnesota is guiding this whole process, and so I’m hoping that other states will follow our lead again. I love that our Secretary of the Interior Deb Haaland is creating a federal level unit. We can also now contribute toward her findings and vice versa. It opens the world of data collection, accountability and the ability to create more legislation as we go into this so that we can address those systemic issues that we know attributed to the vulnerability of our Native women and other groups as well

CLEVELAND’S BASEBALL TEAM GOES FROM INDIANS TO GUARDIANS

The Associated Press – Known as the Indians since 1915, Cleveland’s Major League Baseball team will be called Guardians.

The ballclub announced the name change in July with a video on Twitter narrated by actor Tom Hanks, ending months of internal discussions triggered by a national reckoning by institutions and teams to permanently drop logos and names considered racist.

The choice of Guardians will undoubtedly be criticized by many of the club’s die-hard fans.

The organization spent most of the past year whittling down a list of potential names that was at nearly 1,200 just over a month ago. But the process quickly accelerated and the club landed on Guardians.

Team owner Paul Dolan said last summer’s social unrest, touched off by the killing of George Floyd in Minneapolis, spurred his intention to change the ballclub’s name.

In 2018, the Indians stopped wearing the contentious Chief Wahoo logo on their jerseys and caps. However, the team continues to sell merchandise bearing the smiling, red-faced caricature that was protested for decades by Native American groups.

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

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

THE CIRCLE SPONSORS



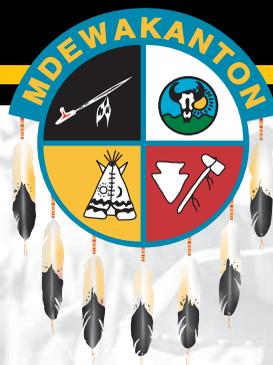
THANK YOU FOR SUPPORTING THE CIRCLE



**SHAKOPEE MDEWAKANTON
SIOUX COMMUNITY**

WACIPI

AUGUST 20, 21, AND 22, 2021



GRAND ENTRY

FRIDAY 7PM \ SATURDAY 1PM AND 7PM \ SUNDAY 1PM

FIREWORKS

SATURDAY 10PM

**LIVE BROADCAST: SMSCWACIPI.ORG
PUBLIC WELCOME: FREE ADMISSION**

SMSCWACIPI.ORG    

WACIPI GROUNDS: 3212 DAKOTAH PARKWAY | SHAKOPEE, MN | 55379

OWNED AND OPERATED BY THE SHAKOPEE MDEWAKANTON SIOUX COMMUNITY

Totem Pole travels to Washington D.C. for the environment

In 2013, the Lummi people of the Northwest began a totem pole journey in protest to a 50 million ton coal export terminal which had been proposed to be placed on their land. Since then, the yearly, two-week tour (called the Red Road to D.C.) has traveled to both Native and non-Native lands to honor and empower communities who are facing environmental racism and destruction from fossil fuel industries.

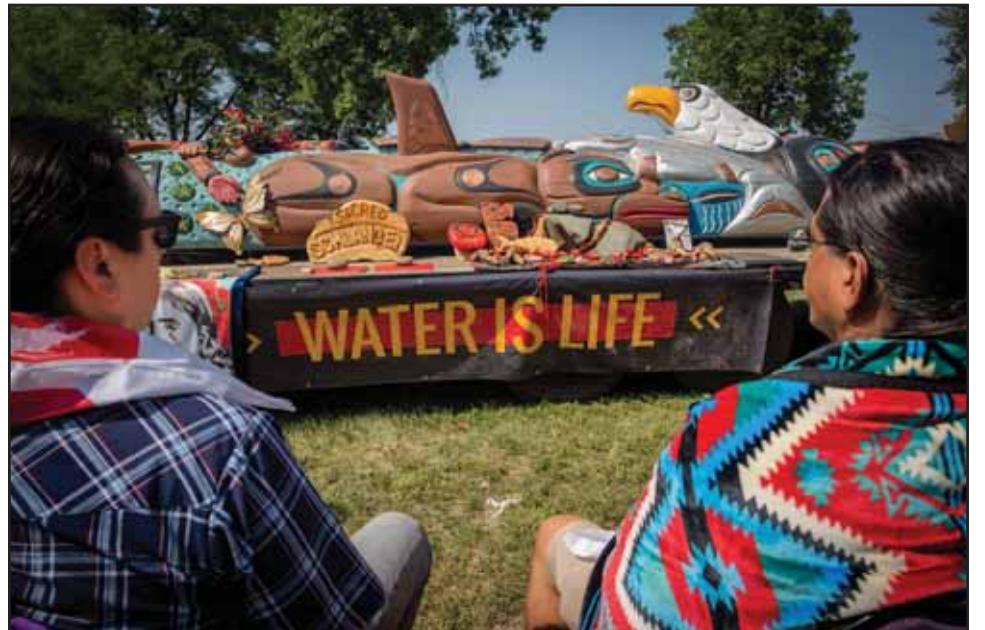
“These journeys have strengthened and expanded alliances between tribes, intertribal organizations, the faith-based community, environmentalists and community leaders by speaking to the moral conscience of culturally diverse communities. They united and raised the voices of diverse communities that have been steadfast in their resistance to further destruction of the Earth. They called on us to take ownership for the sanctity of the air, land, water and wildlife and to exercise our shared responsibility over the restoration, protection and preservation of these gifts,” their website states. (<https://redroadtodc.org>)

The 25-foot-long, 5,000-pound totem pole is carried on a flatbed trailer. This year’s stops included Bears Ears in Utah, the Black Hills in South Dakota,



the Standing Rock Reservation in North/South Dakota, and White Earth Reservation in Minnesota, among other stops.

On July 29, the totem pole arrived in Washington D.C. and was displayed in front of the Smithsonian Institution’s National Museum of the American Indian for two days.



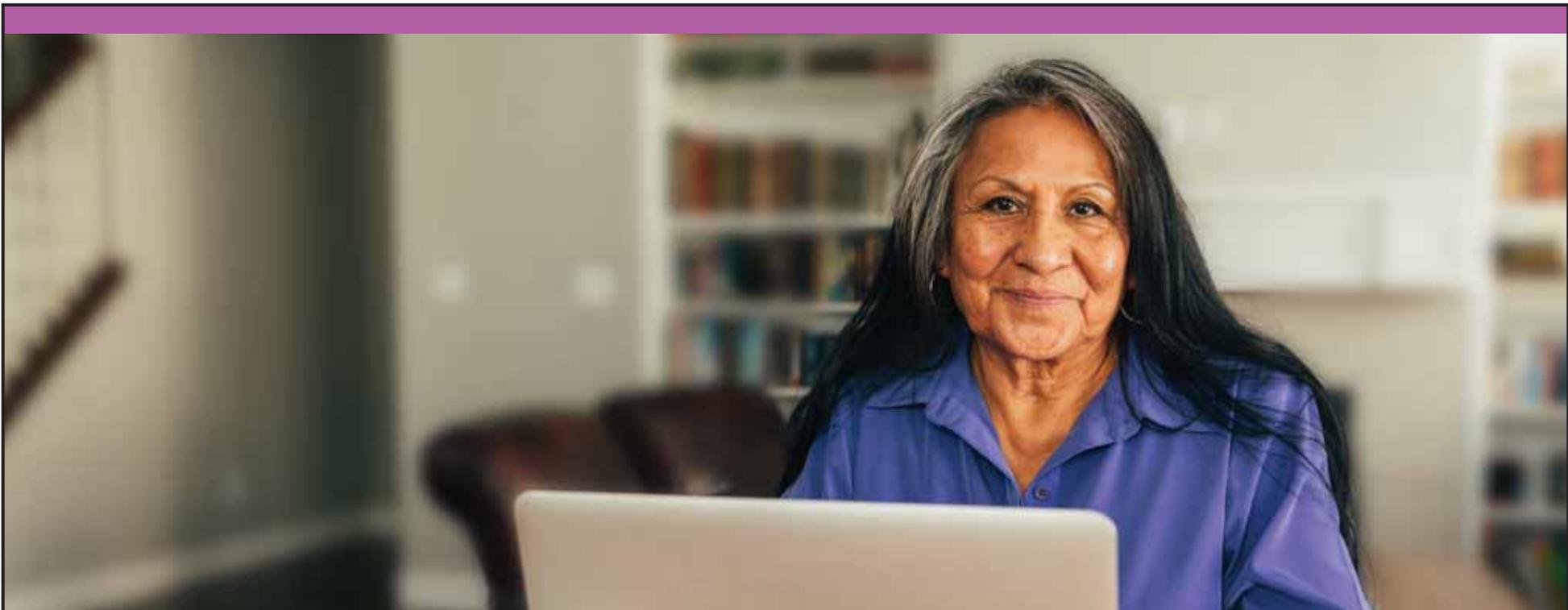
Top: Malibu, California. (Photo by House of Tears Carvers.)

Second on right: Yankton, South Dakota. (Photo by Wingspan Media.)

Bottom right: Washington, D.C. (Photo courtesy of <https://redroadtodc.org>.)

Left top: Bears Ears, Utah. (Photo by Wingspan Media.)

Left bottom: Washington, D.C. (Photo courtesy of <https://redroadtodc.org>.)



Get Medicare and Medicaid benefits in the only plan with 5 out of 5 stars for 2021

One plan. \$0 monthly premium. Extra benefits.

If you're 65+, get Medicare and Medical Assistance services from one easy plan.

Minnesota Senior Health Options (MSHO)

- Medical, dental, prescription drug benefits
- Long-term care
- Personal care coordinator
- Home and community-based services

Enjoy extra benefits for safe, healthy living

- Home safety support
- A fitness program with gym membership
- Programs or tools to support mental health and well-being



HealthPartners® MSHO (HMO SNP) is Minnesota's first and only MSHO plan with 5 out of 5 stars for 2021.

Sign up today or learn more

Contact our MSHO experts to switch plans or enroll in MSHO for the first time. We're ready to answer questions or help you enroll.

Call **952-883-5050** or **877-713-8215** (TTY 711)

Email **MSHOsales@healthpartners.com**

Visit **healthpartners.com/MSHOplan**



HealthPartners is a health plan that contracts with both Medicare and the Minnesota Medical Assistance (Medicaid) program to provide benefits of both programs to enrollees. Enrollment in HealthPartners depends on contract renewal. Every year, Medicare evaluates plans based on a 5-star rating system. Available in 12 Minnesota counties.

21-1112081-1151502 (6/21) © 2021 HealthPartners

H2422_001554 Accepted 06/14/2021

In addition to the food items on the menu, Sean is excited to speak with me about the variety of teas they’ll be offering. When you walk through the front door, you can see different blends of loose leaf herbal teas in large jars. He brings one off the shelf for me and opens the lid. “You can see the labrador and cedar in there,” he said, motioning to the variety of colors in the jar. “This tastes just like walking around up north.” Like their food menu, Sean is only using plants endemic to North America for Owamni’s tea blends; plants like cedar, balsam fir, sumac, labrador, sarsaparilla, juniper, and lavender – ingredients that have been present in our diet well before the creation of the United States of America.

Because the foods we traditionally consumed consisted of ingredients like those found on Owamni’s menu for so many generations, Sean is determined to reintroduce them into Indigenous peoples’ daily diets. “If we’re able to get people to really accept and take in Indigenous foods into their communities, it’s only going to help us because our Indigenous foods are so healthy. Once we lost our traditional diets and were put on a more European diet, it became way too carb-heavy for us as Indigenous peoples, and we don’t have the enzymes to break down all of that glucose, which just turns into health issues, so you get diabetes, obesity, heart disease, you name it.

“A traditional Indigenous diet would be pretty low glycemic, an extreme amount of plant diversity, lots of seeds, nuts, fish, and game. So it’s just a really healthy, super balanced clean diet, and that’s what the menu reflects.”

Sean went on to say that in addition to helping our people, having a restaurant on a street with such heavy foot traffic increases our visibility and presence as Indigenous people, reminding them that yes, we’re still here, “We’re not trying to recreate the past. We’re not trying to just do traditional recipes. We’re creating a playground for chefs to be able to create a whole new generation of what indigenous food can be that better represents our region, better tells the story.”

On my walk to Owamni, I saw a plaque on the side of the river with the title “Indians at The Falls,” referring to Saint Anthony Falls. The plaque informs those walking by that there were no records of an “Indian village” at this site. When I tell this to Sean, he’s baffled at the inaccuracy. “There’s a photo of it [the village] at the turn of the century where they’re still right over there by Hennepin and Washington. So many of these things need to be updated just for our presence.”

One thing Owamni is doing to highlight our presence is the planting of an ethnobotanical garden along Water Works Park. “We talked them into putting all Indigenous plants across the



Top left: Owamni has tall windows for a beautiful view overlooking the river.

Bottom left: The restaurant is located at the Water Works Park, which has been newly renovated.

Top and bottom right: The unique menu uses no “colonized ingredients,” meaning any food products and crops introduced by Europeans.

whole park, and there’ll be little placards all over that will show the Dakota name of the plant first, because that’s the true name of the plant in the land that it’s sitting in, and then it’ll have the English name underneath it and a little description of what the plant can be used for.” Owamni’s website also has an option for Dakota, as well as English, with an Anishinaabemowin (Ojibwe) version on the way.

Fast forward a week after my conversation with Sean and I’m again walking to Owamni, though this time it’s during the evening and I’m with my partner – we’ve been invited to the soft opening of the restaurant. As soon as I pass the third avenue bridge, I see patrons milling about on the upper patio and hear the dull buzz of conversation. Inside, I peer through the pane of glass separating the lobby and dining room and see smiling faces bent over dinner plates at tables for two. Lieutenant governor Peggy Flanagan (White Earth

Ojibwe) is seated at a table enjoying a meal with her husband. The staff greets us warmly and I suddenly realize that I’ve been subconsciously longing for something while at other restaurants~ the chance to speak with someone like myself.

The reservations are a bit behind schedule as they’re still working out the finer details of the restaurant, so we stand around in the lobby for a while waiting to be seated. I overhear a woman say, “I’m uncomfortably full, but in the most wonderful way,” which is an oxymoron I plan to fully investigate, and despite what I’m sure has been a hectic day at the office, the employees have an ease about them that’s contagious. When we’re shown to our seats, I don’t feel like I’m at a high-end restaurant despite the aesthetic – I feel like I’m among friends.

Throughout the night, my partner and I try the Bison Flank Steak, the Red Cliff Lake Trout, and Nixtamalized

Native Corn Tacos, along with a myriad of side dishes and a few desserts. By the end, I’m left understanding what that woman in the lobby meant. Yes, I’m quite full, but in a way that makes me feel satisfied, instead of lethargic.

As we finish our mocktails, I look out those big windows at the river and the falls, the inspiration for the restaurant’s Dakota name Owamni. It was, and still is, an important place for the Native peoples of the region. My thoughts turn to my grandfather and those who came before me – I wonder if they would have thought this was possible, sitting here in a high-end restaurant eating our traditional foods, foods we were at one time deprived of. It feels like an arrival of sorts, to be sitting here. As I look at the moonlight reflecting off the water’s surface, one word comes to mind: “finally”.

For information and reservations: <https://sioux-chef.com/owamni-by-the-sioux-chef>, <https://resy.com/cities/msp/owamni>

OUR WAY TO -QUIT- COMMERCIAL TOBACCO

Our ways of using sacred tobacco span generations. More than ever, commercial tobacco—such as cigarettes—threatens our way of life with sickness, disease and death. That’s why we have our way to quit commercial tobacco: the American Indian Quitline.

When you’re ready to talk, your call will be answered by a member of the American Indian coaching team who offers guidance on how to quit.

— THE —
AMERICAN INDIAN
QUITLINE

CALL 1-833-9AI-QUIT

— AIQUIT.COM —

quit
partner™

Ben Strong: a role model for children

According to media reports, the last game of the 2021 NBA Finals series featuring the Milwaukee Bucks beating the Phoenix Suns 105-98 drew 12.5 million viewers.

Ben Strong, 34, is a Red Lake Nation member and his growing extended family of fans were among the viewers. However, Ben was notified that his contract wasn't renewed so he is out of work for the time being.

Ben was hired by the Phoenix Suns as a player development coach during the COVID-19 season of 2019-20. He had a full season during the 2020-21 season.

He was the 2007 NCAA DIII National Player of the Year, and was a two-time All-American at Guilford College (NC). After college he played professional basketball in the NBA D-League and overseas.

"Ben hit a huge growth spurt between his sophomore and junior year in high school," said Caleb Kimbrough, Ben's friend since childhood and who they consider each other brothers. "When we worked together at Huntingdon College, he brought his knowledge from the several professional teams he had played for."

"My brother Sam Strong, 37, also helped shape me into the basketball player I was growing up," said Ben.

"I was given the opportunity to present two scouts this year to the team during the regular season," said Ben. "This meant I did all of the work from start to finish in scouting an opponent. Getting up in front of NBA greats like Chris Paul and Devin Booker was very intimidating."

"My fellow coaches believed in me and empowered me to take the scout and deliver a clear message to the team before the game," added Ben.

"My Ojibwe core values have shaped me as a coach," said Ben. "I appreciate all the collective work as a whole unit from top to bottom that it takes to build something special."

Dad Ed Strong, Red Lake Nation member, shared his teaching moments with his son Ben as he was growing up into the game, "The most memorable thing I taught Ben is that when you get a rebound, never bring the ball down because the little guys will try to steal the ball and I was very proud he carried that information all through his playing days."

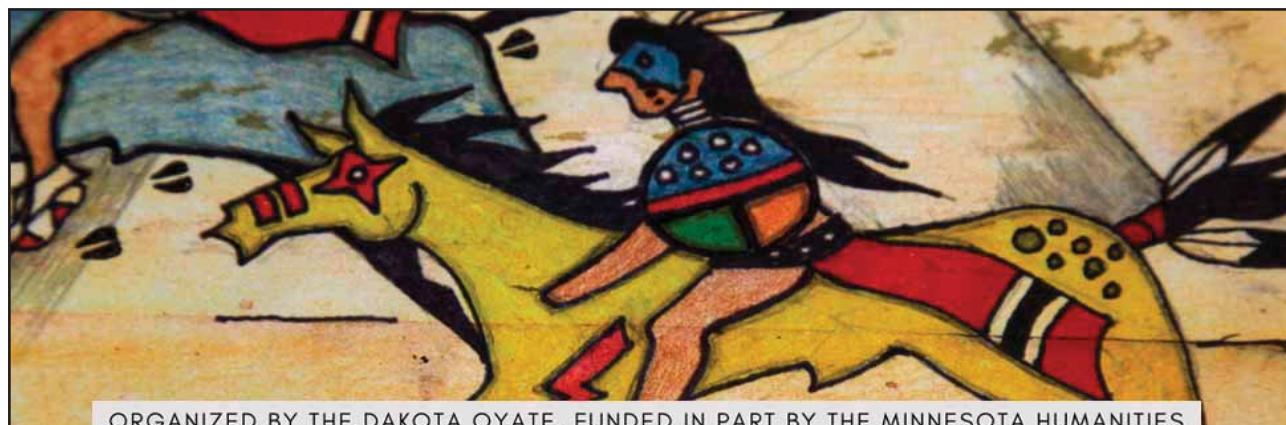
Ed and his first wife Sarah Strong lived in Chapel Hill, NC. They divorced when Elizabeth was nine, Samuel was five, and Ben was an infant. The children were raised by Sarah and her new husband Steve Jeck.

Sarah talked about raising their children: "We had a solid foundation at home. Grew up in white middle class neighborhood in NC. Cultural connections to Red Lake happened in the summers. Stepdad Steve was present there when Ben was 18 months old. Dad Ed Strong was always engaged even when not present."

Stepdad Steve said: "Ben's influences are a complex mix of physical and cultural factors. Some common threads are determination, effort, appreciation for life and peace. The flow he went with was his very own."



Ben Strong is on the left. (Photo by Allison Harissis/Phoenix Suns.)



ORGANIZED BY THE DAKOTA OYATE. FUNDED IN PART BY THE MINNESOTA HUMANITIES CENTER WITH MONEY FROM THE ARTS AND CULTURAL HERITAGE FUND

2 Day Dakota History Symposium

Ehanna Woyakapi

Aug 17 – Tribal Day, 9 am – 5 pm

Aug 18 – Public Day, 9 am – 5 pm

Lower Sioux Agency, 32469 County Highway 2, Morton, MN 56270

Presentation include:

- Sovereignty – Dakota Policy and Politics
- Dakota Language and Teaching
- Dakota Story Telling
- Indigenous Games
- Cultural Plants and Medicines

- – Traditional Dakota Artists - RSVP
- – Meal provided daily
- – Duane Whipple Memorial
- – Kohamni at LS Wacipi Grounds each night
- – Email: roalle9@gmail.com for info.

RSVP at: <https://dakotahistorysymposium.eventbrite.com>

"Ben was always driven, even as a little kid," said Elizabeth Strong, 41, the eldest child in the Strong family. "He is one of very few people I know that set a goal in childhood, something to excel in, and stuck to it, now for more than a couple decades. Basketball."

"Ben kept pushing forward towards his goals to now share his skill and knowledge with upcoming players in the NBA league," added Elizabeth.

Ed eventually remarried to Julie and they lived in the Chapel Hill, NC area. Sasha was born in 1992. Julie and Ed divorced a few years later.

"There's nothing Ben can't achieve, and there are no roadblocks in Ben's life," said Julie. "Just steppingstones on his way to his dream."

"When Ben was first hired by the 76ers, I was ecstatic because he worked so hard throughout his career to get to the ultimate professional basketball platform: the NBA," said Sasha Strong, 29.

"To be the first Indigenous man, and no less a Red Laker under the Strong family name, is such an accomplishment. He is a role-model for our children and generations to come," added Sasha.

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

editor@ajwnews.com

Denmark and Poland

In the way of a pandemic travel report, I visited Denmark and Poland in July. The usual discomfort of airline travel is enhanced by the requirement of wearing a face mask. To head off for Europe, via Icelandair, you have to present your vaccination card to the ticket agent. In Copenhagen, where my son Max lives, you have to show a vax card to enter a restaurant or music club.

(I should mention that there are Native people in Denmark: the Inuit of Greenland, which is an autonomous territory within the Kingdom of Denmark. These indigenous people are Kalaallit, Inughuit or Tunumiit.)

While traveling abroad, I learned that Europeans are banned from travel to the United States. Max will be joining us in Cincinnati in late August for a family wedding (postponed from 2020), but his girlfriend Silvia, an Italian citizen, won't be able to join him.

The pandemic travel ban affects citizens of the 26 countries in what is known as the Schengen area – sort of a United States of Europe. When you enter the Schengen zone – my wife and I flew through Keflavik Airport in Iceland – the borders disappear; after getting your passport stamped in Iceland, you don't have to go through passport control when entering Denmark.

I also learned that you have to present documentation of a recent negative COVID-19 test in order to return to the States. My wife and I went to a remarkably efficient testing center in Copenhagen (swab up the nose) the day before our return flight and received our documents within 20 minutes.

The brief first-time visit to Poland – Warsaw and ód (pronounced “Woodge”) – was the work part of the trip. I'll be writing articles for my newspaper, the *American Jewish World* (ajwnews.com), about the Polish Jews. There aren't many left. Prior to World War II, Poland was the center of the global Jewish community with 3.3 million Jews.

The Nazis killed 90 percent of the Jews in Poland. The Nazis also built all of their extermination camps in Poland, so the country's place names now evoke feelings of repulsion and dread: Chelmno, Treblinka, Sobibór, Betzec, Majdanek and Auschwitz-Birkenau.

Oil vs. water

In July, there was heightened repression directed at Water Protectors protesting Calgary-based Enbridge, Inc.'s dirty oil pipeline, a \$9.3 billion

project to shoot oil from the Alberta tar sands to Superior, Wisconsin. The Minnesota leg of the replacement pipeline is half completed; however, activists have engaged in civil disobedience to stop construction in northern Minnesota.

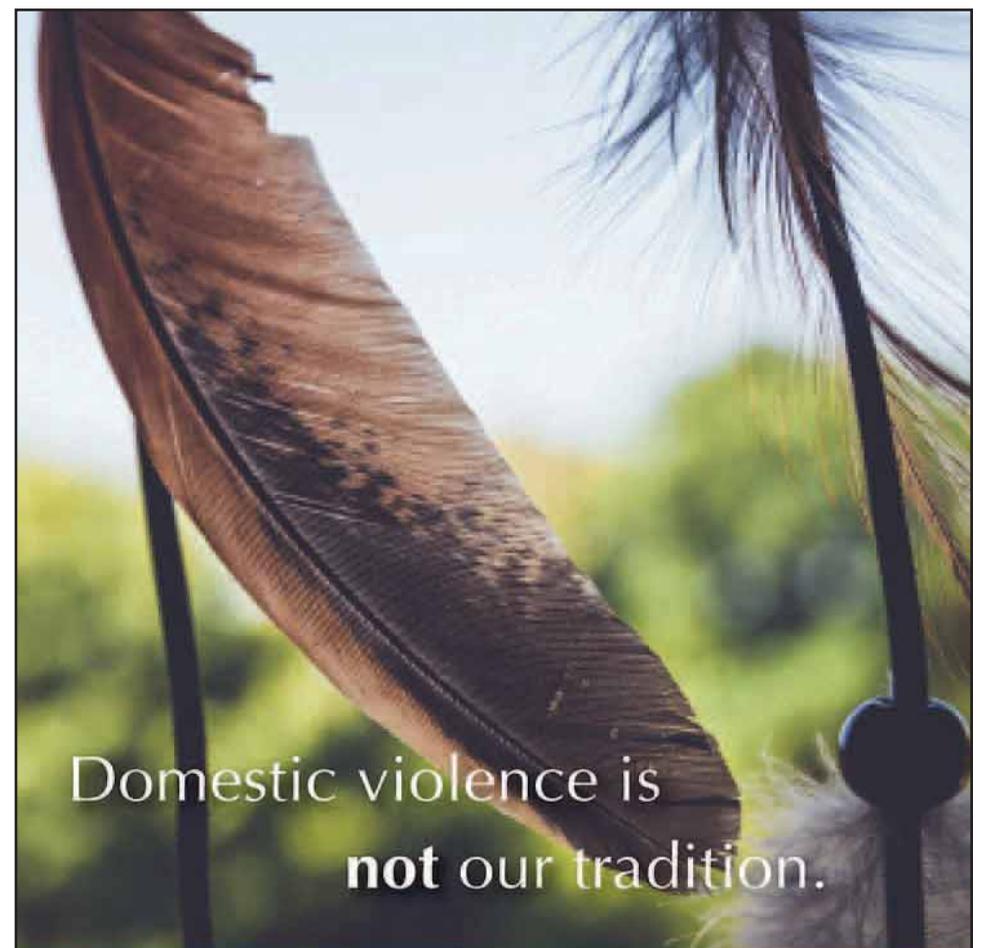
On July 19, seven Native women, including Winona LaDuke, founder and leader of the environmental group Honor the Earth, were arrested for trespassing by Wadena County sheriff's deputies, while they were sitting together and praying on an easement near Park Rapids at the Shell River, which the pipeline will cross in five places, according to a report in *Indian Country Today*. LaDuke, who's also a correspondent for *The Circle*, was released from the Aitkin County jail after being locked up for three days.

“I think this is what you call the Enbridge way – make sure that hundreds of Minnesota citizens are put in jail so that they can steal 5 billion gallons of water and put the last tar sands pipeline in,” LaDuke said in an Instagram post after her release, as per *Indian Country Today*.

The “5 billion gallons of water” refers to the Minnesota Department of Natural Resources (DNR) amending Enbridge's water appropriation permit in June “to allow the company to pump nearly 5 billion gallons of groundwater that seeps into the construction trenches. The company discharges the pumped water elsewhere. That's nearly 10 times the amount previously permitted,” according to a recent *Star Tribune* report.

There has been growing protest over Enbridge drawing huge amounts of water in the midst of a severe drought and at least nine chemical spills into waterways during pipeline drilling. Such concerns prompted 32 DFL lawmakers to sign on to a July 27 letter to Minnesota Pollution Control Agency (MPCA) Commissioner Peter Tester, calling on regulators to halt drilling until the drought ends and to investigate the drilling mud spills.

The lawmakers wrote, in part: “We write to express our concerns with the reported releases of drilling fluid at nine separate locations along the Enbridge Line 3 pipeline route. The severe drought and excessive heat experienced throughout Minnesota impact the ability of waterways, wetlands, and marshes to effectively dilute harmful chemicals and excessive sediment. The drought is also causing rapid evaporation of waterways and could result in a lack of clean water available to assist with any cleanup of spills and releases.”



Domestic violence is
not our tradition.

Does your partner ever...

- Make you feel like you can't do anything right?
- Blame you for their behavior?
- Make you feel like you can't discuss certain things?
- Constantly criticize or insult you?
- Make you feel like you are walking on eggshells?

StrongHearts Native Helpline is a safe, anonymous and confidential domestic, dating and sexual violence helpline for Native Americans.



STRONGHEARTS
Native Helpline

Call, text or chat online 24/7

1-844-762-7NATIVE | strongheartshelpline.org



This project is supported by Grant Number 90EV0459-01-01 from the Administration on Children, Youth and Families in the Administration for Children and Families, Family and Youth Services Bureau, U.S. Department of Health and Human Services. Its contents are solely the responsibility of the authors and do not necessarily represent the official views of the U.S. Department of Health and Human Services.

Like Kesner, he witnessed and understands the gulf between underserved communities and food production. Here in Minnesota, he worked in several positions serving communities of color and was the outreach director of the Council for Minnesotans of African Heritage at the time of his appointment.

There are multiple barriers for people to enter agriculture, Bailey said. A lot of them involve financing and access to capital and government programs. Some of it is knowledge such as compliance with rules and regulations, environmental stewardship, accessing seeds and equipment, and accessing land.

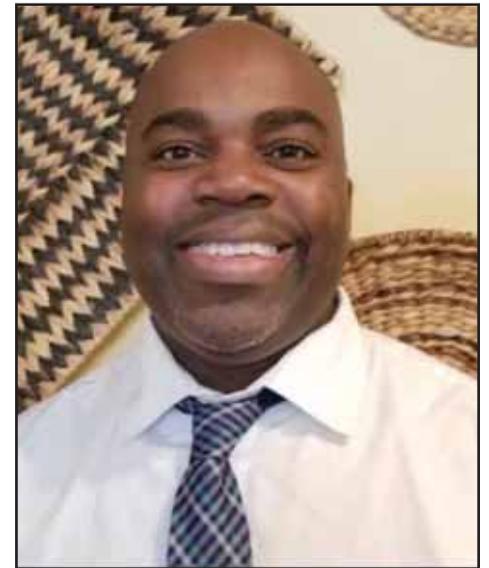
The working group brings together people with expertise to overcome many if not all of these barriers, he said. They represent many of the underserved communities within the Minnesota population and all have technical and knowledge skills to help emerging farmers.

For instance, within the Minnesota Native communities, two members of the working group are Jessica Greendeer, seedkeeper for Minneapolis-based Dream of Wild Health and manager of its Hugo farm; and Erika Legros, farm manager for the demonstration and community gardens and its Producer Training Program at Fond du Lac Tribal and Community College, Cloquet.

Both programs raise food for Native



Left: Gov. Tim Walz and Lt. Gov. Peggy Flanagan, in center of photo, stopped by to sample sweet corn flavored ice cream at Farm Fest with agricultural people at Farmfest in Redwood County in 2019, before COVID masks were needed. Right: Assistant Commissioner Patrice Baily. (Photos courtesy of Minnesota Department of Agriculture.)



distribution in their respective area and teach the linkages and importance of their native foods.

Reflecting the need for greater inclusiveness among Minnesota's ethnic communities and especially with the tribes, Gov. Tim Walz ordered state departments in 2019 to establish tribal liaison officers and begin ongoing consultations with the tribes. This brought on Kesner.

Lt. Gov. Peggy Flanagan, a White Earth member, said when the working group was formed that diversity strengthens Minnesota agriculture. "I'm excited to

see farmers from every community engage in an industry that is foundational to our state's culture and economy."

That is an understatement. Demographic studies show Minnesota's population is shifting and becoming more diverse. Bailey said this trend will speed up in the years ahead. Without programs to encourage new entrepreneurs in food production, the break between new residents and historic, healthy foods will continue to grow.

Using recent U. S. Census of Agriculture research, MDA notes that Minnesota has 68,500 farms when 30 years ago there were 101,000. In turn, these farms help generate 430,000 jobs in food and agriculture jobs in the state.

Minnesota population statistics show 84.1 percent are white and account for 99.16 percent of farm operators. Native Minnesotans account for 1.4 percent of the population, but only 0.16 percent of farmers.

Other groups engaged by the Emerging Farmers' Working Group fare little better. Asians account for 5.1 percent of population and only 0.36 percent of farms, African-Americans are 6.8 percent of population and only 0.03 percent of farms, Hispanic/Latinx people are now 5.5 percent of the population and only 0.58 of farms, and multiracial people are 2.5 percent and 0.26 percent, respectively.

There has been great horizontal expansion of farms since the end of World War II when industry shifted from wartime production to making larger tractors and implements for farms. This caused a great rural-to-urban migration as farm sizes expanded. That, in turn, reduced rural populations and damaged many local communities and institutions.

This caused a severe out-migration from rural Midwest communities, and even at reservations where now most Native Minnesotan live off the reservations in urban settings.

This trend is now underway worldwide.

United Nations agencies, the World Bank, and academic demographers note that the world had two megacities – cities with more than 10 million population – in 1950. They were Tokyo and New York City.

Recent census studies show there are now 33 such megacities. Demographic projections show there will be 38 by the end of this decade.

That comes from population studies that show either a 1.1 billion shift or 1.4 billion shift in population. It means the world is seeing the equivalent of either India or China moving from the countryside into large cities.

Serious scholars, including Defense experts, worry that infrastructure is not being put in place to accommodate the changing needs of people when the world is in motion.

As elders know, America went from isolationism after World War I only to learn that the great oceans didn't protect "Turtle Island" from the world when Pearl Harbor was bombed in World War II. Turtle Island won't be protected from the new global migrations, either; Minnesota's changing demographics show a transition is underway.

What Bailey, Kesner and colleagues are doing is helping new entrepreneurs enter agriculture and produce the foods our changing population wants and needs for healthy diets.

Editor's note: Information about the Emerging Farmers, Working Group: <https://www.mda.state.mn.us/emerging-farmers>, and <https://www.mda.state.mn.us/emerging-farmers-working-group>.

Researchers and students wanting more information about the growth of megacities or the rural-to-urban migration may contact the author at egerstromll@msn.com.

Child and Teen Checkups

UNDER 21

FREE ANNUAL CHECKUPS

MENTAL HEALTH SCREENING INCLUDED
Now more than ever, it's important to make your health a priority.

Call to get started 612-543-2222

Designed for youth, its information is useful for readers of any age

BY DEBORAH LOCKE

Some books you read straight through because it's the only way. Some books read more like a restaurant menu where you pick some part here and there, absorb it, leave, and return for more.

"Everything You Wanted To Know About Indians But Were Afraid To Ask" by Anton Treuer is like a menu. Written in a question and answer format, the original 2012 book was expanded to include a social activism section. In this edition targeted for young readers, Treuer makes it clear that he doesn't speak for all Indians, a burden often projected on single members of underrepresented groups.

He wrote the book as his response to misunderstandings about Indians who as a people, are often imagined and rarely understood. The answers to the dozens of questions are based on historical record and contributions from tribal members, especially elders. The book may be designed for youth, but its information is useful for readers of any age. If you or your curious 12-year-old daughter want a fuller understanding of the Columbus story, for example, or wonder why Indian men wear their hair long, or if you attended a powwow and couldn't differentiate one dance

from the other, this book is for both of you.

Complex chapters of American Indian history are covered, like the impact of the Dawe's Act and the continuing impact of government and religious boarding schools. Treuer also answers questions of a lighter tone, like why the Johnny Depp cologne commercial made some Indians angry, but most of the Q&A is of a serious nature. One story especially stood out from the introduction:

Treuer wrote of his early hunger to learn about his Ojibwe heritage. While attending Princeton University, he learned of a sweat lodge ceremony to be held in a wooded area of New Jersey. He decided to check it out, and found more than 50 naked non-Indians waiting in the woods for something to happen. He wanted to laugh, run away, or scold them for playing Indian until a tearful older woman hugged him, apologizing for the way Indians had been treated. Treuer knew she was genuinely sorry, no matter what her state of dress. And he knew that because of her status as an elder, she deserved respect. He asked that she get dressed, which she did, and they would talk. He told her that men and women covered up in the presence of others. He added:

"We discussed ceremony, geographic custom, and practice. We talked about history. I explained my feeling that guilt for Whites and anger for Indians did

nothing to make the world a better place, especially for the people stuck with such emotions, understandable though they are. The secret was to turn anger and guilt into positive action. She really listened and she learned a few things. In a weird way too, I got an education – from a naked stranger in the New Jersey woods."

What Treuer learned was that he could tell his own story with authenticity and reliable information, and make an impact for the better. "I was an ambassador in a troubled place with the potential to make meaningful change," he wrote.

He's not afraid to invite trouble, and wades into controversial waters. Treuer explains why "traditional Indian tacos" are neither Indian nor traditional; in fact, they are downright unhealthy. He explains why so many Indian children struggle with state-mandated tests, what Indians think about Sen. Elizabeth Warren's Cherokee ancestry, and why Indians serve in a military when historically, the U.S. Army killed so many of their own people.

Treuer tackles the subject of blood quantum as it related to tribal enrollment, pointing out that tribes have a right to decide who belongs and who does not. He also points out that enrollment records that determine blood

quantum can be very flawed. In the list of questions, Treuer touched on one of my favorite topics: "What is meant by Native 'ways of knowing?'" He referred to the way Indians can often sense, see and know things before anyone else, and not in some dumb, romanticized way of knowing. His reply to that question was excellent.

This is a thoughtful, useful book. If every middle school kid in the country knew its contents, the upcoming generation of Indians and non-Indians could live side-by-side with far more ease. Treuer dotted his chapters with wisdom from many sources, including this:

"You have to love. You have to feel. It is the reason you are here on earth. You are here to risk your heart. You are here to be swallowed up. And when it happens that you are broken, or betrayed, or left, or hurt, or death brushes near, let yourself sit by an apple tree and listen to the apples falling all around you in heaps, wasting their sweetness. Tell yourself you tasted as many as you could." (Louise Erdrich)

The young readers edition of "Everything You Wanted To Know About Indians But Were Afraid To Ask" (2021; LQ Levine Querido publishing; 368 pages) \$18.99.

INDIAN HORSE RELAY

20 ★ RELAY ★ 21

AUGUST 24, 25, AND 26

CANTERBURY PARK • SHAKOPEE

Experience America's First
EXTREME SPORT

Indian Horse Relay showcases high-speed bareback relay racing, with Native American riders leaping from horse to horse in a true display of athleticism and fearlessness. Each night features Indian Horse Relay races, an Indian Market, and traditional music and dancing.

JOIN THE FUN!

FOR MORE INFORMATION, VISIT
IndianHorseRelayMN.com

Northland Foundation makes first grassroots grants/Maada'ookiing program

BY LEE EGERSTROM

An innovative, grassroots community building program for Native communities in Northeast Minnesota has made its initial grants to 13 “change makers” designing programs for Native youth, dependency/addiction program participants, students and educators.

The Duluth-based Northland Foundation was scheduled to announce in early August that it is awarding \$32,300 to 13 of 19 applicants for grants under Northland's new Maada'ookiing (“the distribution” in Ojibwe) program.

In what may well serve as a model for nonprofit, charitable grantmaking nationwide in the future, Northland created a special board of Native, or indigenous leaders, from across Northeast Minnesota and Northland's service area.

This followed nearly two years of researching and asking tribal leader from throughout the region about their needs and what the foundation might do better for Native communities and partners, said Tony Sertich, the foundation president.

What emerged is now an indigenous-led board overseeing and approving grants for Maada'ookiing. It contains rep-

resentatives of the Bois Forte Band of Chippewa, Fond du Lac Band of Lake Superior Chippewa, Grant Portage Band of Lake Superior Chippewa, Leech Lake Band of Ojibwe and Mille Lacs Band of Ojibwe; and other Indigenous leaders from the geographic area of Aitkin, Carlton, Cook, Itasca, Koochiching, Lake and St. Louis counties.

Foundations have long histories working with tribal nations and officially incorporated institutions and nonprofits, Sertich said. “We wanted to know what we might do better for grassroots organizing, engaging the people we want to service,” he said.

A key in the planning stages was consultant Karen Diver, a former tribal chairwoman at Fond du Lac. She previously held faculty positions at the College of St. Scholastica in Duluth and the University of Minnesota Duluth.

Diver also served as special assistant to President Barack Obama on Native American Affairs. University of Minnesota President Joan Gabel in May this year appointed her as the system's first Senior Advisor to the President for Native American Affairs.

Northland's indigenous-led effort took a jump forward in December when it hired LeAnn Littlewolf (Leech Lake Band) as a senior program officer to

coordinate Maada'ookiing. She was the economic development director at the American Indian Community Housing Organization (AICHO) in Duluth and had worked in nonprofit and community organizing positions for more than 28 years.

What's more, she is the embodiment of who Northland's new indigenous program is trying to reach, Sertich said.

Early in her career, Littlewolf started a program to assist women and girls in Virginia on the Iron Range. “We met with foundations and charitable groups. Some gave us support, but no money. One foundation told us we needed at least three years of experience to qualify for grants, she said.

Her start-up did operate with volunteers for three years, she said. Eventually, nonprofits in the region did move beyond verbal encouragement to fiscal support.

Through the years that followed, Littlewolf earned Bachelor's and Master's degrees in Education and also a Master's in Advocacy and Political Leadership. With AICHO and others, she designed and developed programs focused on Native youth leadership, a food sovereignty program and assisted others in other indigenous social enterprises.

“We (indigenous people) still lack local, grassroots leaders and programs that can bring progress and change to our communities,” she said, noting that is what the new Northland program is trying to encourage. “You need to have people in place, advocating, to be engaged with others and resources.”

That may be changing with Maada'ookiing.

“The board had many more applications to consider than we originally anticipated with a freshly launched program that takes a different approach from traditional (foundation) grantmaking,” Erik Torch, Director of Grantmaking, said in announcing the initial awards.

They include:

- Laura Winter (\$2,500) for developing classes and working with youth on harvesting, ways to use and creating art with wiiggwaas (birchbark).

- Jeffrey Boshey (\$2,500) for various teaching on cultural language and practices with music with the Duluth Area Drum and Dance Troop.

- Jacob Dunlap (\$2,400) for a Digital Storytelling Library project for preserving Ojibwe and other Native elders' stories, in different formats.

- John Daniel (\$2,500) for building a curriculum and assessment program for use in Ojibwe language immersion programs.

- Ivy Vainio (\$2,400) for a “Niigaanii: Leading the Way Billboard Banner,”

aimed at indigenous and BIPOC youth in Duluth's Hillside community. It seeks to increase indigenous visibility and to encourage indigenous girls to become medical students and Native physicians.

- Carla DaRonco (\$2,500) for a Cloquet murals project for creating mural in educational spaces, reintroducing indigenous safe spaces in school settings and raise Native visibility.

- Khayman Goodsky (\$2,500) for an Indigenous in Media program using a podcast series featuring Native artist in film, music, comic books, clothing design and other fields representing indigenous cultures. Northland's announcement said the goal is to bring more awareness and support for indigenous artists.

- Teresa Knife Chief (\$2,500) for a Diversity Leadership Project. Aimed at creating leaders among Native youth and provide diversity training for teachers. It begins with a week encampment at Camp Northern Lights near Babbitt to prepare students with culture, diversity and leadership skills to bring change to their schools, communities and relationships.

- Shayna Clark (\$2,500) for Sisters of Substance, a culturally-based support group for indigenous women struggling with additions and mental health issues.

- Jason Goward (\$2,500) for a talking circle recovery support group. It will include a traditional drum ceremony and feast for community members supporting one another.

- Frank Goodwin (\$2,500) for a Cultural Therapeutic Art and Wellness Project. It will be placed in a Native halfway house to allow participants to reconnect with their creativity and understanding their feelings, thoughts and identity through cultural art projects.

- Natalie Smith (\$2,500) for a Duluth/Cloquet Sober Squad Talking Circle. While open to everyone, it will provide culturally relevant space to support recovery from drug and alcohol addiction.

- Cheryl Edwards (\$2,500) for building a Constitution Education Activity with community-based games and activities at Fond du Lac. It will focus on constitutional awareness, the Minnesota Chippewa Tribe Constitution and its current reform process.

The next application deadline for Maada'ookiing grants is Sept. 15.

More information can be found at <https://northlandfdn.org/special-initiatives/maada-ookiing-grant-details-application.php>, and <https://northlandfdn.org/grants/apply-report.php>.

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.

NATIVE AMERICAN COLLEGE FAIR

CAREER & COLLEGE PLANNING FOR OUR FUTURE

Website Launch
October 8, 2021

Visit Facebook.com/NativeAmericanCollegeFair For Updates

The Circle is once again being delivered to your favorite drop off sites.

Find out where to pick up a copy at:

<https://thecirclenews.org/circle-drop-off-sites>

ADVERTISE ONLINE WITH THE CIRCLE

FULL WIDTH BANNERS
FULL WIDTH TOP OF PAGE
\$250 PER MONTH
(1800 W X 150 H PIXELS)

TOWERS
DOWN THE SIDE OF PAGE
\$150 PER MONTH
(160 W X 550 H PIXELS)

CUBES
DOWN SIDE OF PAGE
\$75 PER MONTH
(160 W X 120 H PIXELS)

www.thecirclenews.org
612-722-3686



Recently I woke up screaming and kicking three times in one night. I was very ill and just wanted it all to stop. No details now, it only has to be me that knows – but I have shared it with two, oh, maybe three people.

So anyhow, in a more recent dream I'm packing to go back to London with my son and all of a sudden we are in a casino hotel and breakfast buffet is over. I really wanted a fresh, warm cinnamon roll but, oh well. There were very few slot machines that I wanted to donate to that were open. Then we have to get back to the States, and as we pack I realize I have to smuggle a few cats back with us! No one gets left behind!

As I struggle with impossibility, I remember to get the soap that comes with the room. Ya never know, ennit? After all, it wasn't free. Then I could not wait to book another trip there. Why? I dunno. I like Mexico better.

So most of my dreams are about escaping and here I sit. Last year, July 4, I did have an invite to my friend's family party. I declined. and because I don't celebrate that date at all I stayed home, only to shatter my left ankle. I was trying to capture my cat Purrince – so he didn't get out and get run over like his brother The RZA did.

My point being is that I didn't miss out on much, being in a wheelchair at

home in a pandemic. I was still mourning my Gramma Rose and trying to get beyond the absurd relationship that happened just after she died. Almost there. Miigwech.

What I missed was dancing without missing a beat, and not being afraid of falling down and ending up in hospital. Now I'm feeling all sorry for myself! Ayy!! My condition is not simply getting older, although that is a big part of it. I wanna be able again and that is not gonna happen, ever again in this lifetime.

I thought that walking everywhere in the Big City and waiting tables would help me poor ole bones. Nope. But I digress. Just last night in my dream, I stole a 727 size airplane and took hostages. Some I invited and some just budged their way in.

So I'm flying this plane with limited sight and complete ignorance of how to steer it. I did see fireworks in the sky and told my passengers "Let's go over there." I also went through what appeared to be wormholes and came out the other side without singeing a wing.

Eventually the jet fuel was low so I landed and said they may not charge me with any crimes, so I left the plane where it could be found. I took my cats and dogs with me. Still free thus far despite felony theft in that alter-world, but they may get me yet. One step ahead of the

law, as per usual.

That was fun but I am apprehensive of what happens over dere now. Fact is in this moment I am enjoying air conditioning, sitting in me draws with my Fuzz-Butt family chilling with me.

However, dark, smoggy days have been over Rezberry in the past week, blurring the sun's rays and keeping us mostly cool. Wildfires are wreaking havoc upon our homelands. I mourn the devastation to all sentient beings losing their home. I have been worried about Sasquatch too, but they live deep underground and are safe.

The rest of us not so much. Gads, I wish I could write something amusing about our collective state of being, but I got nothing. Nope, nada, gaawiin!!! We are living in interesting times that came from our general acceptance of the gas-lighting of what scientists have been screaming about for decades: Climate change and global warming is real.

The thing is, we can halt the deadly effects to mitigate our extinction. My thing is, despite being an experiment we have failed. No "A" for this insanity.

Miigwech for letting me rant. Been a long time coming. I will complain about being Indian next month I promise.

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

Saint Anne's

2323 26th Ave N Minneapolis, MN 55411
612-588-4663

NOTICE: OPENING STUDIO AND ONE BEDROOM WAIT LIST
Tax Credit Senior Housing. Household income
restrictions at 60% of median income or lower.

Applications may be downloaded at www.stannes.commonbond.org
from 9am August 2, 2021 until 4pm September 13, 2021.
Completed applications must be received on or before September 20, 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

**mn DEPARTMENT OF
HUMAN SERVICES**

Minnesota

Get vaccinated. Get \$100.

m ROLL UP YOUR SLEEVES, MINNESOTA

Minnesotans 12 and older who get their first shot by Aug. 15 will get a \$100 Visa gift card to spend however they choose.

VAX TO SCHOOL

It takes 5 weeks - now is the time to get your COVID-19 Vaccine!



Minnesotans 12 years of age and older are eligible.

m