



One homeless encampment cleared; another remembered



A new art installation goes up on Franklin Avenue in Minneapolis. "Never Homeless Before 1492" will be displayed at the site of the former Wall of Forgotten Natives encampment. (Photo by Lee Egerstrom.)

BY LEE EGERSTROM

Minneapolis city officials cleared an impromptu homeless encampment in early October along East Franklin Avenue on the edge of the American Indian Cultural Corridor. Artwork will now commemorate the former Wall of Forgotten Natives encampment in the same area and raise public awareness of the continuing homeless crisis.

Closing the encampment that cropped up after the 2018 Wall of Forgotten Natives (The Wall) hasn't ended the homeless problem for Minneapolis, the Native community, or for any other community in America.

It does, however, pose as a temporary fix for health and safety problems for people in the East Franklin and Cedar avenues area impacted by the encampment.

Courtney Cochran, a Minneapolis filmmaker-artist who served as lead artist for the project, said The Wall is being remembered by 23 four-by-four foot corrugated plastic panels that she and other artists and community members created during the past year.

Each panel is centered by a letter that spells out the Indigenous message "Never Homeless Before 1492," a title chosen by Cochran who is an Anishinaabe artist and art educator originally from Duluth, Minnesota.

Cochran worked with fellow artists Briezy Hart and Josie Hoffman on Oct. 27 to install panels on a temporary fence that has been placed along the Franklin underpass. The

installation is expected to remain in place for at least two years.

In the meantime, the Minnesota Department of Transportation (MnDOT) will have crews resurfacing TH Highway 55 (Hiawatha Ave.) and repair bridges on that route, including the bridge over Franklin Ave.

The project is a collaboration among the Native American Community Development Institute (NACDI), its All My Relations Arts gallery, and MnDOT. The groups were planning an official unveiling of the project on Nov. 3, 3 p.m., at the adjacent Minneapolis American Indian Center's Medicine Wheel Pergola.

Angelina Two Stars (Sisseton Wahpeton Oyate), NACDI's director of All My Relations Arts, said she reached out and hired Cochran for the project. Much of the work preparing the panels was conducted at the gallery by fellow Native artists and community groups invited to participate.

Most were volunteers, Two Stars said. Many are young artists, friends and students, who have worked with Cochran through the Native Youth Arts Collective.

"Half of the letter panels were designed and painted by different organizations and groups and the rest was made by community members and myself," Cochran said.

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St. Benedict nuns apologize for Native boarding school

BY YASMINE ASKARI/MINNPOST

American Indian children from White Earth Nation and other reservations were sent to boarding schools across the country, starting in the late 1800s. The federal government used the schools to separate Native children from their families, culture and language, part of an effort to assimilate American Indians into white society.

There were at least 16 Indian boarding schools in Minnesota, most operated by religious orders. Many children were deeply traumatized by physical and sexual abuse, punished for speaking their language and stripped of their culture.

"There was a lot lost at that time — loss of culture, loss of identity," said Joe LaGarde, a White Earth tribal elder. "And that's all a part of how you take a person's land. You take away their identity. Once they lose that, it's a lot easier to deal with them."

But this story isn't just about a long ignored piece of American history.

Many in Indian Country believe the boarding school trauma that happened decades ago is still evident today in broken families, drug and alcohol abuse, and mental illness.

Earlier this year, Susan Rudolph, prioress of St. Benedict's Monastery in St. Joseph, Minn., acknowledged that connection when she sent a two-page letter to the White Earth Nation, apologizing for the religious order's role in the boarding school located there for decades.

Children, she wrote, were forcibly taken from their families and placed in mission boarding schools with an "intentional plan to root out" Native ways. "The ripple effect of that wound lingers in the memory, the culture, and the

documented history of your people for all time."

A tribal official said it was one of the first direct apologies from a religious order to a tribal nation in the United States.

A government boarding school opened at White Earth in 1871. The Benedictine order opened a day school in 1878, and it became a boarding school in 1892. The boarding school closed in 1945, but the Benedictines continued to run a day school for local children until 1969.

The religious order also operated a school on the Red Lake Indian Reservation. The Sisters of St. Benedict and the monks of St. John's Abbey also ran industrial schools for Native students near their monasteries in St. Joseph and Collegeville, Minn., for about a dozen years in the late 1800s.

Joe LaGarde grew up on the White Earth Reservation where he serves on a boarding school advisory group and is founder and executive director of the nonprofit Niibi Center, which works on historical trauma and environmental issues.

LaGarde never attended the White Earth boarding school, but when he was 12 years old, he was sent to the day school run by the Sisters of St. Benedict.

"And I lasted two hours there," he recalled with a chuckle.

He says that first morning, after recess, he watched in shock as a nun slapped a fellow student.

"So I waited until that nun's back was to me, and she was working him over, and I took off," he said.

He recalls a sprint down the stairs and out the door with the nun in hot pursuit.

"She was fast, too. She was almost catching me, but I leaped over a little fence and I was gone," he said.

— CONTINUED ON PAGE 11 —



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A sit-in was held at the BIA in Washington, DC, demanding President Biden make good on his climate campaign pledges. (Photo by Shadia Fayne Wood, Survival Media Agency.)

INDIGENOUS LEADERS OCCUPY THE BIA

Washington, DC – On October 14, Indigenous leaders occupied the B.I.A. in Washington, D.C for the first time in roughly 50 years. The Protectors released this statement:

“We will no longer allow the U.S. government to separate us from our relationship to the sacred knowledge of Mother Earth and all who depend on her. Her songs have no end, so we must continue the unfinished work of our ancestors who have walked on before us.

“Because of colonization, our mission has been passed on generation after generation – to protect the sacred. Just as those who walked before us, we con-

tinue their song and rise for our youth, for the land, and for the water. Politicians do not take care of us. Presidents will break their promises but Mother Earth has always given us what we need to thrive. We will not back down until our natural balance is restored....

Our demands for the President of the United States are:

- Abolition of the B.I.A.
- Restoration of 110 million acres (450,000 km²) of land taken away from Native Nations
- Bring Home Our Children Buried At Your Residential Schools
- Restoration of treaty-making (ended by Congress in 1871)

– Establishment of a treaty commission to make new treaties (with sovereign Native Nations)

- Land Back
- Water Back
- Honor the Treaties
- No new leases for oil and gas or extractive industry on public lands
- Free, Prior, and Informed Consent
- Reclaim and affirm health, housing, employment, economic development, and education for all Indigenous people
- Restoration of terminated rights
- Repeal of state jurisdiction on Native Nations

– Federal protection for offenses against Indians.

The sit-in was held on the fourth day of the People Vs. Fossil Fuels mobilization, which asks President Biden to make good on his climate campaign pledges.

According to a statement from the Indigenous Environmental Network, 55 people were arrested and taken away to D.C. Metro police stations.

At least two activists were tased by the police, organizers said. Police also assaulted one person with Indigenous media and broke their equipment, they added.

PRESIDENT BIDEN RESTORES PROTECTIONS FOR THREE NATIONAL MONUMENTS

Washington, DC – As part of the

Biden-Harris Administration’s effort to better protect, conserve, and restore the lands and waters that sustain the health of communities and power our economy, President Biden signed three proclamations restoring protections for Bears Ears, Grand Staircase-Escalante, and Northeast Canyons and Seamounts National Monuments.

By restoring these national monuments, which were significantly cut back during the previous administration, President Biden is fulfilling a key promise and upholding the longstanding principle that America’s national parks, monuments, and other protected areas are to be protected for all time and for all people.

The President’s protection of these three national monuments is among a series of steps the Administration has taken to restore protections to some of America’s most cherished lands and waters, many of which are sacred to Tribal Nations. The Administration has halted leasing in the Arctic National Wildlife Refuge, committed to restore protections for the Tongass National Forest under the Roadless Rule, and initiated the process to protect Bristol Bay and the world-class salmon fishery it supports. The Great Lakes, the Chesapeake Bay, the Everglades, the Columbia River Basin, and dozens of other special places are also back on America’s conservation agenda.

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Indigenous communities see rise in COVID-19 cases

BY DAN KRAKER/MPR NEWS

When vaccines for COVID-19 first became available early this year, Minnesota's tribal communities were quick to make them available to their members. One of the first to get vaccinated was White Earth chair Michael Fairbanks.

He's 58 and in pretty good health, so he was surprised in October when he tested positive for COVID-19. He got the news at a tough time. Three of his friends from the Leech Lake Band of Ojibwe had recently passed away from complications of COVID. "It scared me, you know, put a shockwave through my whole body that, dang, you know, I don't want to get sick like they did and end up heading out, you know," Fairbanks said.

He only had minor symptoms – a cough and some aches and congestion. Still, he wanted to share his experience with other band members. So Fairbanks wrote a message on Facebook, urging people to remain

cautious. He admitted he should have been more diligent about wearing a mask indoors with family and friends.

"That's what I said, because when you get the vaccination – both shots – it kind of puts like a mindset in you, like you're untouchable, you know?" Fairbanks said.

Fairbanks believes case numbers are rising in Indian Country because after months of following public health recommendations to mask, socially distance and avoid crowds, people have let their guard down.

Over the past month, Native Americans have contracted COVID-19 at two to three times the rate of white Minnesotans, according to the Minnesota Department of Health.

The Leech Lake reservation has recorded its highest numbers of positive COVID-19 cases over the past month since the pandemic began.

And after having hardly any COVID-19 on the reservation throughout most of the summer, cases at White Earth started to rise in August and peaked in late September.



White Earth Tribal Chairman Michael Fairbanks was given a coronavirus vaccine by Sarah Snetsinger, an RN from the White Earth Home Health Department. (Photo courtesy of Anishinaabeg Today.)

"It's certainly been a busy couple months here lately on the White Earth reservation," said Ed Snetsinger, emergency manager for the White Earth Nation, who also attributes the spike in cases to people not being as careful about wearing masks or social distancing.

Snetsinger said while there have been breakthrough cases like Fairbanks, for the most part it's the unvaccinated who are giving the virus a foothold to spread.

The reservation is at about 60 percent vaccinated among those who are eligible, Snetsinger said – about the same as the statewide rate for Native Americans. That's a higher rate than Black Minnesotans, but lower than Asian, Hispanic and white Minnesotans.

And White Earth and other tribes face some of the same barriers as elsewhere in convincing people to get vaccinated, Snetsinger said.

"I think there's a lot of misinformation out there that deters folks from receiving vaccines [and] for wanting to receive a vaccine," Snetsinger said. "So it's definitely a challenge."

Snetsinger also notes that tribal communities have a large younger population that's not eligible to get vaccinated yet. He hopes that once vaccines are approved for 5- through

11-year-olds, the virus will have a harder time spreading.

In tribal communities in Minnesota and across the country, there are large pockets of unvaccinated people in the 18 to 49 age range, said Mary Owen, Director of the Center for American Indian and Minority Health at the University of Minnesota Medical School.

"We have some folks who are not getting vaccinated, whether it's because they're resisting it or because they're not able to get access. Not quite sure. It's probably a combination of those. But that's impacting us again, significantly," said Owen, who is also president of the Association of American Indian Physicians.

Owen says that's especially concerning because Native Americans have high rates of diabetes and other diseases – health disparities that put them at higher risk for serious COVID-19 illness.

"We have some very frail people in our communities that cannot afford to get infected. We have to protect them," Owen said. "So please, do what's right for our communities, not just for us as individuals."

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Red Lake celebrates first charter school set to open fall 2022

BY DALTYN LOFSTROM / INFORUM

Spirits were high the morning of October 18 as around 50 members of the Red Lake community, tribal council and state politicians took part in the groundbreaking of the Endazhi-Nitaawiging charter school set to open in Red Lake in fall 2022.

"It's a special day for us in Red Lake. This charter school has been a dream and I do see, one day soon, that (the school) will be a reality," Red Lake Tribal Treasurer Annette Johnson said prior to the groundbreaking.

The council, in collaboration with the Native American Community Academy Inspired Schools Network (NISN), set forth to build a school grounded in Ojibwe values as a way to immerse younger students in Indigenous knowledge and culture.

The Endazhi-Nitaawiging, or "the place where it grows," charter school will abide by the mission "to prepare each student for college with an enhanced knowledge of the Ojibwe language, culture, leadership and environmental stewardship."

Its vision statement aims to "create confident leaders grounded in their true inherent identities and to ensure that they are academically, socially and spiritually prepared to positively change the community and world."

NISN fellow Nathaniel Taylor, also a member of the Red Lake Nation, shared that the Anishinaabeg Indigenous people did not separate themselves from the land known as Mother Earth and that indigenized education is the restoration of who they are to the places they call home.

Using indigenized education and culture revitalization/preservation as its two core values, Taylor detailed the excitement of this new development and what it means to the Red Lake Nation and other tribal nations.

"The day is here where we no longer have to hide using (the Ojibwe) language," Taylor said. "The day is here where we hold our chests up with pride and embrace who we are, our core identity. The day is here where we know our ancestors are smiling down on us for what we are doing, for how we are going to carry ourselves into the future, and giving our children the true essence of who they are once again."

"The day is here where we can share the creator's love in our true original fashion for the plant world, the animal world, the star world. The original story can be, and will be, told again."

A traditional Ojibwe creation story inspired the future school's logo, a turtle with a piece of earth on its back. Following a flood, some earth was



Top: Attendees offer tobacco to the grounds of the future Endazhi-Nitaawiging charter school on Oct. 18, 2021, during a groundbreaking ceremony in Red Lake. (Photos by Annalise Braught / Bemidji Pioneer)

Center: Red Lake's future Endazhi-Nitaawiging charter school will be open to children in grades K-5 and is set to open in fall 2022.

Bottom: Red Lake Tribal Secretary Samuel Strong dishes up wild rice ahead of a groundbreaking ceremony for the new Endazhi-Nitaawiging charter school.

placed on a turtle's back which then spun it around until it became the present-day United States.

"We are taking the school representing a turtle's back and a plant representing our original self," Taylor said. "We are going to place it on a turtle's back and as a community, we're going to help it grow."

The school is set to open for grades K-5 and will expand to include an additional grade each year until the 2025-26

school year, the point at which the school would remain open to grades K-8.

"We need something for those little ones," self-described "grandma of the school" Elizabeth Kingbird said. "When we were growing up, we were talking Indian all the time and then (teachers) would spank us in school for talking like that. Sometimes, they would put tape on our mouths."

This school could be seen as a way of removing that tape as Kingbird men-

tioned, "I'd like to see that person now, spank her and put tape on her mouth so she wouldn't say anything anymore to me," which was met by applause and laughter from the attendees.

Anpao Duta Flying Earth from NISN echoed Kingbird's sentiments stating that "we're in a time now where school is no longer done to us, but by us."

Flying Earth helped start a school in Albuquerque, New Mexico, with the idea that culture and language would not be separate from academics. After discussion with a community member, they used the adage, "don't teach me about my culture, use my culture to teach me" to create the NACA Inspired Schools Network which currently has nine other schools in its network.

President of Red Lake Nation College and Hereditary Chief Dan King highlighted disparities regarding Indigenous education and that the average student starts out at RLNC at a ninth-grade level.

"We try to catch (these students) up by their junior year of college," King said. "That's our challenge. Here at the reservations, (developing prepared students) starts at the very beginning at this school."

Discussions with the council involved whether to do an immersion at the high school level, though it was deemed more necessary for elementary students to create a firm foundation of Indigenous knowledge.

Independence and healing

With Endazhi-Nitaawiging on the horizon, King hopes to someday achieve "educational sovereignty," or control over children's education that addresses a unique culture, identity and language.

King also detailed growing a permanent educational fund to an eventual goal of \$260 million, the point at which he described as "financial sovereignty."

The ideas of independence and healing were a common thread throughout the morning speeches and meal, which both followed a sunrise ceremony.

Founding board member Alex Kmett described his experience of not growing up with the Ojibwe language following his grandma, originally from Ponemah, losing the language when she attended Red Lake schools.

"Years and years later, I set out to pick up the language myself," Kmett said. "It's been a big part of my personal healing, helps me straighten out my own life and gives me a lot more perspective for how I understand and approach the world through the Ojibwe language."

Kmett said he is now raising his 2-year-old daughter using only Ojibwe.

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High school students and artists collaborate to address racism

The Learning and Engagement Departments of the Minneapolis Institute of Art (Mia) have partnered with Blue Cross and Blue Shield of Minnesota to launch a multi-generational project that will address racism through conversation and the power of art. The collaborative program began at the end of September and will use art to visualize the concept of ‘Racism as a Public Health Crisis.’ In November, Mia will display the works in an onsite exhibition.

The organizations will partner with local high schools and professional artists in the community, including Kprecia Ambers, Juan Lucero, Nancy Ariza, and Akiko Ostlund. High school students from North High School, Como High School and Minnesota Transitions Charter School will participate in professional artist-led virtual workshops focusing on idea generation, materials and technique, individual artmaking, and group collaboration. Together, the group will co-vision, co-develop and co-create a print poster campaign and public art exhibition of racial and health equity-themed artworks.

Lucero, one of the artists that will work with the project, is a member of the Isleta Pueblo tribe. Born and raised



Professional artist Juan Lucero (Image courtesy Mia website.)

in New Mexico, Juan now lives in the Twin Cities. He holds a BA in museum studies from the Institute of American Indian Arts in Santa Fe, N.M.

Throughout his 15-plus year career in the arts, he has immersed himself in Native American art with an emphasis on Southwest jewelry and traditional Pueblo pottery. He spent seven years at the Indian Pueblo Cultural Center in Albuquerque, where he worked as an art purchaser and in the education department.

Lucero is the first full-time fellow of Native American art at Mia. Working

with Jill Ahlberg Yohe, Mia’s associate curator of Native American art, he does everything a curator does, from pulling together objects for exhibitions to community outreach to building relationships with artists.

Angela Olson, studio programs associate, said “Art is a powerful means of communication, and this project couldn’t be more timely. Through this partnership and exhibition, we will learn alongside the artists and students and engage in important conversations about the impacts of systemic racism inside and outside of Mia.”

At the conclusion of the program, Mia will show the works in an onsite exhibition in its Community Commons Gallery in November, with an in-person reception in January.

“We’re truly excited and deeply grateful for this collaboration with Mia that will give local school students a powerful voice through the medium of art. Art has the power to look at life through a new lens, start discussion, stimulate engagement translating experiences across space and time,” said Bukata Hayes, vice president of racial and health equity at Blue Cross. “We will not succeed in eliminating systemic racism without elevating the voices and stories from our community members who have historically been silenced. Through this project we hope to bring people together and inspire reflection – a starting point we must all embrace to identify our biases and dismantle structural racism.”

Workshops will yield student artworks for onsite exhibition of works in Mia’s Community Commons Gallery from November 2021 – February 2022. There will be an onsite ‘opening’ event to convene participating youth artists in January of 2022.

For more info: <https://new.artsmia.org>.

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TPT Celebrates Native American Heritage Month



This November, **Twin Cities PBS** is pulling together some of our favorite programs that highlight the rich and complex culture of people indigenous to this land.

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Watch On TPT



The People's Protectors

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Coming to TPT in 2022



Bring Her Home

Bring Her Home follows three Indigenous women – an artist, an activist, and a politician – as they fight to vindicate and honor their missing and murdered relatives who have fallen victims to a growing epidemic across Indian country. Produced by Leya Hale. *Bring Her Home* is supported by Racism Unveiled, a digital storytelling project that aims to call out racism and to highlight how we can pull up this weed once and for all. This work is generously funded by a lead grant from the Otto Bremer Trust, with additional support from HealthPartners and the Saint Paul & Minnesota Foundation.

Watch the trailer at **tpt.org/BringHerHome**



She will also release a short documentary film with stories from residents who resided at The Wall. "I hope the film adds another layer by going further into conversations around the topic of Indigenous Peoples homeless on their own homelands," she said.

"I want this installation to also hold space for solutions, joy and healing."

Cochran said she sees the project as "much bigger than myself as an artist."

"I want to be a good relative and create this in a good way. That to me means helping to create healing spaces and involving the community and our unsheltered relatives as much as possible, before, during and after the fabrication and installation. It's about building community together and us being able to control our own narrative and voice," she said.

That message is supported by NACDI and the AMRA gallery's Two Stars in a news release about the art panels' installation. "The artwork remembers what happened at the site while also celebrating traditional Native values, lifting up marginalized Native voices, and encouraging dialogue on contemporary issues from a Native perspective that are impacting the ongoing housing crisis in urban Native communities," the statement said.

That was supported by Jessica Oh, Strategic Partnerships director at MnDOT, who said the project will elevate voices of the unsheltered and support community art making and healing around the American Indian Cultural Corridor.

That could be helpful to the Corridor and broader Minneapolis communities. The impromptu homeless encampment sprang up on the Franklin Ave. median in the past year after The Wall was dismantled. It has been a contentious problem for the area and governmental units.

The encampments have been simultaneously located



Breizy Hart (left to right), artist Courtney Cochran, and Josie Hoffman, members of the installation team, erected panels for the "Never Homeless Before 1492" display at the site of the former Wall of Forgotten Natives encampment. (Photo by Lee Egerstrom.)

on MnDOT right of ways, on Hennepin County land, and definitely within the city of Minneapolis. Groups from the neighborhood struggled with finding government units willing to lead roles in trying to find shelters and alternative housing to close the encampment.

The Metropolitan Urban Indian Directors (MUID) was especially active in petitioning for relief citing health and safety problems from violence, sex trafficking, and drug use and sales that followed campers and vulnerable people to the site.

Agreement on how to proceed was accomplished among MUID and groups with the city and country in September. That led to city workers dismantling the camp

during the first week of October. Published and broadcast media reports at the time noted that Avivo and the joint St. Stephen's Human Services and House of Charity organization were among nonprofit housing and shelter groups working with camp residents.

A shooting at the camp site in September caused the nearby Volunteers of America Minnesota (VOAMN) to shift back to virtual, or distance learning, from in-person classes at its Volunteers of America High School. The school is an alternative high school that helps students get back on track for graduation.

The shooting incident and needles and drug paraphernalia left lying around the camp and high school were deemed as a danger to both students and staff.

A week after Minneapolis closed the camp, VOA High School went back to in-class instruction, said Steve Nelson, director of communications.

The Wall of Forgotten Natives brought national attention to Indigenous homelessness in America and especially to Minneapolis. It wasn't, however, all that unique from what is happening in other urban settings.

While NACDI and Cochran, with help from MnDOT, try to elevate public awareness of people being homeless in their Native homeland, the crisis is far broader across America.

No current information was available at press time on how many of the past encampment's people may have secured proper housing and shelter with winter fast approaching. And no information was available on how many of the newly displaced will simply move somewhere else to more unsafe living conditions.

Artist Courtney Cochran doesn't have an art website but her work can be found on Instagram and on her Facebook page at https://www.instagram.com/skoden_studio, and at: <https://www.facebook.com/courtney.cochran.792>.

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LaGarde never went back to the mission school, hiding in the woods until his parents agreed he could return to the public school.

Indigenous children had a variety of experiences at church run schools.

LaGarde said one of his sisters attended the White Earth boarding school and enjoyed the experience. Other siblings were sent to a school in South Dakota. They ran away and walked for days to return to White Earth.

Retired North Dakota State University professor Denise Lajimodiere documented the experiences of boarding school students in her book "Stringing Rosaries." She heard stories of physical and sexual abuse, and harsh suppression of Native language and culture.

Truth must come before reconciliation

Benedictine Sister Pat Kennedy said the acknowledgement and apology from the monastic order are only a beginning.

"You know, words in a sense are very cheap. It's easy to say I'm sorry, but it's more challenging for me to say, I will do this," said Kennedy, the monastery's heritage coordinator.

As a first step, the monastery opened its archive to researchers from White Earth seeking information about former students.

An oral history project is in the works to collect boarding school stories from White Earth residents. Many who carry those memories are elderly, and the project has been delayed by COVID-19 concerns.

The Benedictine sisters also want to sit with tribal members and listen to what Kennedy expects will be painful stories.

"It's like a confrontation. You're the offender, and I would like you to know how you offended me," she said. "And to acknowledge that, yes, cultural genocide hap-



White Earth Tribal Historic Preservation Officer Jaime Arsenault and tribal elder Joe LaGarde. (Photo by Dan Gunderson / MPR News.)

pened, not only cultural genocide, but spiritual genocide too."

Still, the sisters are conflicted about the boarding school history.

Sister Carol Berg, a retired history professor at the College of St. Benedict and St. John's University, wrote her doctoral thesis 40 years ago on the White Earth boarding school, interviewing former teachers and students.

The nuns went to White Earth as cultural revolutionaries, their charge to overthrow Native culture, she wrote.

"I think they went up there feeling we have something great to share with these people, so let's share it," said Berg in a recent interview. "Their Catholic faith, the Catholic values and virtues, and the three Rs of education to prepare these students for their future life."

Berg said the result was a clash of cultures. But she struggles to reconcile the trauma experienced by Native students with what her research found to be a model school. She heard little about abuse in her interviews 40 years ago.

"I only found one instance of a whipping. I think it was

one of the younger sisters [who] said she was horrified because when one of the runaways was brought back to the school, she was whipped," Berg recalled.

Recovering the boarding school memories at White Earth will be an important part of finding the truth – a first step in the process of truth and reconciliation the Benedictine order hopes will happen with the people of White Earth.

Telling painful stories

Joe LaGarde believes that for many former students, the boarding school trauma may be too difficult to talk about, and they might not trust the church with those stories.

"You're going to find a lot of them are going to say, let's just leave it alone. And that's why we're in the shape we're in. We left things alone too long," said LaGarde. "They swept everything under the rug all the time, and it was easier not to talk about things than it was to sit down and work things out."

Still, LaGarde doesn't want to force anyone to talk about trauma they experienced.

"It has to be done as much as possible, but you've got to be careful. You can't hurt people any more than they've been hurt," he said.

White Earth Historic Preservation Officer Jaime Arsenault favors a thoughtful and deliberate approach. The younger generation will be watching and learning, she said.

"My hope is that young people, as they watch this unfold, what they will see is that the adults in their life aren't going to run away from something that's hard, that they're going to face it in as respectful a way as possible and as healthy a way as possible, so that these kids coming up have a much better future," Arsenault said.

– CONTINUED ON PAGE 18 –

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Three Generations of Ninham Triathletes at in KWESTRONG Triathlon

KWESTRONG started in the spring of 2012. Founder Lisa Skjefte talked about the beginning of the indigenous women's fitness movement with the multi-sports event: "I was on my first long run, and it came to me, gifted like a vision. I could see Native women on the lake all gathered together claiming space together. I said, 'We should have our own triathlon, run, bike, but not swimming ... Canoe!' Canoeing with each other is what makes KWESTRONG unique and special."

"Ancestral strength is passed down through our blood," said Lisa. "I have been told our connection to creation is part of our Original Instructions. When Native women canoe we reconnect to our creation."

According to their website: "KWESTRONG Triathlon is an annual event held at Bde Maka Ska. American Indian women and girls gather on the beach. Each participant receives access to canoes, bikes, KWESTRONG Triathlon T-shirts, snacks to replenish, and a celebration feast."

"Seeing inter-generational participants like Susan, Simone and Saniya Ninham is exactly what KWESTRONG is about. It's about wellness and togetherness and who we are as Native people. We are stronger together," added Lisa.

The initial idea to sign up for the Kwestrong Triathlon was mutual between mother and daughter, Susan, 61, of Red Lake, MN and Simone Ninham, 30, of Oneida, WI. 11 year old Saniya participated because she wanted to do it with her mom and grandma.

This is the Ninham triathletes third Kwestrong Triathlon in a row. Last year the event wasn't held due to the pandemic world we're living in.



Three generations of women take part in the Kwestrong Triathlon at Bde Maka Ska in Minneapolis. (Photo by Simone Ninham.)

"Mom and I had known about the triathlon event for a few years but hadn't participated initially," said Simone. "I think I sent her the details for the first one we participated in and we agreed it would be fun. I told Saniya about it and she wanted to join after I told her what it was about."

Fitness enthusiasts need to be motivated to be physically active. All three generations have diverse interests in their fitness regimens and thinking.

Susan reflected on her early days of running: "I have experience running since I was 10 years old when I was influenced by one of my girlfriends' father who invited me to go out and run with him and his daughter. I absolutely enjoyed the time running and doing what he called 'calisthenics' and I continued running to this day."

Susan biked with her family members when she was younger during the summer.

Her early experience with canoeing was watching her parents' gather wild rice. "I imitated the rowing movements as I ran," she said.

"I always want to be as healthy as possible to live an active lifestyle and enjoy activities with our adult children and young grandchildren," added Susan.

"I grew up seeing my parents organize countless running and fitness events for their communities," said Simone. "I was never really into running at that time until I began my fitness journey after grad school in 2019. I started with walking and eventually wanted to challenge myself more so I started a 5k training program."

"I started attending spin classes through Oneida Family Fitness in 2020 and recently joined the Peloton bandwagon."

"I decided to start my health and fitness journey over two years ago," said Simone. "Noticing not only the physical benefits, but more importantly the mental and emotional benefits an active lifestyle has brought me continues to keep me motivated."

"I lost almost 70 pounds in the first year of my journey and have kept most of it off since then," said Simone.

"My daughter keeps me motivated in all aspects of life too. Being a single mom of a young Anishinaabekwe, I'm hopeful I can continue to model healthy living and positive choices for her as she grows up, so it was really special to see her earn her finisher's medals each time."

Saniya is a sixth grader. She has been physically active in area running events and different sports including volleyball and lacrosse for more than a few years.

"At first, I was nervous," said Saniya. "Then I got into it and I loved it. I was interested to do all of the activities with my grandma and mom."

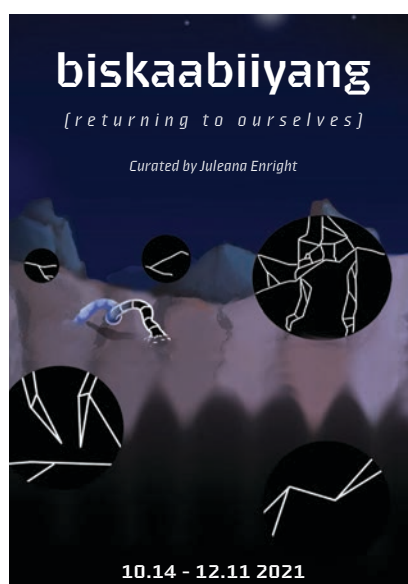
"I'm just an active person and I like to move around. If the pandemic will let us do it again, I will continue to do it and I'm excited for next year."

For more info, see: <http://kwestrong.org>.

ALL MY RELATIONS ARTS PRESENTS

biskaabiiyang

[returning to ourselves]



biskaabiiyang is a group exhibition investigating Indigenous Futurisms and the interconnectedness of nows through video installation, interactive gaming, mixed media and digital illustrations curated by Emerging Curators Institute Fellow, Juleana Enright.

Featured artists: Santo Aveiro-Ojeda, Sequoia Hauck, Reyna Hernandez, Elizabeth LaPensée, Coyote Park, and Summer-Harmony Twenish.

As an initiative of NACDI, All My Relations Arts Gallery serves a very distinct role in NACDI's community development work, providing the public with education about American Indian contemporary art.



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A photograph of two women working in a garden. The woman on the left has long brown hair in a braid and wears a colorful plaid shirt. The woman on the right has long dark hair and wears a white patterned shirt with large colorful earrings. They are both focused on a small plant in a wooden raised garden bed. The background is a lush green field.

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Goodbye, Columbus? Here's what Indigenous Peoples' Day means to Natives

BY EMMA BOWNMAN/NPR NEWS

This year marks the first time a U.S. president has officially recognized Indigenous Peoples' Day.

President Joe Biden issued a proclamation to observe Oct. 11 as a day to honor Native Americans, their resilience and their contributions to American society throughout history, even as they faced assimilation, discrimination and genocide spanning generations. The move shifts focus from Columbus Day, the federal holiday celebrating

Christopher Columbus, which shares the same date as Indigenous Peoples' Day this year.

Dylan Baca, a 19-year-old Arizonan who was instrumental in helping broker the proclamation, is overwhelmed by the gravity of Biden's action.

"I still don't think I've fully absorbed what that has meant," he said. "This is a profound thing the president has done, and it's going to mean a lot to so many people."

Four years ago, the Native leader started an organization alongside Arizona state Sen. Jamescita Peshlakai, Indigenous Peoples' Initiative, with a



Indigenous Peoples' Day Gathering was held on October 11 at Duluth City Hall. The event was coordinated by Duluth Indigenous Commission with partnerships from the AIM Twin Ports Support Group, All Nations Indigenous Center, and Native Lives Matter Coalition. More than 200 community members came out to celebrate the event. Speakers included Minnesota State Senator Tina Smith, Duluth Mayor Emily Larson, and Renee Ann Goodrich (Native Lives Matter Coalition Founder), among others. (Photo by Ivy Vainio.)

similar mission: to tell a more positive and more accurate tale of Native Americans by replacing Columbus Day with Indigenous Peoples' Day.

What is Indigenous Peoples' Day?

Indigenous Peoples' Day advocates say the recognition helps correct a "white-washed" American history that has glorified Europeans like Italian explorer Christopher Columbus who have committed violence against Indigenous communities. Native Americans have long criticized the inaccuracies and harmful narratives of Columbus' legacy that credited him with his "discovery" of the Americas when Indigenous people were there first.

"It is difficult to grapple with the complete accomplishments of individuals and also the costs of what those accomplishments came at," said Mandy Van Heuvelen, the cultural interpreter coordinator at the Smithsonian's National

Museum of the American Indian.

There are no set rules on how one should appreciate the day, said Van Heuvelen, a member of the Cheyenne River Sioux Tribe from South Dakota. It's all about reflection, recognition, celebration and an education.

"It can be a day of reflection of our history in the United States, the role Native people have played in it, the impacts that history has had on native people and communities, and also a day to gain some understanding of the diversity of Indigenous peoples," she said.

The idea was first proposed by Indigenous peoples at a United Nations conference in 1977 set to address discrimination against Natives, as NPR has reported. But South Dakota became the first state to replace Columbus Day with Indigenous Peoples day in 1989, officially celebrating it the following year.

Biden's proclamation signifies a formal adoption of a day that a growing num-

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ber of states and cities have come to acknowledge. In October, Boston joined Arizona, Oregon, Texas, Louisiana, Washington, D.C., and several other states in dedicating a second Monday in October to Indigenous Peoples' Day. Native Americans have borne the brunt of the work to make that happen.

Many state and local governments have gone a step further. More than a dozen states and well over 100 cities celebrate the day, with many of them having altogether dropped the holiday honoring Columbus to replace it with Indigenous Peoples' Day.

What might seem to some like a simple name change can lead to real social progress for Indigenous Americans, said Van Heuvelen.

"What these changes accomplish, piece by piece, is visibility for Native people in the United States," she said. "Until Native people are or are fully seen in our society and in everyday life, we can't accomplish those bigger changes. As long as Native people remain invisible, it's much more easier for people to look past those real issues and those real concerns within those communities."

What about Columbus Day?

Columbus Day remains a federal holiday that gives federal government employees the day off from work.

The day was first founded as a way to appreciate the mistreatment of Italian Americans, and Congress eventually

made it a federal holiday in 1934.

"Italian American culture is important, and I think there are other times and places to recognize that. But I think it's also important to also recognize the history of Columbus Day itself," said Baca. "Should we recognize a man whose labors killed children, killed women and decimated the Native American population here? I don't think that is something that we want to be honored."

Monday marks Oregon's first statewide recognition of Indigenous Peoples' Day, in place of Columbus Day, after its Legislature passed a bill brought by its Indigenous lawmakers. Rep. Tawna Sanchez, one of those lawmakers, says the movement to recognize the day is an ideal time to capitalize on the momentum of political recognition.

"I don't know that we'll ever get to a place where people have their land back or have the recognition of who they are, to the degree that we that we need to or should. But the fact that people are paying attention at this very moment — that's important, because we will have a greater opportunity to educate people and help them understand why we are where we are right now," she said.

"History is always written by the conqueror," said Sanchez. "How do we actually tell the truth about what happened and where we sit this very moment? How do we go forward from here?"

To see more, visit <https://www.npr.org>.

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Erdrich's "The Sentence" is a winner

REVIEW BY DEBORAH LOCKE

She did it again. Louise Erdrich's new book, "The Sentence," layers so much to consider that after reading the last page, you'll need quiet time alone to process the parts.

A quick summary suggests little excitement. It's about some people from Minneapolis who work in a bookstore, and all of them really like to read. The staff of misfits knows enough about books to attract a loyal but small customer base. We learn about bookstore operations.

So that sounds like a real snooze, right? Well, consider this. One of the staff members receives daily visits from the ghost of a former customer who tried without success to pass as American Indian. The protagonist and target of ghostly attention, Tookie, is an ex-con American Indian who spent 10 years in the penitentiary for moving a body with narcotics taped into its armpits over a state line. The cop who arrests Tookie then works to get her sentence reduced and eventually becomes her husband. Has any of that grabbed your attention yet?

If that's not enough, consider this. Erdrich rips parts of the plot from last year's headlines, and what she describes sounds eerily factual. COVID and the murder of George Floyd take center stage, as well as the effect of historical trauma, survival, humor, motherhood, and characters that you will long remember.

Tookie, for example, was so compelling and funny at times that I wished she was real. Maybe she is real. Erdrich cleverly introduced herself as a character who writes books in an attic writing room in a home not far from the store. We learn that Louise the character hates it when someone interrupts her writing time, throws terrific parties, hides Halloween candy in places hard to reach, and refuses to board up the store during the George Floyd murder induced period of destruction.

So was Louise, Louise? If so, is there a real Tookie out there? Let's hope someone asks this question of the real Louise Erdrich when she does book promotions, and the event is downloaded to YouTube.

I hope you don't get the impression that the book is a lightweight. It contains Erdrich's signature beautiful swirling language of hard truths. Here's one. "Wannabes" are non-Indians who want-to-be Indian and seek out actual Indians, hoping some of that Indian-ness will make them less non-Indian. Frequently they came into the bookstore to share some story with the Indigenous staff about a distant relative who was Indian.

"The person is proud of having identified with an underdog and wants some affirmation from an actual Indigenous person," Erdrich wrote. When this fer-

vent, annoying impulse evolves into the adult years, it becomes an annoying kind of personality disorder, she wrote.

Local color gets play. Tookie buys Old Dutch potato chips. Discussions ensue as to which wild rice is nuttier: rice from the Fond du Lac Reservation or rice from the White Earth Reservation. American Indian businesses on Franklin Avenue get a couple of mentions. Then there's this about Minnesota:

"Our history marks us. Sometimes I think our state's beginning years haunt everything: the city's attempts to graft progressive ideas onto its racist origins, the fact that we can't undo history but are forced to either confront or repeat it."

Also on tap: the role books themselves play. Dozens of titles romp across the pages, books recommended to customers, books Tookie clutters her home with, books that are buried, books that tell little known stories of tragedy. If you don't have a strong appreciation for the beauty of a well-written book before reading this one, you will by the end. Erdrich even includes a book list so you can read up on history, ghosts, love, incarceration and more.

"The Sentence" is told in the first person through the eyes of Tookie, who doubles as kind of tour director, leading the reader through life's complexities. She reflects on her years in lock-up, and notes that since her release, other people have an expectation "that being incarcerated is somehow uplifting. They look at me with hope. Perhaps I will impart some wisdom I have gained? But I refuse to be that person. I've learned things, sure, but they were expensive, so I do not give them away."

What Tookie does give freely is love to her infant grandson. The emotion and description of unabashed love for a sweet baby rings so true that the reader will presume that Erdrich knows of what she speaks. Let's hope this question surfaces at the book promotion. Miss Erdrich! Do you have a darling little grandson who you love to the moon and back?

Finally, about the book title. "The Sentence" refers to words put together with a period at the end. It could just as well refer to the prison time Tookie served for stealing a body. And it could refer to a community struggling through a pandemic. Or it cites an ongoing "sentence" of racial unrest and brutality, brought to our television screens and phone screens from 38th and Franklin in Minneapolis in the summer of 2020.

Mostly, this book is about noisy ghosts and good people who push through the muck of life followed by a hot shower, clean clothes and a steaming bowl of corn soup. Read it, ponder, and pass it around.

"The Sentence" (HarperCollins) by Louise Erdrich, will be available Nov. 9th.

Bears Ears restored by Biden

There was some good news on the federal level in early October. Pres. Joe Biden restored the boundaries of Bears Ears and Grand Staircase-Escalante monuments in southern Utah, undoing executive orders issued by the previous occupant of the Oval Office.

“The land is considered sacred to several Native tribes – including Navajo Nation, Hopi Tribe, Ute Indian Tribe, Ute Mountain Ute Tribe and Pueblo of Zuni,” National Public Radio reported on Oct. 8. “The area is rich in artifacts and full of ancient camping areas and burial grounds.”

NPR noted that the Bears Ears National Monument, which was created by Pres. Barack Obama near the end of his second term, will go back to 1.36 million acres, and Grand Staircase will be restored to 1.87 million acres.

Secretary of the Interior Deb Haaland, a member of Laguna Pueblo, called Biden’s action to restore the land “profound.”

“Bears Ears is a living landscape,” said Haaland. “This is a place that must be protected in perpetuity for every American and every child of the world.”

The president’s actions write “a new chapter that embraces Indigenous knowledge, ensures tribal leadership has a seat at the table and demonstrates that by work-

ing together we can build a brighter future for all of us,” she said.

Mark Maryboy a former Navajo tribal leader, told NPR that the Biden administration’s reversal of the Trump order is cause for celebration, especially given the cultural connection tribes have with the land.

“These are some of the things that Navajos respect and consider. It’s a part of their religion. And it’s just like a church with the Anglo population,” Maryboy said.

However, not everyone’s onboard with the president.

Utah Gov. Spencer Cox, a Republican, has said his state would sue Biden if he restored the land unilaterally. Cox has instead advocated for handling the land’s status through a bill in Congress, according to NPR.

Critical Race Theory, COVID-19 vaccines

The right-wing wingnut faction – racists, anti-Semites, xenophobes and other crazy bigots in MAGA land – is loud and proud.

They’re disrupting school board meetings to consider COVID-19 vaccine and mask mandates, and marching in heavily armed formations, calling for the return of their lord and savior, Trump, who continues to propound the Big Lie that the 2020 presidential election was “rigged and stolen.”

Of course, it’s bullshit – a bogus conspiracy theory disseminated by the previous guy, who might or might not actually believe it. Who know what goes on in his decrepit, misfiring brain?

The problem is that three-quarters of Republicans believe this particular bit of nonsense.

And they are getting worked up about it. After the Jan. 6 coup attempt at the U.S. Capitol, as Congress was certifying the 2020 Electoral College votes, members of the Trump mob still are spoiling for a fight. And GOP legislators are doing what they can to ensure that the 2024 presidential election goes their way, by hook or crook.

They are changing state election laws so that legislatures can nullify duly elected Electoral College voters and replace them with an alternate slate of electors with a willingness to bring back the twice-impeached con man and sexual predator. As numerous commentators are pointing out, American democracy, such as it is, is hanging by a thread.

Getting back to the right-wing mob, in late October, Charlie Kirk, the 20-something founder and president of Turning Point USA, a right-wing campus organization, hosted a live forum that included audience questions.

A white male questioner stated that the

purported 2020 election fraud amounted to “tyranny.” He asked Kirk: “When do we get to use the gun?” His question excited the crowd.

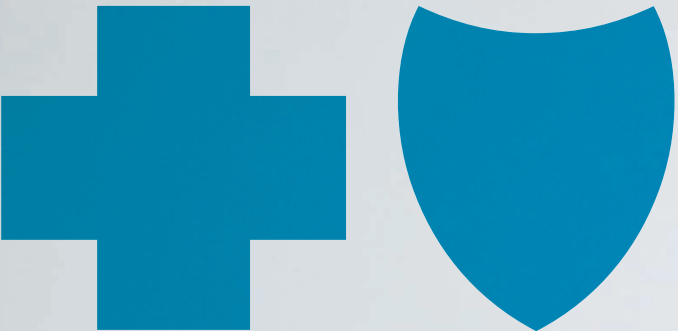
“That’s not a joke,” the man continued. “I mean, literally, where’s the line? How many elections are they going to steal before we kill these people?”

Kirk “denounced” the question – not because it suggested an insane and criminal action, but because it was “playing into all their plans,” an apparent reference to the Democrats.

In addition to the phony claims of election fraud and opposition to people getting safe and effective COVID-19 vaccinations, many kooks out there are riding the hobby horse issue of Critical Race Theory (CRT), which is intended to educate students about systemic racism.

In October, a school administrator in the Southlake, Texas, Independent School District was recorded saying that under a new Texas law banning the teaching of CRT, “opposing” views of the Holocaust, the Nazi murder of six million European Jews, should be offered.

The opposing view is known as “Holocaust denial,” and it’s the province of neo-Nazis and other scumbags.



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After recent news of unmarked graves found at Indigenous boarding schools in Canada, there's been a surge of interest in U.S. boarding schools.

The process of searching for unmarked graves has also started at White Earth, and so far none have been found. But Arsenault doesn't want that to be the focus. Finding any missing children is important, she said, but she's intent on making sure the community is not re-traumatized by this difficult history.

"It's never been about shock value, and we're not just focused on unmarked graves. It's everything that goes along with it. It's trying to look at how these experiences have influenced other aspects of people's lives," she said.

Arsenault thinks the truth and reconciliation process that's now just beginning might last for a generation, and how that process plays out, she said, is up to the people of White Earth.

Benedictine Sister Karen Rose agrees that the sisters must play a supporting role.

"We very much don't want to fall into that trap of being white people who come to tell the people of White Earth how to fix things," Rose said. "We simply want

to work with them. And so I think we feel that we need to be guided by them."

The supporting role will include actions such as paying for the technology to search for graves, funded by the Native Nation Revitalization initiative, part of the McCarthy Center for Public Policy and Civic Engagement at the College of St. Benedict and St. Johns University.

Monks from St. Johns Abbey were also involved in the operation of the reservation schools and ran a school at the monastery, but the abbey has not issued an apology. A spokesperson said a task force is being created to review the historical role of the abbey.

Action on campus

The issue is also raising awareness and provoking action on the campuses of the College of St. Benedict and St. John's University.

St. Ben's senior Marissa Johnson grew up in Bloomington. She has family connections to the Red Lake Nation and is an enrolled member of the Lac Courte Oreilles Band of Lake Superior Chippewa in Wisconsin.

She didn't know about the Benedictine role in Native boarding schools until she was exploring campus as a first-year stu-

dent and happened across an old photo. "Maybe 30 Indigenous boys all sitting in rows, and two white priests," she said. She immediately recognized the photo as a Native school, and her response was visceral.

"I remember turning to my boyfriend, excuse my French, but I was like what the f-- is this," she said. "At first I was shocked. I couldn't say anything, and then the second wave over me was just like anger."

She's turned that anger to action, helping to form an Indigenous Student Association and pushing for more education on American Indian history, treaties and contemporary issues to be included in the college curriculum.

"I've had to tell [people] yes, we still are alive, we did not die off. I've had to have that conversation way too many times, and that conversation needs to stop," said Johnson.

"We are still living. We are still breathing. There is going to be future generations of Indigenous peoples," Johnson said. "So to include us in important conversations is vital, especially at St. Ben's, St. John's and within the student body."

Ted Gordon, a faculty member at the College of St. Benedict and St. John's University, is trying to make sure that happens.

Gordon helped start the conversation about opening the monastery archives to White Earth.

The work of Indigenous students has created change on both campuses, he said. "From now on, all incoming students

will hear about the boarding schools in their first year," Gordon said. "This is quickly going from a history that few in our community knew about to one that everyone knows and has discussed in class."

Gordon hopes those conversations will change how students understand challenges facing Native communities.

"The more people understand about this past, potentially the more of an open mind they'll have when it comes to some of the policy discussions that we're having today," he said.

At White Earth, there are also discussions taking place, often difficult and heart-wrenching conversations.

Since stories about graves found at Canadian boarding schools have been in the news recently, a few people have started sharing stories with Joe LaGarde.

Recently, someone told him a story about being a young boy at a boarding school and feeling responsible for protecting his sister from sexual abuse.

"It's really a bad feeling that hurts you for a few days before you can kind of shake that off," said LaGarde, "But you can never really put it away completely, because that poor person had that carry that all their lives."

He hopes sharing that burden can help start the process of healing from trauma endured silently for a lifetime.

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Residential Redemption

BY ARNIE VAINIO, MD

The Association of American Indian Physicians recently held our annual meeting and conference. American Indian physicians and medical students from all over the nation met on Zoom. In this four day conference we saw our people dedicating their lives to everything from prenatal care and delivering babies to end of life care.

I was asked to close the conference. What can you possibly tell a gathering like this?

In Ojibwe I thanked the four directions for helping us use our language and traditions to help each other. I thanked the spirits in the water, I thanked our grandmother the earth and I thanked the Creator for watching over us.

Then I spoke in English.

They've been finding bodies in unmarked graves around residential schools in Canada.

Children's bodies, some as young as 3 years old. These were children taken from their families without any fear of repercussion. Those who did this answered to no one. These children did nothing wrong except exist and this is one of the definitions of innocence.

George Earth died at age 80. He introduced my parents to each other. He was traditional Ojibwe and lived that most traditional of all lifestyles. He was a lumberjack living with his parents in a shack in the woods with no plumbing or electricity.

Ojibwe was his parent's first language and it was his first language. He was taken from them and sent to boarding school when he was young. He eventually made it back home. He and I would talk late into the night, but he wouldn't talk freely about those days.

My Ojibwe grandfather was also taken from his family and put into a boarding school when he was young. Ojibwe was also his first language, but he wouldn't speak it in front of us because he didn't want us to be treated like he was. He died without telling us what happened.

Thousands of children didn't get to come home. Their lives were cut short at the whim of those who professed to care for them. They were buried in secret in unmarked graves.

Some of these innocents are now being repatriated, they are being brought home to their communities with the ceremony that has always been their due.

Brock Stonefish is a First Nations singer/songwriter from Canada. These are his people being found and these

children should have been his elders.

He gave me permission to share his grief. Listen to this song at: <https://youtu.be/yj4s8UYw99Q>.

These children never had the chances we had. We have had some hard upbringings among us, but we have managed to exist. The schools they were sent to were never meant to give them careers, they were meant to break them and to teach them menial jobs. "Kill the Indian and save the man."

We as physicians and medical students have far exceeded any hopes these children had. They were not meant to be and we were not meant to be. Professionals with deep traditional values are exactly what those schools were trying to prevent.

Residential Redemption. We have an opportunity to redeem. Every child we care for, every interaction with parents or grandparents binds us together and makes us stronger.

We are artists and musicians and poets, singers and dancers. We are teachers and we are students. We are great grandchildren, we are grandchildren. We are still children at heart. We still look to the sky at night with wonder and we embrace the magic of the sunrise. We acknowledge the power of the thunderstorm.



As we travel and in our daily work, we carry these children with us. Let them dance, let them sing.

Carry them respectfully. Travel safely and travel well. We share this moment and we share this obligation.

We see each other once a year and sometimes we feel alone. We are never alone.

All our generations exist in us and one day our ancestors will carry us home.

Arne Vainio, MD is an enrolled member of the Mille Lacs Band of Ojibwe and is a family practice physician on the Fond du Lac Ojibwe reservation in Cloquet, Minnesota. He can be contacted at: a-vainio@hotmail.com.

Join Our Team at the FDL Minneapolis Tagwii Location

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

We have current openings for Alcohol & Drug Counselors II (ADC-T, III (LADC) and IV (Dual license LADC/MHT), Lead recovery Case Manager, and Recovery Case Manager. FDL also offers qualified individuals the ability to apply for a tribal ADC licensure.

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

For job description information and job applications visit

<http://www.fdlrez.com/hr/mplslistings.htm>

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

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Kids Deserve a Shot! | Oct. 18 - Nov. 30, 2021 | mn.gov/covid19



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- ✓ 65 years and older
- ✓ Age 18+ and live in long-term care settings
- ✓ Age 18+ and have underlying medical conditions
- ✓ Age 18+ and work or live in high-risk settings

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BOOSTER
SHOT



6 MONTHS



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