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2020 Census, The Numbers and Outcomes

An urgent priority: Accurate and timely Indian Country data

Tribes need reliable information to exercise economic self-determination

May 10, 2022

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A screenshot from the webpage <https://www.minneapolisfed.org/article/2022/an-urgent-priority-accurate-and-timely-indian-country-data>

BY LEE EGERSTROM

Minnesota held on to an eighth congressional seat in the House of Representatives and to access for untold billions of dollars in federal funds for the next 10 years thanks to aggressive work by demographers and Census takers in the 2020 Census.

That was revealed on May 19 when the U.S. Census Bureau released a study on the accuracy of the 2020 Census. In turn, that was nine days after the Center for Indian Country Development, housed at the Federal Reserve Bank of Minneapolis, released a May 10 paper stressing the importance of data gathering in Indian Country.

In that latter article, Center researchers said accurate data is urgently needed for officials and entrepreneurs to administer or apply for programs for economic development, for governments – including tribal governments – to make appropriate policies, and for all to understand challenges and opportunities for development and for strengthening family lives and economies.

The article, entitled “An urgent priority: Accurate and timely Indian Country data,” was written by Matthew Gregg, senior economist for Community Development and Engagement; Casey Lozar, a Minneapolis Fed vice president and director of Center for Indian Country Development; and Ryan Nunn, assis-

tant vice president for Community Development and Engagement.

“Tribes need reliable information to exercise economic self-determination,” the authors noted in a sub-headline to the article.

Regarding business activity, the Fed researchers said without accurate information about business ownership it is impossible to determine if Native-owned and tribal enterprises can access sufficient financing or participate fully in government programs.

There are no comprehensive data on tribally owned enterprises, they said. While government-owned enterprises are of marginal importance in non-Native economies, they are central to Indian Country economies by providing significant tribal revenues and employment.

Tribal government data are essential for analyzing public policy, they said. This must include information about revenues, expenditures, debt and assets. Such data are available for other local and state governments that rely on taxation for revenue, but not for tribal governments that rely heavily on business holdings.

The Fed researchers said inadequate sample sizes, mismatched geographies and unique data characteristics about Indian Country create challenges for people who need and use data.

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Podcasts leads to resilient communities gathering

BY DAN NINHAM

The Tribal NEAR Science and Community Wisdom Project and Center for Prevention at Blue Cross and Blue Shield of Minnesota recently completed the second season of their podcast series called “Remembering Resilience.” The Tribal NEAR Project virtually hosted a “Remembering Resilience” conversation that included discussions about the podcast’s topics and themes related to wellness, healing and the resilience of tribal communities.

Linsey McMurrin

“We all have a story,” said Linsey McMurrin (Leech Lake Ojibwe), Director of Prevention Initiatives and Tribal Projects with FamilyWise Services. “We all have our struggles. Opening up the opportunity to learn more about these concepts both individually and communally is a form of empowerment. We talk about traumas we have all endured, yet the story does not end there. We want to lift up voices and stories and ideas that will continue to inspire each other to move through and beyond those traumas.”

“To remember all we have overcome, and to be reminded that part of our healing journey is also to extend a hand to those who have yet to climb some of those same mountains. Our stories are inspiring. Our resilience is in our blood. We are called to heal not only for ourselves, but for our ancestors and for our future generations as well.”

“The Remembering Resilience podcast series has allowed us a conduit to include our real, authentic selves, while sharing our ‘a-ha’ moments over the years of learning this information, as we would do naturally with in-person community engagement opportuni-

ties. While over the last two years we have missed being face-to-face with community members, visiting, and sharing a meal, a very real bonus that has emerged is that this format allows us to build capacity and create a legacy resource that can be used for years to come.”

McMurrin continued, “In addition to the launch of the two season series, we are working on the final touches to Facilitation and Discussion guides that can be utilized by community groups, agencies and organizations to continue to broaden the understanding around working with these topics. My hope is that we continue to learn more from each other as we work collectively towards surpassing mere survival, and instead creating a norm around seeing individuals, families and communities truly thrive.”

Susan Beaulieu

Susan Beaulieu (Red Lake Ojibwe) is an Extension Educator for the University of Minnesota Extension in Family Development/Family Resiliency.

“I first began learning about Adverse Childhood Experiences and how stress and unresolved trauma impact the body, brain, and our emotions eight years ago this past spring,” said Beaulieu. “It was truly a pivotal moment that changed the trajectory and quality of my life in powerful ways.”

“It has been such an honor to collaborate with amazing Indigenous people in Minnesota through the podcast to share what we have been learning as it relates to trauma and healing. It’s been truly inspiring to see how people across our communities are taking what they are learning and applying it to move towards healing and wellbeing for themselves, their families, and communities,” she said.

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REPORT FINDS LITTLE PROGRESS REDUCING VIOLENCE AGAINST NATIVE AMERICAN WOMEN

By Dan Gunderson/MPR News – report released May 17 by Amnesty International USA finds little progress has been made in reducing the rate of sexual violence against Native American women since an earlier report in 2007.

"At least 56 percent of Native women have experienced sexual violence, and at least one in three have experienced rape, which is 2.2 times more likely than non-Hispanic white women," said Tarah Demant, interim national director for programs, government relations and advocacy at Amnesty International USA. "But because of the inadequate data tracking that happens by the U.S. government, these numbers are likely actually much lower than reality."

In addition to missing data, the report identifies tangled legal jurisdiction among federal, state and tribal governments, a lack of funding for law enforcement and prosecution as issues hampering efforts to reduce the disproportionate violence.

"This lack of commitment by the U.S. government is a complete failure in their human rights obligations over the last 15 years, so ultimately, we couldn't get any headway because it was a broader systemic problem, and because of that lack of commitment by the US government," said Demant.

"Data collection is something that the US government is charged with doing,



Kathleen Goggleye takes part in the Missing and Murdered Indigenous Peoples March in Minneapolis on Feb. 14. The annual event was held in honor of indigenous people who are missing or have been killed. (Photo by Christine T. Nguyen / MPR News 2020.)

it's their obligation to do, and they collect data on other populations and on other topics. But this just hasn't been prioritized," she said.

Two major pieces of legislation that have helped address the issue in the 15 years since the first Amnesty report are the Tribal Law and Order Act of 2010 and the Violence Against Women Act,

which was recently reauthorized by Congress.

Those laws made some progress in giving tribal courts more jurisdiction, but Demant said the process remains confusing and funding is inconsistent.

The Amnesty report calls for full restoration of tribal jurisdiction over crimes committed in Indian country,

and increased funding for prosecution, law enforcement and health care.

The Violence Against Women Act created Special Domestic Violence Criminal Jurisdiction, or SDVCJ, which allows tribal courts to hold some non-Indian defendants charged with domestic violence or violating certain protection orders in Indian country accountable.

In testimony before Congress regarding reauthorizing the VAWA late last year, a Department of Justice official said there were "gaps in SDVCJ that undermined tribal efforts to protect survivors and hold offenders accountable."

"Over the last 15 years since our last report, we've seen these sort of piecemeal, almost bandaid solutions," said Demant. "But what's happening is that the U.S. government has a century of complex and contradictory law, which has created this problem, and the U.S. has to untangle that law in a holistic way. At the center of that is restoring jurisdiction to tribes."

While the Amnesty report found slow progress, Demant said women continue to lead the grassroots push for change.

"The work of Alaska Native and American Indian women has persisted through this and continues to build their communities and their safety. And that I think, is very hopeful."

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

NEARLY 8,000-YEAR-OLD SKULL FOUND IN MINNESOTA RIVER

REDWOOD FALLS, Minn. (AP) – A partial skull that was discovered last summer by two kayakers in Minnesota will be returned to Native American officials after investigations determined it was about 8,000 years old.

The kayakers found the skull in the drought-depleted Minnesota River about 110 miles (180 kilometers) west of Minneapolis, Renville County Sheriff Scott Hable said.

Thinking it might be related to a missing person case or murder, Hable turned the skull over to a medical examiner and eventually to the FBI, where a forensic anthropologist used carbon dating to determine it was likely the skull of a young man who lived between 5500 and 6000 B.C., Hable said.

"It was a complete shock to us that that bone was that old," Hable told Minnesota Public Radio.

The anthropologist determined the man had a depression in his skull that was "perhaps suggestive of the cause of death."

After the sheriff posted about the discovery, his office was criticized by several Native Americans, who said publishing

photos of ancestral remains was offensive to their culture.

Hable said his office removed the post. "We didn't mean for it to be offensive whatsoever," Hable said.

Hable said the remains will be turned over to Upper Sioux Community tribal officials.

COURT FINDS S.D. FAILED TO PROVIDE MANDATORY VOTER REGISTRATION SERVICES TO NATIVE VOTERS

Rapid City, SD – On May 26, 2022, a federal judge in South Dakota ruled that the state has committed numerous violations of the National Voter Registration Act (NVRA), commonly known as the "Motor-Voter" law. The NVRA requires driver's license offices and public assistance agencies to provide voter registration services to their clients. In his decision in *Rosebud Sioux Tribe v. Barnett*, a case brought by two South Dakota tribes and Native voters, U.S. District Judge Lawrence Piersol ruled that the state had not fully complied with the NVRA's mandate "to establish procedures that will increase the number of eligible citizens who register to vote."

The Oglala Sioux Tribe and the

Rosebud Sioux Tribe, Rosebud Sioux tribal member Kimberly Dillon, Standing Rock Sioux tribal member Hoksila White Mountain, and the Lakota People's Law Project, sued Secretary of State Steve Barnett and three agency heads after an investigation uncovered rampant noncompliance with the NVRA across the state, particularly in Native communities.

The plaintiffs alleged that many South Dakota voters – and disproportionately the nine percent of the population who are Native – have faced impossible hurdles when attempting to register to vote through driver's license offices (DMV) or state-run public assistance offices. In its order granting summary judgment to plaintiffs on most of their claims, the court agreed.

US FINDS 500 NATIVE AMERICAN BOARDING SCHOOL DEATHS SO FAR

FLAGSTAFF, Ariz. (AP) – A first-of-its-kind federal study of Native American boarding schools that for over a century sought to assimilate Indigenous children into white society has identified more than 500 student deaths at the institutions, but officials expect that figure to grow exponentially

as research continues.

The Interior Department report released Wednesday expands to more than 400 the number of schools that were established or supported by the U.S. government, starting in the early 19th century and continuing in some cases until the late 1960s. The agency identified the deaths in records for about 20 of the schools.

The dark history of Native American boarding schools – where children were forced from their families, prohibited from speaking their languages and often abused – has been felt deeply across Indian Country and through generations.

Many children never returned home, and the Interior Department said that with further investigation the number of known student deaths could climb to the thousands or even tens of thousands. Causes included disease, accidental injuries and abuse.

"Each of those children is a missing family member, a person who was not able to live out their purpose on this Earth because they lost their lives as part of this terrible system," said Interior Secretary Deb Haaland, whose paternal grandparents were sent to boarding school for several years.

The Marrow Thieves depicts a dystopian futuristic North America

REVIEW BY DEBORAH LOCKE

One of the first matters to be clear about in “The Marrow Thieves” (by Cherie Dimaline, Metis) is an understanding of dystopia. The futuristic novel is set in a dystopian world of misery, where everything is as bad as it can be, cruelty, bigotry and hardship reign, and life is bleak.

One more point. The young adult novel, aimed at readers age 14 and up, is a family-centered love story. I know what you’re thinking. You’re thinking, “Huh?”

Yes, the book is true to its genre in many ways. It’s hard to read in spots with characters whose behavior make you sick. It’s bizarre. It opens your eyes to horror. It’s a call to action of sorts, pointing out the ways that today’s indifference to climate change and bigotry could lead to tomorrow’s more broken world. And it smacks you across the head with an echo of the past.

The story opens with narration by Frenchie, a 16-year-old Metis Canadian Indian who is running from the “recruiters” who kidnap American Indians, kill them and extract their bone marrow. In this world set in the near

future, half the population is dead, and humans can no longer dream which makes them insane. Only Indians dream with aid from their bone marrow, which is where the dreams reside. Recruiters hunt down Indians who are forced into residential “schools” which are really prisons in disguise. The Indians die painful deaths, and their bone marrow is collected in test tubes and distributed.

If that’s not enough, consider this. Into this environment, climate change transformed North America into a hot, waterless, rodent-filled, mangled mess. The very air is unbreathable with dirt and oppression, and clean, drinkable water is a luxury. In fact, water gets a lot of mention in the book as a rare commodity. When the fleeing troupe of Indians finds bottled water in a runover abandoned hotel, they celebrate.

A couple of things here: first, if science fiction spiced with misery and foreshadowing isn’t your thing, skip this book. You will never suspend your disbelief. Second, references to the residential “schools” is a thin veil for the actual residential schools many Indians were forced to attend in the 1800s and 1900s in both Canada and the U.S. One may argue that murder for a bodily substance was never the goal of the public and pri-

vate operators of those schools, as depicted in “The Marrow Thieves.” However, inquiring minds in both Canada and the U.S. have asked questions recently about the cemeteries filled with children located just outside the public and private residential schools. In this way, the futuristic plot gives a nod to a dark, unspeakable past.

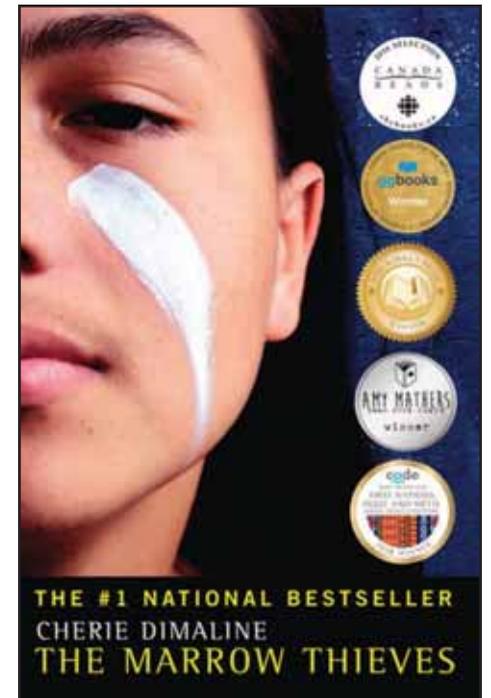
Here’s one more to chew on: the story centers on desperate Indians fleeing for their lives through overrun forests. Fact or fiction? Just consider Minnesota history. Think of the Dakota in Minnesota in the 1860s, running for their lives after being banished from the state with a price on their heads. Some fled to Canada, walking all the way at night to avoid capture. Care to learn more? Check online for the Minnesota Historical Society website about the U.S.-Dakota War of 1862.

Whoops, perhaps I digress.

So, dear reader, read Dimaline’s book about the way strong ties may be forged under fire, and about the way boys and girls fall in love, and about traitorous, sell-out Indians, and about courage and respect for elders, and about a world that seems so absurdly fictional. Or is it?

A few of the awards this book received include the Governor General’s Literary

Award, the Kirkus Prize, the Sunburst Award and the Amy Mathers Teen Book Award.



The Marrow Thieves
By Cherie Dimaline
Publisher: DCB (imprint/Cormorant Books)
September 2017
260 pages
Reading age: 13 years and up
Grade level: 8 - 12

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MN Legislature ends session without passing Native bills

BY LEE EGERSTROM

What looked like an eleventh-hour compromise to push through extensive bills in the Minnesota Legislature, including several for the Minnesota Indian community, ended with a whimper when on May 17 the Legislature adjourned.

“We humbly ask Governor (Tim) Walz to call a Special Session and for legislators to return to the Capitol and finish their work on behalf of all the state’s citizens – especially the urban Native American population,” said John Hobot, president of the American Indian OIC education and training group in Minneapolis and chair of the Metropolitan Urban Indian Directors (MUID) organization.

Left undone were major statewide legislation for education, health and human services, transportation and public safety that are necessary for programs affecting all Minnesotans. In addition, a major state bonding bill in which the state effectively invests in services and buildings for Minnesotans also got shelved.

That latter bill was important for Hobot and his colleagues in MUID who are also involved with the Urban Indigenous Legacy Initiative (UILI). The latter is a coalition of 16 Native nonprofit organizations in the Twin Cities that provide education and training, healthcare and health services, homeless and housing services; and Indian child welfare, arts and school enrichment programs and services.

They were seeking \$83.3 million in state bonding investments for 12 buildings that would serve their various programs. Most had gained approval by committees in the two houses of the Legislature, but didn’t make it to final votes in the two chambers.

State Senator Mary Kunesh, a DFL assistant minority leader whose district is in the north metropolitan area suburbs, told *The Circle* she is hopeful bipartisan agreements can still be reached and that the Legislature can be called back for a special session.

“I’m hopeful, but not optimistic,” she said. “I wouldn’t be surprised if nothing happens until next session.”

As May gave way to June, observers at the state Capitol agreed with Kunesh. That’s because the Minnesota Legislature is uniquely divided. Minnesota Democrats control the House of Representatives. Republicans control the Senate. While some leaders in both houses of the Legislature did work toward achieving bipartisan agreements on major bills late in the session, there were plenty of members who resisted in fear of who might take credit for accomplishments.

Adding to partisan tension is that this is an election year for state offices, with Gov. Tim Walz and Lt. Gov. Peggy Flanagan, DFLers, up for reelection.

Former President Harry Truman once jokingly looked back at his service in the

U.S. Senate, saying, “It’s amazing what you can accomplish if you don’t care who gets the credit.” So far, there are Minnesota legislators who care greatly about who, or which party, might take credit for accomplishments and bipartisan compromises.

Journalists covering the Minnesota Legislature in the Twin Cities saw little chance that the splintered Minnesota Legislature would reach bipartisan agreements justifying a special session.

Kunesh said she was especially sad that the political logjam hadn’t been broken. She was a school teacher for 25 years, she said, and she knows how important “community investments” are for children and neighborhoods. She could see that during the past two years of COVID-19 pandemic cautions, she said. It hurt people when schools were closed, parks were closed, and services were interrupted for neighborhoods and communities.

There were people in the Senate who didn’t like seeing public funds going to nonprofit organizations, Kunesh said. While that might be a problem for some legislators, there is also the problem that any and all projects by the UILI organizations will be more costly down the road. Inaction now only makes everything more costly, she added. “Costs are going up, up, up.”

A case in point is the \$5 million that was sought in the bonding bill for the Minneapolis American Indian Center as a continuation of its \$30 million restoration and expansion project. That project seeks to restore, preserve and expand 43,486 square feet of the current facility and add 21,576 square feet of new space.

“This is the anchor, the hub, of the (Indian) community,” said Kunesh, a descendant of the Standing Rock Sioux Tribe. “It offers so many services ... provides so many things.”

Education groups such as American Indian OIC and MIGIZI were among Native nonprofit organizations seeking funding in the bonding bill. The latter is developing new facilities after its building was destroyed during civil unrest after the George Floyd murder two years.

The Legislature’s inaction was especially frustrating for Native leaders given that Minnesota started this year’s session with unparalleled surplus funds in the state coffers. Both parties in the Legislature were looking at providing tax breaks.

“With the unprecedented and historic amount of resources now available to the state, it would be shameful to once again deprive the Native American community-based organizations of these resources so desperately needed to upgrade the facilities that allow for us to provide critical services for our people,” Hobot said. By acting on the UILI requests in the bonding bill, Hobot added, the elected state leaders would help roll back disparities “that our people have been heroically enduring since the very inception of this state.

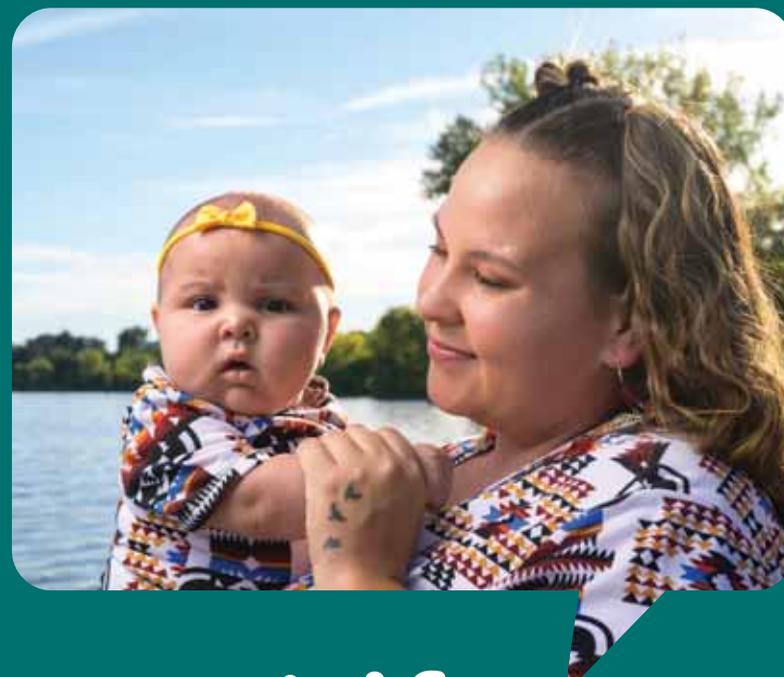
“It is not too late,” said Hobot, who is also a Standing Rock descendant.

Showing the frustration level felt by Native leaders, Hobot reminded legislators and Minnesotans about a painful lesson from Minnesota history. It has 160 years ago this coming Aug. 18 when Minnesota’s first citizens were suffering from hunger and lack of government services. When they sought relief and assistance, a trader at the Lower Sioux Agency (Andrew Myrick) allegedly told government Sioux agent Thomas Galbraith, “Let them eat grass.” Myrick’s body was found at the start

of the U.S.-Dakota War of 1862, his mouth stuffed with grass.

Recalling what he called “shameful moments in our shared history,” Hobot said “our people had no choice but to fight for their right to exist.

“We ask our elected state officials to not repeat the mistakes of the past. We call on them now to show Minnesota, the Tribal nations that share a border with the state and the urban Indigenous population that we here in Minnesota actually believe in authentic equity for all people – including the first Minnesotans.”



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Minnesotans play 'the Creator's game' at the roots of modern lacrosse

BY JON COLLINS/MPR NEWS

On an unseasonably cold and windy Sunday morning, dozens of players cluster together at the center of the football field at Hamline University.

Each player, ranging from elementary school kids to the parents of high schoolers, is carrying a wooden stick that's bent into a small net at the end.

One player yells, "Sticks up," and launches a leather ball high into the air. Everyone on the field yells in unison, and a player scoops the ball up on the end of their stick and, weaving the stick up and down to maintain control of the ball, heads toward the goal post. Getting past defenders and hitting the post with the ball counts as a score.

But no one kept track of the goals at this match. After a couple hours of play, the players strolled off the field onto the sidelines with friends and family.

Since 2014, a group called Twin Cities Native Lacrosse has brought people together to participate in the Indigenous tradition of lacrosse, which originated before colonization by Europeans.

Assistant director Sarah Wheelock of Prior Lake said Indigenous people all



Ricky Thompson aims to hit the post with the ball, as other players defend, during a pick-up lacrosse game. (Photo by Judy Griesedieck /MPR News.)

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The lacrosse group's Sarah Wheelock holds both traditional and modern sticks. (Photo by Judy Griesedieck/MPR News.)

over the continent had their own variations of the game prior to contact. The style of sticks the group uses in their games are referred to as "woodlands." On the East Coast, Iroquois people play the game with slightly longer sticks, which were adopted by some settlers and grew into what is now thought of as modern lacrosse, played at high schools and colleges across the country.

Although Twin Cities Native Lacrosse includes people from all tribes, it focuses mostly on Dakota and Ojibwe traditions of what they call, "the Creator's game," or "the medicine game."

"Many different tribes use this game

as a means of prayer. And we say we play for Creator, for the enjoyment, and for the fun of it, to build community," Wheelock said. "It has also historically been used to resolve disputes, which is quite interesting when you think about how we resolve disputes in the modern system, in court systems, for example, is very different."

The equipment and the play style is not like modern lacrosse. It's not just the wooden versus plastic sticks, or that the goal is a post rather than a net. Or that during community games, they don't usually even keep score.

But the biggest difference may be the



Native American lacrosse players participate in a pick-up game using traditional sticks at Hamline University's Klas field. (Photo by Judy Griesedieck/MPR News.)

values associated with the game. Traditional lacrosse players don't wear the padding you see in modern lacrosse. That's because the unwritten rules say that each player should be aware of their gender and strength, and not make contact with, say, younger players trying to keep up on the field.

"The rule on the field here is respect," Wheelock said. "Respect each other, respect the equipment and respect the game."

"There can be a lot of contact in this game as well, we end up with people getting whacked on the arms or the hands, and that happens. But when you're playing with that respect element, the goal is not to injure anybody else."

David [Bezh] Butler is a teacher of Ojibwe language who started learning about traditional lacrosse about eight years ago.

After struggling to make his first stick with a box-cutter, he's become one of just a handful of local stick-makers – cutting the wood, steaming it until it's flexible then bending it into the unique shape of a lacrosse stick. He now teaches his students to make their own traditional lacrosse sticks.

To Butler, it's part of reclaiming heritage that was suppressed by the dominant culture.

"These kids grow up without lacrosse, or a lot of other things, like how we treat each other, how we help each other, how we discipline each other, you know, that stuff was lost," Butler said. "So bringing more stuff like this back helps fill up that puzzle."

Nina Polk, 19, grew up with the game. She's now a member of the women's lacrosse team at Fort Lewis College in Durango, Colorado, where many of her teammates didn't know the game's origins. Her TikToks share stories about lacrosse's Indigenous history.

Polk said she's taken some techniques from the traditional game and brought them to her college team, but she gets flustered if she focuses on the competitive aspects that dominate collegiate play. Instead, she incorporates parts of traditional games, where players begin each contest by sending out prayers for loved ones who are ill and cleansing themselves and their sticks with the smoke from sage.

"When watching a lacrosse game, just keep in mind that it is the Creator's game, so the Creator comes first, and it's a medicine game, so prayer comes first," she said.

Hamline University lacrosse Coach Karen Heggernes decided to honor the sport's roots. The coach reached out to Twin Cities group to offer time on the field for community games.

"Coaches, they have the ability to reach out to their local community, native community, to offer space," Heggernes said. "That's why I love [Twin Cities Native Lacrosse], because it's not just about sport, it's also about bringing people together."

That's the sort of partnership that appeals to John Hunter, one of the founders of Twin Cities Native Lacrosse, who is also a modern lacrosse coach.

When the group was first starting out, traditional lacrosse was rarely played in the Twin Cities – which has the largest urban population of American Indians in the country. Hunter had to reach out to elders in places like Red Lake to find out more.

Hunter said people playing modern lacrosse are shar-



David "Bezh" Butler teaches Jack Wheelock how to sand the cup of a lacrosse stick following a pick-up game at Klas Field. (Photo by Judy Griesedieck/MPR News.)

ing in the history of the game on this land that goes back thousands of years.

"When we learn about the history and the heritage, it's really not about understanding how different we are," Hunter said. "It's really more about understanding how similar we are, and how even the different styles of game share a lot in common."

Hunter said the pandemic has been hard on young players. But even as the game changes or evolves, he has no doubt that they'll carry forward the traditional game and its values for future generations.

"You can play for yourself, and you can play for your own fun, but you're also playing for the health and wellness of your community," Hunter said. "Maybe they're here, maybe they're not here, but the stories of the game can be as healing as the game itself."

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Regarding the sample size, they noted that the 2020 Census found only 3.7 million people among the total 330 million population were identified as American Indian or Alaska Native while 9.7 million people actually use that identity or in combination with other ethnic identities. What’s more, other data-collection efforts are insufficient to assess conditions in Indian Country.

“In some cases, survey data permit identification of some racial and ethnic groups but not American Indian and Alaska Natives or Native Hawaiians and Other Pacific Islanders,” they wrote.

Geographic challenges come when analyzing which parts of data correspond to tribal areas. This matters, they said, because conditions can vary dramatically between areas just inside and outside tribal-area borders.

The third challenge of unique characteristics plays out in different ways, including with tribal ownership and operations of enterprises and resources. A key here is the importance of tribal affiliation and enrollment, two designations that are often not including in various demographic and economic surveys.

The Minneapolis Fed researchers said there are “glaring gaps” in assembling data on Native American families and individuals in Indian Country. This information is essential for understanding economic and social challenges within

different communities in the United States. Both the 2010 and recent 2020 Census undercounted American Indian and Alaska Native populations by “substantial margins,” the researcher said.

The 2020 Census

The U.S. Census Bureau supports that conclusion. The bureau quantified shortcomings in the 2020 Census in its Post-Enumeration Survey released on May 10. In it, and in another report released earlier in March, the bureau concluded it had undercounted 5.6 percent of Native Americans and Alaska Natives living on reservations, Hispanics by 5 percent and the Black population by 3.3 percent.

People identifying as “some other race” were undercounted by 4.3 percent.

Meanwhile, the non-Hispanic white population had a net “overcount” of 1.6 percent and Asians had an overcount of 2.6 percent.

Mike Schneider, writing for the Associated Press, explained the importance of these counts and their impacts on states with both political representation and access to public funding. In a May 19 article published in the *St. Paul Pioneer Press*, Schneider wrote:

“States that did a better job of getting residents counted scored greater Electoral College and congressional representation or did not lose expected

seats in the House of Representatives. They also are now better positioned for the annual distribution of \$1.5 trillion in federal funding in the coming decade.”

Dollar amounts this might represent for tribal, state, county and municipal governments in Minnesota over the next decade aren’t known. But MaryJo Webster, writing in the *Minneapolis Star Tribune*, showed clearly that the way states and Census workers conducted the Census will pack political importance here and for several different states.

Minnesota kept its eighth congressional seat in the House of Representatives. Had Census counters found just 26 fewer people living in Minnesota, New York would have been given that final House seat in Congress.

This is where overcounts and undercounts in census numbers become tricky. There is a window of time each winter and spring during the census taking every 10 years. When babies were born and when people died in those years, and how thorough Census takers were in counting people led to some states to have what the Census Bureau calls overcounts and undercounts.

Hawaii, Delaware, Rhode Island, Minnesota, New York, Utah, Massachusetts and Ohio had overcounts ranging from 6.8 percent down

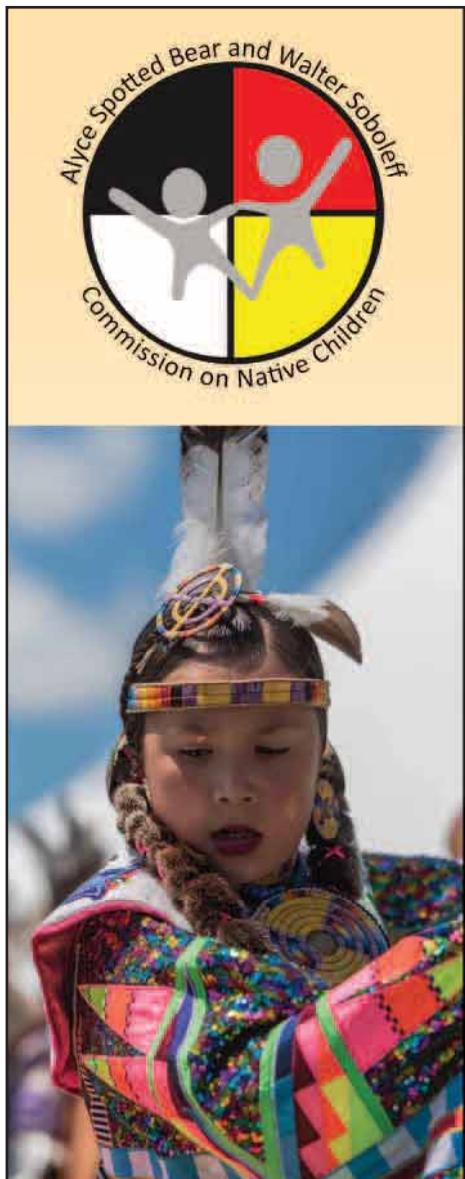
to 1.5 percent. Texas, Illinois, Florida, Mississippi, Tennessee and Arkansas had undercounts ranging from a negative 1.9 percent on up to minus 5 percent.

Minnesota’s data in the Census showed the state with 5.7 million population, a gain of 402,000 people from the Census 10 years earlier. While that included a statistical overcount as mentioned above, the review study still believes Minnesota may have missed about 1.8 percent of its actual population.

Nationwide, it is estimated that 6 percent of America’s actual population was missed in the Census. That cost Texas and Florida extra seats in Congress.

Minnesota State Demographer Susan Brower told the *Star Tribune* that Minnesota had 75 percent of state residents filling out census forms without needing follow-up visits by census workers. That was the highest participation rate in the nation. It helped prevent Census from missing people among historically undercounted groups of racial and ethnic minorities, renters and young children.

The report “An urgent priority: Accurate and timely Indian Country data can be found at: <https://www.minneapolisfed.org/article/2022/an-urgent-priority-accurate-and-timely-indian-country-data>.



Great Plains/Midwest Regional Hearing

BISMARCK, ND • JUNE 23–24, 2022

Join the Alyce Spotted Bear and Walter Soboleff Commission on Native Children virtually or in-person at their Great Plains/Midwest Regional Hearing in Bismarck, ND. Hear from experts and the public (you!) about successes and challenges in supporting Native children regionally and across the U.S.

Dates and Times (Central Daylight Time):

- **June 23:** 12:40–5:40 p.m.
- **June 24:** 8:00 a.m.–5:15 p.m.

**The public comment period will follow the last expert panel on June 24*

Go to <https://commissiononnativechildren.org/hearings-testimony/> for additional information and to register.

“Season One was really about laying the groundwork of understanding how stress and trauma impact the developing brain and body, how trauma gets passed down, and understanding how as Indigenous people much of the trauma our ancestors went through, also known as historical trauma, can get passed down through how our DNA is read, and also through family patterns,” Beaulieu said.

“In Season Two, we shifted gears a bit and wanted to get deeper into what we’d been learning around healing, the important elements of healing, and sharing different ways for healing. What we’ve all learned is there is no one ‘best’ way to heal, there are many doors to healing and we really invite people to explore different practices or modalities to understand what works best for them, and to stay open to learning new things.”

“Curiosity is the antidote to judgment ... where judgment shuts us down and keeps us from seeing the possibilities, curiosity opens us up to seeing beyond what it is we think we know and understand. Curiosity helps us understand why we do what we do from a place of non-judgment, and when we can do that for ourselves, we are in a much better position to heal and integrate the traumatic experiences we carry. The more we heal and integrate, the less trauma we pass on to our children, grandchil-



“Remembering Resilience” podcast series hosts Linsey McMurrin, David Cournoyer and Susan Beaulieu (left to right). The project is a collaboration between several tribal nations of Minnesota, FamilyWise, and the Center for Prevention at Blue Cross and Blue Shield of Minnesota.

dren and community members; we become better relatives and ancestors.”

“And of course this journey of healing isn’t just an individual one, so we also talk about healthy relationships and community as essential pieces of the puzzle in season two. In fact, this podcast is called ‘Remembering Resilience’ for two main reasons; the first is because we all have the capacity to heal ... it is an innate part of who we are as sentient

and spiritual beings. The second reason is because pre-contact, our Indigenous communities had so many things in place, including practices, ceremonies, the structure of our social systems, etc., that helped generate and maintain well-being at the individual, family and collective levels.”

“A huge piece of healing for us is decolonizing our minds, bodies and spirits, through reclaiming our Indigenous

wisdom and practices. Thus the name, ‘Remembering Resilience.’”

Beaulieu encourages the readership to share ideas for content in the soon to be worked on season three. People can contact Beaulieu via email at beau0181@umn.edu, or McMurrin at Lmcmurrin@familywiseservices.org.

The first two seasons of the “Remembering Resilience” podcast can be found at: <https://rememberingresilience.home.blog>.

A “Growing Resilient Communities Gathering” will be held on June 16, from 9:00 am to 3:30 pm central time. This is an annual event that supports Children’s Mental Health and Family Services Collaboratives and Indigenous Communities as they work to build self-healing communities across Minnesota. All are welcome to join this free virtual daylong event. FamilyWise Services is planning and hosting this event with support from the Center for Prevention at Blue Cross and Blue Shield of Minnesota and the Department of Human Services.

The public can register at: <https://www.pacesconnection.com/g/minnesota-aces-action/event/growing-resilient-communities-the-5th-annual-gathering-of-collaboratives-addressing-aces>.

Join Our Team at the FDL Tagwii Department

Fond du Lac (FDL) Human Services Division, Tagwii Substance Use Disorder Department treatment program at Mino Bimaadizi Waakaa’igan (2020 Bloomington Ave, Minneapolis, MN).

Our program is a culturally based, co-occurring intensive outpatient program. Staff will be a part of a treatment team designed to address all areas of their clients lives and will work alongside FDL Medical, Behavioral Health, and Social Services. We have current openings for Alcohol; Drug Counselors II, III and IV., as well as, Lead Recovery Case Managers, and Recovery Case Managers. FDL also offers qualified individuals the ability to apply for a tribal specific ADC licensure.

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

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

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Fond du Lac Human Services – Substance Use Disorder Department

Croaker continues his boxing legacy as a Hall of Fame inductee

Brad Croaker, 45, (Leech Lake Ojibwe) lives in Cass Lake, MN with his family including his partner Lori and five children: Bradley, Jennalee, Rasean, Brody and Devante. He is the program manager for Leech Lake Sports Management.

Croaker had a 134 won and 12 loss amateur record. He was a three-time National Silver Gloves Champion, three-time National Junior Olympic Champion and eight-time National Indian Champion. He earned multiple regional, state and 4-state championships.

Croaker was the 1992 National Junior Olympic runner-up. He said, “I spent eight days at the USA Olympic Training Center in Denver, Colorado training with Olympic coaching staff.”

He was the 1993 North American Indigenous Games 156lb champion, 1993 Upper Midwest 156lb and 1994 and 1995 165lb 4-state champion. He was also the 1995 165lb National Golden Glove runner up and was ranked second in the nation.

“I did a lot of traveling when I was young through boxing for Leech Lake, then when I graduated high school I started traveling and playing softball with the MN Chippis and basketball with the Cass Lake Anishinaabe.”

“Sports has allowed me to see and travel

the world and it has opened many doors for me in my life,” said Croaker. “It’s allowed me to meet new people, new religions, new places and faces.”

“Sports opened my eyes to the importance of living a healthy life-style. My native heritage, being a member of the Leech Lake Band of Ojibwe, has always played a role in how I carried myself throughout life in and out of the ring.”

“My first mentors were Wanda Faye Headbird and William Leland Croaker,” said Croaker. “RIP to my father who passed December 4, 2021. My father was with me throughout my boxing career and in my corner for every match. I learned so much from him in and out of the ring.”

“With this nomination for the North American Indigenous Athletics Hall of Fame (NAIAHF) for my boxing accomplishments, I would like to dedicate this to my father William and to my mother Wanda for always believing in me and pushing me to be the best I could be in all sports and in life.”

“From the very young age of 8 years old, Brad was the breed to be a champion,” said mom Wanda Headbird. “Brad’s father Bill was heavily involved in boxing even into his young adulthood. After Bill hung up his gloves, he coached all three of his sons throughout their pro and amateur careers.



Brad Croaker, Leech Lake Band of Ojibwe tribal member, is continuing to build upon his legacy as an international level boxer. (Photo courtesy of Brad Croaker.)

Both of his older brothers boxed for the reservation under the experienced and watchful eye of their dad.”

“Brad’s family traveled from reservation to reservation with the LL Boxing club. Brad has represented the Leech Lake Boxing Club in tournaments all over the country,” added Headbird.

Older brother Archie LaRose talked about his brother being a part of a family of elite boxers. He said, “Brad started boxing when he was around 10 years old. He won state titles. When he turned 16 he was a Golden Gloves boxer.” LaRose was the 1985 National Silver Gloves champion as well as champion of numerous state and national Indian tournaments.

LaRose said there are four Leech Lake boxers that won the Upper Midwest Golden Gloves Championship including Brad Croaker, Cedric Littlewolf, Tim Lindgren Jr., and Nate Rubin.

“Brad was gifted in boxing having the height, reach, speed and power. After the end of my boxing career, I jumped in to tribal politics becoming a tribal leader for 18 years. The values myself and Brad learned from boxing being an individual sport was discipline, courage and motivation,” added LaRose.

Croaker said, “Mr. Henry Harper gave so many youth and adults the opportunity to learn, to compete, to play and participate in sports in various stages throughout my life. He always was a man that pushed me in all sports be it in boxing, basketball, or softball, he always said to me, ‘kid that’s not your best, I know you can do better.’ No matter if it was a win or a loss he taught me to learn from it, and change the things I needed to change.

“I have had many mentors in boxing that included many who are no longer with us. Eugene (Ribs) Whitebird, Sid Jones, Peter Paquette, Bill (Rink) Sargent and Ervin Sargent. Also many teammates that helped

me achieve my goals in sports.

“For many years Leech Lake had what was considered the best boxing team in the state of Minnesota with many boxers from our small community. And I would like to thank all my teammates, friends and mentors for helping me achieve this high honor of being nominated for the NAIAHF.

“I had five professional boxing matches and finished with a 4-0-1 record with the 1 being a draw. I was 28 when I first boxed professionally and finished my career when I turned 33. I had many injuries in between sports which would not allow me to box anymore.”

Byron Wilson, (Leech Ojibwe) is the current head coach of the Leech Lake Boxing Club. Wilson is also a Level 2 USA Boxing official. He talked about the influence of Brad Croaker to others: “Brad was very influential to other boxers. I’ve known Brad since we were very young watching him at events and we would travel to and from Minneapolis. I boxed for Curtis Buckanaga back then and I’m a year younger than Brad but I’d always wanna check his bouts out. Most definitely he was fast and had the best footwork I’ve seen for somebody our age.”

“As we got to be 13 or 14 his level of competition was rising fast. He was much taller and just had natural talent. I could tell he had taught himself how to move that way and do certain things and I wanted that as well. Many times a group of us boys from different reservations would watch him and just be in awe of his abilities.”

The legacy of an international level boxer from the Leech Lake Band of Ojibwe is continuing to climb. “Now I’m working to bring more sports back to Leech Lake for our youth to be in it,” said a soon-to-be named North American Indigenous Athletics Hall of Fame inductee.

Gun violence in the U.S.A.

It's impossible to keep track of mass shootings in this country over recent years. (If you Google "mass shooting," the second option that appears is "mass shooting today.") In addition to the mundane gun violence in U.S. towns and cities, the month of May saw two horrific mass shootings.

On May 14, an 18-year-old gunman went into the Tops supermarket in Buffalo, N.Y., and murdered 10 people and injured three others. As in similar racist outrages, the shooter, who livestreamed the carnage on Twitch, wrote a manifesto and cited the "Great Replacement" (or "white genocide") conspiracy theory, which posits that Jews and global elites are bringing in non-white migrants to "replace" citizens of European ancestry. In Buffalo, 11 of the 13 people shot were Black, and the perp has been charged with first-degree murder (10 counts), "domestic terrorism motivated by hate," etc.

Ten days after the attack in Buffalo, a lone shooter got into Robb Elementary School in Uvalde, Texas, and murdered 19 students and two teachers. (There is an ongoing controversy about the Uvalde police response, or lack thereof, during the ghastly shooting spree.) Of course, the crime evoked the 2012 mass shooting at Sandy Hook Elementary School in Newtown, Connecticut, where 20 children, ages six and seven, were murdered, along with six staff members.

Nothing was done after Sandy Hook to reform U.S. gun laws, and likely nothing will happen after the Buffalo and Uvalde killings. Republican elected officials are in thrall to the NRA, a radical gun rights group that poses a clear and present danger to U.S. society, and they will block any sensible gun reform legislation that comes before the U.S. Senate. You know, "thoughts and prayers" – and pass the ammo.

The U.S. is a sick society. The rampant gun violence is one symptom of the dysfunction in the country. Also in early May, someone leaked a draft decision from the U.S. Supreme Court that would overturn Roe v. Wade, the 1973 decision that legalized abortion in the United States. The right-wing abortion opponents, including the Catholic Church, have played the long game, a span of nearly 50 years, to overturn Roe.

The good Christian folks even supported a degenerate, incompetent narcissist for president in 2016, in the hope that the amoral sexual predator would appoint Supreme Court justices that would ban abortion. Annexing a woman's right to control her own body is just the first step with this sorry lot.

Gay rights, including same-sex marriage, could soon be thrown overboard by the increasingly right-wing high court. We really don't need a Christian fascist regime ruling the U.S.

As it happens, we're saddled with an anachronistic governing structure that was created by a group of slavers who, among other things, didn't regard American Indians as human beings. The result is a national legislature that gives disproportionate power to the right-leaning precincts in the country: California has two U.S. senators, just like Wyoming.

We are at a juncture where a faction of the citizenry is adamant about protecting fetuses, but schoolchildren can take their chances with heavily armed, homicidal maniacs. We have the Second Amendment to the Constitution that says, "A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed."

But we don't have a "well-regulated Militia," we have a bunch of lunatics buying AR-15s and extended magazines, and shooting up schools, supermarkets, shopping malls, movie theaters, churches, synagogues and the odd military base.

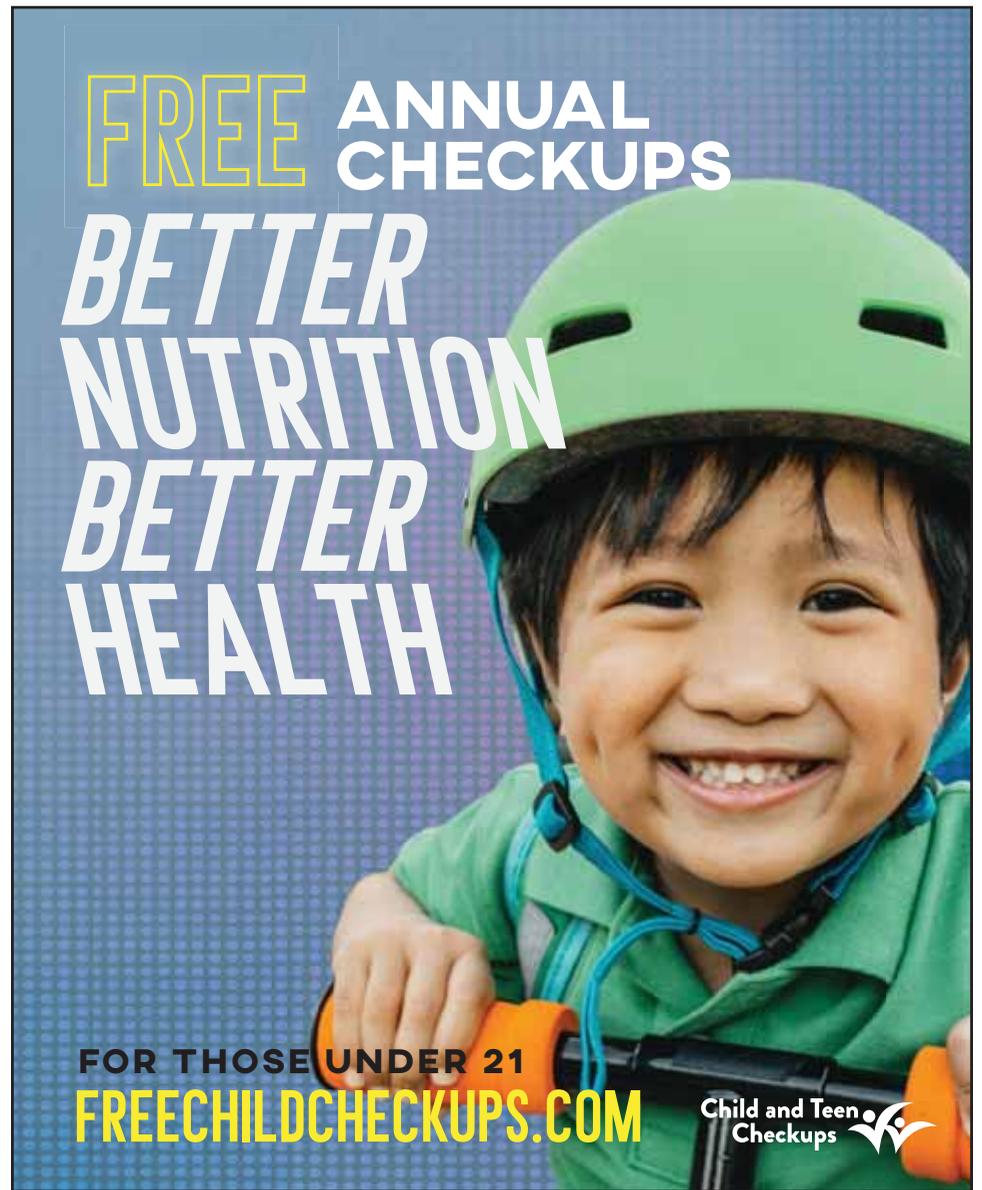
#IndigenousTikTok

On the lighter side, I'm pretty sure that "Political Matters" hasn't delved into TikTok over the last 20 years or so. However, this online diversion has some fascinating creators from the Indigenous world. For example, Jayroy Makokis (@jayroymakokis), from the Saddle Lake Cree Nation (Alberta, Canada) demonstrates how to create rawhide for a drumhead from a moose hide, and other things to do on a sunny -24 degrees day.

And I've been fascinated by the videos uploaded by Adrian Angelico (@arctic_melody), a Sámi, trans (he/him), opera singer from northern Norway, who often wears the colorful garb of his reindeer-herding people living around the Arctic Circle. His lovely voice and sense of humor have attracted some 50,000 followers on the platform.

There are many Indigenous TikTokers (or is it Tiktokkers?) illuminating Native lifeways, expounding on environmental issues, and encouraging others to practice kindness and gratitude.

And if you get tired of #IndigenousTikTok, there's the Hydraulic Press Channel (@hpc_official), where you can watch a book, a clock or a Barbie doll get smashed to smithereens.



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Ongoing thru Nov. 27
Alexandra Buffalohead:
Shifting the Perspective

How do museum narratives obscure some histories in preference of telling others? In her installation, guest curator Alexandra Buffalohead (Bdewakantowan Dakhóta/Sisseton Wahpeton Oyate) examines this dynamic through the prism of Indigenous history and knowledge. Placing the James J. Hill presentation tray (Tiffany and Co., 1884) in dialogue with Native artworks, Buffalohead offers a more complex and accurate framing of the history of St. Anthony Falls and Wita Wanagi (Spirit Island), a spiritual site for Dakhóta people; the island, which remained even as the Falls became a hub for logging, milling, and transportation, was removed in 1960 by the U.S. Army Corps of Engineers' creation of the lock and dam. In doing so, she provides a corrective lens that transcends and enriches Mia's presentation of the past. Minneapolis Institute of Art, 2400 Third Avenue South, Minneapolis. For info contact: 888-642-2787 or visit@artsmia.org.

Ongoing: Mondays
Men's Support and Smudge

Men's Support and Smudge: Join American Indian Family Center's Father & Men's Outreach Specialist, Rich Antell, for a virtual men's group Mondays from 6pm - 8pm. Don't miss this chance to gather with other American Indian men to explore your identity, participate in culture, and support each other. Register: <https://bit.ly/MenSmudge>.

American Indian Family Center, 579 Wells St, St Paul. For info, contact: info@aifcmn.org.

Ongoing: Tuesdays
Khunsi Onikan Well-Anon
(Native American Al-Anon)

The AIFC's Khunsi Onikan Program will be held on Tuesdays at 7pm for a Native American culturally-based, one-hour meeting to help build healthier boundaries and relationships with your loved ones suffering from addiction. American Indian Family Center, 579 Wells St, St Paul. For info, contact: info@aifcmn.org.

Ongoing: Wednesdays
Imnizaska Family Drum

Join us Wednesdays between 6-8pm to sing and drum. This drum event has been created to bring families together to learn and share around the drum. All singers and families interested in learning and sharing are welcome. We will share a meal and practice learning songs. Imnizaska Family Drum is supported by the Men's Programming at the American Indian Family Center. Runs through August 24th. American Indian Family Center, 579 Wells St, St Paul. For info, contact: info@aifcmn.org, or see: <https://bit.ly/AIFCMNDrum>.

Ongoing: Thursdays
Wellbriety/Medicine Wheel
12 Steps Meeting

Khunsi Onikan Wellbriety/Medicine Wheel 12-step virtual meetings are every Thursday at 7pm. These meetings are designed to help you find

safe, confidential healing, and support in your recovery journey and are open to anyone wanting to work on recovery from any addictions. Sponsored by the AIFC Khunsi Onikan program. American Indian Family Center, 579 Wells St, St Paul. For info, contact: info@aifcmn.org. Or see: <https://bit.ly/KOWellbriety>.

Ongoing
MN Offers COVID-19 Tests to
Summer Youth Programming

The State of Minnesota is making at-home, rapid COVID-19 tests available for Local Health Departments, Tribal Health Organizations, and COVID Community Coordinators to distribute for summer youth programming at no cost. Organizations that serve youth can order BD Veritor At-Home tests. Organizations may order a supply of tests to meet the needs of both youth program staff, participants over the age of 2, and participants' family members. The tests have expiration dates beginning July 23, 2022. Currently, there are no limits on orders. Test delivery should occur within two weeks of placing an order. BD Veritor At-Home tests should be administered by an adult outside of the summer programming setting. An adult will need to download an app onto a smartphone in order to use the BD Veritor test. Instructions are available in English, Hmong, Somali and Spanish. Information on which phones are supported is listed on the BD Veritor At-Home website. For more info, email: health.test.help@state.mn.us.

Ongoing
Find opportunities to buy
used and swap goods on
Choose to Reuse

Almost every weekend, there are special events held throughout Hennepin County to buy used goods and swap out stuff you no longer need. Hennepin County's Choose to Reuse has made these events easy to find. See a listing of upcoming events on the Choose to Reuse website, including occasional markets, clothing and goods swaps, citywide garage sales, retail store special events, community fundraising sales, and lending library events. Or sign up for Choose to Reuse news and events to get notification delivered right to your inbox. For info, see: <https://www.hennepin.us/choose-to-reuse#events>.

Ongoing Thru July 2
We Are Still Here Exhibit

A group exhibition featuring Ray Janis, Sheldon Starr, Missy Whiteman, and mentor artist, Jonathan Thunder. Exhibition features the culmination of works completed by the artists during their eighteen-month cohort. The artworks include digital designs featured previously as billboards displayed in downtown Minneapolis. These works served to uplift Native voices and highlight truth-telling by changing the narrative of Native people in Minnesota. By interweaving contemporary and traditional storytelling, and the alshyph of Indigenous communities here in the Twin Cities, We Are Still Here connects the Native history of the land and continued connections to our past using the powerful visuals and current narratives of contemporary Native artists. Closing Reception is June 25, 6 - 8pm. The gallery is open Tuesday - Friday 10am - 5pm and Saturdays 12pm - 3 pm. Closed Monday and Sunday. 1414 E Franklin Ave, Mpls. For info, see: <http://www.allmyrelationsarts.com>.

Ongoing thru summer
Indigenous Scholar
Summer Program

Literacy program for Indigenous youth K thru 8th grade with a focus on cultural teachings and culturally relevant literacy to ensure our scholars excel, and believe in their ability to make a difference in their communities while also discovering a love for reading. Activities include: field trips, The Right Path Lessons (alcohol and drug prevention), Arts and crafts, Ojibwe and Dakota language, and more. Mondays through Thursdays, from 10am to 3pm. (1st - 5th graders on Monday and Wed. 6th - 8th graders on Tuesdays and Thursdays.) Transportation available for South Minneapolis residents. Light breakfast/lunch provided. For info, contact Rica Rivera at 612-279-6320 or rivera@diw-mn.org

Thursdays thru Oct. 27th
Four Sisters Farmers Market

The Four Sisters Farmers Market is an Indigenous-focused farmers market centered on providing increased access to affordable, healthy, culturally appropriate local foods within the American Indian Cultural Corridor. The Four Sisters Farmers Market believes in a market that simultaneously builds community health and wealth for community consumers and farmer vendors. The Four Sisters Farmers

Market accepts SNAP/EBT benefits, Market Bucks, and Four Sisters Farmers Market Vouchers. The Market is open on Thursdays through October 27th, from 11am - 3pm. The market will be held at 1414 E. Franklin Ave, Minneapolis. For info, contact Darek Delille at ddelille@nacdi.org or 218-721-7442. Or Elizabeth Day at: eday@nacdi.org or 612-235-4971..

June 7 thru Oct
Dakota Play Project
Language Classes

Language and theatre classes will begin Tuesday, June 7th from 6:30 - 8:30pm on Zoom. These classes will take place each Tuesday through October online and are open to Dakota community members who are interested in helping create our Dakota language play with Lower Phalen Creek Project. If you are interested in taking the language class or getting involved in other ways with Dakota Play Project, please contact sara@newnativeatre.org.

Deadline: June 8th

Cultivate Arts 2022:

Request for Artistic Services

Hennepin County, as a partner in the METRO Blue Line LRT Project (BLRT), is requesting proposals for arts engagement activities along the recommended project route that includes the cities of Brooklyn Park, Crystal, Robbinsdale, and Minneapolis. 10 Arts Engagement Projects will be implemented by local individual artists or artist teams. Deadline to apply is June 8th. Artists will be notified on June 13th. Projects will be conducted within the four-month period July 1st through October 31st. Maximum award amount of \$5000. For info, see <https://mybluelineext.org>.

June 8

Women of Traditional Birthing

Attend a virtual meeting on Wednesday, June 8th and receive a brand new pot and pan set, lunch and a pack of diapers and wipes! Jessica Thurin, registered dietitian from the Native American Community Clinic will be presenting on best nutrition practices for expecting mothers, as well as a short cooking demonstration. For info, contact Sierra Villebrun at: svillebrun@diw-mn.org or 612-279-6314. Zoom ID: 590-854-3503. Join Zoom meeting at: <https://us02web.zoom.us/j/5908543503>.

June 9 - 12

44th Annual Lower
Sioux Wacipi - Traditional

MCs: Butch Felix and Jerry Dearly. AD: Chaske LeBlanc. Host Drum: Southern Boyz. Grand entry: Friday 7pm. Saturday 1pm & 7pm. Sunday 1pm. Cost: \$5 for weekend, includes meals. Free for 55+ and 5 and under. Lower Sioux Pow Wow grounds, Morton, MN. For info, call 507-697-6185.

Deadline June 10th

Emergency Kinship Grant

A one-time opportunity for Kinship families to access \$500 to help meet the needs of raising their kin. This funding is intended to be used for: Groceries, clothing, gas or household materials, Educational supplies (this may include resources to support distant learning), Medical costs,

School Supplies, Technology to support distant learning, Home or vehicle modifications, Child care or respite care, Family, tribal and cultural activities, Summer programs such as camps, and Legal assistance. Eligible applicants include: Informal kin caregivers. Relatives and kin who are caring for a child that came into their care outside of child protection or family court proceedings. Families with formal guardianship or receiving support through foster care maintenance payments are not eligible. All applications are due June 10th at 12 PM. For info, contact Lutheran Social Services Kinship Navigator warmline or email to receive the application form: 877-917-4640 or 651-917-4640 Email: warmline@lssmn.org.

June 10 - 12

154th Annual White Earth
Treaty Day Celebration
& Traditional Powwow

MCs: Dave Northbird & Wes Jourdain. ADs: Lucas Hisgun, Earl Fairbanks & Jimmy Uran Jr. Host Drum: Black Lodge. Co-host: Walking Buffalo. Grand Entries: Friday 1pm & 7pm. Saturday 1pm & 7pm. Sunday 1pm. Drumsplit: \$7,000, No drum hopping. Feast Friday at 4pm and Saturday at 4pm. White Earth, MN. For info, see: <https://whiteearth.com/home>.

June 10 - Sept 16

"Indigenous" Solo Art

Exhibition by Shaun Chosa

Shaun Chosa, a Turtle Mountain Band of Chippewa tribal citizen and painter/graphic design artist, will show 30+ large scale paintings that mostly feature new works depicting Indigenous portraits, some with his added "Classic Shaun Chosa Style" pop culture artistic influence for an extended period of time in ourthe AICHO Galleries. Chosa had his first art gallery showing in Ely in 2000. He has shown his eye-catching, curious, beautiful and captivating work since then at the Duluth Arts Institute and several other galleries across the state. Artist Reception: June 10 from 5:30pm - 7:30pm. \$10 suggested donation at the door. Gallery viewing hours: Fridays from 4pm - 6pm between June 10 - Sept. 16. AICHO's Dr. Robert Powless Cultural Center, 212 W. 2nd Street, Duluth, MN. For info, see: <http://www.aicho.org/shaun-chosa-2022.html#>. Or see Facebook page: <https://fb.me/e/6kAHXoE8Z>.

June 12

Mashkiki Road: The Seven
Grandfather Book Launch

Join author Elizabeth S. Barrett and illustrator Jonathan Thunder to celebrate the release of the MNHS children's book Mashkiki Road with readings, book signings, and art activities. Elizabeth S. Barrett (Red Lake Ojibwe) is an English language arts teacher at Red Lake Secondary School. Jonathan Thunder (Red Lake Ojibwe) is an award-winning painter and digital media artist living in Duluth, Minnesota. He is the illustrator of Bowwow Powwow and several Ojibwe-language books produced by the Mille Lacs Band of Ojibwe. This program is free and takes place in the Plank Museum & Visitor Center, 12:00pm - 2:00pm. Admission required to access the historic fort. Historic Fort Snelling, 200 Tower Ave. St. Paul. For info contact: 612-726-1171 or ftsnelling@mnhs.org.

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PODCAST

June 13 - 16

American Indian Summer Camp

The Summer Camp was first established in 2013 as a cooperative effort between American Indian Affairs and the Four Dakota communities of Minnesota. Our camp is open to students entering 9th - 12th grade, and has consistently filled its 40 spots! Check in will be on Monday June 13th from 9am - 11am in Crawford Hall. The camp is free for students and includes housing, meals and other materials. Some activities include: Dakota or Ojibwe language learning, college informational sessions, mock college classes, time in our Rec Center and the Maverick Bullpen! Check out is on June 16th from 4pm - 6pm after the end of the Family and Closing Ceremony. For info, contact Megan Heutmaker at 507-389-5230, or megan@heutmaker@mnsu.edu. Crawford Residence Community, Minnesota State University, Mankato. For info, see: https://www.mnsu.edu/university-life/diversity-and-inclusion/multicultural-center/american-indian-affairs/services/aia_summer_camp.

June 14

Reading and discussion on the book Seven Aunts

Join us for reading and discussion centered around the book *Seven Aunts* by Grand Marais author Staci Lola Drouillard. Part memoir, part cultural history, these memories of seven aunts holding home and family together tell a crucial, often overlooked story of women of the twentieth century. Staci Lola Drouillard, a descendant of the Grand Portage Band of Lake Superior Anishinaabe, lives and works in her hometown of Grand Marais, MN, on the North Shore of Lake Superior. Her first book, *Walking the Old Road: A People's History of Chippewa City and the Grand Marais Anishinaabe* won the Hamlin Garland Prize in Popular History and the Northeast Minnesota Book Award for nonfiction and was a finalist for a Minnesota Book Award. Event starts at 7pm. Birchbark Books. This is a Zoom event. You must register in advance. For info, see <https://birchbarkbooks.com/pages/events>.

June 15

The Falls Initiative - Community Conversation #5

Attend an upcoming Community Conversation to connect with Native leaders, the design team, and neighbors and discuss topics like restoration, programming, connectivity, and economic opportunity. We'll explore possible partnerships and economic models to achieve the community vision for this place. Attend in person or virtually. Pre-registration is required for both. 5pm - 7pm. For info, see: <https://www.eventbrite.com/e/community-conversation-5-a-powerful-place-for-partnerships-registration-306828360887>.

June 16

Growing Resilient Communities Gathering

A "Growing Resilient Communities Gathering" will be held on June 16, from 9am to 3pm. This is an annual event that supports Children's Mental Health and Family Services Collaboratives and Indigenous Communities as they work to build self-healing communities across Minnesota. Our keynote speakers this year will be brothers Jerry and Wendell Waukau from the

Menominee Nation. Their keynote Menominee's Journey to a Culture of Health will feature the story of one tribal community's path to heal their invisible wounds of historical trauma. All are welcome to join this free virtual daylong event. FamilyWise Services is planning and hosting this event with support from the Center for Prevention at Blue Cross and Blue Shield of Minnesota and the Department of Human Services. The public can register at: <https://www.pacesconnection.com/g/minnesota-aces-action/event/growing-resilient-communities-the-5th-annual-gathering-of-collaboratives-addressing-aces>.

June 16-17

Indigenous and Antiracist Innovators Summit

Solve's Indigenous and Antiracist Innovators Summit 2022 is an engaging two-day, in-person event. The summit is open to the Solve Community, Indigenous community members, and antiracist leaders from across the country. The Indigenous and Antiracist Innovators Summit is Solve's flagship event for our Indigenous Communities Fellowship program and our Antiracist Technology in the US Challenge. We will convene, connect, and inspire Solve's community so that we can continue to uplift these innovators of excellence and reimagine Indigenous and antiracist futures for the U.S. As an attendee of the summit, you'll have the opportunity to: Engage a growing community of Indigenous and Antiracist innovators: Dive into discussions with cross-sector leaders as we explore key opportunities to strengthen impact-focused ecosystems for Indigenous, Black, and Brown entrepreneurs. Explore cutting-edge innovations: Connect directly with Solver teams to share strategic advice and new ideas. Create impactful partnerships: Expand your organization's social and environmental impact by partnering with Solvers to scale their work. Minneapolis, at the Hilton Minneapolis, 1001 S. Marquette Ave S, Minneapolis. For info, see: <https://solve.mit.edu/events/indigenous-and-antiracist-innovators-summit>.

June 17

Gary Allan

With the allure of a modern day outlaw, Gary Allan has won over fans, peers and critics with his signature blend of smoldering vocals, rebellious lyrics and raucous live performances. While becoming a force on the country music scene, Allan has remained true to his artistic voice each step of the way. The California native released his first album, *USED HEART FOR SALE*, in 1996 and since then has released eight additional studio albums selling over 8 million albums, been certified platinum on three back-to-back albums, and been certified gold five times. 8pm. Tickets: Star \$105, Select \$77, General \$56. Shooting Star Casino, 777 S Casino Rd, Mahanomen, MN. For info, contact: 800-453-7827. Or see: <https://www.starcasino.com/event/gary-allan>.

June 17 (deadline)

The HomeHelpMN program

HomeHelpMN provides assistance for homeowners who have fallen behind on their mortgage or other eligible housing-related expenses due to effects of the pandemic. Eligible homeowners may receive up

to \$35,000 in assistance for past-due expenses. The application period will be open through 5pm on June 17, but homeowners should not wait to apply. Funds for the program are limited, and need is expected to be high and some applications may be put on a wait list. Homeowners should submit their applications as soon as possible after the application period begins. Call 1-800-388-3226 or 651-204-1608 for more info. The call center is open from 8am. to 6pm Monday - Saturday. For questions about this program, visit: <https://homehelpmn.org>.

June 17 - 19

Mille Lacs Band of Ojibwe Grand Celebration 2022

MCs: Wallace Coffey & Josh Atcheynum. ADs: Chico Hermanyhorses & Cheevers Toppah. Host Drums: Meskwaki Nation 2019 Singing Champions, Little Otter and Red Willow, two local drum groups from the Mille Lacs Band. Grand Entries: Friday 7pm; Saturday 1pm & 7pm; Sunday 1pm. Specials include: Mrn'd Woodland, Men & Women (4 people) Team Dance Combined, Women's Northern Scrub, and Women & Men 4 Star. Memorial Specials: for the late Rayna Churchill an old style Fancy vs Old Style Jingle; A Side Step Singing Special for the late Pete Gahbow; and the family of Josh Atchynum will honor his Mother and other families who have lost loved ones to cancer by sponsoring a women's traditional Special. Specials held on Sunday. Grand Casino Hinckley, 777 Lady Luck Drive, Hinckley, MN. For info, contact 800-472-6321 or nsutton@grcasinos.com. Or see: <https://calendar.powwows.com/events/mille-lacs-band-of-ojibwe-annual-grand-celebration>.

June 21

Jingle Dress Dance Instruction Class

Join NACC and DIW's class to learn the basics of the Jingle Dress Dance at DIW in the Dakotah Lodge. Lunch will be offered before class at 12:30 by Derek Nicholas, Red Cliff Band Ojibwe. Class will begin promptly at 1:00pm. Lisa Hill owner of Moccasin Flow studio which offers Yoga, Pow Wow Dance, Pow Wow Zumba and Yoga/Dance Infusion classes to local First Nation and surrounding communities. In this customized class, Lisa will lead in exploration of the history of Jingle dress, the dance, the evolution of it. Followed by deep breathing exercises, and meditation practices to help promote self care and healing. Introducing slight yoga - inspired moves and poses to get warmed up for learning simple pow wow dance moves. 12:30pm - 2pm. Division of Indian Work, Dakotah Lodge, 1001 East Lake St, Minneapolis. For info, see: <https://www.eventbrite.com/e/jingle-dress-dance-instruction-class-tickets-353987735847>.

June 23-24

Great Plains and Midwest Regional Hearing

The Commission on Native Children will hold its third regional hearing to hear from expert witnesses and the public on the successes, challenges, and needs for supporting Native children. During the three days of the Regional Hearing, the Commission will hear from respected researchers and experts in the region on the successes and challenges in supporting Native children on four key topics: Physical, mental,

and behavioral health; Education and early childhood development; Child welfare, juvenile justice, and violence; Systems innovations and best practices in Native communities; and Youth and Community Panel. For info, see: <https://commissiononnativechildren.org/hearings-testimony>.

June 24 - 26

Lake Vermilion Traditional Powwow

MC: Terry Goodsky. Host Drums: Lake Vermilion Singers & Burntside Lake Singers. Spiritual Advisor: Darrel Kingbird. Friday: Warm ups. Saturday: Grand entry 1pm & 7pm. Sunday: Grand entry 1pm. Lake Vermilion Powwow Grounds, Tower, MN. For info, call Muriel Deegan at 218-750-7772.

June 25

Native Comedy

Native American comedians Rob "Rez Reporter" Fairbanks and Jon Roberts "The Ojibwe Outlaw" will take the stage. Get ready to laugh until it hurts. 6pm. Shooting Star Casino, 777 S Casino Rd, Mahanomen, MN. For info, contact: 800-453-7827. Or see: <https://www.starcasino.com>.

June 25 - Oct 1

AICHO Food and Art Market

The American Indian Community Housing Organization's (AICHO) Food and Art Markets will host eight Food and Art Markets every two weeks starting June 25 to October 1. The market will showcase established and emerging American Indian and BIPOC food producers and artists. Each market will host between 20 and 25 entrepreneurs! New to this year's mar-

kets will be family-fun cultural hands-on activities including birch bark basket making, a fun educational activity tent on nutrition, and Indigenous music. The goal is two fold. One is food access combined with food sovereignty: to bring fresh, healthy, locally grown and produced foods and vibrant culturally creative artwork to the Hillside community and Duluth. The other is to stimulate the Indigenous and BIPOC food and art economy in Duluth. AICHO will be accepting SNAP/EBT benefits and utilizing Market Bucks at all 8 markets! Entrepreneurs will be selling items such as garden grown produce, frozen meats, smoked white fish, wild rice, fermented foods, Indigenous teas, maple syrup, jams and jellies, herbs, honey, wild rice cupcakes, salves, CBD products, as well as artwork featuring fine art, prints, apparel, beadwork, jewelry and so much more. Everyone is welcome. AICHO's Food & Art Markets will be held at the One Roof Parking Lot, 12 E 4th St, Duluth. For info, see: <https://fb.me/e/6yMSHCQzu>

June 26

Custer Had It Coming!

Native Nations Resistance & Resilience w/Poets, Writers & Hip Hop Artists. Come together to celebrate Native Nations resistance and resilience with Poets, Writers and Hip Hop Artists. Master of Ceremony Zibiquah will join Poet/Writers Anastacia Cardon, Anthony Ceballos, Teresa Peterson, Utuhu Cistinna Win, and Bay Quaderer, and hip hop artists Native Son, and Tall Paul. This is a free community event. Register in advance to attend. Doors open at 2pm with readings starting at 2:30pm. The Hook and Ladder

Theater, 3010 Minnehaha Ave, Minneapolis. For info, see: <https://www.eventbrite.com/e/custer-had-it-coming-tickets-329900149227>.

June 30

The Tribal Role in Child Protection

The Tribal Role in Child Protection: Learn from tribal representatives how the tribe is involved in these cases, case plans, and much more! The event will be held in person at Division of Indian Work and via Zoom and Facebook Live on June 30 from 6pm to 8pm. Division of Indian Work, 1001 E Lake St., Minneapolis. An in-person meal will be served at 5:30pm at Division of Indian Work. Facebook Live: <https://www.facebook.com/MUID.Group>. On Zoom: <https://zoom.us/j/94051376478?pwd=ZE5VYXo3M09BRE00U0FOejdwUDhyZz09>. Webinar ID: 940 5137 6478. Passcode: 142872. To participate by telephone, call 651-372-8299.

July 11-12

2022 UMD Summer Institute in American Indian Child Welfare

This conference, hosted by the UMD Center for Regional and Tribal Child Welfare Studies, is intended for Indigenous people working in child welfare, and non-Indigenous people working in Tribal child welfare. The 14th Annual Summer Institute in American Indian Child Welfare is back in person. Northern Lights Casino, 6800 Y Frontage Road NW, Walker, MN. For info, see: <https://cehsd.umn.edu/departments-centers/departments/social-work/center>.



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Water is Life

BY ARNE VAINIO, MD

I woke up early and drove to the spring in darkness. My mother always collected spring water at sunrise on Easter morning and we put it in the 10 gallon metal cream cans that held our drinking water. We used it for drinking and cooking, but she always set some aside to be used for ceremonies or if any of us were sick. It never occurred to me to question why Easter would have any significance for us and I accepted it as fact.

Easter Sunday was in March this year and there was a light snow falling as I left the house with as many water bottles as I could carry. I had juice bottles and my drinking water bottle and I pulled in to the spring just as the sun was rising. There were no other tracks and the sound of the water flowing was muffled by the falling snow. I walked to the spring and I put my asemaa in the cold, clear water.

“Miigwech aadazookaanag iwidi nibiikang, wiidookaawishinaam weweni. Thank you, spirits who live in the water, help us in a good way.” I took my hand drum from the bag made by one of the nurses I work with and I faced the rising sun. As I started singing, a single chickadee landed on a branch close by and he sang as I sang and when I finished singing, he flew away. I put my drum away and I filled all my water bottles from the spring.

I took out my cell phone and I called George Earth. He was 80 years old and suffering from idiopathic pulmonary fibrosis, an incurable and progressive lung disease. He didn't sleep well and I often called him late at night when I was watching the trees sway in the moonlight or hearing the trees pop and

crack in the bitter cold of the long winter nights. When I traveled, I would call him from the road and let him know where I was. He and I took a four day trip to the Wind River reservation in Wyoming a couple years earlier and he spent that time telling me the things he held important and he liked listening to the science as we looked at the milky way under the starry nights in the big sky country of Wyoming and South Dakota. I knew he saw that sky through different eyes.

Whenever I went to the ocean, I would call him when I was standing in the water with the tide pulling at my feet and we would put our asemaa out together and I knew he waited for my calls. I told him about the water I had collected and about singing to the rising sun and the chickadee.

“Arne, I want you to pour some of that water on the ground at my funeral. Will you do that for me?” I didn't want him to be talking like that, but he had no illusions about his fate. He asked me again and I gave him my promise. He died about 3 weeks later and death came to him quickly. I used some of that water to make cedar water and one of his lifelong friends and I washed him with it and I spilled some on the ground at his funeral as he asked. I kept the rest of the water and sometimes when I went outside at night to watch the trees in the moonlight, I would take some of the water with me to spill or I would make tea with it.

My wife Ivy and I traveled to Standing Rock a few weeks ago. I took the rest of the water with me, hoping I would be able to give it to someone who would understand what it meant to me. We got there late on a Friday night and the first fire I stopped at was

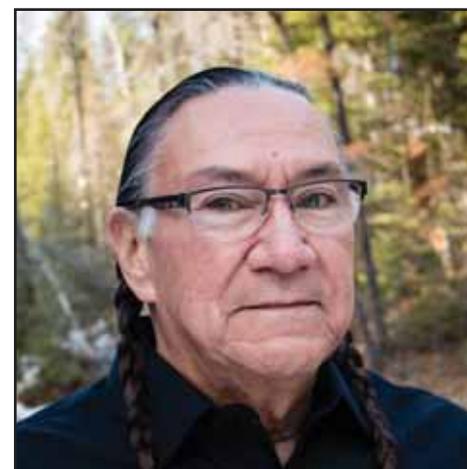
the two spirit camp. I was welcomed with open arms and it was my first hug there and it was where I got my last hug when we finally left.

The next morning we were up for the sunrise ceremony and we stood with several hundred others in the dark, waiting for the sun to come up. The elder leading the prayer asked all of us to be prayerful and respectful of everyone else, including the National Guard and the police.

We saw the flags from tribes all over the United States and we saw flags of other nations in support of the water protectors. I sat with a man from Jamaica at supper and a black man from Philadelphia and I bonded instantly and I gave him the pocket tool I always carry.

We weren't very well prepared and we slept in the car. The reclining seats left a lot to be desired and the edge of the seat was cutting off the circulation in my legs and there was no way to make it better. It was freezing in the car and the blankets didn't really wrap around us very well. The windows were all fogged over by five AM and it was still a couple hours until sunrise. Ivy was awake and we got up to see if there was another sunrise ceremony and we waited in the predawn darkness. There was no ceremony scheduled and we walked to a fire in the main part of the camp and the women were gathering for a water ceremony.

The women are the keepers and the protectors of the water and they had a copper vessel filled with water and they were bringing it around to everyone gathered around the fire. I asked the elder doing the ceremony if I could bring the water I collected at the spring and I briefly told her the story of the water I brought with.



“Yes, please bring it to me,” she said.

She poured the water into the copper vessel and everyone began walking to the river. The women walked first and the men walked behind. We stopped for anyone along the way and they drank some of the water and joined us on our journey to the river. We sang water songs during the walk to the river and the songs were in languages from all over the world.

They chose Ivy to carry the copper vessel to the river to finish the ceremony. The river bank was steep and slippery and the men lined up on both sides of the path going to the water and the women walked between them.

Ivy held the copper vessel close to her heart as she solemnly walked between us. She was tall and proud and regal and I could see her grandmothers in her as she descended the riverbank to the water.

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

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and asked me, “Auntie, are those men?” Here I hadn’t even thought about that and so I answered, “Yes!” Then we all went back inside and ate candy. I have thought about that day for decades now. I want it back, NOW!!!

Now look, I want the days back when militarized police violence was not a factor against peaceful protesters. There has to come a time when Black, Brown and Immigrant mothers don’t have to wonder if they will ever see their child again and live with that pain and anxiety.

I have, ever since my son, my only child was born.

How do I explain to this bright, beautiful child the horrors of USA culture he will experience through no fault of his own? I’ve gone through so much and had to navigate on my own for many years. The American Indian Movement (AIM) is directly responsible for my beginning to learn Anishinaabemowin my ancestors’ language. In the 70’s the Older Ones were grasping at what last vestiges of actual culture we had left after colonialism.

note: don’t believe all of them

The rest just assimilated and I have a few good names for them: Born-again Indians is my favorite. Oh ya! They were good, law-abiding Honky looking families until gaming in Indian Country

came along, mm-hmm!!! Aghh!!! The sickness. Entitled and ignorant they are. I remember bumper stickers like, “I was Indian before Indian was cool”. LOL! So was I.

I gotta tell ya that I’m quite at a loss of finding humor in anything lately except my past when I actually lived through the shenanigans I went experienced...or initiated. Hehehehe! Picture this: I’m in Arlington, TX, in a sports bar standing on a bar chair in front of a giant TV all yelling about The Vikings who spanked the Cowboys that night and no one killed me. Yet. Naw I can’t go back just yet with Cruz-ty still in office. (think cruz-tee feet)

Ack! Here I was all chirpy this morning until I fired up thee olde laptop. So much horror! I still need to cry, more. I sleep a lot and for me it no longer matters when I do get up or not. It’s mostly tryna figure out who and where I am. W’all, tell ya what folks, if you don’t hear from me soon? Either I’m sleeping really hard or dead.

Ya. Maybe I’m being over-dramatic Sarah Bernhart or just me. All I know for sure toddler hysterics got me the little apron with cute colored clothespins on it from my Gramma Rose. I remember being on the floor in a tantrum and my Gramma looking at me in pity, then buying me the apron.

Gram kept that apron for me for over 50 years. I may have done one chore wearing it and was then like, “Naw!” Next! And that’s when I wanted to be a ballerina and not a maid. I have her treasured apron next to me, on my corn tree. I can only look at it and laugh, chuckle and cry. I was never meant to be a housewife, I just needed one.

I give thanks on the daily. Even and especially when my dog The Mitz is snoring and the other Fuzz-butts are well-fed and content. They all deserve the safety and well-being they have now. We can actually have that for all sentient beings when you stop being afraid of your own government.

Y’all are mostly of European descent, meaning this is NOT your land. Y’all gave your greedy souls and have denied, raped and murdered natural resources to become wealthy in the here and now. That is ugly in so many ways, Selfish in the least.

Now, I’m not one to go off on tangents or whatever but get out of your safety shells and interact with the world as best you can. Here we are. This is it. Do you wanna have safe places for you to play with your grandkids?

Do you wanna have PRIDE parades again or do you go back underground in fear?

Do not fear, we are here.

My memory says it was late May, it could have been early June when I heard a parade approaching on Blaisdell Avenue where my son and I used to live. I do know it was a Saturday. I got my son and nephew outside to the street just in time to see some floats that were throwing candies.

We scooped them up and then I saw a former college classmate marching and I ran out to hug her. She was marching in a PRIDE parade; she is from Tanzania! I’m still so proud of her even though I don’t remember her name. We connected.

Later my nephew was looking at a float with airline stewardesses in full Drag

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