



NEWS FROM A NATIVE AMERICAN PERSPECTIVE

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Staples Fairbanks appointed to MN State High School League BOD



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Resources/professional development needed in Indian ed



BY LEE EGERSTROM

A thorough research study of K-12 education in Minnesota drives home the need to develop appropriate, and timely, education materials for use in classrooms and at programs to help educators gain knowledge necessary to teach about Native Americans.

The study, described as a first-of-its-kind report, was commissioned by the Shakopee Mdewakanton Sioux Community as part of its ongoing Understand Native Minnesota education and training philanthropic campaign. The SMSC program is a \$5 million undertaking launched in 2019. The report is called "Restoring Our Place: An analysis of Native American resources used in Minnesota's classrooms."

Odia Wood-Krueger, an educational consultant (Wood Krueger Initiatives) with two decades of teaching experience in both Minnesota and Saskatchewan, Canada, authored the report. An Indigenous person and member of the Central Urban Metis Federation in Saskatoon, she said she is both concerned about the lack of available materials for use by educators in Minnesota classrooms and excited by how conscientious educators reach out to gain knowledge and materials they can use.

"Many are really going well above and beyond the call of duty to find their own resources," she told *The Circle*. "I am really happy from

what I'm seeing individuals do," she added.

There is a "but," however, with that compliment. Much of the work individual educators are doing comes from painful experiences where teachers learned they had to gain more knowledge.

Much educational material is time sensitive. Much looks back to the colonization period in Indian country and is filled with stereotype descriptions of Native life and cultures. "No. We don't live in teepees anymore," Wood-Krueger said.

That is what the Shakopee Mdewakanton tribe recognized when it launched the Understand Native Minnesota project three years ago.

Rebecca Crooks-Stratton, SMSC secretary/treasurer and chair of its education project, said the project was started to help SMSC and "strategic partners" prioritize activities for thought leadership, collaboration and grant making to improve what is being taught about Native American experience, "both past and present."

"We hope the findings and recommendations of this report will encourage our state and local policymakers, fellow tribal leaders, and education leaders to join us on the journey to improve future generations' understanding of the Native experience and contributions to our state, she said.

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Talon mine could lay waste to the Sandy Lake Watershed

BY WINONA LADUKE

It's almost time for manominikewag, when we make wild rice. Many of us, like Veronica Skinaway of the Sandy Lake community, begin our harvest at Minnewawa and the Sandy Lake Flowage, two of the richest wild rice territories in northern Minnesota. The rice comes in early and is a constant and secure source of food.

Ancient villages of mounds remind us of our 4,000-year-old history in the region and birchbark scrolls demarcate Big Sandy for travel and migration routes, all would become permanent Ojibwe villages from 1730s. These lakes are a part of the sacred landscape of the Anishinaabeg.

The lake and water remember the Anishinaabeg, those who come to fish and harvest wild rice, and those who perished here. More than 400 Anishinaabe starved to death during the America's genocide against the Ojibwe in the winter of 1850, their spirits and bodies remain. The Anishinaabe universe contains a complex world of beings, above and below. That world is not known by Minnesota, or by multinational mining corporations, and those two worlds are about to collide. The Talon mine could lay to waste the Sandy Lake Watershed, inundating it with sulfuric acid, sucking down the lake levels like those on shallow Lake Minnewawa, and contaminating the waters of the 1855 treaty territory, now called Aitkin County.

The Mine

Talon Mining is after nickel and cobalt, allegedly for the electric car market. The project is pitched as "green mining," framed to pit the people and the water against renewable energy. The fact is that the minerals the companies pursue may be obsolete in the battery market by the time this mine would be operational. In the after-

math, all we would have is a hole in the ground, contaminated water, and a superfund site. That's not so green.

Talon Mining Corporation is a junior mining company based out of the British Virgin Islands, a place where corporate money is protected. With Canadian ownership, the company is considered a junior Canadian mining corporation. Junior Canadian mining corporations have the worst human rights and environmental records in the world. Talon with its big backer, Rio Tinto (RT) have leased or purchased over 90,000 acres of Aitkin County, in the heart of the 1855 treaty territory and the East Lake and Sandy Lake communities. The impact will stretch from the 1855 to the 1837 territory, as the company plans to pump groundwater, contaminate it, clean it, and then return it. That changes the water.

Talon estimates it will need to pump between 1.1 and 1.6 million gallons of water a day out of the wetlands. Those waters recharge the shallow lakes, and neither the company, nor Minnesota's DNR, have any idea of the impact of such a mine on Big Sandy and Minnewawa. Nor does anyone have a plan about the potential of 1,800 gallons-a-minute of mine seepage water and how that would impact the shallow aquifers which serve these communities. Minnewawa Lake is not likely to survive this mine.

Rio Tinto's Checkered Past

RT is one of the most controversial mining corporations in the world. Talon holds the majority of project shares, but is in effect, an exploratory and marketing company. Talon has no experience in mining, nor in clean-up. The problem with junior mining corporations is their liability. And it seems that Rio Tinto is not known for cleaning up their mess either.

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Native-owned Owamni wins James Beard award for Best New Restaurant

BY BRAD HAGEN

I'm walking to Owamni again, though this time from the opposite direction. I was here a year ago to interview Sean Sherman (the Sioux Chef) before the grand opening, walking alongside the Mississippi from the north. I'm approaching the restaurant now from the south, having had to park all the way down the river at Augsburg University because participants in the Stone Arch Bridge festival took up all the available parking. I don't mind, though – I've never been one to turn down a walk on a nice day, especially when the destination promises a great meal.

A year ago when I first came to meet Sherman (Oglala Lakota), the restaurant was gearing up to open its doors for the first time in order to provide Indigenous foods to their customers. They're clearly excelling in this endeavor given that, just a year later, I'm back to discuss their most recent success: Owamni has won the James Beard award for Best New Restaurant.

The James Beard Foundation seeks to celebrate and support those excelling in America's food culture, as well as promote equity in the food industry. The fact that Owamni has been recognized by them is no small feat, especially considering the nature of the food that Owamni serves. There has historically been little room for Indigenous-based dishes in American cuisine, despite the fact that the ingredients used in them have been present on this continent long before European contact. However, Owamni's success seems to mark a shift in the tide, one that will hopefully usher in more Indigenous restaurants and chefs in the years to come.

When I approach the restaurant, I see Sherman leaning against the rail on the rooftop balcony, looking, along with some of the other employees, at a demonstration occurring across the street. Two men hold picket signs with biblical phrases on them, while one speaks into a microphone, informing pedestrians of the fiery nature of Hell. It seems to be a coincidental location, to say the least.

After climbing the steps and finding my way through the crowd of customers milling about the rooftop, I find Sherman still leaned against the railing and we shake hands. I motion over to the demonstrators across the street and say, "Do you think they picked that spot on purpose?"

"Who knows," Sherman responds.

We spend some time catching up before I address the elephant in the room. "So I hear you won some big award or something," I say, teasing him.



Left: Sean Sherman (known as The Sioux Chef) at the Owamni restaurant. Owamni is co-owned by Sean Sherman and Dana Thompson, and specializes in Indigenous cuisine. It is one of only a few Native-owned eating establishments in Minneapolis. (Photo courtesy of Sean Sherman.)

Below: Several food dishes that Owamni prepares. The menu doesn't use any "colonized ingredients," meaning any food products and crops introduced by Europeans. This means there is no dairy, wheat flour, beef, processed sugar, or any other ingredient not native to North America. (File photos by Brad Hagen taken in 2021.)



"Yeah, that was big," he said. "I was shocked because I was up for two awards, Best Chef of the Midwest and Best New Restaurant, and when I didn't win the first one, I thought there was no way we were gonna win that restaurant one. So I was preparing myself to have the mindset of 'We were just lucky to be nominated', but then they called us up."

"Did you have a little speech prepared or anything?"

"Dana [Dana Thompson is co-owner of Owamni, and is a descendant of the Wahpeton-Sisseton and Mdewakanton Dakota] had prepared a speech, but I didn't have anything prepared. I kinda just said whatever felt right and basically told that crowd that we've been through 200 years of white supremacy and that we've got a lot of work to do, and that this was only the beginning."

As we continue talking, I look down to see the traditional plants Sherman was planning on having planted along Water Works Park, bright and full of life with insects buzzing around them. "How is the garden coming in, anyway?"

"Oh, they're coming in great. And you can see that they have the Dakota names on there, so if you walk around,

you can see the original names of the plants that were originally on this land." The goal behind this was to increase awareness around Indigenous presence.

Despite the many successes that Owamni has experienced this past year – reservations booked out for months, media coverage, and the winning of their latest award – they've hit the occasional roadblock.

"There's always the occasional person who just doesn't get it," Sherman said, referring to the food that Owamni offers and the reasoning behind using the ingredients that they do. "If you read some of the online reviews, you can just tell, but we're just showcasing what's possible in modern Indigenous foods. Nobody has to do it like us if they don't want to. We're trying to modernize and normalize Indigenous foods."

Looking ahead, Owamni is set to open up an Indigenous ingredients-focused market in Midtown Global Market in August. "It's part of our non-profit NATIFS [North American Traditional

Indigenous Food Systems], and its goal will be to provide Native foods." Sherman mentioned that he's hoping to provide some staple ingredients like wild rice and maple sugar/syrup products, as well as some other harder to find items. "People need access to these traditional foods, and we're hoping to provide that.

"The other side of the market will be a classroom studio where we can teach about Indigenous food ways and create a lot of curriculum, so that people can take classes on language or cooking food, nixtamalizing corn at home – we're just looking to come up with all sorts of curriculum. Because there are two pillars to NATIFS: Creating access to Indigenous education and creating access to Indigenous foods. It all ties together."

For Sherman, one essential component of providing this kind of education is that it be accessible. "There will be a price on these classes, but it'll be a "pay what you can" sort of thing, so we hope to eliminate any kind of financial barriers that may be in place. And all of these classes will be recorded, so people can go onto our website and access them anyways, or join a live class that's being streamed."

We chat for a little while longer before I get back to the rest of the Stone Arch Bridge Festival. Just in time too, because someone needed some help inside the restaurant. I walk back down the steps and get in line at the Tatanka Truck, Owamni's food truck. While standing there, I see my friend and former classmate Ziz from across the crowd. We stand in line together, catching up, reminiscing about college. I'm reminded of the power that these places can hold, the community building that can occur at them, and reconnecting that's possible. And with all the plans that Owamni has for the future, this is clearly only the beginning.

Owamni is located inside the Water Works Pavilion in Mill Ruins Park, between 3rd Avenue South and 5th Avenue South, in Minneapolis. For more information, see: <https://owamni.com>.

St. Cloud State programs prove educators want more Native knowledge

BY LEE EGERSTROM

Iyekiyapiwin Darlene St. Clair spent the last week of June directing a workshop for educators at Grand Portage in Northern Minnesota. It marked the second time educators have gathered to study the history and culture of the Grand Portage Anishinaabe in her workshops.

St. Clair is an educator who teaches other educators and future generations of teachers at St. Cloud State University. There is a lesson all educators should learn, she said, “If you are teaching in this area (Minnesota), you are teaching on indigenous land.”

She has taken workshops to all 11 reservations in the state. While some attendees work at museums or have other positions where Native knowledge is crucial, most are K-12 or higher education teachers who often return for more workshops to broaden their knowledge of Dakota and Ojibwe history and culture.

What St. Clair has learned over the years is that conscientious educators really do want to learn more and teach more about Minnesota’s indigenous people and, as a result, more about Minnesota’s history for all interconnected people.

St. Clair is a highly-charged educator and stimulator of Native Minnesota education who is doing precisely what the Shakopee Mdewakanton Sioux Community and education consultant Odia Wood-Krueger are encouraging. See companion article about SMSC’s Understand Native Minnesota project and Wood-Krueger’s report, “Restoring Our Place: An analysis of Native American resources used in Minnesota’s classrooms.”

St. Clair could easily be called a whirlwind. That is shown in the Spring-Summer 2022 edition of St. Cloud State Magazine that salutes SCSU faculty members for their work in assisting teacher-scholars on a number of subjects. An associate professor of American Indian Studies and director of the Multicultural Resources Center at St. Cloud State, St. Clair runs the summer workshops for educators who want to learn more to improve their classes and to help their students. The workshops can also be taken as a credit course.

From her campus base at St. Cloud State, she also works with students on specific projects. These include research and learning about Dakota and Ojibwe history in Central Minnesota, and, for the past 10 years, with projects in the Twin Cities identifying and explaining historic and sacred places for Dakota people.

The SCSU magazine article notes that she addresses inherent racism in educational experiences with both her work as a classroom teacher and with the Multicultural Resources Center. The latter supports students, SCSU faculty and the larger St. Cloud-Central Minnesota community.

One course she teaches is called Native Nations of Minnesota. It has students explore how the university’s campus, St. Cloud community itself, and all of Central Minnesota are indigenous places, she said.

“St. Cloud State sits on the banks of the Mississippi River that has endless ties to the Dakota and Ojibwe,” she said in an interview with *The Circle*. “The Beaver Islands are part of that history.”

Those islands were named by Zebulon Pike in 1805 on his exploration of the Mississippi River, stretch for

about five miles from the SCSU campus to below the city. Some of them are SCSU property.

This history becomes personal for St. Clair, a member of the Lower Sioux Indian Community who actually grew up in Minneapolis. On that same exploration of the river, Pike negotiated a treaty with Dakota leaders for land at the confluence of the Minnesota and Mississippi rivers.

It was to allow for a fort (Fort St. Anthony) to be constructed to protect the waterways if needed in a possible war with England that became the War of 1812. That fort later become Fort Snelling – a place steeped in history for Dakota people.

Central Minnesota has deep Native roots that come as a surprise to some students. Beyond the role the river has played with Dakota and Ojibwe people, there are other nearby places clearly linked with Minnesota’s Native populations. “Our nearby institutions, or campuses, operated as Indian boarding schools,” she said.

Indeed, Saint John’s Abbey at St. John’s University and the College of Saint Benedict, at nearby Collegeville and St. Joseph, were part of the federal government’s forced assimilation program by separating families and sending children to boarding schools. Nuns from the Order of St. Benedict also operated two boarding schools on the White Earth and Red Lake reservations.

“Not all our history was about or ended with the U.S.-Dakota War of 1862,” she said.

Clair teaches classes on Native arts and cultural expressions. She is adding a side group (a “cohort” in education speak) of Native American students and art education students who want more knowledge of Native arts and their ties to history. This cohort is with a class she teaches on Native arts and cultural expressions.

“Some are Native students. Some are art or art education majors. A non-Native student might say, ‘I went to a powwow as a child and I want to learn more.’

“We (Native Americans) are still here. We still care about the land and our traditions. There’s a big intellectual shift underway. A lot of students (in the past) believed Native people were a long time ago.

“We can dismiss stereotypes,” she said.

St. Clair also teaches using Native American literature, a point of importance emphasized in the Wood-Krueger education report. “We think about poetry. This is a fun class to teach. The students want to read more literature from diverse authors.”

For those culturally broadening reasons, she finds her classes also appeal to international students. Some of these students have experiences with what colonization did to their own indigenous cultures, or what their countries did to indigenous people. “It is historical what colonialism did all over the world,” she said. “It’s amazing how similar our stories are.”

St. Clair suspects many Minnesotans who don’t know about the impact of colonialism on Native people are products of “intentional forgetting.” “It is the erasure of Native people from public consciousness,” she said.

Getting to know the professor is a cultural lesson in itself. Her Dakota name, Iyekiyapiwin, means “recognized woman” and was given to her as a young adult at a Lower Sioux community naming ceremony.

In Dakota, she said, it has a different meaning than what it implies in English. “It means I recognize things as they are. This is a chair. This is a cup. It is something I think about a lot.”

The English translation conveys the image that she is a woman, an educator, who stands out and is recognized, as she was in the St. Cloud State magazine.

Both definitions seem especially accurate.

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MHS exhibition to showcase Native American photos from 1920s to 1990s

BY BRAD HAGEN

The Minnesota Historical Society (MHS) will be launching a new exhibit titled “Our Homes: Reframing our Stories” in Fall 2023 that will showcase photos of Native Americans around Minnesota from as early as the 1920s to the 1990s. The photos were initially being stored by the *Star Tribune* and discovered in a box simply titled “Indians.” After their discovery, MHS staff sorted the photos into the corresponding decades during which they were taken. Some photos were published previously, while others have never been seen by the public.

Amber Annis (Cheyenne River Lakota) and Rita Walaszek Arndt (White Earth Ojibwe), the MHS staff with whom I spoke, were intrigued to find that some of the notes written alongside these photos were less than kind, with mentions of “young braves” and obvious negative feelings toward AIM activity at the time.

Their findings sparked the question: To what extent has media coverage affected the narrative that surrounds Native Americans, and how can it be rectified? The goal of this exhibit is to answer that question and to offer a first

step on the road to a solution by reclaiming our narratives as Native people through telling our own stories that go along with the photos.

While the launch date of the official exhibit is still over a year away, MHS is beginning to prepare for it now by seeking community engagement with the photos. They intend to provide a space and a platform for members of the Native community to come together and share stories of anyone whom they recognize in the pictures, stories that may yet to have been told.

They will be holding an event on July 28th from 5:30pm-8:00pm at the Minnesota History Center (345 W Kellogg Blvd, St. Paul) for people to view the photos from the collection, to reminisce, to share a story, and perhaps hear a new one, and maybe most importantly, to reclaim our story.

A Google Form has been created by MHS for people to view some of the photos ahead of time and leave comments on them. It can be found here: <https://forms.gle/ZaFt1G5eRrK69Eqx>:

For more information on the MHS’s Native American art collection, see: <https://www.mnhs.org/historycenter/activities/museum/our-home>.



Above: Curator Rita Walaszek Arndt (right) and another person go through photos and files at the Minnesota Historical Society.



Right: Some of the photos that were initially being stored by the *Star Tribune* and were discovered in a box simply titled “Indians.” The MHS will put them together in an exhibit, with plans to open in 2023.

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“Custer Had It Coming!” showcases Native Nations resistance

BY DAN NINHAM

The Hook and Ladder theater and lounge venue in Minneapolis, MN was the location of the “Custer Had it Coming!” event on June 26th. It was held on the anniversary of “Custer’s Last Stand” on June 25-26, 1876. The theme of the event was to encourage an audience “to celebrate Native Nations resistance and resilience with Poets, Writers and Hip Hop Artists.”

The Battle of the Little Bighorn, known to the Lakota and other Plains tribes as the Battle of the Greasy Grass, was also known as Custer’s Last Stand. It happened along the Little Bighorn River in southeastern Montana Territory. This was the defeat of General George Armstrong Custer and five of the 12 companies of the 7th Cavalry Regiment of the United States Army. It was an overwhelming victory for the Lakota, Northern Cheyenne, and Arapaho, led by Crazy Horse and Chief Gall and was inspired by the visions of Sitting Bull.

The Master of Ceremony and event initiator was Zibiquah Denny, Potawatomi/Ho-Chunk tribal member

and poet/writer.

In one of Denny’s Facebook posts, she thanked the talented writers, poets and hip hop artists that came to the “Custer Had it Coming!” event “to share their visions, words, and artistry.” A few of the performers shared their current and future work as a part of the gathering as well as how the event went.

Austin Owen

Austin Owen (Prairie Island Dakota) lives in St. Paul, MN. His Dakota name is Tasia popo dowan and means Meadowlark Singer. For this event he was asked to showcase his music as a writer in hip hop. “I’ve been in the entertainment industry over twenty years working events of all kinds, especially concerts and community events,” said Owen. “Fortunate to have opened up for the likes of Nelly, Wiz Khalifa, Bizzy Bone, Ghostface Killah, and DMX.”

“Most of my music I write and speak consciously about who I am, what I embody as an artist, while integrating aspects of culture into the hip hop elements,” said Owen.

“The event went well, it was great to see the different aspects of writing between all the performances,” said Owen. “Poetry, spoken word, and book



The public performance recently featured poets, writers, and hip hop artists in a show of Native Nations resistance and resilience in Minneapolis. (Image courtesy of Zibique Denny.)

reading showcased our similarities on how we create environments with our words.”

“My future plans are to continue DJ’ing which I’m most committed to in my career at this moment,” said Owen. “As a hip hop artist, I will continue to make music that represents who I am, what I stand for, and combining native and hip hop culture to prove we have a space in the art.”

Utuhu Can Cistinna Teresa Peterson

Utuhu Can Cistinna (Little Oak) Teresa Peterson (Sisitunwan Wahpetunwan Dakota) is a citizen of the Upper Sioux Community. She works as a Program Manager for the Collective Abundance Fund in the Foundation at NDN Collective.

“I shared excerpts from me and my Uncle’s recent book, *Voices from Pejuhutazizi: Dakota Stories and Storytellers*, published by the Minnesota Historical Society Press, some poetry that was published in the *Racism* issue of the *Yellow Medicine Review*, and two short stories from a draft manuscript I am working on.

“Creative writing for me really started when I was doing research on sense of belonging and the potential role and impact storytelling has,” said Peterson. “I experimented with story and wrote a historical fiction piece that ended up being published as a children’s story, *Grasshopper Girl*, published by Black Bears & Blueberries Publishing in 2018.”

Peterson continued, “It is one of the unktomi (trickster) stories my mom heard growing up nestled within a story that lifts up the tradition and role of storytelling. The experience provided me an opportunity to explore writing outside of academia and reporting.”

The last two years Peterson was involved in a Native women writers group facilitated by writer and author Diane Wilson. It gave her the support and space to finish a 20+ year project that resulted in *Voices from Pejuhutazizi: Dakota Stories and Storytellers*. She said, “It was a lengthy process because it was basically a big healing journey. You have to read the book to understand how stories can have such a profound role in healing.”

Peterson talked about the “Custer Had it Coming!” event. She said, “The event was a wonderful opportunity for Natives to share our work coming from all different kinds of genres, ages, tribes yet some common themes were present and gave honor to the historic victory - the Battle of the Little Bighorn.”

“Many of us are familiar with the generational traumas our people have endured yet we are still here - telling our stories, amplifying our voices, speaking truth,” said Peterson. “It is an opportunity to further our individual and collective healing.”

Bay Quaderer

Bay Quaderer (Lac Courte Oreilles Ojibwe) is a poet and writer. “My greatest life accomplishment putting it together as a whole is really plain and simple,” said Quaderer. “Surviving life as it came and went thus far.” “Thanking the Creator every day that I’ve survived my choices in life.”

Quaderer is a former wildfire fighter that followed being in the military service. “I have no formal education other than the boots on the ground type of life and the experience that it has shown me,” said Quaderer. “I have no big letters behind my name.”

“My family and I survived my father’s service in Vietnam, and with this also became a higher learning ground for me as an adolescent. My own knowledge has come later. I started writing after my own discharge, vowing never to be silent after falling ill to that which made me ill,” added Quaderer.

Quaderer continued, “Writing poetry has been my champion and allows me to reach out to others that struggle every day to find beauty in all that is ugly in our world and its many struggles. I write on a broad range of topics that we all inherit from our surroundings and upbringing with mine being here at Lac Courte Oreilles Ojibwe.”

The “Custer Had it Coming!” event effectively shared the words and voices of talented native poets, writers, and hip hop artists.

See some of Austin Owens’ work at: <https://youtu.be/Lf9pM2fXHmY>

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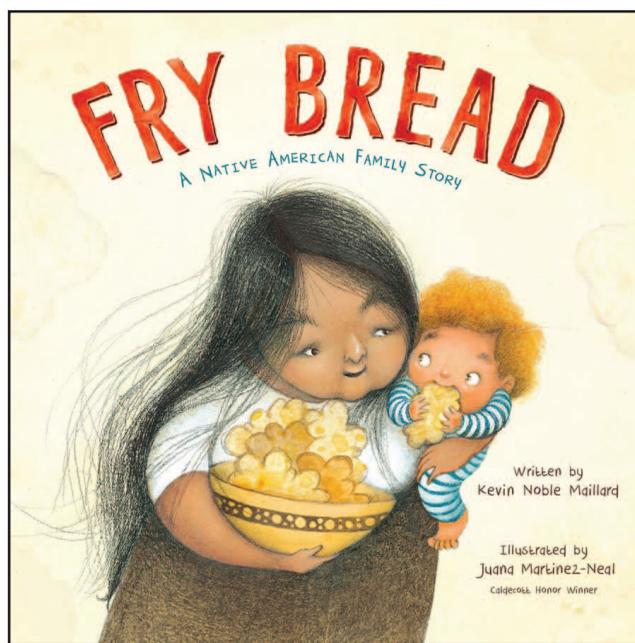
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REVIEWS BY DEBORAH LOCKE



Fry Bread: A Native American Family Story

Fry Bread: A Native American Family Story is a picture book so cute and full of meaning that you'll want to run out and buy a copy for every three-year-old in your life.

Sure, its plot is on the thin side. It's about making fry bread and why we love fry bread and the history of fry bread.

It is also about tradition and longevity, family, taste, texture, and place. In fact, there's more about American Indian life in this little book than you'll find in adult fiction purporting to explain some tragic but noble American Indian point of view. Writer Kevin Maillard (Seminole Nation), and illustrator Juana Martinez-Neal neatly show children the way traditions define them. Here's an example of that from the section, "Fry Bread Is Us."

"We are still here, Elder and young, Friend and neighbor. We strengthen each other to learn, change and survive."

How powerful is that, and wouldn't a reader of any age gain with a reminder that Indian survival means strengthening each other? Then there's this segment: "Fry Bread Is History."

"The long walk, the stolen land. Strangers in our own world with unknown food. We made new recipes from what we had."

What better way to introduce sophisticated concepts to a toddler? Additionally, the pictures are as meaningful as the words. Martinez-Neal's engaging illustrations are so fetching that you'll want to frame a couple of them. As I read the story, I imagined the chubby hand of a small child in my lap, pointing at the book's pile of delicious fry bread on a platter.

Maillard and Martinez-Neal won nearly every children's literature award that exists for their small masterpiece. That begs this question. When will we see a sequel?

Fry Bread: A Native American Family Story, Kevin Maillard and Juana Martinez-Neal, Roaring Brook Press, 2019. \$18.99. The book is recommended for children age two to six. Awards include Kirkus Reviews Best Picture Book, Booklist 2019 Editor's Choice, 2020; Winner of the 2020 Robert F. Sibert Informational Book Medal; and the 2020 American Indian Youth Literature Picture Book Honor.

We Are Water Protectors

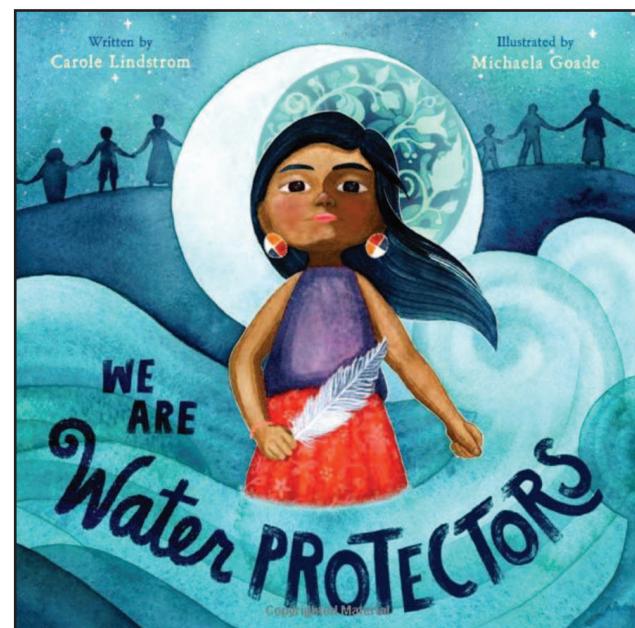
We Are Water Protectors is a children's picture book about the importance of water and threats to its future. The narrator, a small American Indian girl, explains how water nurtures all human life as our first "medicine."

She warns readers about threats to the earth's water supply, including the "black snake" which is a metaphor for the oil lines that leak and pollute water, and the critical need to defend the water. This call to action for five-year-old children will affect the adults reading it to children, also. The book is a well-illustrated, and a blunt reminder why water needs protection now.

The story, by Carole Lindstrom (Anishinaabe/Metis) and illustrated by Michaela Goade (Tlingit), starts with the little girl explaining that her Nokomis (grandmother) told her that humans come from water, and it is sacred. Water is the first medicine that nourished us in the womb. Defiance flows through the book, as readers are reminded that American Indians stand with their songs and drums and are still here.

An Ojibwe prophecy predicted that a "black snake" would destroy the land and make water unfit to drink, and that snake must be destroyed. Some beings can't fight for themselves, like animals and plants and trees and rivers and lakes, so humans must fight for what can't fight for itself.

Water has its own spirit, Lindstrom writes. "Water is alive. Water remembers our ancestors who came before us. We are stewards of the Earth, our spirits have not been broken."



An author's note recounts the 2016 Standing Rock Sioux effort to resist the presence of oil pipelines anywhere near Dakota land. The retelling of that story, coupled with the narrator's young voice, creates a reminder to all of the power of collective voices to right a wrong.

"We Are Water Protectors" by Carole Lindstrom, illustrated by Michaela Goade, (Roaring Book Press, 2020; \$17.99) The book won the Randolph Caldecott Medal for artistry, and the Golden Kite Award for excellence in children's literature.

ALL MY RELATIONS ARTS

Noojimo (She Heals)



Noojimo (She Heals) celebrates the importance of Aunties in Indigenous spaces. In many Indigenous communities, the Auntie serves as an extra parental role – one who provides mental, physical, and spiritual support to younger relatives. Though faced with discrimination and patriarchy, women continue to be protectors of family, culture, and Aki (earth), taking on roles as caretakers, leaders, cultivators, mentors, mediators, and innovators.

Curator, Hillary Kempenich, invites artists to center their work around the empowerment of Indigenous Aunties – how we were raised by them; how we honor their legacy; how we are them; how we make space for those who need us as Aunties; and how we respect one another.



1414 E. Franklin Avenue, Minneapolis, MN 55404

ALLMYRELATIONSARTS.COM

Wood-Krueger said 37 percent of Minnesota educators who teach about Native Americans responded in a survey that they have not had professional development training for what they are teaching. In addition, they lack comprehensive access to books, websites and other materials that could help them prepare for classes on Native American subject matter.

Appendix 2 in the report will help educators secure some materials. Wood-Krueger and a group of academic advisors for the study have assembled the 12-page appendix from survey respondents listing books and other sources that might be of help.

The list also has shortcomings. It contains sources that she recommends, some which she doesn't recommend, and others that were merely brought to her attention and she hasn't studied to offer a recommendation.

“I don't mean to bash book publishers,” she said, but she wants to see more materials that don't perpetuate stereotypes of Native Americans and their culture. “I want to push for more authentic authors ... books and materials by Native people, not about Native people.”

The research project is built on surveys of teachers and education officials that drew 617 responses from 235 Minnesota public school districts, charter and private schools; and from 14 educational

organizations. Among the respondents were 542 teachers. They came from 80 of Minnesota's 87 counties.

Six recommendations came out of the “Restoring Our Place” report for educators, educational institutions and policy makers to consider to increase access to materials and training.

Tribal and Native expertise is needed to change who creates Native-related content from primarily non-Native now to Native and “Native-competent” people, the report said. This should be done to development cultural standards and understanding with Minnesota's 11 sovereign tribal nations.

A second recommendation calls for creating an online repository of resources educators might use. Wood-Krueger said her appendix material is a start.

Another related recommendation calls for developing standards-aligned resources with emphasis on creating new curricula, textbooks and “online resources in collaboration with Native communities in the state.”

The other recommendations included:

“Design high-quality professional development programs to provide current and future teachers and administrators with specific training in the culturally appropriate instruction of Native content.

“Expand the ability for Native experts to share their knowledge in classroom settings with expanded opportunities for Native language and cultural experts outside of traditional licensure.”

And, the report also requests, “Create an online ‘Indigenous Education for All’ course for Minnesota adults and children for various grade levels so that parents can learn alongside and support their school-age children.”

An irony is that these steps are not likely to face opposition. But history shows they can be ignored.

A survey conducted for the Shakopee Mdewakanton when they launched Understand Native Minnesota project found 90 percent of Minnesotans favor teaching more Native American content in K-12 classes.

The Understand Native Minnesota project pulled together an advisory panel steeped in Native education experiences to work with Wood-Krueger. They included:

Danielle Grant, president and CEO of AchieveMpls, a nonprofit organization that works with schools on career and college readiness programs. A member of the Little Shell Ojibwe Tribe of Montana and a Turtle Mountain Ojibwe descendant, she is currently the board chair for the American Indian OIC in Minneapolis and in the past held various positions with Minneapolis Public

Schools, included director of American Indian Education.

Joaquin Munoz is currently on the faculty and works on curriculum at the University of British Columbia, Vancouver. His interests and studies of race and culture comes from growing up on the Pascua Yaqui Indian Reservation in Arizona with mixed Mexican American parentage.

Iyekiyapiwin Darlene St. Clair is associate professor at St. Cloud State University where she teaches American Indian Studies classes and directs the university's Multicultural Resource Center. She is a member of the Lower Sioux Indian Community. (See companion article on her programs.)

Tlahtoki Xochimeh, a native of Mexico and a member of the Nahua tribe, holds diverse positions in Minneapolis and teaches courses on Indigenous people and cultures at the University of Minnesota, Twin Cities.

The “Restoring Our Place” report can be accessed through SMSC's separate project organization, UnderstandNativeMN.org, or at its podcast site, <https://www.understandnativemn.org/podcast>.



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The Bell Museum waives general museum admission for Dakota and all Indigenous peoples. For more information visit bellmuseum.com/mn-isota-makhoche

Thank you to our Bell 150 Presenting Sponsor 

Witness the story of Bougainville, part of Papua New Guinea, and the war the company did not win. I went to visit the former RT mine in Bougainville a decade ago. The Indigenous Melanesian people gave a tour of the mine which had plagued their community and explained how people armed with bows and arrows had defeated the Australian military. And closed the mine.

Panguna was previously one of the world’s largest copper and gold mines. The mine provided \$2 billion for Rio Tinto and the Papua New Guinea Government until 1989 when an uprising against the environmental destruction and inequities forced the mine’s closure and triggered a brutal decade-long civil war. Ten thousand people died in the RT war in Papua New Guinea.

A long-term plan for remediation was laid out by the government. Conveniently in 2014, RT divested from the mine before it could be implemented, completely avoiding the cost of the clean-up. The Panguna Mine is now a toxic disaster site. According to Theonila Roka Matbob, a Makosi villager elected to the Bougainville parliament, “We live with the impacts of Panguna every day. Our rivers are poisoned with copper, our homes get filled with dust from the tailing mounds, our kids get sick from the pollution. Some communities now have to spend two

hours a day walking just to get clean drinking water because their nearby creeks are clogged up with mine waste.”

Beyond Dirty Mining for Batteries

Let’s assume Minnesota’s Talon Mine is all about batteries and battery storage for renewable energy and the growing electric car industry. The fact is that lithium/nickel batteries are sort of last year’s technology. The next generation of batteries will be on the market before Talon and their expensive project is even producing ore. New batteries could be made of hemp, recycled battery materials, or sodium ion batteries, all of which are much less destructive than trading an ecosystem to a junior Canadian mining corporation.

The hemp plant has the ability to sequester carbon at one of the highest levels of any plant, and it makes an excellent graphene for batteries. According to the UK’s The Quarter Leaf, British scientist Robert Murray Smith has been studying hemp batteries and electricity for decades.

He discovered that hemp’s waste fibers can be transformed into “ultrafast” supercapacitors that are better than graphene, a synthetic carbon material lighter than foil yet bulletproof. The hemp version isn’t simply better, it costs one-thousandth of the price. Smith also found that hemp batteries perform eight times better than

lithium-ion: the power underneath the hemp cell had a value of 31 while that of the lithium cell had a value of just 4.

Sodium Ion and Recycled Batteries

Then there are materials substitutions that can eliminate ecologically destructive green mining by using less destructive components. “Replacing lithium and cobalt in lithium-ion batteries would result in a more environmentally and socially conscious technology,” according to a new report issued by the National Science Foundation. “University of Texas at Austin researchers, funded in part by the U.S. National Science Foundation, have developed a sodium-based battery material that is stable, can recharge as fast as a traditional lithium-ion battery, and has the potential for a higher energy output than current lithium-ion battery technologies.”

Meanwhile, the battery recycling industry is starting to take off. And Minnesota could be in the forefront. “By and large, there’s an impression that recycled material is not as good as virgin material,” as Yan Wang, a professor of mechanical engineering at Worcester Polytechnic Institute, explains in a technical journal.

A new study by Wang and his team shows that batteries with recycled cathodes can be as good as or even better than those using new state-of-the-art

materials. The recycled material showed a more porous microscopic structure that is better for lithium ions to slip in and out of. The result: batteries with an energy density similar to those made with commercial cathodes, but which also showed up to 53% longer cycle life. Sort of like upscaling leftovers.

In Europe, Battery Resources is already selling their recycled materials to battery manufacturers at a small scale. The company plans to open its first commercial plant, which will be able to process 10,000 tons of batteries, in 2022. Last September, they raised \$70 million, with which they plan to launch two more facilities. That’s the kind of investment we need in Minnesota – solving the toxic waste problem and creating energy storage in one fell swoop. That is the definition of sustainability.

We have a chance to move ahead in the circular economy, to be innovators in the electric vehicle market, that’s what Minnesota should do. The other option: dig a big hole in the ground, destroy Native cultural wealth, and contaminate water forever, while the Canadian mining corporations and RT make a big profit. The Canadian corporations have already made enough of a mess of northern Minnesota. Now is the time to move towards what the Anishinaabe would call the Green Path. That’s a good path for our water and our future.

Join Our Team at the FDL Substance Disorder Department

The Fond du Lac Human Services Division/Substance Disorder Department’s treatment programs are now available in Cloquet, Duluth and Minneapolis. Both adolescent and adult programs are culturally based, co-occurring intensive outpatient programs. Staff will be a part of a treatment team designed to address all areas of their clients life and will work along with FDLHS medical staff, behavioral health and social services departments.



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Duluth

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- ADC II (2 yr degree/ACD-T) (sign on \$3,500)
- Lead Recovery Case Manager
- Recovery Case Manager
- Treatment Aide (sign-on \$1,500)



Minneapolis

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- ADC II (2 yr degree/ACD-T) (sign on \$3,500)
- Lead Recovery Case Manager
- Recovery Case Manager

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For information on open positions and job descriptions go to: <http://www.fdlrez.com/HR/employment.htm> and download an application.

Apply to: Fond du Lac Human Resources, 1720 Big Lake Road, Cloquet, MN 55720. 218-878-2653

For more information on Minneapolis postings you can also contact Sheilajohnson@fdlrez.com or call 612-977-3441.

Fond du Lac Human Services – Substance Use Disorder Department

Staples Fairbanks appointed to the MN State High School League BOD

LeRoy Staples Fairbanks, a member of the Leech Lake Band of Ojibwe, has been appointed to the Minnesota State High School League Board of Directors. He lives in Cass Lake, MN, with his family.

“I’ve worked in the various areas in my professional career including construction, human services, and executive leadership positions, but none of these areas were necessarily about youth sport and activity,” said LeRoy Staples Fairbanks. “I’ve spent my entire adult years trying to give back in the areas of youth development, but because it didn’t involve my work, I’ve had to do all in a volunteer status.”

“I’ve tried to identify areas of need and where community programming was falling short in regard to our youth,” added Staples Fairbanks.

“My passion is working with basketball, golf and wrestling, but I understood at a younger age the importance of all sports and physical and extracurricular activities,” said Staples Fairbanks. “I started coaching teams when I was much younger, but as I learned how to organize better, I created the Leech Lakers Youth Sports organization.”

Indigenous leaders use their native core values to define who they are in their career and leadership capacities.

“A value that I prioritize is the value of family,” Staples Fairbanks said. “I am a son, a nephew, an uncle, a brother, a husband, and a father. I take a deep care for my responsibility in each one of those roles. Family is the foundation of everything that I do. When I look at youth in my community, I view them as family, and as family it is our responsibility to care for one another. That is what drives me to do this type of work.”

“My involvement in youth sports and also my work in policy development was the qualifying factors why I was selected for the position,” said Staples Fairbanks. “The Minnesota State High School League Board of Directors is a 22 person board consisting of people from various areas of scholastic and sport in the state, as well as four public representatives appointed by the Governor. I was appointed to a public representative position from 2022-2026.”

Mentors are primary support figures that guide leaders to do the right thing.

“My mother Bonnie Fairbanks-Stangel is my primary mentor,” said Staples Fairbanks. “She has been the person who has shown me throughout my life, that life is good, and here’s how we can live that good life. She not only talked the talk, but walks it as well. When we



Leroy Staples Fairbanks, a member of the Leech Lake Band of Ojibwe, was appointed to the Minnesota State High School League Board of Directors. (Photo courtesy of Dan Ninham.)

want to raise healthy, respectful, decent human beings, we have to show the children by example.”

“I call him Waagosh (fox) ... his original name,” said his mom Bonnie Fairbanks-Stangel. “Waagosh has always stood out ever since he was very young. Waagosh really walks his walk with much curiosity about everything. His listening skills are amazing! You always feel heard. The youth are truly in his heart. Amazing heart he has.”

Staples Fairbanks also looks up to his older brother Cedric. He said, “I didn’t have my father in the household very much growing up and Cedric had to take on the role of the ‘man of the house’ at a very young age. He kept me in line and gave me someone to look up to as I grew up. He is also the one I followed along with to the local parks in Minneapolis where we got involved in sports.”

Cedric talked about his brother, saying, “LeRoy always had leadership qualities. After LeRoy IV was born he got married and got his family a house.”

“After his son was old enough to play in basketball tournaments, he started a team in Cass Lake called the Leech Lakers. LeRoy took the duty of coaching them. Today the Leech Lakers are a big part of the community and reservation,” added Cedric.

“Finally I would say my uncle LeRoy Fairbanks was another great mentor for me,” said Staples Fairbanks. “He was someone my family had a deep admiration for, he was a very accomplished man. He served many years in the Navy, and served in three wars. After the military, he came home and helped work in education for the rest of his career back in Leech Lake. He was our Warrior! He is someone I will always strive to be like.”

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

editor@ajwnews.com

SCOTUS out of control

It's becoming clear that the Republican partisans are trying to kill us.

A radical, right-wing faction in thrall to Trump has taken control of the GOP. By supporting Trump, the amoral, sexual predator, they got three appointments to the Supreme Court (SCOTUS); and it has become clear that the new supermajority is taking a wrecking ball to what's left of democracy in the United States. Several recent decisions combine to paint a troubling picture of a high court out of control.

On June 24, the Supremes, in a 6-3 decision in *Dobbs v. Jackson*, overturned *Roe v. Wade*, the 1973 decision that affirmed the right to abortion across the U.S. The precedent stood for nearly 50 years, and now the nation has been plunged into uncertainty about the legality of abortion, especially as several states passed "trigger laws" that immediately (or within 30 days) ban abortion procedures when the Supreme Court overturns *Roe*.

The U.S., or parts thereof, will soon resemble the Republic of Gilead, the military dictatorship in Margaret Atwood's novel *The Handmaid's Tale*, where women are subjugated and assigned to produce children for ruling class men. Fortunately, Minnesota is the lone state in the Upper Midwest where abortion will remain legal – unless the Republicans can take over the Legislature and the governor's office.

(An excellent documentary, "The Janes," streaming on HBO Max, tells the story of a feminist collective in Chicago that provided illegal abortions to girls and women from 1968 to 1973. The film couldn't be more topical, as it provides a look at the bad old days, pre-*Roe*, when desperate women took their lives in their hands to get abortions.)

The right-wing justices were just getting warmed up with *Dobbs*. On June 29, in a 5-4 vote, the high court justices took a whack at tribal sovereignty in *Oklahoma v. Castro-Huerta*. The *Washington Post* reported that the decision "blunts the effects of the court's 2020 ruling in *McGirt v. Oklahoma*, which reinforced that much of Oklahoma was, legally, Indian country, where many crimes were beyond the reach of the state and its laws. With its new, sweeping ruling, the court reinstates a piece of Oklahoma's pre-*McGirt* power over this territory by upending the law on reservations throughout the country."

The court decision, according to the newspaper, "held ... that all states have, as a matter of state sovereignty, the power to prosecute non-Indian crimes

within Native lands. And in a bold claim that departs from centuries of federal Indian law precedent, Justice Brett M. Kavanaugh wrote for the majority, 'Indian country is part of the State, not separate from the State.'" Apparently, Kavanaugh went to a kegger and missed a crucial federal Indian law class explaining how treaties work.

"The Supreme Court's decision to rule in favor of an anti-Native administration [in Oklahoma] is infuriating, but not at all shocking," wrote Crystal Echo Hawk (Pawnee Nation), founder and executive director of IllumiNative. "There has never been a Native justice on the bench of the highest court in the land, and their lack of understanding of tribal sovereignty is clear. Nothing has changed in 244 years – white supremacy continues to be a cornerstone of the United States government."

Finally, on June 30, the court's super majority ruled in *West Virginia v. EPA* that the Environmental Protection Agency does not have the power to regulate greenhouse gases. This is a bad decision for anyone who breathes. Of course, the decision provided Republicans and coal company owners with a moment to celebrate.

According to SCOTUS Blog (scotusblog.com), the justices decided that the U.S. Court of Appeals for the District of Columbia Circuit "was wrong when it interpreted the Clean Air Act to give the EPA expansive power over carbon emissions. The decision, written by Chief Justice John Roberts, was handed down on the final opinion day of the 2021-22 term."

SCOTUS Blog added that "Roberts wrote that the EPA's effort to regulate greenhouse gases by making industry-wide changes violated the 'major-questions' doctrine – the idea that if Congress wants to give an administrative agency the power to make 'decisions of vast economic and political significance,' it must say so clearly."

Some observers see this decision as extending to other actions by federal agencies and potentially crippling government efforts to remediate environmental harms.

Justice Elena Kagan dissented in the EPA decision, "in an opinion joined by Justices Stephen Breyer and Sonia Sotomayor," as per SCOTUS Blog.

Kagan wrote that [the June 30] ruling "prevents congressionally authorized agency action to curb power plants' carbon dioxide emissions. The Court appoints itself – instead of Congress or the expert agency – the decision-maker on climate policy. I cannot think of many things more frightening."



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Thru 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 the AICHO Galleries. \$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 St, Duluth, MN. For info, see: <http://www.aicho.org/shaun-chosa-2022.html#>. Or see Facebook page: <https://fb.me/e/6kAHXoE8Z>.

Thru 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 thru October 1. 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>.

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 ddeille@nacdi.org or 218-721-7442. Or Elizabeth Day at: eday@nacdi.org or 612-235-4971.

Thru Oct

Dakota Play Project Language Classes

Language and theatre classes will

be held 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@newnativetheatre.org. <https://whiteearth.com/home>.

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 S, 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 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

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(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 erivera@diw-mn.org

July 8 - 10
FDL Veterans
Traditional Powwow

MCs: Les Gibbs and Herb Fineday, Jr. ADs: Jamie Petite and Jay Smith. Spiritual Advisors: Skip Sandman and Charlie Smith. Host Drum: Cedar Creek. Invited Drum: Little Otter. Friday: Grand Entry at 7pm. Saturday: Grand Entries at 1pm and 7pm, Honoring of Veterans at 1:30pm, Feast at 5pm. Sunday: Grand Entry at 1pm, Fallen Veterans Honoring at 3pm. Mash Ka Wiisen Powwow Grounds, Hwy 210 & Mission Road, Sawyer, MN. For info, see: <https://www.fdlrez.com>.

July 10
Open Streets Franklin

Join Our Streets Minneapolis and the City of Minneapolis in a celebration of community. Play, eat, bike, walk, dance, sing, and more at this free, family-friendly event. More than a street festival, Open Streets Franklin allows neighbors to experience city streets as public spaces where communities thrive. Takes place on East Franklin Ave from Portland Ave S to 26th Ave S, Mpls. Free. For info, see: <https://www.openstreetsmpls.org>.

July 10, 17, 24, 31
AIFC Youth Services –
Let's Grow Together

Native youth are invited to join AIFC's Youth Services, Waaban Ogimaawag (Tomorrow's Leaders), for an afternoon of career development and professional skills training! Each week we will work together to learn new professional skills, gain insights on varying career paths, learn from professionals and potential careers mentors and gain new insights into the professional world. Together, we will learn and grow with new topics every week. Free event for youth to learn and grow about what it takes to make it in the professional world. A free meal will be provided! 2pm to 4:30pm. American Indian Family Center, 579 Wells St, St Paul. To register, see: <https://aifcmn.org/intake-form>.

July 11 - 12
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, at Northern Lights Casino, 6800 Y Frontage Road NW, Walker, MN. For info, see: <https://cehsp.d.umn.edu/departments-centers/departments/social-work/center>.

July 14
Culture Through Cuisine:
Owamni by The Sioux Chef

Culture Through Cuisine series is restarting in person at Owamni by The Sioux Chef! The recent recipient of the prestigious James Beard Award for Best New Restaurant, Owamni features food and flavors

that revitalize Native American cuisine. Using primarily ingredients that are native to North America, founder and CEO Chef Sean Sherman taps into his Oglala Lakota roots to craft a truly unique dining experience that reclaims an important culinary culture long buried and often inaccessible. Join Global Minnesota in this celebration of Native American culture and cuisine. As part of the program, a chef from Owamni will talk through the specially-prepared menu and provide background on Owamni and indigenous cuisine. 6pm. Tickets: \$80 - \$90 (tickets are open only to Global Minnesota members at this time.) For info, see: <https://www.globalminnesota.org/event/culture-through-cuisine-owamni-by-the-sioux-chef>.

July 15
Miigwech Mahnomen Days
Traditional Powwow

Friday: Warmups- 6pm. Saturday: Registration at noon and 6pm. Grand Entry at 1pm and 7pm. Sunday: Registration at noon and 6pm. Grand Entry at 1pm. Ball Club Powwow Grounds, Deer River, MN. For info, see: <http://www.llojibwe.org>

July 19 – Aug 14
Gaia Art Exhibition

Gaia is an internally-lit sculpture of the Earth featuring imagery from NASA's Visible Earth project. At 23 feet in diameter, it presents the Earth at a scale 1.8 million times smaller than its real size. The work includes a surround sound composition by BAFTA award-winning composer Dan Jones. The installation evokes the overview effect, a shift in awareness experienced by some astronauts during space flight. It's

an experience of awe, interconnection, and renewed responsibility to care for the planet. Gaia is a touring installation by UK artist Luke Jerram. Bell Museum, 2088 Larpenteur Ave W, St Paul, For info, see: <https://www.bellmuseum.umn.edu/gaia>.

July 19 – Sept 17
Noojimo (She Heals)

Noojimo (She Heals) art exhibition celebrates the importance of Aunties in Indigenous spaces. In many Indigenous communities, the Auntie serves as an extra parental role – one who provides mental, physical, and spiritual support to younger relatives. Noojimo is a powerful tribute to courageous women (both historically and modern) stepping into the role of Aunties; who influence, create, and strengthen bonds of obligation, trust, and solidarity both inside the home and community. Participating artists: Nedahness Rose Green, Karen Savage Blue, Tara Keanuene Gumapac, Eve LaFountain, Tanaya Widner, Agnus Woodward, Sharon Day, Somah Haaland, April Holder, Racquel Banaszak, Dyana Dyess, Rayshela Kamke, Valeria Tatera, Deanna L Croaker, Teresa McDowell, Lorie Pearson, Rita Erdrich, Rick Kagigebi, Penny Kagigebi, Cynthia Hamilton, Melissa Widner, and Nelson White Opening Reception: **July 19**, from 6 – 8pm. Curator's Talk with Hillary Kempenich: **Aug 11** at 6:30pm. Closing Reception and Artists Panel: **Sept. 9**, from 6 – 8 pm. All My Relations Art, NACDI, 1414 E Franklin Ave #1, Minneapolis. For info, see: <http://www.allmyrelationsarts.com/noojimo-she-heals>.

July 22
Anishinaabe Art Festival 2022

Celebrate the beautiful Anishinaabe culture, art, history, and people of our lands. This festival seeks to build intercultural knowledge and respect for diversity throughout our communities. The Anishinaabe Art Festival offers exceptional art in all media available for purchase directly from artists. An array of Indigenous activities and entertainment will be on hand: artist demonstrations, traditional tea bar, stage performances of traditional dance, singing and teachings, and authentic Indigenous foods served each day. Register from the website or from Eventbrite. Those who register will be entered into a raffle drawing! Entry is FREE for all ages. For more info, see: <https://www.artfestivalbemidji.com/attend>. For tickets: www.eventbrite.com/e/anishinaabe-art-festival-sanford-center-bemidji-mn-july-22-23-tickets-321521709087.

July 24 & 30
Bluedog

Minnesota-based Bluedog plays original music influenced by life experiences of Native people. They have been nominated multiple times; and won a Native American Music Award (NAMMY). For info, see: <https://www.bluedognativeblues.com>. They will be playing on these dates:
• **July 24th** : Lock And Dam Eatery in Hastings, MN. 3pm to 6pm.
• **July 30**: Forager Brewery, 1005 6th St NW, Rochester, MN. 7pm to 11pm.

July 28
MHS Native American photos

Minnesota Historical Society (MHS) will be launching a new exhibit titled "Our Homes: Reframing our

Stories" in Fall 2023 that will showcase photos of Native Americans around Minnesota from as early as the 1920s to the 1990s. They will be holding an event on July 28th from 5:30pm-8:00pm at the Minnesota History Center for people to view the photos from the collection, to reminisce, to share a story, and perhaps hear a new one, and maybe most importantly, to reclaim our story. A Google Form has been created by MHS for people to view some of the photos ahead of time and leave comments on them. It can be found here: <https://forms.gle/ZaFt1G5eRrK69Eqx>. Minnesota Historical Society, 345 W Kellogg Blvd, St. Paul. For info on the MHS's Native American art collection, see: <https://www.mnhs.org/historycenter/activities/museum/our-home>.

July 29
Premier Indigenous Series III
Native Elite Summer
Championships

"Premier Indigenous Series III" bringing 150+ all indigenous teams to compete at the Jefferson & Kennedy Activity Center. This National event will feature the top rising indigenous teams and players throughout the country to compete for exposure opportunities. Divisions for this All Indigenous Basketball Event will have Boys/Girls Youth, Middle School, And High School. Native American, Pacific Islander, and Hawaiian players/teams are eligible to participate at all of TRIBE Athletics Basketball Events. 3 days of high level competition with each participating team guaranteed 4 games minimum or more beginning with Pool Play Schedule going straight into Gold or Silver Bracket SingleElimination Play. Waivers will

need to be completed by all coaches and players prior to participating for each of TA events. Boys and Girls: 5th grade through 12th grade. \$450.00 entry fee. Kennedy & Jefferson Activity Center, Bloomington, MN. For info, see: <https://basketball.exposureevents.com/175065/premier-indigenous-series-iii-native-elite-summer-championships>.

Aug 19 - 21
SMSC Wacipi
(Contest Powwow)

The Shakopee Mdewakanton Sioux Community's annual Wacipi brings together people from all over the country for three days of cultural celebration. It is a time for preserving a rich heritage, while reconnecting with old friends and making new friends. Free admission the entire weekend. Grand Entries: Friday at 7pm; Saturday 1pm & 7pm; and Sunday at 1pm. Dancer registration begins Friday at 3pm and closes Saturday at 12:30pm. Point system will begin Friday at Grand Entry. MCs: Redwing Thomas, Vince Beyl, and Whitney Rencountre. ADs: Calvin Campbell and Yahsti Perkinsskiller. Host drums: Mandaree, and Wakinyan Luta. Invited drums: Bad Nation, Blackstone, Charging Horse, Fort Peck Sioux, Pipestone, War Scout, Young Bear, Thunder Hill, Wild Band of Comanches, and White Tail Boyz. (Invited drums only.) SMSC Wacipi Grounds, 3212 Dakotah Parkway, Shakopee. For info, see: <https://www.smscwacipi.org/experience/2022-wacipi>.



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NOTICE: OPENING of the Two Bedroom Waitlist Project based Section 8; rent based on income for qualified applicants.

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It's never too late to save things

BY ARNE VAINIO, MD

“Dr. Vainio, you don’t know me, but I watch you on Native Report. I know you’ve talked about cancer and colon cancer in particular, but I need to tell you that you have to keep saying it.”

I’d been working on a 1987 Honda Accord I dug out of a snow bank a couple weeks earlier. How I ended up with the car is a fairly long and overall beautiful story and it was finally time to start driving it. I had picked up a transmission from a junkyard the winter before and I always meant to put it into the car, but somehow time got away from me. A good friend of mine works on cars in his garage and he was able to do in a week what I wasn’t able to do in three years. I was rustproofing the car with some spray rustproofing and a three foot plastic wand I got on eBay and about half of the rustproofing was on the car and the other half was on me.

I was covered in grease when he came up to me and my hair was knotted with leaves and dirt from working on the car. I was surprised he even recognized me as a doctor. His wife was with him and both had the look of heavy smokers. She had a tired and almost haunted look and she let him do most of the talking.

“My mother died from colon cancer when she was 43 and my brother had colon cancer in his mid-forties. I saw Walking into the Unknown seven or eight years ago and I knew I should have gone in for a colonoscopy then. I didn’t go because I didn’t want to quit smoking and I knew if I started trying to avoid cancer, it was going to lead to a whole bunch of things I didn’t want to do.”

We were standing in line at a store that sold tools and hardware. I was carrying windshield wiper blades and tail light bulbs and his cart was holding a roll of pink fiber-

glass insulation, caulking supplies, two cans of paint and some brushes.

“I was getting some pains in my belly off and on and a couple of times I had a little bit of blood in my stool. I didn’t tell my wife about it because she makes a big deal out of everything and the bleeding stopped after a week or so.” She was looking at him with a little bit of a scowl, but was otherwise expressionless.

The line moved forward.

“I started sweating at night. At first it was just a little bit and I blamed it on the weather. The sweating got worse and I didn’t say anything. Then I started losing weight. I tried to eat more so she wouldn’t worry, but nothing tasted good. The blood in my stools came back off and on and I knew I made a mistake by not going in to see my doctor.”

His wife looked at him. “And did you go in to see him?”

“No.” He said. “Even with my family history, I didn’t want to believe I could get cancer. I thought about quitting smoking and I remembered when I tried to quit about ten years earlier. I was so crabby we almost got divorced.”

The line inched forward and he looked down and steadied the roll of insulation in his cart, even though it was in no danger of falling over. He picked up one of the cans of paint and moved it toward the front of the cart. He didn’t look up as he started talking again.

“I thought maybe if I ignored it, everything would get better, like a bad cold or a bad dream. I’ve always worked and supported my family. I built our house the year we got married. I put two of our sons through tech school and they both have good jobs. I didn’t owe anyone anything and I didn’t want to start depending on people.”

The line moved forward again and he had to look up to move his cart. His eyes were misty as he looked into mine. “I

thought about what you said in that movie. You remember, that we do these things for the people we love. Even that was hard for me to think about, because I don’t use the word love very often. My father raised me tough and he would have seen that as being soft.”

The line moved forward again and I was at the checkout counter. The cashier put the bulbs and the wiper blades into a bag and gave me my receipt. I moved out of the way and he started unloading his cart. He lifted the first can of paint onto the counter and he started talking again.

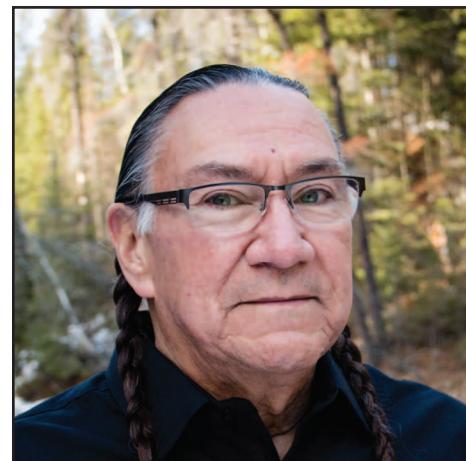
“This insulation and caulking are for my daughter’s house. She left home when she was seventeen and she was never coming back. She has a daughter who’s just going into the fourth grade. When I found out I had cancer, I called my daughter and I asked her to forgive me and she did. I have so much to make up for and I want her and my granddaughter to have a warm house. I want them to remember I’m the one who gave that to them.”

The cashier wasn’t trying to hide her interest in the conversation and the cans of paint and the brushes sat on the counter as she waited for him to go on.

“I could have avoided all of this.” He patted his shirt and I could hear the crinkly plastic of a colostomy bag. “This bag I can live with and I was able to quit smoking cold turkey and my wife is trying hard to quit.”

He took off his hat and he was almost completely bald with just a few delicate white hairs remaining. “The chemo is the worst part. The first cycle wasn’t so bad and I thought I was going to be OK. The second one made me so sick I wasn’t sure I wanted to go for any more, but I have a granddaughter and she wants me in her life. I don’t know what the future holds for me and I’ll get scans to see where things are as we go along.”

The cashier rang up his items and I



walked with them to the parking lot. I opened the door to my thirty year-old Honda and he smiled. “Pretty fancy car, Dr. Vainio.”

“There’s a story behind it.” I said.

“I don’t doubt that a bit. Don’t forget what I told you. You need to keep talking about cancer and keep telling people to get screened. A colonoscopy five years earlier would have made all the difference for me and I don’t want to see this happen to anyone else. They’ll listen if you keep telling them.”

I started my car and he pushed the cart toward his truck, then he stopped and came back. I rolled the window down and he said. “We’re a lot the same, aren’t we? We’ve both learned it’s never too late to save things.”

He patted my car gently on the roof and smiled. “Good luck with your project.”

I reached out the window and we shook hands. “Good luck with yours.”

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 Ojibwe reservation in Cloquet, Minnesota. He can be contacted at avainio@hotmail.com.

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Okay, so no more Debbie Downer for now. Well....?

My Gramma had stories about everyone in her family. This one is when I was but a wee child. I was with my grandparents driving who knows where on a dirt road, and I was in the back seat of the rickety car – which is what Indians could afford then. Gramma Rose looked back at me and I was covered in dirt and had little red eyes. Their car had rusted out on the bottom.

I have always laughed at that story, every time. Now I feel that, metaphorically, is how I am now. Not neglected or anything, it's the existential dirt and oily grime that covers my entire being and is succumbing to it's toxicity by the sick, sick people who hold power. Capitalists. They have to go and stop messing up the natural cycle of life.

Ya, ya, ya. For those whom are aware plz encourage people how to grow their own vegetable gardens. Go back to the old days of barter and community interests. As for myself, I want to help but I'm only good for fertilizer or shucking corn. Or a doorstep. Just saying I'm here for the people.

There is much going on in our world. It's difficult to say what people, plants and animals, all sentient beings, are suffering most. Kinda hard to put that on a scale. Most people, including myself,

have not yet been subjected to the wars, famine and political crises we Indigenous people have survived. And we ain't going anywhere else. You all go back to your own countries of origin, and do plz write.

I'm really tired. Most of these European immigrants are fighting over and devastating OUR Turtle Island for temporary profits, which is how they determine their status in this greedy, global and unholy world. We're here to love one another.

In no way am I gonna point out or screech about world events that are happening right now. My body shut down after too much trauma and I slept 14 hours in grief and horror at what humans do to each other. I pray we can all agree to share our blessings whatever they may be. All I have is my writing and the hope that someone, anyone, will say, "Hah." And then seriously contemplate what they just read.

Ayy!!! I'm still so naive! Still, if I ever made a connection to any of my readers who are now in the second generation, chii miigwech! I appreciate that as an older Antie, you have my love and attention.

Your generation, and those after, will see what you all did for Indian Country. Sing, dance and make our Mother happy. I have good hopes for y'all. Make

all the Anties proud!

As for myself, I am unable to dance in the circle but I can still powwow-chair boogie! There is only one powwow I will be at and that is the Fond du Lac Veterans Powwow this July 8-10 in Sawyer, MN. No. No one asked me for a promotion; it's that I know a lot of the FdL veterans and I admire them. They all deserve recognition. AND...I have stories on a few of them so they better be nice to me!

Two years ago on July 4 I was on my back 'porch' when Purrince escaped outside. A year before, his brother died after being hit by a vehicle. So no one was gonna go out again. I, all wobbly, went to rescue Purrince and almost scuffed him when I put my left foot down and it shattered. I yelled for help but got no reply.

I was wearing a camisole and undies because it was so hot but I was able to boot-scoot my way up the stairs (without getting splinters) and into the house where my phone was.

So yeah, I don't celebrate being overrun by those whom our eastern relatives kept alive only to turn on us.

My dogs and I will be hiding under the covers from a fake holiday. Y'all do what you do, just wake up.

My friend Jeff said about me, "Aw! She'll be all right, she's a Tuff Ole Broad." I took it to be a great compliment and sort of blushed, too. Yup, I lowered my lashes in smug agreement and then roared with laughter. There goes that facade. That was not the first time anyone has said or thought that about me. I am Tuff!

See now? I'm just tryna hide here in Rezberry, live out my last years with peace, something I've never experienced in my entire life. There's always something, ennit? Life will always intrude on your happy solitude. Then life calls you, writes to you, shows up uninvited and just basically stalks you until you die.

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Anishinaabe Dibaajimowin: An Ojibwe Story

BY WINONA LADUKE

Say you dreamed up an Anishinaabe musical, forty or so musicians, actors and dancers and had some epic stories to tell. That's a snap shot of Anishinaabe Dibaajimowin, an Anishinaabe Story, featured in Bayfield, Wisc. at the Big Top Chautauqua.

Michael Laughing Fox Charette had such a dream. And in the heart of the pandemic, the dream gathered power, from tobacco to zoom to stage, into what is one of the most extraordinary plays I have seen. The play lifted hearts and stories in a time of immense change and uncertainty in our world. That, in itself, is a gift.

I caught up with Charette on Madeline Island where we spoke about his monumental tribute to Anishinaabe. He said, "Big Top Chautauqua's director [Terry Matier] approached me, asking if I thought we could have a show about the Indigenous culture. I thought that was a good idea considering what our current events were at this time in our history, ie: the deaths of George Floyd and Jason Pero [from Bad River at the hands of police]."

In many ways, this gift also came with Charette's sobriety – six months without alcohol and the guy writes a 40 person cast, bi-lingual musical. That's a pretty good testimony as to the potential of a sober Indian person.

"We were given spiritual tools to help us heal. Those tools reside in our language stories and culture," Charette said.

In the musical play, Creation stories were told. Dylan Jennings, in an eloquent oratory, shares about the origin of agreements and treaties, and "We learn about the first treaty between Anishinaabe and Creator."

Then there's the song of the real names of the Apostle Islands, islands which should be returned to the Anishinaabe by the National Park Service. The song comes from a soulful Kevin Soulier, and was sung in Anishinaabemowin by Lyz Jaakola and Lisa Clements. A second version of "Say their Names" came later with Keith Secola's song of the same name, and the story of the Indian boarding schools.

Breathtaking music, stories and backgrounds, featuring Rabbitt Strickland's art, videos and photos (old and new) filled the audience with a depth of appreciation, in a diverse and moving production.

In the midst of it Robert Buffalo (Hereditary Chief of Red Cliff Nation in Wisconsin) told the story of his great

grandfather, Chief Buffalo. Buffalo, after witnessing the death of 400 Anishinaabe at Sandy Lake, went to Washington to meet with president Fillmore. Buffalo (then 92-years-old) was able to stop the Anishinaabe removal and help establish reservation boundaries, and retain the Anishinaabe people's rights to hunt, fish, and gather in the ceded territories. That's why they are still there at Red Cliff. The story, like the family, transcends generations.

Marty Curry, another gifted Anishinaabe man, shared his storytelling style, which was born from a survivor's ability to act and years on Stage North. This was a new space for Curry, who told me, "I was asked to be a part of it and I was nervous because there was a language component and language was not a strength of mine. Lisa Clements did translations and scripting, and gave me guidance on that and it made it much easier."

The two night premiere at Big Top, held last summer, was followed by another show this year in June, filling the hearts and minds with appreciation for a land and the people. It left me hungry for more.

For those who performed, it was also healing, and much of the audience resonated and understood this. Martin Curry said, "Part of it for me was being accepted as an Indian man. I was both being acknowledged by my peers and I was accepting that as an Indian Man, I have standing. And to be able to express myself through this lens that Scooter (Charette) created... but no big pressure... I was just playing Wenaboozhoo."

"It was pretty healing for me, there were several times when I teared up... when I cried, and it felt right... Native men, we have to be different things to different people, it's kind of like acting. That's where identity, and the identify of these stories, is so profound. You are a storyteller. You are someone who cries, who is angry... You can be all of these things and it's acceptable. That's the great thing about theater."

The Anishinaabe Dibaajimowin was a spirit lifting joy for all of us. I hope it becomes part of the regular rotation of Big Top and finds a similar home in Duluth, Minneapolis and beyond.

The next performance will take place on Sept. 16 at the Big Top Chautauqua, 32525 Ski Hill Rd, Bayfield, WI. Show begins at 7pm. For info, call 715-373-5552 or 888-244-9368. Or see: <https://www.travelwisconsin.com/events/performing-arts/anishinaabe-dibaajimowin-an-ojibwe-story-214342>.



Anishinaabe Dibaajimowin: An Ojibwe Story was created by Michael "Laughing Fox" Charette and Severin Behnen with the help of Native songwriters and storytellers. The musical theater honors the rich culture, history, hardships, and triumphs of the Ojibwe people. (Photos courtesy of Winona LaDuke.)