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FREE

## MCT vote on whether to continue blood quantum



Sarah Agaton Howes and her son Rizal stand in front of Lake Superior in Duluth. Howes is a member of the Fond du lac Band of Lake Superior Chippewa. But because of the Minnesota Chippewa Tribe's blood quantum requirement, her son is not. (Photo by Dan Kraker/MPR News.)

BY DAN KRAKER/MPR

Like a lot of Americans, Sarah Agaton Howes' family is, as she puts it, "mixed from all over the place." Her mom's family is from Norway. Her dad is a member of the Fond du Lac Band of Lake Superior Chippewa, and so is she. But the 46-year-old also has relatives from the Red Cliff and Bad River Ojibwe bands in Wisconsin, and the Muscogee Nation in Oklahoma. Her husband is Filipino.

"And so my kids can't be enrolled here," she said of the Fond du Lac Band. "And so what that means for them is that even though they're raised here, they grew up in our culture, that they aren't going to be able to vote or feel a part of our community in the same way."

Tribal members have cards that show their Certified Degree of Indian Blood. Howes' is 25 percent. But because her kids' dad is non-Native, they have only one-eighth blood quantum. So they can't be enrolled tribal members.

"Our family, our kids have clans, they have names and so I know who they are. And they know who they are," Howes said. "And the only one that doesn't know who they are, is the enrollment office."

But that could soon change, pending the outcome of a historic vote that could help determine who is allowed to be an enrolled tribal member.

The Minnesota Chippewa Tribe includes six Chippewa, or Ojibwe bands, in northern Minnesota, including the Fond du Lac Band. Only the Red Lake Band is not included. The

Tribe's constitution requires that a person have 25 percent tribal blood – a requirement known as "blood quantum."

Tribal officials started counting ballots on July 26th on an advisory vote that will guide the tribe as it considers reforming its constitution. It's a contentious issue that divides families. Some tribal members fear that expanding membership would further stretch already scarce resources.

But others argue that if nothing is done, the tribe's enrollment will drastically decline as members marry non-tribal members.

"I think that we are fulfilling the government's goal of making ourselves extinct if we don't do something to change it," said Melissa Walls, a descendant of the Bois Forte Band of Chippewa who doesn't qualify for enrollment.

"And it totally flies in the face of Anishinaabe or any indigenous cultural teachings about who belongs."

### It isn't real

Blood quantum is a relatively new idea, a race-based policy imposed by the federal government. Beginning in the 1930s the government pressured many tribes into adopting tribal constitutions that included blood quantum to decide membership. In Minnesota, it was used by white settlers to acquire tribal land. Federal law only allowed Native people who had "mixed blood" to sell their land.

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## Tadd Johnson appointed to U of M Board of Regents

BY LEE EGERSTROM

It has finally happened. More than 170 years after the University of Minnesota was created on Native American lands, the University system now has a Native American on its governing Board of Regents.

On July 13, Minnesota Gov. Tim Walz and Lt. Gov. Peggy Flanagan announced the governor had appointed former University of Minnesota-Duluth professor and veteran Native American legal official Tadd Johnson as a Regent to represent Minnesota's Eighth Congressional District.

A Boise Forte Ojibwe member, he fills a vacancy on the board. Former Regent David McMillan resigned the post and was appointed to fill a two-year role of interim chancellor at UMD. Duluth and its University campus are in the geographically large Eighth District of Minnesota.

Johnson, 65, is steeped in experience dealing with issues of Indian law, tribal sovereignty, and advocating for Native American opportunities within education, government and throughout American society and its economy.

While being named a Regent is an honor, he told *The Circle*, it is "a platform for me to continue what I've been doing." In this capacity, he said, he can make sure "Native American Minnesotans ... and from surrounding states ... are not invisible at the U."

Visibility has been a sensitive issue for Minnesota institutions in their relations with indigenous citizens. It came to light last year when the Minnesota Legislature passed over D. Brandon Alkire, a St. Paul attorney and Standing

Rock Sioux member who sought election to the Board of Regents from the Fourth District.

Not coincidentally, Johnson has worked on improving University relations with Minnesota tribes. He formerly served as the University's first senior director for American Indian Tribal Nations Relations.

In that capacity, he worked closely with University of Minnesota President Joan Gabel. He is credited with promoting Karen Diver, former Chairwoman of the Fond du Lac Band of Lake Superior Chippewa and a Native affairs adviser for President Obama, to serve in a similar role for University President Gabel. She assumed that position in May 2021.

While working as both an educator and a university administrator, Johnson also served as a senior adviser on government affairs for the Mille Lacs Band of Ojibwe.

In announcing Johnson's appointment to the Board of Regents, Governor Walz said:

"With a background in leadership, education, and deep understanding of government on all levels, he brings a wealth of higher education expertise to this group."

Lieutenant Governor Flanagan, who is a member of the White Earth Nation, gave Johnson's appointment an indigenous perspective.

"Regent Tadd Johnson will give a voice to the many Native students who have been underrepresented for too long," she said. "This historic appointment is made possible by the continued advocacy from tribes, community members, and leaders across the state to see representation at every level."

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# Rogue Supreme Court's latest decisions a huge step back in time

BY ALBERT BENDER/PEOPLE'S WORLD

As the retrograde Supreme Court has taken steps back in time on abortion rights, blurring the time-enshrined separation between church and state, limiting the authority of the EPA to control carbon emissions, lowering restrictions on the carrying of firearms, and restricting Miranda rights, it has now also struck a reactionary blow against the tribal sovereignty of this land's Indigenous nations.

The court is imposing Trump's vision, through his appointees, on the U.S. which is out of touch with the vast majority of the nation's people. This is the rule of right-wing tyranny.

On Wednesday, June 29, the rogue court ruled in *Oklahoma v. Castro-Huerta* that states have concurrent jurisdiction, with the federal government, in cases of non-Indians committing crimes against Indians on Native American reservations.

This granting of states' rights to intrude onto Native lands reverses over 200 years of one of the most enshrined tenets of federal Indian law, beginning with the Indian Trade and Intercourse Act of 1790 and proclaimed in the decision of *Worcester v. Georgia* issued by the John Marshall court in 1832.

The *Worcester* decision defined the relationship between Native nations, the federal government, and the states. Marshall stated as follows in laying the parameters of the relationship:

"The Cherokee Nation, then, is a distinct community occupying its own territory...in which the laws of Georgia can have no force, and which the citizens of Georgia have no right to enter but with the assent of the Cherokees themselves, or in conformity with treaties and with the acts of Congress."

The ruling in *Worcester* established the principle that the relationship of Native nations to the federal government is that of nation-to-nation in which the individual states have no jurisdiction. Under this long-established principle, the states have no authority on Native American lands. The federal government has the sole authority to deal with Indian nations.

The ruling in *Castro-Huerta* gives the states a foothold of jurisdiction in Indian Country. This is the first time in American history that states have concurrent jurisdiction with the federal government in Indian Country. Under previous law, as a general rule, jurisdiction in Indian Country was limited to tribal governments and the United States government.

The court's ruling reverses, for the time being, the long-established federal



Indian law principle which held that only tribal and federal courts had the authority to prosecute crimes committed against Indian people on Tribal lands.

The ruling of the court could not be more ominous, outrageous, and foreboding, especially in light of some of its specific wording. The decision, written by Justice Brett Kavanaugh, a Trump appointee, in some of its most chilling parts, states as follows:

- "To begin with, the Constitution allows a state to exercise jurisdiction in Indian Country. Indian Country is part of the state, not separate from the state."

- The astonishing decision continues: "...as a matter of sovereignty, a state has jurisdiction over all of its territory, including Indian Country."

This is incredible in light of enshrined, established, and settled federal Indian law and precedent. *Worcester* said the complete opposite. Either Kavanaugh has never even read *Worcester*, does not understand *Worcester*, or totally rejects *Worcester*. At the very least, it is abundantly clear that Kavanaugh has not even the slightest smidgen of understanding of federal Indian law. He is completely out of his field.

With the absurd, preposterous, and states' rights wording of the ruling, it does not take a genius to see where this could lead in the foreseeable future.

In the case at hand, the defendant, *Castro-Huerta*, a non-Indian, criminally neglected his Cherokee stepdaughter, who is a member of the Eastern Band of Cherokee Indians. This occurred on the Cherokee Nation Reservation in eastern Oklahoma. Initially, he was convicted in state court of a state crime.

But after the Supreme Court's 2020

McGirt decision, the Oklahoma Court of Criminal Appeals held that *Castro-Huerta's* conviction was invalid because only tribal or federal officials had the authority to prosecute crimes by or against Native Americans on tribal lands.

In *McGirt*, the Court returned three million acres of eastern Oklahoma to the Muscogee Creek Nation (MCN). This is the area comprised of the original boundaries of the Nation under the Treaty of 1866. It was seen as a gigantic legal step forward for Indigenous people not just in Oklahoma but nationwide.

The statehood of Oklahoma in 1907 dashed the dreams and aspirations of generations of Indigenous on the unrelenting rocks of racism when the state was admitted to the Union with the dismantling of the governments of the Five Southern Tribal Nations: Muscogee Creek, Cherokee, Choctaw, Chickasaw, and Seminole.

The substance of the *McGirt* case focused on the question of what government has sovereignty – the state of Oklahoma or the federal government – over serious criminal matters in the area of eastern Oklahoma. *Jimcy McGirt*, a Seminole man, was convicted of sex crimes by the state of Oklahoma, but in his appeal, *McGirt's* lawyers claimed that because past Muscogee treaty rights had never been disestablished by Congress, only the federal government could try his case. The state of Oklahoma argued that Muscogee sovereignty had been effectively extinguished in practice if not in legislation.

In cases involving tribal citizens, the Supreme Court definitively stated that those treaty rights remain in force, giving

the federal government authority over prosecuting serious crimes on reservation land, of which eastern Oklahoma is a part.

But in the *Castro-Huerta* case, the offender was a non-Indian. After *McGirt* led to *Castro-Huerta's* conviction being overturned, federal authorities re-indicted him, and he was again convicted. The state of Oklahoma sought to have the ruling reversed, however, and reasserted jurisdiction over *Castro-Huerta* and have him transferred from a federal prison to state incarceration to finish his state sentence.

This was just a shoddy attempt by Oklahoma to gain a foothold to exercise some jurisdiction over crimes involving Indians on tribal lands.

Justice Neil Gorsuch filed a powerful dissent in this case, arguing, "Where this Court once stood firm, today it wilts. After the Cherokees' exile to what became Oklahoma, the federal government promised the Tribe that it would remain forever free from interference by state authorities. Only the Tribe or the federal government could punish crimes by or against tribal members on tribal lands."

Gorsuch, in his dissent, more than amply illustrates his expertise in the field of federal Indian law. At one point, he describes the court's decision as "especially bewildering." At another, Gorsuch writes that "The Court may choose to disregard our precedents.... As a result, today's decision surely marks an embarrassing new entry into the anti-canon of Indian law. But its mistakes need not – and should not – be repeated."

This decision, like so many recent rulings, shows the Supreme Court is out of sync with public opinion and is an outlier in U.S. society. It has become an anachronism dragging down the political future of the country. The court has become the flagship institution on the road to fascism. It is little wonder that public confidence in the Supreme Court has sunk to an all-time low of 25%.

Its decisions are out of line with modern, progressive thought and sentiment.

The Supreme Court must be stopped!

*Albert Bender is a Cherokee activist, historian, political columnist, and freelance reporter for Native and Non-Native publications. He is a consulting attorney on Indigenous sovereignty, land restoration, and Indian Child Welfare Act (ICWA) issues and a former staff attorney with Legal Services of Eastern Oklahoma (LSEO) in Muskogee, Oklahoma. This article originally appeared on People's World at <https://peoplesworld.org/article/rogue-supreme-courts-latest-indian-law-decision-a-huge-step-back-in-time>. It is published under a Creative Commons license.*

# MAIC to become an even bigger, brighter community gathering spot



A rendering of the future Minneapolis American Indian Center. If renovation goes according to plans, MAIC should reopen in the Spring of 2024. (Image courtesy of Full Circle Indigenous Planning/Cunningham.)

BY LEE EGERSTROM

The Minneapolis American Indian Center (MAIC) is among three community organizations selected to house solar power collectors and batteries to help their communities through times of power outages and natural disasters.

This is part of \$9 million Resilient Minneapolis projects provided by the Minnesota Public Utilities Commission (PUC) that will have the community centers work as “islands” to serve neighboring communities when power is out.

Xcel Energy will install solar panels and batteries to create what are called microgrid systems at the three sites.

Mary LaGarde, MAIC’s executive director, said this project is an add-on, or an additional development, from the center’s \$30 million renovation and expansion development that is targeted to launch later this fall.

In addition to the MAIC (1530 E. Franklin Ave.), microgrids systems will be created at Sabathani Community Center, 310 E. 38th St.; and by Renewable Energy Partners, a for-profit business partnering with Minneapolis Public Schools and University of Minnesota to build a North Minneapolis Community Resiliency Hub. It will have solar panels installed at Franklin Middle School, 1501 N. Aldrich Ave.; the schools’ nearby Nutrition Center, and Hall Elementary, 1601 N. Aldrich Ave.

In a statement issued by the city and Xcel Energy, the Resiliency Minneapolis projects were described as building backup power sources for key communities. The centers serve communities of Black, Indigenous and people of color who have been “disproportionately vulnerable to climate change and other stressors,” the statement said.

When power goes out, “people still need food and they still need power,” Mayor Jacob Frey said.

“So long as the sun comes up, solar panels will provide power – and our trusted community partners will provide food access, family support, and housing resources to our most vulnerable residents,” he said.

All three centers stressed the importance of green energy development and protection from disasters for their respective communities.

Jamez Staples, chief executive at Renewable Energy Partners, said the project will help the North Side community by protecting against power out-

ages and at the same time provide teaching tools to help underserved community members become part of the clean energy economy.

Sabathani Community Center chief executive Scott Redd said converting to a resilience hub will also reduce carbon pollution and, “provide energy equity, wealth building, a healthy environment and workforce development in our predominately Black and brown communities.”

Those comments were echoed by Andrea Jenkins, Minneapolis City Council president. “We can take this opportunity to create a green jobs economy to address the equity gaps in our Black communities, Indigenous communities and communities of color.” This, she said, should help young people learn about green technologies and sustainable practices.

Up front, however, the three projects will provide surrounding neighborhoods with power support in times of emergencies. The importance of this planning has been shown nationwide by a series of severe natural disasters, often linked to climate change, and by other interferences that shut down local power and power grids.

When there are power outages, people still need gathering places to get warm, get food, or seek protection from excessive heat. The stored power in the batteries will also allow the centers to provide communications connections that are power-driven and of increased importance in this modern era.

This community development effort comes at a particularly fortuitous time for the Minneapolis American Indian Center and its nearby community in South Minneapolis, said executive director LaGarde.

The MAIC building is mostly closed

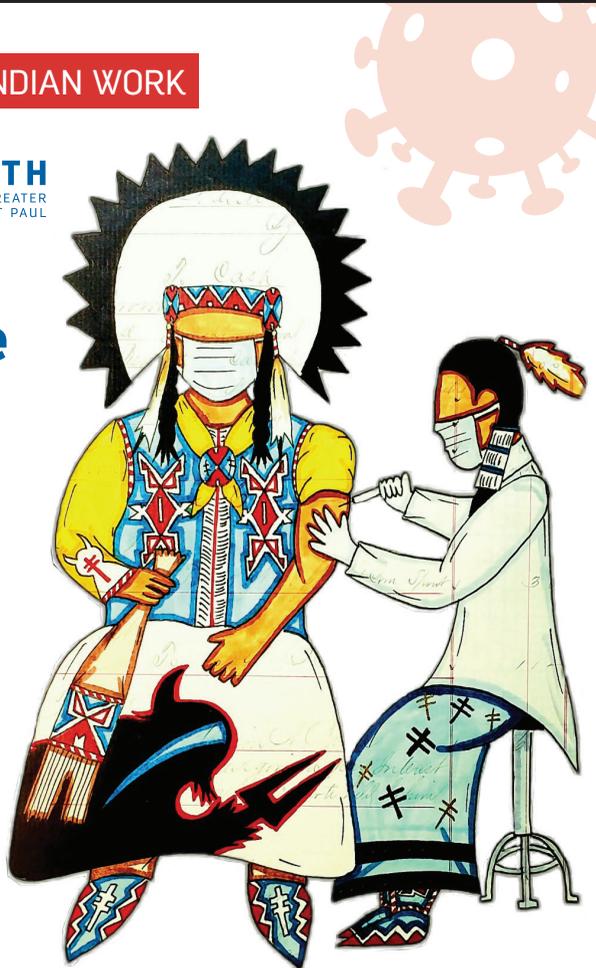
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at the present time and hopes to have everything in place to start its \$30 million renovation and expansion project by signing initial construction contracts by mid-October, she said.

Fifth District Congresswoman Ilhan Omar, D-Minn., who represents Minneapolis, is scheduled to be at the center on Aug. 5 to present MAIC with a \$3 million grant from the U.S. Department of Housing and Urban Development (HUD).

That federal grant brings MAIC fundraising efforts up to \$27 million, LaGarde said. The center's officials and supporters are still working on finding the last remaining \$3 million for the project.

It has been a tiresome effort, she said.

Supply chain problems for building materials, other problems associated with costs inflicted by the COVID-19 pandemic and international instability, and now rising interest rates triggered by Federal Reserve Board's efforts to combat inflation are all adding to the project's costs.

Holding up fundraising, to some extent, was indecision by the Minnesota Legislature in choosing which programs and projects around the state it might help with appropriations from the state's budget surplus. Those talks collapsed at the end of the session. Several large programs promoted by Native American groups, including MAIC renovation of Minneapolis center, were among ignored projects.

"I sure wish we got this project started earlier," LaGarde said. "Everything has gotten more costly."

Most offices have moved next door into space at the Many Rivers East complex, 1518 E. Franklin Ave. Only LaGarde and a few program administrators still work from offices in the building, and they, too, will soon move out for construction and renovations to begin.

The Gatherings Café is moving temporarily to nearby Little Earth of United Tribes facilities. It will no longer be a public café during construction, she said. But it will continue its catering business and continue preparing food for elderly and nutrition programs.

A big project in late July was wrapping

up artworks at Two Rivers Gallery for long-term storage during construction.

Charley Stately, proprietor and owner of the Woodland Crafts Gift Shop that has operated in the MIAC basement, said he will be out of the basement – or first floor of the building – by Sept. 1. He, too, will relocate his shop to next door at the Many Rivers East building.

MAIC was constructed in 1975 and is regarded as one of the oldest, and largest, American Indian centers in the nation.

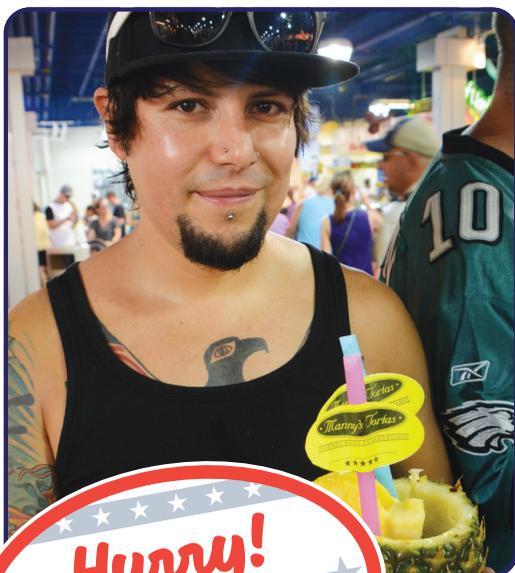
If construction with renovation goes according to plans, LaGarde said, the work should take about 18 months. That would allow reopening the center building in spring of 2024.

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## MINNESOTA STATE FAIR

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# An emotional farewell for the Rev. Marlene Whiterabbit Helgemo

BY LEE EGERSTROM

Thirty years ago, Mike Goze was leading a search committee to find a new pastor for All Nations Indian Church in Minneapolis. When he and team members went to interview the Rev. Marlene Whiterabbit Helgemo (Ho-Chunk Nation), he told her they were looking for someone “who wore moccasins and could walk on water.”

“I can do it in wintertime,” was her response. Goze said he and the search committee knew they had found the right person. That was among the humorous, loving

and emotional recollections presented July 26 at her funeral held in the large Central Lutheran Church in Minneapolis.

Helgemo, 75, died on July 22. She had been pastor of All Nations Indian Church, 515 E 23rd St, Minneapolis, for the past three decades. But as speaker after speaker proved, she was so much more.

Goze (Ho-Chunk Nation), chief executive officer of the American Indian Community Development Corporation in Minneapolis, can vouch for that. As other speakers pointed out, Goze said Helgemo was a natural leader and got people to do things by simply telling them what she wanted done.



Rev. Marlene Whiterabbit Helgemo passed on on July 22. (Photo from <https://www.ucc.org>.)

In his case, Goze served All Nations Indian Church on its search committee. At the time of her death, Helgemo was serving as president of the board of directors for American Indian Community Development Corp. a few blocks away at 1508 E Franklin Ave. That meant Goze was, in effect, working for her.

In especially emotional comments at the funeral, Lt. Gov. Peggy Flanagan spoke about how Helgemo had influenced her life. She also read a proclamation in which Gov. Tim Walz and she had declared June 26 to be Marlene Helgemo day in Minnesota.

Much attention was made of Helgemo's interdenominational ministry although, in remote rural areas, this has been common over the years among mainline, or “in communion,” denominations.

Rev. Helgemo was born Feb. 22, 1947, at Portage, Wis. She grew up in Ashland, Wis., and graduated from what was then Luther Northwestern Seminary in St. Paul in 1987. She became the first ordained Native American woman in the Evangelical Lutheran Church in America (ELCA).

All Nations Indian Church is a congregation of the United Church of Christ (UCC). She soon became a recognized national leader for Indigenous ministries in both denominations.

She briefly served on the Commission for Church in Society that was formed after three Lutheran bodies merged into the ELCA in 1987. The commission was formed to harmonize social statements from the merging bodies.

More recently, she has served as executive director of the UCC's Council for American Indian Ministry (CAIM), and is a past president of the Greater Minneapolis Council of Churches.

Denominational leaders were among speakers at her funeral. They included the Rev. Kelley Gallagher, Associate Conference Minister for the Minneapolis

Conference of the UCC; Bishop Ann Svernunson of the Minneapolis Area Synod of the ELCA, and the Rev. Elizabeth Eaton, the Presiding Bishop of the ELCA. The latter position is akin to being president of a denomination.

What wasn't stated but was evident at the funeral was how women have moved upward and onward during Helgemo's life. The presence and comments of the church leaders attested to that, as did the comments from Lieutenant Governor Flanagan.

Her diverse involvement in Native American affairs was also shown by friends that included people from Dakota, Lakota, Ojibwe, Cherokee and Klamath tribal nations as well as her Ho-Chunk friends and relatives from Wisconsin and the Twin Cities.

Her obituaries noted she was engaged in a variety of local, regional, tribal and national organizations. As examples, she was a co-founder of the National Native American Boarding School Healing Coalition and had served on the board for the Hennepin County Sexual Violence Center.

She was on the Board of Regents for Augsburg University in Minneapolis. Augsburg commented on her wide ranging involvement by noting she served on the Ho-Chunk Ethics Review Board, on the American Indian Business Development Corporation Review Board, and as vice president of the Native American Community Development Institute.

She is survived by her husband, Harvey Helgemo; daughters Wendy Helgemo and Heidi Tucker, Heidi's husband Glenn; and two grandchildren, Adalina and Dalia.

The family asks that memorial gifts be made as a donation to All Nations Indian Church, 1515 23rd St. East, Minneapolis, MN 55404.

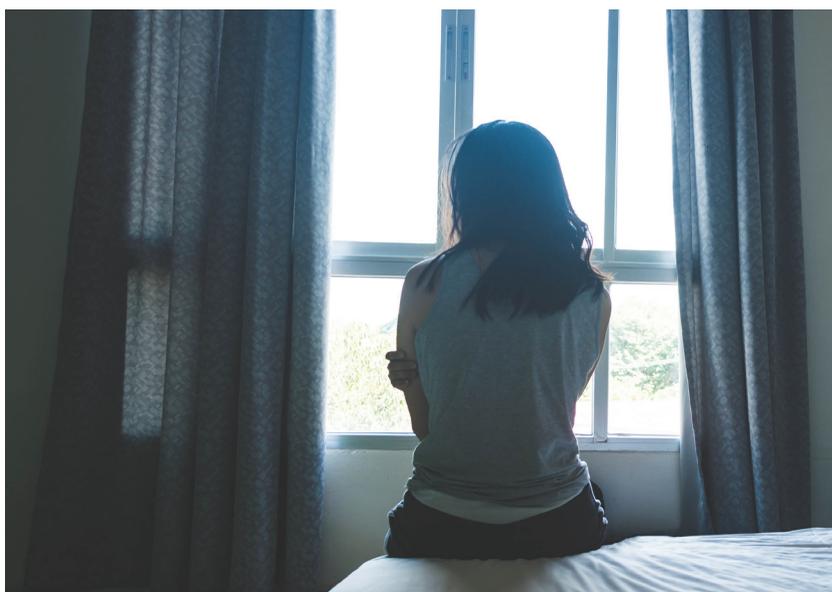
The funeral service can be viewed at: <https://youtu.be/YR2QKqQZIZk>.



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# PBS national production includes segment on Wild Rice harvest

REVIEWS BY DEBORAH LOCKE

In the Public Broadcasting Service (PBS) Aug. 9, 2022 America Outdoors segment on northern Minnesota, you'll see and hear single grains of wild rice fall into a canoe. The rhythmic sound of the pole knocking the rice from the stem is like a heartbeat, ba-boom, ba-boom, ba-boom.

It's the best camera work I've ever seen of ricers at work, and it's one of the best stories about the harvest that I've ever seen. Too bad the segment was so short. I could have listened to Veronica Skinaway (Sandy Lake) and Michaa Audid (East Lake) talk about the harvest and its meaning for the entire production.

The brief ricing segment is part of an hour-long show on the beauty and vulnerability of outdoors northern Minnesota. Several people devoted to preserving, sustaining and guaranteeing the future of the state's wild areas are interviewed, including tree farmers, an artist, and a well-known birder from Duluth, Dudley Edmonson.

This is the sixth and final PBS show of the "America Outdoors With Baratunde Thurston" series which

started in July. What PBS did especially well is show the remarkable, raw beauty of our state in regions not that easy to reach. The national PBS audience will be informed that views of the far north landscape and Lake Superior North Shore rival the sight of any mountains, canyons, deserts or plains in the U.S.

The aerial views make you catch your breath, even though all you're watching is a screen. As Thurston walks the Superior Hiking Trail or stands near a waterfall or portages a canoe at the Boundary Waters Canoe Area, the instinct rises to go where he went and see what he saw for yourself.

That impulse may also be felt while watching the wild rice harvest. Skinaway and Audid, masters of the art of rice collection, made it look easy. For the uninitiated, know that it's not easy, but participation in the harvest acts as an important historical and cultural touchstone for the Anishinaabe. Audid said that it takes maximum exertion to collect the rice, but the opportunity to rice is a labor of love. Skinaway pointed out the way an experienced ricer creates that hypnotic heartbeat rhythm as the rice falls from the stems. She said that there was no other food like it in the world,

and that the rice is sacred.

"This is what saved the people," she said, referring to the immigration of the Anishinaabe from the East Coast to the Midwest. The story is told that an Anishinaabe man had a dream about living in a place where food grew on the water, so the entire tribe began its long walk westward to Wisconsin and Minnesota where wild rice grew on the water. It's what they found, as predicted, and it's where they stayed.

My second favorite segment from the show explains why some people become hooked on "birding" – defined as the identification and observation of birds in their natural habitat. Dudley Edmonson from Duluth has spent more than 40 years in the wild areas of Minnesota, identifying and photographing birds.

He's so good at it that he recognizes the birds from their call and can interpret from the call what the bird is trying to relay. A particular urgent chickadee bird call, for example, warns others that something is about to go down – a threat exists – so act. An African American, he has encountered people on camping trips who let him know that he is not welcomed in "their" public spaces, and call him the "N" word."

"I will challenge people who challenge me," he said, adding that two friends of his were fishing at a northern lake and someone on shore shot at them. The men were African American. In a later phone interview, Edmonson said his philosophy is simple. He believes that he belongs wherever he chooses to be. If someone tells him to go, he tells them to go, even if saying that puts him in harm's way.

If you watch the show, there's a lot to ponder. Consider the tiny tree saplings being planted now in northern forests, designed to replace the pine trees that are threatened by climate change. There's the artist who uses natural elements and the sun to create art, and there's the short takes from men and women who pipe up with reasons to love and protect the north woods.

Mostly the show gives the viewer vast amounts of Minnesota outdoors: blue water and sky, trees, sun, sounds. It's worth watching.

*The Minnesota production of "America Outdoors With Baratunde Thurston" airs at 8 p.m. on Aug. 9, 2022. This is the final show of the six-part series.*



## CIRCLE OF GENEROSITY

Tiwahe Foundation is asking you to join us on Indigenous Peoples' Day to celebrate our sustained years of community impact in the urban Native community here within the Twin Cities and across Minnesota and to experience the deep cultural values that guide our work.

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But there was no way for federal officials to accurately determine the Native American percentage of an individual's blood.

"Blood quantum isn't actually a real thing," said Jill Doerfler, chair of the American Indian Studies department at the University of Minnesota Duluth, who has studied blood quantum for two decades and written a book about it.

"It's not something that can be carved up into percentages," she said.

She said agents in Minnesota borrowed what were then cutting edge ideas and techniques from the burgeoning field of anthropology to try to quantify how much Native blood someone had.

"So they did some scratch tests on people's chests," Doerfler said, describing how they would look at the color of someone's skin after they scratched it.

"They took some hair samples, they did some head measurements. And that was the basis for blood quantum and then later, even judges would see people before them and say, 'Yes, mixed blood, no, full blood.'"

Doerfler said the Minnesota Chippewa Tribe historically had a much more open definition of belonging. But under pressure from the federal government, the tribe adopted the 25 percent blood quantum in the early 1960s.

Since then, the tribe's population has slowly declined, as tribal members married non-tribal members. Doerfler calls it "mathematical termination."

Today, out of a total population of around 40,000 among the six bands, fewer than 20 percent are children. A study conducted by Wilder Research nearly a decade ago on behalf of the Minnesota Chippewa Tribe found that if no changes are made, the tribe's population would decline 80 percent by the end of the century.

"If something isn't done, tribes will eventually be gone. The population could dwindle to the point of non-existence," said Cathy Chavers, chairwoman of the Bois Forte Band and the current President of the Minnesota Chippewa Tribe.

In June the tribe sent out ballots to its roughly 33,000 eligible voters. They asked two questions. Should the tribe eliminate the blood quantum? And should the tribe's six member Bands be allowed to determine their own tribal enrollment criteria?

The vote is only advisory. But it will play a key role in guiding the tribe as it considers reforming its constitution. Chavers said she often hears from tribal members who want their kids and grandkids to also be enrolled.

"They feel like they're Native. They want to be Native. Their heart says they're Native, but then the blood quantum says they're not."

**Hard to change**

Blood quantum is an artificial concept that the federal government imposed on tribal governments to limit their citizenship. But it's proven difficult for the Minnesota

Chippewa Tribe to abandon.

"Some people have latched on to blood quantum," said Doerfler. "Many people have made deliberate choices to make sure they were producing children that would have the proper blood quantum to be enrolled tribal members. They did the math."

Some members of bands that distribute casino revenues to tribal citizens through monthly "per capita payments" don't want enrollment expanded, Chavers said.

She said there are also concerns that expanded tribal membership could further stretch already scarce resources, for housing and other services. "The federal government has never upheld their trust responsibility. We've been underfunded for hundreds of years. If you add more enrollment, yes, more people will be eligible, but the funding won't be there to follow it."

Doerfler says there's some truth to that argument. But she said it also saddens her. She said not everyone who's seeking enrollment is looking to get something. She said many want a validation of their identity, including herself.

Doerfler grew up on the White Earth reservation and went to school there. But she's not an enrolled member because she doesn't meet the blood quantum requirement. "If I were to be enrolled, I would not qualify for any services, nor should I. I would hope that I could make some sort of contribution. And I would like to have the recognition, the legal and political

recognition of being Anishinaabe," she said.

According to Sarah Howes from the Fond du Lac Band, it's a painful argument that divides families.

"What would our ancestors think of us? If they were looking at us? And we're saying, Oh, we don't include these kids, because we're worried about our \$400 [per capita payment]. I think they would be ashamed of us."

Howes said she would gladly return her per capita payments if it meant her kids could harvest wild rice, spear fish and exercise treaty rights that her ancestors secured for future generations.

Chavers said it could take a couple days to count the advisory ballots. She said about 7,000 ballots were returned; only about 20 percent of what was sent out.

That concerns her. If the tribe were eventually to vote on eliminating the blood quantum rule, that would require approval from 30 percent of members.

"If we can't get that threshold," she said, "there's no way we're going to be able to change the constitution."

It will likely take several months before the Tribe decides how to proceed. Chavers said a constitution reform committee will present a report with the election results at the tribal executive committee's next meeting in October.

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Johnson explained himself and his goals in that announcement. "My father was an auto mechanic from Ely with a high school diploma who worked in the mines and my mother was a Native American whose dream of graduating from the University in the 1940s was cut short because there was no help for Native Americans," he said.

"As a retired professor, I have first-hand knowledge of the struggles students face on a day-to-day basis, along with the faculty and staff who are devoted to teaching and nurturing them during their educational journey. I want to speak for the voices that are not heard often enough by the Regents; the students, the educators, Native Americans, rural Minnesotans and the working class. That's where I come from and that's who I am."

He said he also wants to use his first-hand knowledge of Native Americans to influence research at the University. For instance, Native enterprises are among the largest employers in the state.

"That's especially true in rural Minnesota," he said. "I've seen figures that say tribes are the 14th largest employer in the state. I don't know that for sure, but I would say they have to be among the 20 largest."

Native enterprises have even greater economic impact beyond generating rural employment, Johnson said. Research does show these enterprises



Tadd Johnson is the first Native American appointed to the University of Minnesota Board of Regents. (Photo by Derek Montgomery/MPR News.)

directly impact 70 percent of all businesses in rural Minnesota.

That includes truckers, grocery stores, gasoline stations, lodging and restaurants, various services and anyone else doing business with people coming through their towns. Most of this business traffic is driven by the gaming and hospitality industry enterprises tribes own and operate. But it also includes area businesses that provide services or products for the tribal ventures.

For the moment, Johnson said, he is undergoing "a learning curve" on how

the Board of Regents operates and carries out its responsibilities. But from his past experience, Johnson's elevation to the Board won't require much on-the-job training.

He recently retired from serving as the university's senior director of American Indian Tribal Nations Relations, was a full professor in the university system, and was director of Graduate Studies for the UMD's Department of American Indian Studies.

The latter department's programs have educated 4,600 students who have

become Native American leaders within communities, business and services, he said. He was also director of the Tribal Sovereignty Institute at UMD.

Among his other background, Johnson is a graduate of the University of Minnesota Law School, is married, and the Johnsons have "two grown children and two dogs."

The Walz-Flanagan announcement noted Johnson had been a tribal court judge for the Bois Forte Band of Chippewa, the Prairie Island Indian Community, the 1854 Authority that seeks to protect inter-tribal Chippewa rights in the 1854 ceded territories, and Leech Lake Appellate Courts.

In 1997, President Clinton appointed Johnson chairman of the National Indian Gaming Commission that regulates Indian gaming across America. He was staff director and counsel for the U.S. House of Representatives Subcommittee on Native American Affairs from 1990-1995, and in 1997 he became a trustee for the Udall Foundation, an agency of the federal government that works on strengthening government-tribal relations.

Away from public positions and education, Johnson was creator, co-host, and co-producer of the PBS "Native Report" for ten years and was the founding senior partner for Johnson, Hamilton, Quigley, Twait and Foley law firm in St. Paul.

## 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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- Recovery Case Manager
- Treatment Aide (sign-on \$1,500)



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For more information on Minneapolis postings you can also contact [Sheilajohnson@fdlrez.com](mailto:Sheilajohnson@fdlrez.com) or call 612-977-3441.

Fond du Lac Human Services – Substance Use Disorder Department

## Remembering the Onigum Nighthawks basketball teams of the 60-80s

The Onigum community is on the southern end of the Leech Lake Band of Ojibwe reservation. The Walker community is either 14 miles around Leech Lake or in the winter less than a mile long path on the ice.

As one walks into the Onigum Community Center gymnasium, a few pages on the wall share the history of the Onigum Nighthawks, including former players and newspaper team photos from the early 1970s.

The late Roger Aitken said, “A popular 1970s All-Indian Minneapolis basketball tournament director Mr. Everett (Harry) Keezer remarked ‘to have a successful crowd of people at his tournaments in Minneapolis, he needed Red Lake and Onigum in the tournament.’ These two teams drew tremendous, loud and proud crowds from Red Lake and Leech Lake reservations and the Twin Cities.”

On his narrative on the gym wall, Fred Jackson wrote about the team, “When I started playing with the Nighthawks, it was after our basketball season was over at Walker High School in 1965. John Day was the coach at that time. Mr. Day asked if I wanted to go to the Cities and play some basketball with the team from Onigum over the weekend.”

“I had the honor to play with the

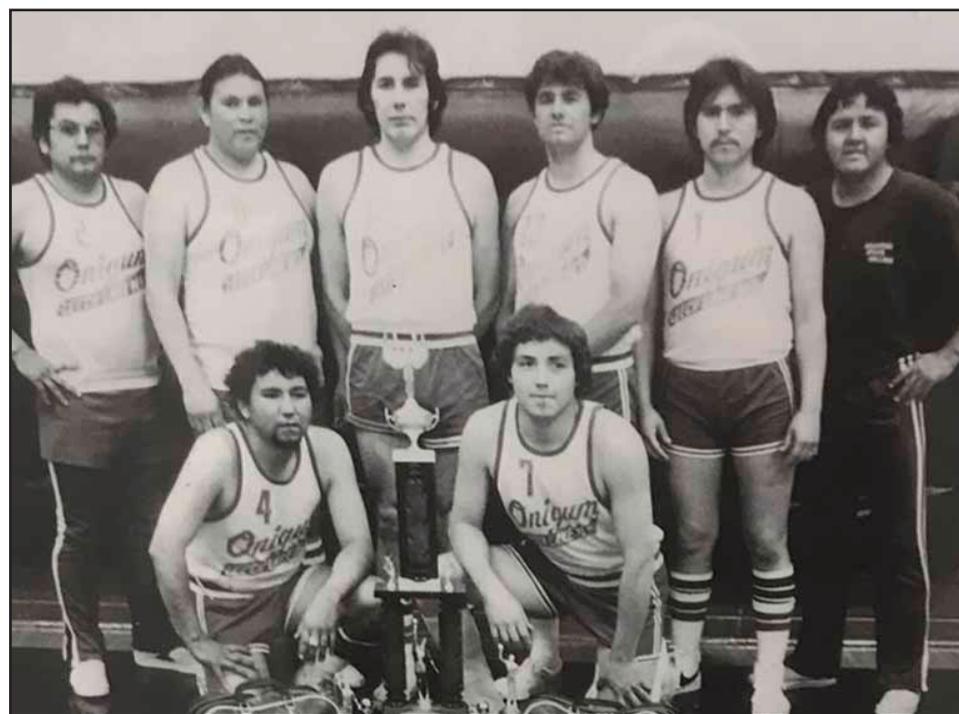
Nighthawks in the mid 1970s until 1980,” said Steven Day. “It was a wonderful time in my life. I will always remember how the veteran players took me under their wings.”

“In March 1978, the team traveled to Phoenix, Arizona,” said Day. “We made it to the championship game against the Flagstaff Redskins and won the title game. In that game, we were down by 10 points at halftime. I recall we missed several of our shots we normally would make. In the second half, the shots started to fall and we tied the game up going into the fourth quarter.”

The team ended up winning the national tournament by a point.

Bill Schaaf said, “My experience as a Nighthawk was all positive because being active when younger kept us both healthy and safe from many maladies of the day. I experienced a family type atmosphere which was all positive. You could say we were positive role models during that era.”

Joe Aitken played with the Nighthawks between the years of 1968 to 1980. Aitken recalled, “I remember how determined our team members were to win. I remember how our team came together in brotherhood, especially on long road trips. I remember growing up in the small town of Walker and how the superintendent



The Onigum Nighthawks. Standing left to right: Fred Jackson, Clyde Monroe, Bill Schaaf, Joe Aitken, Don Day and Roger Aitken. Kneeling left to right: Ron Day and Steve Day. (Photo by tge Walker Pilot Independent.)

of the school would give us the keys to the school in the middle of the winter allowing us to practice on weekends.”

“I remember Faron Jackson was probably 10 years old, he was one of our main fans and he is now the Chairman of the Leech Lake Band of Ojibwe,” said Aitken. “It is impressive to look back and see the successes these individual basketball players aspired to after our years in basketball.”

“Paul Day currently is the Honorable Chief Judge of the Leech Lake Band,” said Aitken. “Don Day was past President of the Fond du Lac Tribal Community College, and past president of the Leech Lake Tribal College. Steve Day was a member of the Minneapolis Police Force and decorated officer in the ‘90s. Bill Schaaf worked as the chief cultural and language instructor in the Mille Lacs area. Ron Day was probably the best player on the Onigum Nighthawk basketball team for scoring and leading the fast break and showing

determination and will to win.”

Aitken continued to talk about the successes of the Onigum Nighthawk alumni, “Roger Aitken went on to become the Superintendent of the Bureau of Indian Affairs of the Leech Lake Band. Jim Lawrence, the elder of the team, was a true leader and a starter for the Onigum Nighthawks. Clyde Monroe was one of the original Onigum Nighthawks and he was always a starter and one of the best shooters we had on the team. Fred Jackson was also the heart of the team and a very good outside shooter and hustler. He became a decorated Vietnam veteran and respected in the Walker and Onigum communities. Myron Ellis was also one of the original Nighthawk developers.”

“It’s unbelievable how much I think of these guys every day ... yeah, some of the best memories in my life were those of the Nighthawk basketball practices, tournaments and road trips,” said Aitken.

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

editor@ajwnews.com

### Remembering Marlene Whiterabbit Helgemo

I did not know the Rev. Marlene Whiterabbit Helgemo. Perhaps we spoke casually on some occasion, like a breakfast fundraiser for *The Circle* at All Nations Indian Church, which Helgemo, a citizen of the Ho-Chunk Nation, led for several decades.

Minnesota Public Radio reported that Helgemo was the first Native American woman ordained in the Lutheran Church. She always seemed to be smiling and welcoming everybody to her church on Bloomington Avenue. Helgemo, who passed on to the Spirit World on July 25, was the proverbial pillar of the Minneapolis Native community.

In addition to being mourned by local Indians whose lives she touched, Helgemo was remembered by national groups, including the National Congress of American Indians, which noted on Twitter that she lived “a life dedicated to serving Native communities and will be deeply missed across Indian Country”.

### Muscogees vs. Black Creeks

The *New Yorker* magazine’s July 25 issue included Philip Deloria’s review of “We Refuse to Forget: A True Story of Black Creeks, American Identity, and Power,” by Caleb Gayle. The article begins with an account of Johnnie Mae Austin, an Oklahoma woman who, in 1979, stopped getting mail from the Muscogee Nation. The U.S. Postal Service was not to blame; rather, the stoppage was the result of a new Muscogee constitution that disenrolled Austin and other tribal members of African descent.

“The Muscogee people, also referred to as Creeks, were among the tribes that once enslaved people of African descent and that were required, in the wake of the Civil War, to accept them as tribal citizens,” Deloria writes. “A tribal-enrollment census around the start of the twentieth century split the Muscogee citizenry into groups that were separate but by no means equal. One roll – the ‘by blood’ roster – listed people of Creek heritage, while a second, ‘freedmen,’ roll named Black Creek citizens, the formerly enslaved and their descendants.”

Of course, the Muscogee tribe expelling members because of their race is not a good look. The issue of anti-Black racism, as recounted by author Gayle, also involves disenrolled members of what is called the Five Civilized Tribes: in addition to the Muscogee, the Cherokee, Choctaw, Chickasaw and Seminole brought their Black slaves out to Indian Territory, the present state of Oklahoma.

Gayle’s book presents a little known and troubling situation in Indian Country. And it’s not clear how these matters will be resolved. “Any remedy imposed by the federal government would represent a front attack on tribal sovereignty,” notes Deloria.

### Visiting the Old Land of Woe

I have some Scandinavian connections (my wife, three dual-citizen sons and various in-laws), so we spent most of July in Denmark and Sweden. It’s good to leave the USA on occasion and visit societies that are more effectively and humanely governed. I’m not saying Denmark, for example, is paradise on Earth, but it’s a very relaxed vibe and they have water buses, part of the public transit system, that you can hop on and ride through the scenic harbor.

On one water bus ride, I happened to see the Red Bull-sponsored Cliff Diving warm-ups. A diving platform had been attached to the gigantic cantilevered roof of the Copenhagen Opera House and divers were performing triple flips from platforms set at 27 and 21 meters (89 and 69 feet) high.

My son Max has been living in Copenhagen for the past four years. He’s now fluent in Danish, which is not an easy language to speak; and earlier this year, he graduated from the Technical University of Denmark. I’ve likely mentioned that his tuition for the three-year program totaled zero Danish crowns (nothing), and he also received a living stipend from the government while studying, some \$800+ per month. He’ll begin a master’s degree program at the end of August.

We had an Airbnb rental for a week in Copenhagen’s cool Nørrebro neighborhood, and as Max was working most days, managed to get around on public transit (buses, the automated metro and the water bus) on our own.

And we made a side trip to Berlin, spending four nights in the vibrant German capital, a city of 3.7 million people, that was once the Third Reich’s seat of power – and then divided by a wall during the Cold War.

My wife and I visited the Jewish Museum, which tells the story of the country’s Jewish community dating back to the fifth century. It’s a history full of discrimination and dispossessions, along with many accomplishments. And we pondered how the Nazi madness set Europe on fire and engineered the mass murder of six million Jews across the continent.

Amid the growing political divisions in this country, I think about the Holocaust – in Hebrew, the “Shoah,” the “cataclysm” – and wonder if it can happen again. If it can happen here.

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Member of Leech Lake Band of Ojibwe



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This project described was supported by Grant Number 90EV0459-02-00 from the Administration on Children, Youth and Families, Family and Youth Services Bureau, U.S. Department of Health and Human Services. The opinions, findings, conclusions and recommendations expressed in this publication are those of the author(s) and do not necessarily reflect the views of the Administration on Children, Youth and Families, Family and Youth Services Bureau, U.S. Department of Health and Human Services.

**Thru 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. 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>.

**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 pop culture artistic influence. \$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 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. 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, Rayshelle Kamke, Valaria Tatera, Deanna L Croaker, Teresa McDowell, Lorlene Pearson, Rita Erdrich, Rick Kagigebi, Penny Kagigebi, Cynthia Hamilton, Melissa Widner, and Nelson White

**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>.

**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/6yM5HCQzu>.

**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](mailto:ddelille@nacdi.org) or 218-721-7442. Or Elizabeth Day at: [eday@nacdi.org](mailto: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@newnative theatre.org](mailto:sara@newnative theatre.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](mailto: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](mailto:info@aifcmn.org).

**Ongoing: Tuesdays****Khunsi Onikan Well-Anon (Native American AI-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](mailto: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](mailto: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](mailto: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](mailto: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 (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](mailto:erivera@diw-mn.org)

**Aug 6****Flower Power at Mounds Park**

Bring flowers and gather from sunrise to sunset with Oyate Hotanin's 6th Annual Flower Power event at Indian Burial Mounds Park in Saint Paul—an effort to build a community of a billion good relatives to stand with all life, to decolonize our systems, create gun sanity, and seek climate rescue. Sunrise (6am) to sunset (8pm). For more information, visit <https://oyatehotanin.org>.

**Aug 7****Women of Color Affinity Group**

A space where women of color can come together and share their experiences, WOC Affinity group seeks to foster a sense of belonging and encourage meaningful conversations. We will work together to share resources, discuss our ideas for community engagement, and create plans for future gatherings. Women of color include: Black, Latina, Asian, American Indian or Alaskan Native, Native Hawaiian, Pacific Islander, & mixed-race women. 3pm to 4pm. Hosmer Library, 347 East 36th St, Minneapolis. For info, see: <https://hclib.bibliocommons.com/events/62aba5b3a627452f00438d30>.



# FOUR SISTERS

## FARMERS MARKET

**Open Thursdays**  
June 2 - October 28  
11 am - 3 pm



[nacdi.org/four-sisters-farmers-market](http://nacdi.org/four-sisters-farmers-market)

Four Sisters Farmers Market (FSFM) accepts SNAP/ EBT benefits, Market Bucks, and FSFM vouchers.

**Now Enrolling!**

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**Openings for Children ages 3-4 years.**

MAICC is a Parent Aware 4-star rated, culturally centered program on the east side of St. Paul. Our Montessori Children's House offers a stimulating and engaging environment for young children.  
**Scholarship opportunities for income eligible families.**

To begin the enrollment process, visit [americanindianmontessori.net](http://americanindianmontessori.net).

For more information, please call or email Laura at 651-774-1620 or [laura@americanindianmontessori.net](mailto:laura@americanindianmontessori.net)

## Aug 11

### Welcome to Indian Country

Welcome to Indian Country is an evening length celebration of Native culture through music and storytelling. A five-piece musical ensemble is joined by storyteller, Washington State Poet Laureate, Rena Priest, as they weave new compositions and songs with witty wise and poignant poetry and satire to honor the elders and ancestors. All My Relations Arts, The Cedar, and Hennepin Theatre Trust are combining their efforts for a mini-residency with community programs all leading up to the final performance. This is a seated show with general admission, first-come-first-served seating. General Admission tickets are available online. Doors open at 7pm. Show begins at 7:30pm. \$15 Advance, \$20 Day of Show. Cedar Cultural Center, 416 Cedar Ave S, Minneapolis. For info, see: <https://www.thecedar.org/listing-2/2022/8/11/welcome-to-indian-country>.

## Aug 12 - 14

### Grand Portage Rendezvous Days Celebration Powwow

Over 350 dancers participated in 2019's Grand Portage Powwow. Mid-day Grand Entry Saturday and Sunday are particularly inspirational and colorful as U.S. and Canadian flags are raised to honor military veterans from Grand Portage. For info, see: <https://www.visitcookcounty.com/event/rendezvous-days-celebration-pow-wow>.

## Aug 13 - 14

### Pine Point Traditional Powwow

MC: Vince Beyl. AD: Lucas Hisgun. Host Drums: Smokey Hills and

Smoke Stack. Friday: Demolition Derby - TBD. Saturday: Jow Bush Memorial 5 K walk/run 8:30am. Flag Raising 10am. Grand Entry 1pm & 7pm. Feast 5pm. Sunday: Rez Car Parade 10:30am. Grand Entry 1pm. Bag lunches provided. Drums must have 5 registered singers. 1/2 mile W. of Pine Point School, Ponsford, MN. For info, contact Nikki Norcross at 218-401-3895.

## Aug 16 - 18

### Mni Ki Wakan

Mni Ki Wakan seeks to connect the Indigenous water map, amplify Indigenous voices on water, and build an MKW Ecosystem that brings together the critical water work of Indigenous Peoples and youth—increasing and opening access to meaningful connections, approaches, knowledge, and creation of opportunities for the future of water. Topics: Water & Indigenous Knowledge, Indigenous Water Justice, Indigenous Water Governance, Water Infrastructure, Indigenous Water Innovations and Water colonialism. The Mni Ki Wakan Summit will be held at the Monument Center, Rapid City, SD. For info, see: <https://mnikiwakan.org>.

## 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 7pm; Saturday 1pm & 7pm; and Sunday 1pm. Dancer registra-

tion 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 Perkinsskill. 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>.

## Aug 20

### Healing Circles

Held as small group workshops, healing circles provide a vessel for participants to name, hold, and release intense emotions around climate change, from grief to joy in this present moment about our broken world. Through cycles of music and poetry, participants engage in an outdoor, moving journey that engages the senses and prompts a path to our individual and collective healing, unlocking the potential to shift the stories we tell and reimagine the future we are building. For info, see: <https://oyatehotanin.org>.

## Aug 26

### Colt Ford

Country-rap mogul Colt Ford is ready to put on an unforgettable show at Shooting Star. Hear him blast hits like The High Life, and Back. Show starts 8pm. Tickets: Star \$36, Select \$26, General \$18. For info, see: <https://www.starcasino.com>.

## Aug 29 - 1 Sept

### National Tribal & Indigenous Climate Conference

The Institute for Tribal Environmental Professionals (ITEP) will host the second Biennial National Tribal and Indigenous Climate Conference which will be offered as a hybrid event to ensure that our relatives from across turtle island can join us whether in-person or virtually. The conference is open to all US Tribal nations and Indigenous Peoples, respective partners and interested people from throughout the world, with an emphasis on including our Elders and Youth. This conference will convene experts on climate change which will include a balance of Western Science and Traditional Indigenous Knowledges. InterContinental Saint Paul Riverfront, Saint Paul. For info, contact [info@nau.edu](mailto:info@nau.edu). Or see: <https://sites.google.com/view/ntic-itep/home>.

## Sept 1 (Deadline)

### USArtists International

USArtists International supports in-person and virtual performances by American artists at engagements at international festivals and global presenting arts marketplaces outside of the U.S. USArtists International is designed to encourage the presence of U.S. performing artists on international stages and in the global arts community; to support engagements that develop and expand both the careers and artistic goals of U.S. performers by providing connections with presenters, curators, and fellow artists; and to promote justice in the arts community by elevating the diverse voices contributing to the vibrant array of creative expression in the United States.

Grants of up to \$18,000 toward eligible expenses. The application deadlines for USArtists International 2022 - 2023 are: September 1 for projects taking place between December 15, 2022 and December 14, 2023. Other deadlines take place throughout the year. For info, see: <https://www.midatlanticarts.org/grants-programs/grants-for-artists/#usartists-international>.

## Sept 4

### Water Is Life Festival

Honor The Earth and The Current present Water Is Life Festival, hosted by Winona LaDuke. Featuring Ani DiFranco, The Indigo Girls, Allison Russell, Tia Wood, LOW, Dessa, Joe Rainey Sr, Annie Humphrey, David Huckfelt, Keith Secola, Corey Medina, Gaelynn Lea and emcee Thomas X. This year's festival theme centers, elevates, and supports women and Indigenous people as the first line of resistance and resilience in the face of an all-out assault in the U.S. against Mother Earth and the rights of women everywhere. Festival proceeds go to Honor the Earth to fight new challenges to Indigenous lands & people. Get your tickets now! Use the password "WATERPROTECTOR" for a special discount. All ages welcome. 1pm, doors open at Noon. Door Price: Starting from: \$50.00. Bayfront Festival Park, 350 Harbor Drive, Duluth, MN. For info, see: <https://www.waterislife festival.org>.

## Sept 9

### Red Dress Fundraising Gala

The Minnesota Indian Women's Resource Center presents the INAUGURAL RED DRESS GALA 2022. Silent Auction & Social Hour 5:30pm. Dinner & Program 6:30pm. Intercontinental Hotel Saint Paul-

Riverfront, 11 Kellogg Blvd E, St. Paul, MN. For info, see: <https://miwrc.salsalabs.org/inauguralreddressgalafundraisingevent2022>

## Sept 18-20

### Mahkato Annual Traditional Powwow

Honoring the 38 Dakota. Every September Native Americans from a number of tribes gather in Mankato's Land of Memories Park, where the Dakota people held many ceremonies and gatherings before the US-Dakota War of 1862. The conflict resulted in the execution of 38 Dakota warriors in Mankato on December 26, 1862. In keeping with the theme of reconciliation visitors and participants, native and non-native alike, are welcome to attend. The three-day event includes the beautiful regalia of the dancers, traditional music, delicious foods and beautiful crafts. Land of Memories Park, 100 Amos Owen Lane, Mankato. For info, see: <https://www.mahkatowacipi.org>.

## Oct 10

### Indigenous People's Day

Join Tiwahe Foundation's Circle of Generosity to celebrate and support Indigenous leadership and our sustained years of community impact in the urban Native Community in the TC and across Minnesota. 5pm to 8pm. Minnesota Historical Society, 345 W kellogg Blvd, St. Paul. For info, see <https://www.facebook.com/tiwahefoundation>.

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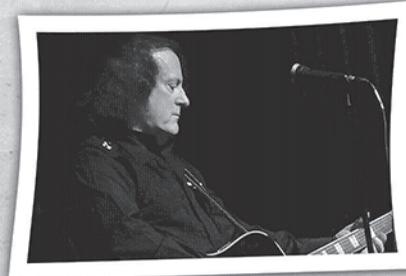
Tickets on sale now!



### TOMMY JAMES & THE SHONDELLS

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Tickets on sale now!



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# I wish things could have been different between us

BY ARNE VAINIO, MD

I had just finally been able to go to sleep when my pager went off. I knew the phone number all too well and was soon heading in for a delivery at 4:00 AM. Things didn't go exactly like they were supposed to and after several hours I consulted the OB doctor and we ended up going for a C-section. By the time I left the hospital, I was over 2 hours late for clinic. I had called ahead and most of my morning patients were rescheduled.

Except for Richard. He told the nurse he would wait and when I finally went in to see him, he had been waiting for almost 3 hours. I walked into the room and started to apologize when he stood up and walked out the door. "You wanted me to come in and you make me wait all morning? I'm never coming back here again!"

I sent him a letter apologizing for making him wait, but he never answered back. I actually really liked him and I know he liked me. He always made it a point to tell me traditional ways of doing things and let me know what he was doing during any particular season. His diabetes was poorly controlled and he was convinced if he ate natural foods it wouldn't affect his blood sugar. He collected and cooked his own maple syrup and he drank it right from the jar in his refrigerator. He never actually checked his blood sugars and his hemoglobin A1c was always over 12. Normal is less than 6.5 and anything over 10 is out of control. The highest we can measure in the clinic is 14.0 and he had broken that barrier several times. He had had a triple bypass about 10 years prior and six months of his medicines usually lasted him over a year. Part of his left foot had been amputated due to diabetic ulcers that wouldn't heal. At the visit before this one he told me he had blood in his stool and I set him up for a colonoscopy. Even though he

agreed to go, he didn't show up on the day it was scheduled.

I met his truck on the road to the clinic off and on and a couple of times he waved back at me, but mostly because he didn't realize it was me. I talked with people who riced with him and fished with him and they told me stories about when he was young. He drank for years when he was younger, but had been sober for over 20 years and tried to live a traditional life.

I didn't see him for almost eight years and one day his girlfriend called me. "Richard isn't acting right. He's been really sleepy and he couldn't remember how to put his key in the door." He wouldn't let her bring him into the clinic and after about a week, he was so sick she called the ambulance and they brought him to the emergency room. His oxygen saturation level was low and blood work and a chest x-ray showed he had a huge pneumonia filling his entire right lung. He could barely breathe and he had a breathing tube put in and was put on a ventilator and admitted to the Intensive Care Unit. He was being managed by one of the Critical Care doctors and I didn't get to the ICU until later that night after clinic and several other hospital visits. By then he was on 2 different IV antibiotics and was getting IV fluid and IV medicines to keep his blood pressure up. He was in full blown septic shock from his infection and he was critically ill. His monitor showed his blood pressure was extremely low. His girlfriend had gone home and only his nurse was in the room keeping an eye on his vital signs and adjusting his medications.

The room was dark except for the lights from his IV pumps and the monitor screen. He had an endotracheal tube sticking out of his mouth and his chest would rise each time the ventilator whooshed, otherwise he was still. His nurse gave me a brief update on his condition and what had been done so far and I counted nine

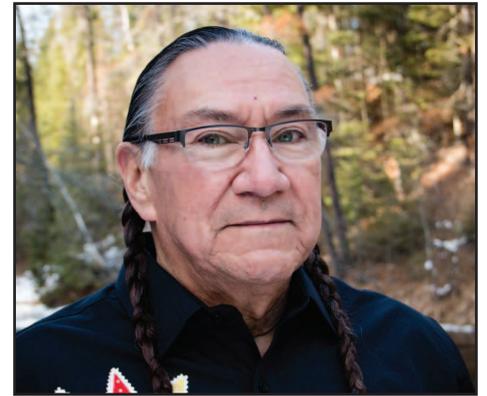
bags hanging from a rack of IV stands next to his bed. A urine catheter bag hung just below the white blankets on the side of the bed and it barely had anything in it. With his septic shock and his low blood pressure, his kidneys weren't working and he was barely making any urine. He didn't respond to my voice and I put my stethoscope on his chest. His heart rate was fast and his heart was pounding hard. I listened to his lungs. His left side was very coarse and crackly and his right side was almost silent because of the fluid and infection.

I picked up and held his hand. It was cold and bloated and dry and I squeezed his index finger gently and the nail blanched white. If the cardiac output is normal, it should regain color in less than 2 seconds. His took much longer than that. I listened to and examined his belly, then his legs. They were cool and edematous and I couldn't feel any pulses in his feet.

I picked his hand up again and leaned in close to his ear. "Richard, it's Doctor Vainio. You're in the Intensive Care Unit and you have a bad infection in your right lung. Your blood pressure is extremely low and your kidneys aren't working because of that. You're on a lot of medicines and antibiotics. I don't know if you can hear me, but you're really, really sick."

His nurse brought me a chair and I sat by his bedside and held his hand. The ventilator whooshed again and his chest rose, stayed there, then the ventilator let him exhale and his chest went back down.

"I remember your stories and I appreciate what you tried to teach me. I wish I could have gone ricing with you and heard you knocking rice as the flocks of redwing blackbirds rose and fell by the thousands in the rice beds. I've thought about you sitting by the fire on cold February nights with the stars bright above you and the trees popping and snapping from the cold as you cooked your maple syrup. I wish I could have been sitting with you as you



told me your stories. I want to learn some of our songs and I always hoped you would teach them to me."

The ventilator whooshed and his chest rose...held...fell.

"I don't know how to make things better and I wish things could have been different between us. I wish we would have stayed friends."

Almost imperceptibly he squeezed my hand and held that for just a few seconds. The ventilator whooshed and his chest rose and then fell again. I stayed with him for another ten minutes or so and I walked to his window. The lights of the city were bright and I could see a helicopter coming in to the hospital and the lights on the landing pad blinking. Only a few stars shone through the lights of the city and I could hear a siren far off in the distance.

The ventilator whooshed as I left the ICU and I got home at close to midnight. My pager went off at around 3:30 AM and it was Richard's nurse informing me he went into cardiac arrest and they were unable to resuscitate him. Pneumonia used to be called "the old man's friend" because it's a relatively peaceful way to die. If he had come in a week earlier, I could have treated his pneumonia with a handful of antibiotics.

I wish things could have been different between us.

**THE CIRCLE is a 501(c)3 non-profit newspaper and is governed by a board of directors from the American Indian community.**

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Apparently I was a virgin birth. I was still enrolled but my son could not be enrolled because of the blood quantum imposed upon us by the invaders. He is now, thanks to my brother Michael Wynde, whom I share the same father with.

I have often complained, disgusted by the colonists' dictums and my own peoples' constitutions, leaving so many out who deserve recognition as tribal and community members. Oh, but wait, it was not so easy being Indian before there were tribal casinos, ennit? Then the closet Indians came out of their insulated white comas and demanded their share of profits, if any at all. I label them "Insta-Indians."

Most who have assimilated themselves out to cultural extinction all of a sudden, with their pale pink visages and colonist ways, tried to come back into a pack they had no knowledge of. Kinda like a teacup poodle trying to ride with the Rez Dawgs. Ya, and don't think you fooled us, no, we don't even need to smell your grungy, greedy and hypocritical crusty behinds. We see you.

Well, I did not initially intend to vent like this. If you were never called a dirty Indian, been refused service and housing, or followed in a store, than whatever you name yourselves you are de

facto white, with all the attendant privilege that comes with it. LiLiLiLiLi!!! Take that you imposters.

To add insult to injury. I have often (wayyy to often) been called many other races that have dark-eyes, dark-hair and olive skin. The ones who asked were mostly Pinks, all of them immigrants or descendants. Ya, I never thought I had to wear beaded earrings or feathers in my hair at all, I just went about being me in a very special insular club, never thinking I would have to explain myself. (On a side note maybe I should have explained what I yam, maybe woulda sent them all scurrying back to their European homelands, which is not here.) Like: Nice hair! D'ya need a trim today or is it the usual scalping?

In Rezberry it is a gorgeous, breezy warm day, and not too hot. As I write this column, I am wearing the minimal: rings, bracelets and a stainless steel necklace that I'm wearing backward. It feels good on my bare back. The multi-mutts are chillaxin, the cats are doing extra time in the open windows, which feature lush, open greenery and lots of bugs for the kitties to bat at.

Everything except me is doing great. I'm not one to whine...choke choke... but on the outside my well-being is

going great and I need not worry or have stress about anything. Yet we are humans and can find the most absurd happenings suddenly worth a good fight. I have no vignettes, yooz already know. "Now how did this fly/mosquito get into the house!" Yanno, the real stuff.

As serene as my current existence seems to another, I am not okay. I am a prisoner of my own house, it does not like it when I leave and has taken drastic measures to keep me in place. Ya, I understand how that sounds, I do. There are many people who have said that, "You are where you are supposed to be" like in Christian terms. I don't know that!

It is true I have a nice little Kwe (woman) cave but being afraid of going out of it is new. There are a lot of factors I blame it on: Disability, pandemic, emotional abuse, and mental assault and injuries to my body. I used to be this club Qween, a Magic Mami and now? I'm the old lady who shouts at the JTPA crew who mow my lawn when they bumped one of the milkweed plants.

Know that I pray for all of yooz. As absent in physical life, I am here in Spirit holding and hugging yooz.

It is now August FYI for people like me who were not paying attention. I can see full foliage outside from my windows, oh ya! It was last year that I sat outside to enjoy my familiar outside kin, to hear their love and whispers that sound like Si-Si-Gwad when they communicate with one another. I am so pale now, appearing like my French ancestors. I wail and rage against my skin, betraying my ancestry.

On the white man's papers I am a half-n-half of my parents DNA. It's been interesting for me to say the least. Both were listed as 'half-bloods', and my birth mother did not put my father's name on my birth certificate.

ELECT

# Dr. Laurelle MYHRA

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