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New legislative district expands the influence of Native Voters



page 4

Creating a future with new Elementary Ed Program at FDLTCC



page 6

A communal effort to preserve and share identities and culture



page 8

FREE

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FREE

Diversity under challenge in MN and at SCOTUS



The University of Minnesota Morris, a public liberal arts college in Morris, MN, was questioned as being “too diverse” by a board regent. (Photo from <https://academics.morris.umn.edu>.)

BY LEE EGERSTROM

Native American students’ access to higher education may have dodged a bullet in Minnesota, for the time being, but it remains under threat before the U.S. Supreme Court.

Here in Minnesota, former Minnesota legislative leader Steve Sviggum resigned his position as vice chair of the University of Minnesota Board of Regents on Oct. 25 after causing a firestorm by questioning if there was too much student diversity at the University’s Morris campus.

Sviggum has publicly apologized for raising that issue at an Oct. 13 board meeting. Facing widespread criticism for the implied racism, Sviggum resigned his board leadership position but said he will continue as a Regent until his term expires in early 2023.

What makes the Sviggum questioning of diversity especially interesting was other recent University of Minnesota Morris campus news.

The University of Minnesota system was proudly announcing *U.S. News & World Report* magazine in September had ranked the Morris as one of the nation’s top public liberal arts colleges for the 21st consecutive year. It was ranked 8th nationally among public liberal arts colleges and tied for 148th national among all U.S. liberal arts colleges.

University Chancellor Michele Behr had issued a statement the Regent may have missed.

“As one of the country’s top public liberal arts colleges, UMN Morris provides talented students from all backgrounds access to life-

changing experiences,” she said. “This is a very special institution, and we are proud to see our work affirmed by this national ranking once again.”

The Metropolitan Urban Indian Directors (MUID), representing American Indian organizations in the Twin Cities metro area, was among groups that joined with the Morris Campus Student Association in calling on Sviggum to resign from the university’s governing board.

MUID and its 25 member organizations still want Sviggum to resign from the board. “This is personal for many of us,” said Louise Matson, the MUID vice-chair and executive director at the Division of Indian Work, a non-governmental service group in Minneapolis.

Sviggum’s resignation as vice chair was “a step in the right direction, but he should step off the board,” she said.

Matson has a niece attending University of Minnesota Morris and she has hired several Morris graduates at Division of Indian Work. When Sviggum was lessening the value of diversity at Morris, she said, “We see the faces of people we know and love. It’s a big deal.”

Sviggum explained his questioning if Morris campus was too diverse by saying two people had told him their children wouldn’t go to Morris for that reason. They wouldn’t feel comfortable there, he was told.

– CONTINUED ON PAGE 10 –

The first indigenous Miss Minnesota Rachel Evangelis prepares for Miss America Pageant



Rachel Evangelisto won the Miss Minnesota title in June, becoming the first Native American to hold the title. (Photo by Michael Haug.)

BY DAN NINHAM

“**H**áu Mitákuyapi ye! Iyú ki ya n wa híyake ye! Wa í u iá “Rachel” emákiyapi ye. Dakhóta ha ébduhé ni. Oyate mithawa ki Hú kpap a ewí hakiyapi ye. Mí , Mní Dúzahán hé hiya ta há wahí ye. Mí Imnízaska otu we ed wathi ye.” “Hello, my relatives. I greet you with a happy heart!” said Rachel Evangelisto, a member of the Standing Rock Lakota Sioux Tribe. I am a 25-year-old graduate from the University of Minnesota Morris with a BA in Political Science and an emphasis in Law.”

“I am truly humbled and honored to be the 86th and first-ever Native American Miss Minnesota,” said Evangelisto. “I started competing within the Miss America Organization at the age of 13 and have gained over \$26,000 in scholarships throughout my time competing.”

Evangelisto won the Miss Minnesota title in June, making history as the first Indigenous

woman to wear the crown.

Evangelisto lives in Minneapolis, MN, and works under the Indian Child Welfare Act (ICWA) as an ICWA Guardian ad litem. “As a Guardian, I look out for the best interest of Native American youth involved in child protection and foster care cases. I was recently accepted into law school to study Native American Law through the Native American Law & Sovereignty Institute at Mitchell Hamline School of Law.”

The journey is vast for a Miss America contestant including major pageant accomplishments.

“So many think of Miss America as a ‘pageant’ when in reality, it’s a national scholarship competition that promotes community, confidence, and choice. You can find out more about my journey at rachelevangelisto.com, on Instagram @MissAmericaMN, or TikTok, @MahLakhota,” added Evangelisto.

– CONTINUED ON PAGE 11 –

- 3 – Natives prioritize culture to treat mental health
- 13 – Book review: Sinister Graves
- 14 – Native Americans in Sports: Brook LaFloe
- 15 – Political Matters

- 16 – Community Calendar
- 18 – Health: Arne Valnio, MD.
- 19 – It Ain’t Easy Being Indian



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Native American communities prioritize culture, recruitment to treat mental health



Indigenous spiritual healer Richard Wright at his Minneapolis office. (Photo by Ben Hovland / MPR News.)

BY DAN KRAKER/MPR NEWS

The shortage of Native American mental health clinicians is both a professional and a personal issue for Mary Owen.

“I’ve struggled with depression myself since high school,” said Owen, a Native American physician in Duluth and associate dean of Native health at the University of Minnesota Medical School.

Owen, a member of the Tlingit Nation, grew up in Juneau, Alaska, where “Natives were at the bottom of the pecking order,” she recalled, and the racism she frequently faced made her feel like a second-class citizen.

She’s devoted much of her professional career to increasing the number of Native American health care professionals of all kinds. Owen said she’s always struggled finding Native therapists – for her own patients in Duluth, and for herself.

“I definitely would be able to relate more to a counselor of color, just our shared history of trauma and marginalization in this country. But I haven’t even been able to find that,” she said.

“And then beyond that, someone who could relate to my experiences as an Indigenous woman, as a woman who is always invisible in this country, [I’ve also] never been able to find that.”

While exact numbers are hard to come by, there are likely only 200 to 300 Native American psychologists in the entire country, out of a population of several million people.

“American Indians are the most underserved and underrepresented when it comes to psychologists to potential population ratio,” said Doug McDonald, professor of clinical psychology at the University of North Dakota, and a member of the Oglala Lakota and Northern Cheyenne tribes.

At the same time, there’s a significant need for mental health services in Native communities. According to government

estimates, nearly 20 percent of Native American adults have experienced mental illness. The suicide rate for Native teens is more than twice that of white youth. Native people experience serious psychological distress at more than double the rate of the general population.

“It has to do with the history that we’ve experienced that we can’t sort of disconnect from,” explained John Gonzalez, a psychology professor at Bemidji State University and a member of the White Earth Nation.

“We have generations and generations of folks who have gone through trauma and continue to experience various forms of trauma, and then continue to struggle living in poverty.”

And while he stresses that not every Native person will experience negative outcomes because of that, “there’s enough of it in our community where there hasn’t been a lot of healing,” he said. “That’s what has to happen.”

Culturally appropriate care

For healing to occur in Native American communities, experts stress the importance of providing culturally appropriate mental health care.

To help explain why, McDonald tells a story he remembers from graduate school, when a non-Native classmate was trying to help a young Native client. He recalls watching when the girl came in for her third session, and noticing immediately that her hair had recently been cut short.

“They sit down and my colleague looks at her and says, ‘Oh, what did you do with your hair? You had such beautiful hair.’ The young Native client burst into tears, gets up, leaves, never comes back,” he said.

McDonald explains that some traditional Native people cut their hair when they’re mourning. In this case, he later found out the client’s mother had died.

“It was unintentional, what my colleague did, she was caring, she was trying to be helpful. But it was a huge blunder,” he said.

For the past 30 years, McDonald has been working to try to reduce the number of those cultural “blunders.”

When he received his doctorate in 1992, he estimates there were only 100 Native American psychologists.

In response, he started a program at the University of North Dakota called Indians into Psychology Doctoral Education, focused on training more Native American psychologists, and increasing the cultural competence of non-Native providers.

The program is written into the federal Indian Health Care Improvement Act,

which also provides funding for similar programs at the University of Montana and Oklahoma State University.

The progress ever since has been steady, but slow. In the past 30 years, the program at UND has graduated about 30 Native psychologists. That’s the most of any university, but at that rate, McDonald concedes, the program will “never be able to meet the need out there in Indian Country on our reservations and in urban Indian centers.”

– “HEALTH” CONTINUED ON PAGE 12 –

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m DEPARTMENT OF HUMAN SERVICES

New legislative district expands the influence of Native voters

BY DAN GUNDERSON/MPR NEWS

Minnesota Senate District 2 boundaries were redrawn this year, shifting to the east to encompass the Leech Lake Band of Ojibwe. The district now includes Red Lake, Leech Lake and White Earth, the three largest tribal nations located in Minnesota.

DFL candidate Alan Roy expects to get strong support from Native voters. “Red Lake specifically, they’ve decided some races. They primarily vote over 95 percent DFL consistently, and White Earth and Leech Lake, I think with the groundwork that we’re putting in will make a difference,” said Roy. He grew up on the White Earth reservation before leaving to attend college and serve in the military. After returning, he was elected to the tribal council.

Roy was defeated in a 2020 run in the old Senate District 2, receiving about 35 percent of the vote.

He believes the new district elevates the importance of tribal governments. “That collaboration with the tribes

is important. They’re economic drivers for the area, some of the largest employers in the area, and being able to work with them not only on economic issues but on law enforcement issues as well,” he said.

Republican candidate Steve Green did not respond to multiple requests for an interview.

During a debate broadcast on Lakeland Public Television – sponsored by Lakeland PBS, The Bemidji Pioneer, The Brainerd Dispatch and KAXE Northern Community Radio – Green said he would work with tribal governments if elected.

“Because I’m a member at White Earth as well as Alan is” Green said. “But the main thing to remember is that the issues that are affecting all of this district are the same whether you’re a tribal member or not.”

Green has represented House District 2B since 2012, a district that covered a portion of the new senate district. As a result, he has broad name recognition there.

Bemidji State University Political Science professor Patrick Donnay said



Alan Roy (right) meets with his campaign coordinator, Christina Bowstring (middle), and Tammi Jackson (left) in Bemidji on Oct. 18. (Photo by Mathew Holding Eagle III/MPR News.)

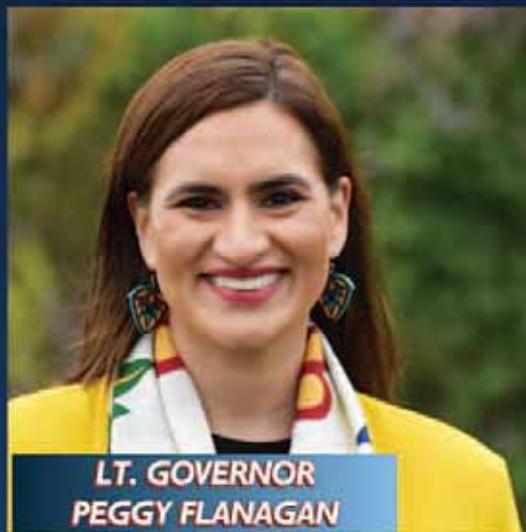
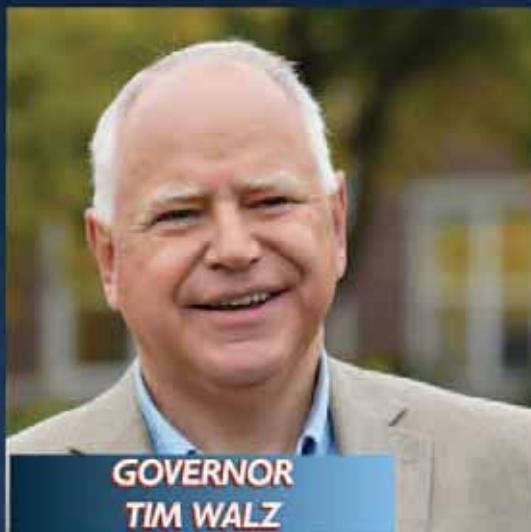
the Republican candidate is still favored, despite the expanded Native voter representation.

“Even doing that, putting the three together, I think that makes them

something about 21-22 percent of the district, of the voting age population,” he said. “It’s a long way still from any kind of majority-minority district.”

And the Native vote is not homoge-

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nous, even though Donnay said it's likely to skew Democratic in most areas.

During their televised debate, the two candidates appeared to agree on many issues, even pausing once to shake hands.

Green returned often to what's been a major focus for him, government regulation.

"And so there's a huge backup of bureaucracy in Minnesota. And there again, like my reoccurring theme, that comes through the agencies. And as of yet, the legislature has been unwilling to go after the agencies and rein them in," Green said.

Roy agreed many businesses are over-regulated. The two also agreed

on the need to cut taxes.

Green said key issues he hears about from voters are inflation, parental rights in schools, and public safety.

Roy said he hears most about inflation, abortion rights and adequate funding for schools.

Roy said abortion is the issue that most clearly separates the candidates. He supports abortion rights. Abortion did not come up during the debate, but on social media, Green touts his endorsement by the anti-abortion group Minnesota Citizens Concerned for Life.

Political scientist Donnay says he doesn't expect the abortion issue to drive a lot of voters to the polls in the largely rural district.

Roy is also trying to establish himself as the candidate who will work best with tribal governments, and collaborate across the aisle.

"I am a pragmatist before anything. I want to get things done," said Roy.

"He's a tribal elder and he has served honorably in the legislature. But his policy decisions to consistently vote no on just about anything is detrimental to the progress of the district."

Green insisted during the debate his efforts to work across the aisle are routinely rebuffed by DFL legislators at the capitol.

Donnay said so far, he's seen little outside money spent in the race, leading him to believe the landscape of the new district gives Republicans a

decided edge.

But he said there are unknowns: will Republican voters turn out in a referendum on President Joe Biden, or are Democrats more energized by key issues?

"What is turnout going to be? I don't think anybody really has a good idea. It doesn't feel like it's a typical midterm," he said.

Whatever the outcome of this race, it could result in a stronger voice for Tribal Nations in northern Minnesota at the legislature.

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Creating a future with new Elementary Education Program at FDLTCC

BY LEE EGERSTROM

Nahin Gatica Cruz is a full-time junior student in the recently announced four-year Elementary Education Program at Fond Du Lac Tribal and Community College (FDLTCC). “I am so proud to be part of this program,” said Gatica Cruz. “I am proud to be part of FDLTCC because my professors have been a powerful influence on my future teaching career.”

On October 28, 2022, the FDLTCC Education Department and President’s Office held a celebration and feast in the FDLTCC Commons announcing the launch of a Bachelor of Science degree in Elementary Education. The celebration included a pipe ceremony, a drum song, a number of speakers, and a feast following the commemorating events.

Dr. Kim Spoor, FDLTCC Dean of Education, recently emailed the Education Faculty, Curriculum Developers, and Advisory Council Members announcing the new four-year licensure program and acknowledging the team effort.

Spoor stated, “This would not have been possible without all the hard work



The Gatica Cruz family from left: Nahin, Jorge, Christopher and Dyana (Photo courtesy of Nahin Gatica Cruz.)

and dedication that you put into developing the courses, reviewing the courses, and now starting to teach them.”

According to the FDLTCC website, “The Elementary Education program at FDLTCC uses a cultural approach to preparing teacher candidates within their education pathway. The program curriculum delivers culturally relevant methods with an emphasis in

Anishinaabe ways of knowing that are intertwined with professional outcomes that aligns to state standards.

“The Elementary Education department is pleased to offer three degree program options in education, including the new Bachelor of Science (BS) degree option. Students can choose to work toward a 60 credit two-year Associate of Arts (AA) or Associate of Science

(AS) degree and a 120 credit four-year Bachelor of Science (BS) degree.”

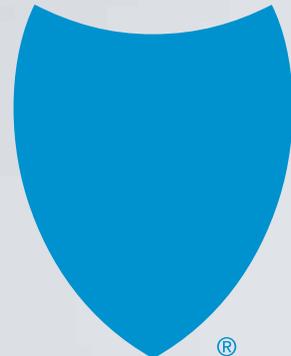
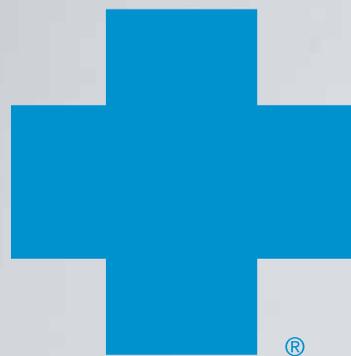
Gatica Cruz migrated to the U.S. but wasn’t able to attend high school in his new country because of the many obstacles immigrants face, but finally, after many years he had the opportunity to overcome the biggest of them that prevented him from getting an education.

“I went to an adult school at night after my work to achieve my GED (General Education Degree),” said Gatica Cruz. “After I earned my GED diploma I decided to enroll in college and keep following my dream. I am an English learner who started learning the language as a young adult; Spanish is my first language.”

“The language was a big challenge when I started my first semester at the college but now that I have almost completed my Associate of Science Degree Course in Anishinaabe and American Elementary Education, I have realized that it is not as hard as I thought it will be and I can do it,” added Gatica Cruz.

Gatica Cruz started college as an adult after working for 17 years as an assistant foreman in a desert plants nursery in Southern California.

“I feel welcome at FDLTCC and I am so happy to stay here to complete my four-year Elementary Education pro-



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gram,” said Gatica Cruz. “I feel that this happiness is encouraging me to try very hard to learn the Ojibwe language. I hope to be strong and be able to learn the language and someday in the future teach it and incorporate it into my classroom.”

“I can easily say that I have chosen to be a teacher because I believe that I have the potential to make a great and positive impact on the education of the students. This belief could not be built without the influences of my professors, without the creator placing me in the right place, and without the support of my wife and family,” added Gatica Cruz.

“The path of my career has been like building a puzzle, one piece at a time,” said Gatica Cruz. “Since my early edu-

cation, I always wanted to help my classmates if they needed help in class. I took the time to help them understand if I knew about the topic.”

“When I was studying ESL (English as Second Language) as a young adult, my teacher saw this quality in me, and she said ‘You should be a teacher someday’ and those were the first words that pointed me to this career. Then the creator sent me another sign, I met and married my wife Dyana who is a teacher. Those were the first pieces of the puzzle that were building and shaping my belief and my future career,” added Gatica Cruz.

“The next piece of the puzzle began to fit in 2019, when my family and I decided to move here to Minnesota and

again, the creator placed me in the right place which is here at FDLTCC,” said Gatica Cruz.

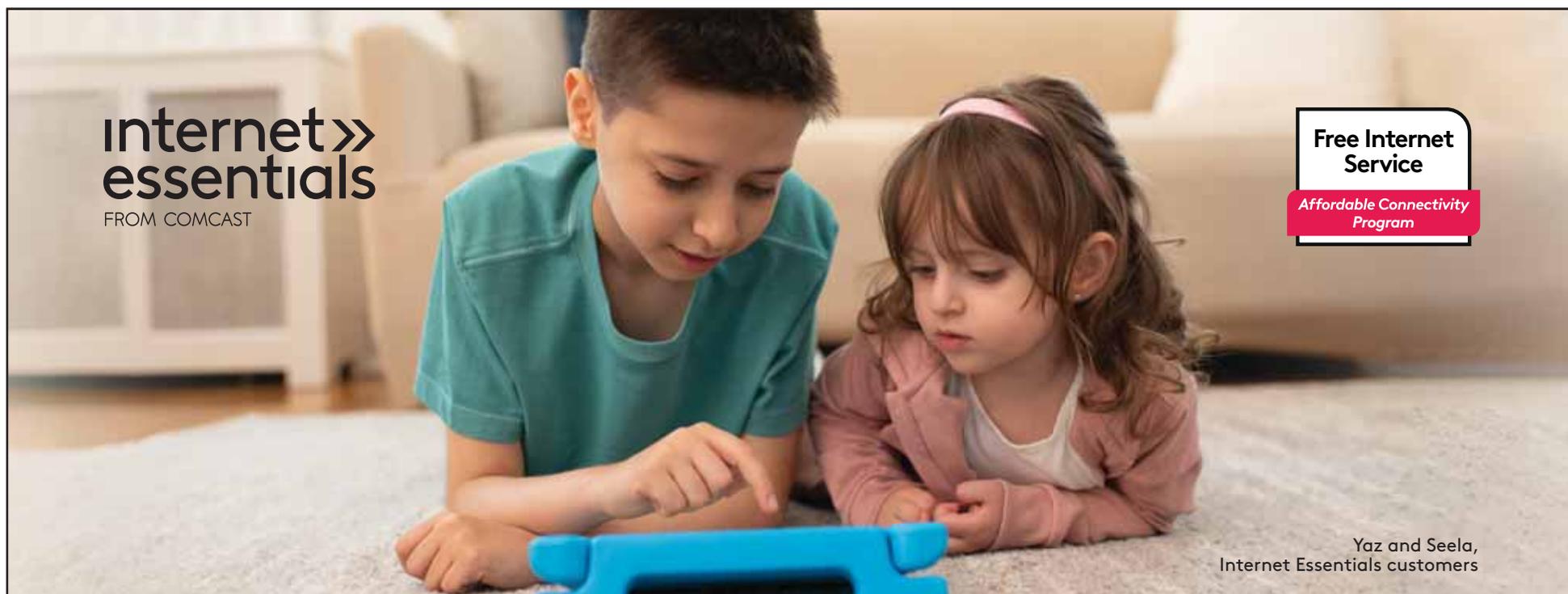
Professor Rain Newcomb is a member of the English faculty. “Professor Rain had a profound influence on me,” said Gatica Cruz. “She encouraged me to keep studying hard to reach my career as a teacher. I remember that I enrolled at FDLTCC to improve my English skills and that was my only intention. I was not planning to make it a career. But when my first semester was finishing, Professor Rain asked me if I had registered for my next classes. I told her that my plan was to only take English classes.”

“Professor Rain looked at me and said, ‘You have to keep studying, you can do

it, you have been doing an amazing job, you can be the teacher you want to be,’ and at that moment I felt great having someone who believed in me,” added Gatica Cruz.

“Someday my career puzzle will be complete,” said Gatica Cruz. “I know that with my future career I can create a positive impact on the education of our future generation, and I can be a role model for the students. I feel that this path, as a teacher, is part of my destiny, and I am excited.”

For more info on the FDLTCC four-year Elementary Education BS Degree Program, see their webpage: <https://fdltcc.edu/degrees-certificates/degree-programs/elementary-education>.



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A communal effort to preserve and share identities and cultures

BY LEE EGERSTROM

Mary Anne Quiroz, a co-founder of the Indigenous Roots Cultural Arts Center in St. Paul, and Victoria Marie, who has an Indigenous wellness program housed at the center, spent a few moments recently laughing and commenting on how similar and interconnected Indigenous cultures are from around the world.

Quiroz is originally from the Philippines. Her family moved to Minnesota in the midst of a civil war. That experience fits the definition of refugees.

Victoria Marie, an enrolled member of the Sisseton-Wahpeton Oyate, grew up in the Little Earth housing development in Minneapolis. Like many of the 78 percent of Native Americans living off reservations in urban areas today, she recognizes stresses that come from living in unnatural habitats and works to help others cope with pressures.

Marie, or Wachinhin Maza Winyan (Iron Plume Woman), is founder of Indigenous Lotus, a wellness program that combines yoga classes and tribal dance, exercise programs and meditation for coping with life's stresses. This includes posttraumatic stress disorder (PTSD) problems within Indigenous populations, often from homelessness, poverty, sexual exploitation and other experiences that weaken a person's mind and body.

Beyond this wellness effort, Indigenous Lotus also sells Native-designed yoga clothing.

At a chance meeting at the Roots Café, Quiroz and Marie talked about how art interconnects across Indigenous cultures. Dance makes cultural connections, they said. And Marie said one other artistry connection is common throughout the cultures. "Drums!" They are important within all cultures, she said.

Such interconnections make the Indigenous Roots Cultural Arts Center, at 788 E 7th St. in St. Paul, an unusual place. Quiroz and her husband Sergio Cenoch Quiroz cofounded the center in 2017 as a place to support Indigenous arts, culture and tradition.

"We say that, and add 'Plus,'" she said. That is because the center becomes a community meeting place, a hangout place for East Side students after school, for health and wellness programs, and a good number of art promotion and development programs.

The center described itself when it opened as "an incubator space for artists, cultural groups and organizations dedicated to building, supporting and cultivating opportunities for Native, Black, Brown and Indigenous peoples."

Groups using Indigenous Roots facilities include the Yes Dance Academy that encourages cultural exchange and healthy living through traditional Hmong dancing arts; Away Runakuna that teaches and preserves tribal traditions from Ecuador; Kalpulli Yaocenoxitli, a Mexica-Hahua (Aztec) group sharing dance, song and philosophy from Nahua culture; and an oh-so-modern urban America dance group, the Cyber Side Dance School.

The latter describes itself this way: "We are a hub for youth dance culture that focuses on Break Dance, Choreography, Hip Hop Dance and KPop Dance." It states its mission is to "welcome and inspire young dancers into a healthy and diverse community."

Other groups operating from the center include language and culture programs for Latin-language influenced Indigenous people (Conferencia Alianza Latinx); Filipinx, and, again focused on next generation young people, the International Indigenous Youth Council (IIYC) for the Twin Cities.



Top: Mary Anne Quiroz, left, exchange comments on art and culture with Indigenous Lotus founder Victoria Marie at the Indigenous Roots Cultural Arts Center in St. Paul.

Bottom: Marcia Marquez is ready to take an order at the Roots Cafe in the Indigenous Roots Cultural Arts Center in St. Paul. The youth-led cafe was started by the center and the International Indigenous Youth Council-Twin Cities. (Photos by Lee Egerstrom.)

The youth group clearly shows its Native American roots. It explains its work through the Native American exhortation: "Though action and ceremony, the IIYC commits to building a sustainable future for the next seven generations."

Several groups preserving Mexican and Central American tribal cultures use center facilities. Their programs interconnect with groups working on urban youth needs and issues, including the Ain Dah Yung Center in St. Paul, St. Paul Public Schools, and Little Earth in Minneapolis.

Roots Café becomes a neighborhood coffee house for diverse East Siders. It is described as a youth led economic development program started by Indigenous Roots and the IIYC.

It has after school café hours for students. On one recent day, a large group of art students from nearby Harding High School descended on the café where they met with local artists.

Art, culture, traditions are important components for healthy living everywhere around the world. That hasn't changed over time. What the Indigenous Roots Cultural Arts Center is doing is building on those components for healthy communities now.

That may be even more important in the future. Some studies show a global rural-to-urban migration underway involving from 1.1 billion to 1.4 billion people. That means populations of either the size of India or China are being uprooted and moving into ever increasing large urban centers.

This global migration closely resembles North American Native experience.

While most of the migration is internal, or within countries, the UN's International Organization for Migration (IOM) reported in 2020 that 272 million people were international migrants – people now living somewhere other than their country of origin.

Of these, 31 percent are residing somewhere in Asia, 30 percent in Europe, 26 percent in the Americas, 10 percent in Africa and 3 percent in Oceania (Australia and the islands between Asia and the Americas). This helps explain why political movements around the globe, including here in America, turn to racism, bigotry, sexism in all its forms, and xenophobia to resist change and gain polit-



ical power through hate. Yale University historian Timothy Snyder is an international expert on that.

Shifting demographics are apparent on St. Paul's East Side and around the American Indian Cultural Corridor in Minneapolis. Native Americans have banded together in neighborhoods they now share with Somalis and others refugees.

Mary Anne and Sergio Cenoch Quiroz are examples of that. Both families came to Minnesota in 1989. While she came from Manila, he came from Torreon, Coahuila, Mexico. They met as students at Battle Creek Middle School and worked together on cultural projects as students at St. Paul's Johnson High School.

Neighborhood demographics show that 69 percent of area residents around the Indigenous Roots Cultural Arts Center are themselves or are children of immigrants, refugees and "involuntary migrants" – Black descendants from slaves, she said.

The Quiroz couple, now a family with five children, has been involved with cultural traditions and the arts from their early childhood. She began dancing ballet and Polynesian dances as a child in the Philippines. He has promoted dance, art and his Mexica Aztec tribal culture from his St. Paul school days.

While Mexica Aztec is essentially a grouping, or confederation of tribal cultures similar to the Iroquois Confederation in northeastern North America, Quiroz more narrowly promotes his family's own Mexico Nahua tribal culture.

The center is now being supported by the McKnight Foundation in establishing a McKnight Culture Bearers support system. Artists who may be interested can find information at <https://iroots-mcknight-culturebearers.org>.

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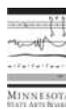
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The Morris campus is the most diverse within the University of Minnesota system but 54 percent of enrollment is still white. Given the campus’ history as a former Indian boarding school, it does have free tuition for Native American students. They account for 28 percent to 34 percent of Morris enrollment, according to various demographic measures.

In a statement calling on Sviggum to resign from the Board of Regents, the MUID directors issued a statement saying there shouldn’t be a Regent who considers diversity, or BIPOC students (Black, Indigenous, people of color), a detriment to the university. “Worse, by specifically identifying the Morris campus, Mr. Sviggum has targeted our Native American students...”

“This is offensive and overtly racist,” the joint statement said.

As the Board’s vice chair, the MUID statement said he either knew about the large Indigenous enrollment at Morris, “or is so far detached from his responsibilities as a Regent to suggest that his cognitive abilities no longer possess the capacity needed to serve on this Board.”

At Morris, study body president Dylan Young said he welcomed Sviggum’s decision to resign his vice chair position on the board and that the Regent now plans to visit the campus and meet with students, faculty and administrators in early November.

The Morris Campus Student Association had issued a resolution calling for Sviggum’s resignation.

Among reasons cited in the resolution:

“A diverse student body enhances the academic and social environment for all students and prepares students to thrive in an increasingly diverse workforce and society.

“Equal educational access is critical to preparing students for the responsibilities of citizenship and civic leadership in a heterogeneous society.”

Young is Sicangu Oyate (Rosebud Sioux Tribe in South Dakota). He said in a statement for *The Circle* that he looks forward to the meeting with Sviggum.

He also recognizes that Sviggum’s apology and position resignation doesn’t end potential challenges to University diversity. “I encourage everyone to look to the upcoming midterm election,” Young said.

“Our representatives in the Minnesota state legislature are the people who choose the membership of the Board.

“This upcoming election will be integral to the selection of Regents who care about the values of diversity, equity and inclusion, and stand with our BIPOC students, not against (them).”

But this might not end efforts to block access to higher education for Native American, or Indigenous students, and other marginalized people often lumped together as BIPOC.

In an oh-so-student-like comment to



Former Minnesota legislative leader Steve Sviggum resigned his position as vice chair of the U of MN Board of Regents after questioning if there was too much student diversity at the University’s Morris campus. (Photo from the University of MN website.)

The Circle, Young added: “This is my final public statement on the matter. I have homework to catch up on now.”

While he hits the books, attorneys representing BIPOC groups and universities all across America are watching the U.S. Supreme Court.

Oral arguments before the court were scheduled to begin on Oct. 31 in two cases where opponents of college affirmative action programs are trying to stop colleges and universities from using race as a factor in admitting students (Students for Fair Admissions v. Harvard, and Students for Fair Admissions v. University of North Carolina).

The Leadership Conference Education

Fund notes the court has on four occasions declared such programs to be constitutional under carefully defined circumstances. That education-focused group is a research unit of The Leadership Conference on Civil and Human Rights, a coalition of more than 200 national civil and human rights organizations.

While those four decisions were rendered in 2003, 2013 and 2016, there is no reason to expect the current seated court will uphold the earlier decisions. There is less likelihood the court will pay attention to public opinion.

The education fund cites poll results from the University of Chicago that found 69 percent of Americans believe affirmative action helps create diverse campuses that are a benefit for all. It found that 76 percent agree college admissions should consider the lived experiences of a student in addition to high school grades and college admission test scores.

“All students deserve a fair shot at going to college, regardless of their family’s finances, where they grew up, or their racial and ethnic backgrounds – but many students of color still lack access to critical educational opportunities,” the education group said.

How this plays out in the Supreme Court could have impacts on higher education everywhere.

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The Miss America organization addresses three areas on their website, notably confidence, community, and choice. Along with those, being an indigenous pageant contestant also includes indigenous thought and practice in how core values define who the contestant is and where she is going in each of these areas.

"Throughout my year, I will use my platform to elevate contemporary Indigenous voices, educate our schools through my school program, and engage our communities in 'Celebrating Culture & Driving Diversity' with me," added Evangelisto.

Mentors guide beauty pageant contestants to maximize their journey to the higher echelons of national and eventually international competition.

"I'm genuinely grateful to have such a large community that has supported my journey to becoming Miss Minnesota," said Evangelisto. "My greatest mentors are ... who have pushed me to grow, supported me in rising up to the challenges that come with this job, and are there to catch me when I make mistakes. So many people see the one night of crowning and forget that 364 other days go into being Miss Minnesota."

"I'm grateful to Autumn Simunek Conrad for the continual support of this journey of mine," said Evangelisto. "She keeps me humble, remind me to stay rooted in my culture, and support me to be the best titleholder I can be."

Autumn Simunek Conrad is the owner and founder of Coach by Autumn LLC. "I have known Rachel for many years and my admiration for her has only grown over time," Simunek Conrad told *Indian Country Today*.

"Rachel is one of the most dedicated, forward thinking, and thoughtful women I have ever met.

"When she reached out to me to help her prepare for Miss Minnesota I was honored to take this journey with her in any way I could be of help. We worked weekly for months discussing current events, social and political opinions, and how she could be serve her community," said Simunek Conrad.

Simunek Conrad continued to talk about the preparation phase. She said, "My hope as her mentor is that I can help her, even in the most challenging moments, to see her own value and bring her passion and confidence to every aspect of her life.

Miss America contestants have current and future plans as they prepare for the Miss America 2022 pageant.

"The possibilities are limitless right now," said Evangelisto. "Miss America will be held at the Mohegan Sun (venue) on the Mohegan Reservation in December 2022. I am thrilled to compete for Miss America on tribal land and want to say pilamayapiye, thank you to the Mohegan Tribe for hosting us this year."

"Some of my biggest goals right now: Advocate of the Indian Child Welfare Act on Capitol Hill in October as ICWA is being challenged in front of the Supreme Court, attend every wacipi (powwow) that I can, and educate all Minnesotan's about Indigenous Rights and Sovereignty," added Evangelisto.

The Miss America pageant will be held December 16th at the Mohegan Sun in Uncasville, Connecticut. The 51 contestants begin their competition week on December 12 with the first evening of preliminary competition followed by round two of preliminary competition on December 13.

Evangelisto lives in Minneapolis, MN, and works as an ICWA Guardian ad litem. (Photo by Michael Haug.)



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But some of those graduates are planting seeds to grow even more mental health professionals to serve Native communities.

Gonzalez is one of them. He started a program at Bemidji State University last year intended to boost Native American undergraduate students studying psychology.

"We meet with them every other week. And it's basically just a time for them to come together as Native students, to share what's going on in their lives, talk about what's happening in class, what's happening at home and the things that they're struggling with," Gonzalez said.

There were six students in the initial Indigenous Students in Psychology Training cohort. One of them has already gone on to graduate school. The program is now offering scholarships for up to ten Native American students who major in psychology, through a recent grant from the Blandin Foundation.

"Most of these students want to come back home," Gonzalez said. "They want to come back and provide services in the community."

Traditional healing

Jessica Gourneau – one of the first graduates of the Indians into Psychology program at the University of North Dakota – is now clinical director at the American Indian Family Center in St. Paul, which provides a host of services



Students enrolled in the Indians into Psychology Doctoral Education program at the University of North Dakota pose for a photo on Aug. 21, 2021. (Photo courtesy of UND Indians in Psychology Program.)

out of an old Indian Health Service clinic on the city's east side.

When she first started more than 20 years ago, Gourneau realized the approach to mental health that she learned in school wasn't working for her clients, who were often dealing with complex, historical trauma.

Bits and pieces worked, but "nothing quite helped people to get to a point of healing," she said.

Now, she said, the center helps people tap into the resiliency and healing that are already within Native people by focusing on traditions, values and ceremonies. "Because we're noticing that people are begging for this," Gourneau said. "And they're benefiting from this."

Two years ago, Gourneau and others successfully lobbied the state legislature to create a program specifically aimed

at funding traditional healing for tribal communities.

Two million in annual funding now helps ten tribal nations and five urban American Indian organizations across the state incorporate traditional healing practices into mental health and substance use disorder treatments.

That process begins the first time people walk into the American Indian Family Center, Gourneau explains. Providers will visit with clients, offer food and try to build a relationship. They don't just conduct a diagnostic assessment. They also ask about spirituality and cultural identity.

"That is an important piece of mental health. So when we get to that, we start talking about that, and give them that space," she said.

If clients are interested, providers will

connect them with community elders, including Richard Wright, who works as a spiritual helper at the Indian Health Board in Minneapolis.

"One of my first questions is, 'Where are you from?' For me, it's a diagnostic feature," he said. "That helps me develop a series of questions to determine if they are traditional."

Wright is 73. He speaks slowly, gently. His office is filled with tobacco, sweetgrass and sage – traditional medicines he shares with clients. Being able to reach back into his traditions as an Ojibwe man allows him to "share some of the practices we use in order to heal people," he said.

Wright leads healing circles and ceremonies in the community, which can have profound impacts on people.

"I've had people come up to me at these healing ceremonies and talk about feeling suicidal, that this helped them stay alive another day," said Gourneau. "It hits really close to home. It speaks to them."

She said people often need traditional ceremonies to fall back on while they work through what they're learning in therapy.

"I feel like the traditions and the values speak to the Indian in them," Gourneau said. "And that opens them up to being open to this process."

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Rendon's Cash Blackbear new novel contained one major disappointment

REVIEW BY DEBORAH LOCKE

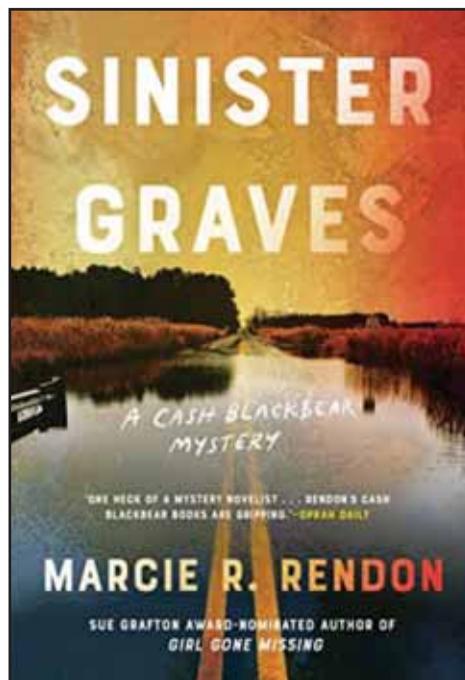
After reading for a few hours during which time stood still, I noticed that I only had about 50 pages left. That was disappointing. I did not want the book to end so soon.

Rendon, a White Earth Nation enrollee, wrote the third book in her mystery series about the 19-year-old combination college student and sleuth, which is set in Minnesota's Red River Valley. Cash is also a topflight pool shark who finds herself as a lead investigator following the murders of two American Indian women. A ring of truth neatly knits the story together. Rendon does this with her creation of believable characters you grow to care about, through events, and even through the intricate travel depicting Minnesota and North Dakota's geography. Central to the story is its geography following a destructive flood, and the abominable reality about the disappearance and murder of Indigenous women in the U.S. The book is set in the 1970s, but the violence against women on reservations is every bit as real today.

Nature deals its own violent hand in the book. Receding floodwaters make travel impossible at times, but you get the feeling that Cash and her contemporaries can outride anything nature delivers. Fishtailing vehicles on washed-out roads are the least of their worries. Of greater concern is the identification of a young Indian woman who is found dead in the floodwater.

Cash's former guardian and trusted friend, Dave Wheaton, is also the local county sheriff. Wheaton is aware of Cash's intelligence and talent, helped her enroll in college, and hired her as a part-time assistant to help with White Earth Reservation cases. He asks Cash to learn the name of the Ojibwe woman who died. While in the process of discovering that name, Cash becomes acquainted with members of an evangelical church on a reservation, and their worship. Cash befriends the pastor and his wife, all the while suspicious of two small graves just outside the church. A threatening and creepy mysticism as well as mind reading and out-of-body experiences play a role in this book, but each feel like they fit. Rendon has a way of seamlessly building a narrative so the supernatural feels, well, natural. Even imperative.

Questions without answers about the graves push the plot to a surprise ending. Meanwhile, along the way, readers gain more insight into what makes Renee "Cash" Blackbear tick. We know from the two earlier books that Cash had a hard start in life as a foster child. "Sinister Graves" shows the way Cash was beaten and verbally abused, and as a result, she grew insular and distrustful. At one point, Cash wonders for the first time what it



Sinister Graves (A Cash Blackbear Mystery, Book 3)

By Marcie Rendon

Publisher: Soho Crime

October 11, 2022, 240 pages

would be like to own a home, a place where no one could force you to move. (Perhaps this mention means that Cash will buy a home in a later novel.)

In "Sinister Graves" she still drinks too much beer and smokes cigarettes incessantly. In fact, Cash spends far more time seeking out beer joints and cigarette machines than any other place or commodity. At one point, she blacks out after a night of drinking which leads to a brief moment of self-reflection. Her longest running relationship is with a married man. Cash is the universal troubled kid sister you want to simultaneously hug and lock up. You love her but know she is going to get hurt, and all you can do is watch.

I mentioned the way realism rolls through Rendon's books. "Sinister Graves" is set in the 1970s when gas was around 30 or 35 cents a gallon. Cash buys cigarettes from machines for thirty cents a pack. Reference is made to the Billy Jack character from the movie of the same name. Restaurant meals include red meat, white bread and little mention of vegetables or fruit. A household phone rings from one location only; there is no answering machine. Televisions have three stations. "Marcus Welby M.D." is a popular television show. It is the small details like these that add flesh to the moving plot. Of these, Rendon is a master.

In fact, as a storyteller in general, Rendon is masterful. She is straightforward in her writing and plot building, avoids hyperbole, and makes you care about her characters. The violence she described in "Sinister Graves" is not gratuitous. Instead, through her superhero, Cash, Rendon shines a light on the actual epidemic of violence against American Indian women in the U.S.

TIM WALZ PEGGY FLANAGAN



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LaFloe thinks basketball is good medicine

Brook LaFloe comes from seven generations of Turtle Mountain Band of Chippewa (Ojibwe) members on her paternal and maternal side but grew up in the Twin Cities of Minnesota. She is an educator and entrepreneur with a passion for revitalizing culture, and facilitating the growth of local Indigenous economies.

Her academic background includes a Tulane University Bachelors of Science degree in Neuroscience and Anthropology, a Loyola University of Maryland Masters in Education and two

Association Montessori International (AMI) diplomas in Assistants to Infancy (birth-three years) and Primary (three-six years) levels.

LaFloe “walked on” at Macalester College on the volleyball and basketball teams. Prior to her junior year she “walked on” at Tulane University on the basketball team. (“Walked on” is a college athletics term that means being accepted on the team by the coaching staff and not receiving a scholarship to play.) Her journey to college athletics near and far focused on following the



The Native American Midwest team were the Gold Bracket Champions in the 11-12 grade division “Run It Back” Premier Indigenous Series at the TRIBE Athletics Sports tournament in Mesa, AZ on September 25, 2022. (Photo courtesy of Eugene Sommers.)

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neuroscience field.

She learned many lessons being a college level athlete at the NCAA D3 and D1 levels.

LaFloe said, “Working on a team and knowing your role and everyone else’s role on the team was something I’ve been able to apply in professional settings, working with artists and youth. As far as the sport itself and my coaching, I believe Tulane brought me the greatest basketball IQ that I’ve been able to share with my kids. I run similar defense and offense to Tulane women’s team.”

“I also have the expectation that they are in school and play for their school teams to play with me in the summers. Grades need to at least allow them to participate in school sports. We talk about what teams they want to go to next and most want to do college,” added LaFloe.

LaFloe is more than just project-driven as a youth basketball coach. She operates Niniijaanis One of Ones, a social enterprise for Indigenous children. “We have programs in early childhood all the way through high school with our Niniijaanis MMIW sports teams,” said LaFloe.

LaFloe’s indigenous core values defines how she works with her projects. She said, “Our social enterprise holds our seven Anishinaabe teachings as our business values plus one more ... generosity. These are the shared values among our collective team. We do everything from a community and cultural lens as best as possible to drive our projects from start to finish.”

The Native American Midwest team were the Gold Bracket Champions in the 11-12 grade division “Run It Back” Premier Indigenous Series at the TRIBE Athletics Sports tournament in Mesa, AZ on September 25, 2022.

The Niniijaanis MMIW team were also the first runner-up in a national

tournament earlier this past season.

“One of the challenges the boys team faced was natural adversity to playing older boys their freshman summers. They got beat most of that summer but came back their sophomore summers to work for our first runner-up title. They continue to see adversity against older teams but do well when they play in their age brackets.”

Mentors support leadership among their mentees. The mentorship develops individuals where they were, where they are now, and where they are going as they empower others.

“My main mentor in life is my mom Janice LaFloe, who is an active member and co-founder of Niniijaanis One of Ones,” said LaFloe. “My mother laid the groundwork for her children including myself as a coach, and my little brother as a player to use our gifts to be part of our surrounding community and to ensure we give back to the circle with those gifts and with our social enterprise.”

“My mom has supported me through early learning, all the way through college, my early career and supported me to incorporate Niniijaanis One of Ones. She is a professional mentor, spiritual guide and emotional support beyond her role as mom,” said LaFloe.

“Brook is whole-heartedly committed to supporting access to opportunities for her brother, cousins and others,” said Janice LaFloe. “She was afforded opportunities to travel and experience many other things through basketball and wants to pass that along. I love how she is creating a native basketball ball culture for our native youth.”

“The youth she’s connected with enjoy the opportunities and are growing in skills and confidence. She thinks of basketball as good medicine – a good way to support healthy development,” Janice LaFloe said.

Talon Metals prepares to dig

On Oct. 27, the United Nations issued a report on the climate crisis and the news wasn't good.

"Despite a high-profile promise to boost ambitions at last year's U.N. climate summit, nations have shaved just 1 percent off their projected greenhouse gas emissions for 2030 ... leaving Earth on track to blow past a safe temperature threshold by almost a full degree," according to a *Washington Post* story on the UN report.

"Global and national climate commitments are falling pitifully short," U.N. Secretary General António Guterres said in a video message, *WaPo* reported. "We must close the emissions gap before climate catastrophe closes in on us all."

Of course, the alternative to burning fossil fuels and hastening climate catastrophe is to shift to renewable energy sources. The recently passed Inflation Reduction Act (IRA) was hailed by many environmentalists for funding the development of alternative sources of energy. However, the "clean tech" sector requires mining for minerals that can wreck the natural environment.

The Massachusetts Institute of Technology (MIT) online "Climate Portal" featured a story in July titled "Will mining the resources needed for clean energy cause problems for the environment?" Iris Crawford wrote: "Clean energy technologies, from wind and solar to hybrid and electric vehicles, help us slow down climate change, but they're not inherently perfect. Currently, they rely on critical minerals that are environmentally costly to mine. You've probably heard of some: lithium, copper, graphite, zinc, cobalt, copper, and nickel all make the list, alongside rare earth elements derived from mineral compounds.

"And these decarbonization technologies require more of these resources than their fossil fuel-based equivalents. Electric cars, for example, need six times the amount of these minerals compared to gas-powered vehicles, and onshore wind plants need nine-fold more than gas-fired plants."

In Minnesota, copper-nickel mining schemes have pitted environmentalists and the state's Ojibwe bands against corporations, labor unions and politicians advocating for mineral extraction projects in the Arrowhead region. A newcomer to the controversy here is a proposal by Talon Metals to dig for nickel in Aitkin and Carlton counties. Talon has partnered with the global mining giant Rio Tinto. "Talon expects to file for related state permits early next year," according to *Star Tribune* business writer Neal St. Anthony.

Apparently, Talon's proposed nickel project will benefit from provisions in

the previously mentioned IRA that will allow them to write off 10 percent of the costs involved in mining for "critical minerals" deemed essential for national security.

"Todd Malan, Talon's chief external affairs officer and head of climate strategy, said the new law and the bipartisan infrastructure law support 'domestic supply chain for battery minerals' and that 'the United States is blessed with significant sources of battery minerals like nickel, cobalt, lithium, manganese and iron and [will] provide significant support for domestic battery production from mine through recycling,'" St. Anthony reported in August.

As in the case of sulfide mining projects in northeastern Minnesota, Indian tribes are wary of the Talon Metals project.

"The nearby Sandy Lake Band of Mississippi Chippewa opposes the mine," St. Anthony noted.

"That land is all swamp," Jean Skinaway-Lawrence, the band's chair told the *Star Tribune*. She is afraid that pollution from mining waste will despoil Sandy Lake and other bodies of water. "We have treaties and covenants to protect our land and waters. This is our heritage. I'm going to have to put my body on the line."

The "Green New Deal" is a pillar of progressive politics in the U.S.; but Native communities are skeptical about how some of the details will affect their lives. In Nevada, there's been a long-running conflict between Native communities and Lithium Nevada, a subsidiary of Canadian-based Lithium Americas, over a proposed lithium mine in the remote Thacker Pass area, which borders the Fort McDermitt Reservation.

A National Public Radio story reported last year that "native people, especially elders" are concerned that the mine "would be built atop sacred land." Indians set up a protest camp was set up in Thacker Pass.

"They have people that are buried out there, so therefore that place to us is a very sacred place," Myron Smart, a Fort McDermitt Paiute-Shoshone tribal member, told NPR.

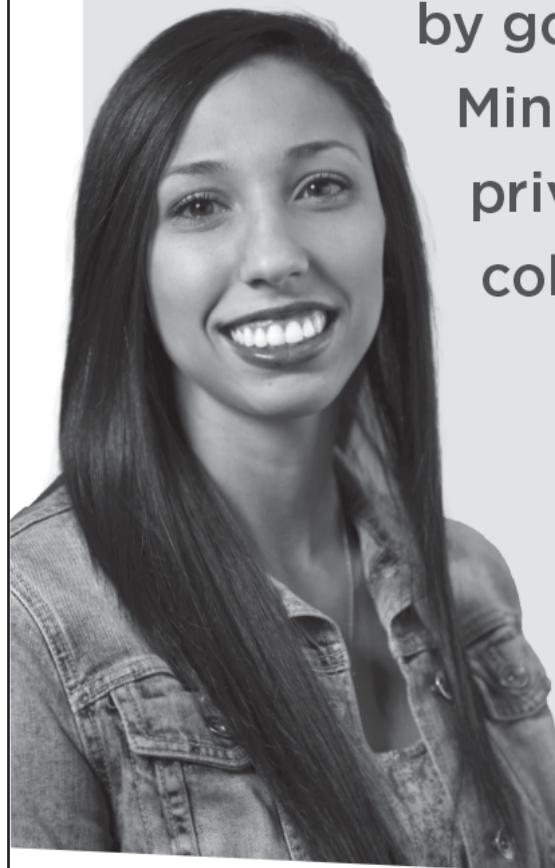
"Smart says the land is strewn with cultural artifacts, traditional foods and medicinal plants, some of which are a lifeline to elders," NPR reported.

"During the pandemic, when it first started, that's what our people used to get by," Smart commented.

You can expect that, like the lithium project in Nevada, Talon Metals' nickel extraction project will face popular resistance in the months and years to come. We need to get away from planet-killing fossil fuels; but Native communities should not be sacrificed in the process.

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Thru Nov 8

Voting Schedule MN

Minnesota allows any voter to request a ballot by mail. You can also vote in person. Minnesota offers early voting. For info, see: <https://www.sos.state.mn.us/election-administration-campaigns/elections-calendar>. Key deadlines for the November 2022 election:

- **Absentee ballot deadlines:** Request ballot: Nov 7
- **Return ballot by mail:** Nov 8 by 8:00pm.
- **Return ballot in person:** Nov 8 by 3:00pm.
- **Voting deadlines: Early voting:** Sep 23 - Nov 7

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.

Thru Dec 15

Rosy Simas Danse

The Native American Community Development Institute and All My Relations Arts are pleased to premiere Rosy Simas Danse's "she who lives on the road to war", an immer-

sive installation and performance on global loss, grief and community healing. The project includes a new installation and in-gallery performances throughout the fall of 2022. This new work takes its title from the Haudenosaunee historical figure Jigonhsasee, who encouraged war between tribes before becoming an instrument of peace. Jigonhsasee's wisdom and vision helped Hiawatha and the Peacemaker bring the Nations together as the Haudenosaunee Confederacy. It will premiere at WAM and at All My Relations Arts. After its performance run in Minneapolis, the work will tour to Gibney in New York City, Maui Arts & Cultural Center, and other cities. Rosy Simas, Haudenosaunee (Seneca, Heron Clan), is a choreographer and film/visual artist based in Minneapolis. Closing Reception: December 15 from 6 - 8pm. For info, see: <https://allmyrelationsarts.com/rosy-simas-danse-she-who-lives-on-the-road-to-war-october-6th-2022>.

to explore what makes this mysterious animal and its changing ecosystem so important. Activities & Special Programming: Test your knowledge and learn more about teeth, tusks, and how animals use them at a new hands-on gallery cart, Tooth vs Tusk; and Take a closer look at the narwhal's Arctic neighbors with special specimens, such as a walrus skull, polar bear skull, and bowhead whale baleen, on display in the Touch & See Lab. The exhibit showcases the way Inuit communities and Smithsonian researchers have come together to help us better understand both narwhals and the changing Arctic impacted by climate change. (The Bell Museum waves general museum and planetarium show admission for all Indigenous peoples.) For more info see: <https://www.bellmuseum.umn.edu/narwhal-revealing-an-arctic-legend>. Film Screening and Discussion:

- **Nov 30** - Inhabitants: Indigenous Perspectives on Resport our World, from 7 to 9pm.
- **Dec 14** - Amazing Creatures in D/Lakota Perspective, from 7 to 7pm.

Thru Jan 8

Narwhal: Revealing an Arctic Legend

The narwhal, with its unique spiral tusk, has inspired legend in Inuit society and fascinated people across cultures for centuries. Narwhal: Revealing an Arctic Legend dives deep into the narwhal's Arctic world

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.

Circle of Strength

This group is open to young people of all genders, ages 13-20 who have been impacted by sexual assault, exploitation or trafficking. Every Monday from 2 - 3pm. In the Healing Journey Room at MIWRC, 2300 15th Ave S, Mpls. Use the drop-in center entrance on the east side of the building. For info, contact An Rouch at arouch@miwrc.org or 612-728-2020.

Ongoing: Mon-Thurs
MIGIZI's CLAW for youth

Inviting all 8th-12th grade students to join us at our temporary location every Monday - Thursday from 4pm to 6pm for MIGIZI's CLAW After School Program. The CLAW (Culture, Leadership, Academics, Well-being) program integrates cultural practices with academic studies to provide Native youth with a relatable and engaging time of learning. We provide a safe space where students can enjoy a meal, focus on culture, learn about educational and career opportunities, and get their

homework/projects done! Our fall program will feature moccasin making, Tutoring Tuesdays, field trips to Severs Corn Maze and the UMN, financial wellness and more. All after school activities are free. MIGIZI, 2610 E 32nd St, #200, Mpls. Register at <https://form.jotform.com/203485829759069>. For info, see: <https://www.migizi.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
Sexual Assault Survivor Group for Native Women

Sexual Assault Survivor Empowerment Group for Native Women, at MIWRC. Use the drop-in center entrance on the east side of the building. A support group for Native women, where we will discuss weekly topics and engage in teaching culturally specific crafts. Every Wednesday from 1:30pm-4pm. In the upstairs Conference Room at MIWRC, 2300 15th Ave S, Minneapolis. For info, contact Angela Barnes at abarnes@miwrc.org or 612-472-2445.

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- Cold Spring - Cottage Court, 320-685-3888
- Fergus Falls - Kaddatz, 218-205-0644
- Glenwood - Glenview, 320-634-3188
- Hawley - Northside Terrace, 218-483-4524
- Hutchinson - Clinton House, 320-587-5458
- Mankato - Dublin Road, 507-345-3351
- Minneapolis - Holmes Park, 612-378-8817
- Morris - Crystal Lake, 320-589-3662
- Onamia - Oakwood, 320-532-4321
- Onamia - Onamia Shores, 320-532-4321
- Pierz - Kamnic Lane, 320-468-2581
- Rice - Benton Place, 320-333-3390
- Richmond - Rich Haven, 320-258-6000
- Rochester - Georgetowne Homes, 507-226-8123
- Rochester - Homestead Village Twn, 507-289-4446
- Stillwater, Curve Crest, 651-430-3105
- Twin Valley, Valley Pines, 218-483-4524
- Virginia - Alice Nettell, 218-741-3650

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<https://thecirclenews.org>

Imnizaska Family Drum

Join us every Wednesday between 6-8 pm to sing and drum. All singers and families interested in learning and sharing are welcome. This Drum Event has been created to bring families together to learn and share around the drum. All singers and families are welcome. We will share a meal and practice learning songs. Location may vary, call 651-560-9700 for exact location. Elders Lodge/ Indigenous Roots, 788 E. 7th St, St Paul.

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>.

Nov 1, 8, 15 NNT Costuming Classes

New Native Theatre is excited to announce the second course of our season: Intro to Costuming! Join instructor Khamphian Vang as she walks us through the basics of the art of costume design. Supplies will be provided. Skills acquired in this class could lead to paid opportunities in future New Native Theatre productions! Class meets on Tuesdays, Nov 1, 8, and 15 at 6:30pm. OTHER UPCOMING CLASSES: Public Speaking for Native Professionals – Dec 5 & Jan 9.

Acting & Spoken Word – Dec. 10. To RSVP for the Costuming Classes, contact: charli@newnativetheatre.org.

Nov 3 - 29 Indigenous Foods Class Series

These six classes will all focus on a different recipe using traditional ingredients. We will learn how to make delicious meals, drinks, medicines, and desserts as instructors share their expertise on sourcing, sustainability, and environmental impacts on local and native-grown foods. Free virtual classes, 6pm – 7:30pm. You will need to register on Eventbrite for each class. You can find all of the class links at <https://seward.coop/2022-indigenous-foods-class-series>.

- **Nov 3** - with Brian Yazzie (Yazzie the Chef, Gatherings Cafe)

- **Nov 7** - Wild Rice with Derek Nicholas (Division of Indian Work), Hope Flanagan (Dream of Wild Health)

- **Nov 10** - Squash and Maple Syrup with Vanessa Casillas, Hope Flanagan (Dream of Wild Health)

- **Nov 15** - Wild Rice and Hazelnuts with Alanna Norris, Hope Flanagan (Dream of Wild Health)

- **Nov 22** - Nettles with Derek Nicholas (Division of Indian Work), Hope Flanagan (Dream of Wild Health)

- **Nov 29** - Squash and Maple Syrup with youth leaders with American Indian Family Center.

Nov 6

AIFC Youth Services, Lets Grow Together

Free event for youth to learn and grow weekly about what it takes to make it in the professional world. A free meal will be provided! Native

youth are invited to join AIFC's Youth Services, Waaban Ogimaawag (Tomorrow's Leaders), on Sundays 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! 2 – 4:30pm. American Indian Family Center, 579 Wells St, Saint Paul. For info, see: <https://aifcmn.org/intake-form>.

Nov 7

Gates and Gaps/Anton Treuer

Gates and Gaps: How to Overcome Racial Disparities in Education. Native Americans are often imagined but infrequently well understood. Join celebrated author and racial equity advocate Dr. Anton Treuer for a deep look at the native experience with hypervisibility, invisibility, and equity, with tools, strategies and resources to help you do better in your work lane at Moorhead Public Schools. In-person event. 8:30am - 2:30pm. Moorhead Public Schools, Moorhead. • **In-person: Nov 8**

Nov 9 (online)

ICWA ORAL ARGUMENTS

Protect ICWA! Oral arguments in *Haaland v. Brackeen* will be accessible via live streamed audio from the courtroom. 7am PT/10am ET. Bookmark this website to listen, at: https://www.supremecourt.gov/oral_arguments/live.aspx.

Nov 14

American Indian Night

Keynote Speaker/Performer: Dallas Arcand. Featuring Music by BlueDog. 5 - 7pm. Student tickets are free. Multicultural Center, 269 Centennial Student Union, Uof MN-Mankato. To get your tickets, email megan.heutmaker@mnsu.edu, call 507-389-5230.

Nov 15 (deadline) Family Empowerment Program

The Family Empowerment Program is a grant-making project of the Tiwahe Foundation, which awards grants to individuals working to be of service to their community, connected to their culture, and to have their potential realized. Applicant must be able to trace tribal lineage to a federal or state-recognized tribe and provide proof of tribal lineage, must reside in the seven-county metropolitan area of Minnesota: Anoka, Carver, Dakota, Hennepin, Scott, Ramsey, and Washington counties, and be 18 years of age. This grant round will be open from Oct 1 through Nov 15. See more, at: <https://tiwahfoundation.org/family-empowerment-program>.

Nov 15

Native 101

Native 101: Education on American Indian History, Culture, and Representation with Dr. Chelsea Mead and Megan Heutmaker. 11:30am to 1pm. 228 Wiecking Center, Minnesota State University, Mankato, Mankato.

Nov 16

The Land is Not Empty

The Land is Not Empty: Dismantling

the Doctrine of Discovery. Author Sarah Augustine is Dismantling the Doctrine of Discovery within the Christian church. Join us for an evening with Sarah Augustine, Executive Director of the national Dismantling the Doctrine of Discovery Coalition and author of *The Land is Not Empty*: Following Jesus in Dismantling the Doctrine of Discovery. Joining Sarah is her colleague, Katerina Gea who is an organizer with the Dismantling the Doctrine of Discovery Coalition, and she coordinates the Repair Network of congregations and communities. The Doctrine of Discovery is enshrined in both church and state. It is a legal doctrine that is practiced in international law and policy as well as the domestic legal systems of countries around the globe. It is still practiced by Christian traditions around the globe, systematically dispossessing Indigenous Peoples of their ancestral lands and human rights. Augustine will guide us on a journey away from this colonial worldview and toward an Indigenous view of interdependency and a return to a planet that sustains all life. Sarah Augustine, is a Pueblo (Tewa) descendant. 7 - 7:30pm Virtual presentation by Sarah Augustine. 7:30pm - 8pm In-person presentation by Katerina Gea. 8pm - 8:30pm Hybrid Q&A with Sarah and Katerina. Calvary Baptist Church 2608 Blaisdell Ave, Mpls.

Nov 17

NativeRise 2022: The Legacy of Leadership

Join us to learn from the next generation of Native leaders and to honor those who've come before. Spend an evening learning, connecting and building power with

Minnesota's urban American Indian community and hear from respected and valued leaders of present and future. The event will have a networking hour, drum and songs, dinner, remarks from community leaders, and a panel discussion featuring Indigenous youth leaders. To request scholarship tickets, call 612-341-3358, x157. 5:30 pm. InterContinental Saint Paul Riverfront, 11 Kellogg Blvd E, St Paul. For tickets, see: <https://www.eventbrite.com/e/native-rise-2022-the-legacy-of-leadership-tickets-429215764907>.

Nov 17

The First Gift — MIWRC

Learn how to make moccasins to be gifted to the newborn babies at entities such as Children's Hospital in Minneapolis. Every other Thursday from 6 - 8pm. Minnesota Indian Women's Resource Center, (Community Room) 2300 S 15th Ave, Minneapolis. For info, contact Lisa Skjefte at skjefte@miwrc.org or 612-423-3044.

Dec 2

MAICC 34th Annual Dinner

Join the MN American Indian Chamber of Commerce for a very special evening at Mystic Lake. We have an internationally acclaimed entertainer for you and your friends to enjoy. Dinner, entertainment, and networking with the Native community and businesses. Register early and reserve your room as soon as possible as we are limited to 500 guests due to other events at Mystic Lake. Mystic Lake Hotel, 2400 Mystic Lake Blvd NW, Prior Lake, MN. For info, see: <https://www.maicc.org>.



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NEW NATIVE THEATRE

Intro to Costuming

NOVEMBER 1, 8, 15; 6:30PM - 8:30PM

Khamphian Vang (she/her) is a Twin Cities based freelance designer-artist with a background in fashion, theater, and costume design. Khamphian has worked on Chicago, Sense & Sensibility, and Mamma Mia! at Apple Valley High School as a designer and mentor. She is excited to have this opportunity to share her craft at New Native Theatre.

Price: Pay-What-You-Can, suggested price: \$150

Do you have an interest in fashion, costuming, sewing, or even just a curiosity about the impact costumes make in a performance? Learn the art of costume design! Skills acquired in this class could lead to paid opportunities in future New Native Theatre productions!

Division of Indian Work
1001 E. Lake St.
Minneapolis, MN 55407

E-MAIL
CHARLI@NEWNATIVETHEATRE.ORG
TO SIGN UP!

All we have is each other

BY ARNE VAINIO, MD

I was at a two day medical conference a few weeks ago getting caught up on my continuing education credits. Some of these can be done online, but some are required to be done in a group setting. I was in a group with a geneticist and we discussed the inherited basis of some diseases and the pitfalls that can come with genetic testing that can be ordered online. One of the sessions covered how climate change is allowing some diseases to survive in other parts of the world and how some insect borne diseases are moving north and what our role as physicians will be in that change.

There were sessions on mental health and I was able to be in a group with a psychiatrist leading the discussion on the approach to this difficult problem. The common problems of heart disease and diabetes had sessions of their own and I was able to gain insight from other doctors and the way they handled some of the issues all of us see on a day to day basis.

The very last session I attended had to do with gratitude and the relationships we form. There is a 75 year (so far) Harvard study that has followed over 700 men since they were young boys. Only a little over 60 of them still survive. Some of them started poor and stayed

poor, some started poor and became wealthy and some of them started wealthy and became poor. One of the findings of the study was that one of the best predictors of longevity, or how long someone will live is the relationships we form. Those with strong relationships, whether marriage, family or friends, tend to live the longest.

Another study found that one of the best markers for happiness is gratitude. All of us have stressful lives and the number of things aggravating us seems endless. Work, kids, neighbors, bills... all of these things weigh on us and are sometimes the things we think about as we are falling asleep at the end of the day. It turns out, if you think of negative thoughts as your last thoughts of the day, this affects your dreams and imprints your brain to live in a negative framework. Some people always live in that frame of mind and we all know people like that. We may even be those people. Positive thoughts whisper. Negative thoughts scream.

If thinking negative thoughts at the end of the day can imprint your subconscious mind to live in a state of negativity, then it follows that thinking positive thoughts can imprint your mind to live in a positive state.

Is it really that easy?

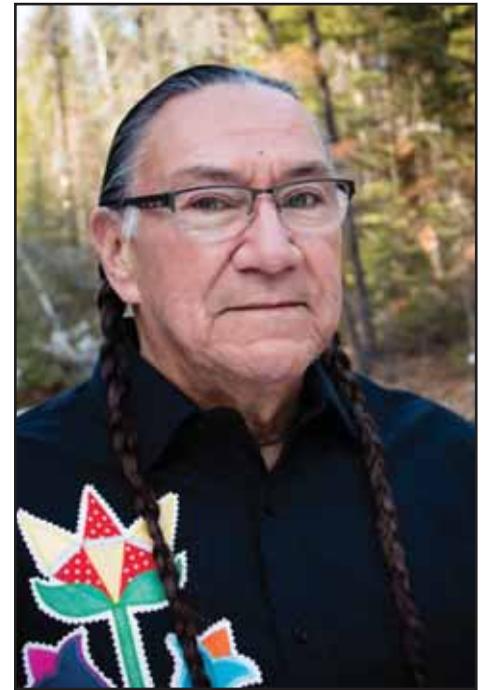
It turns out there is quite a bit of truth to that and there is a project called Three Good Things and it's a relatively simple

thing to do. For one week, at the end of the day and just before you go to sleep, you write down three good things that happened to you that day. Just thinking it isn't enough and it has to be written down and it helps to detail what made those good things go well. Your subconscious mind will incorporate that into your dreams and will turn your outlook more positive. It seems simple and laughable and there are those who won't even try it because it seems so simple. There are those who hold tight to their negativity and are afraid to let it change.

Whatever your thoughts and beliefs are on the afterlife, the existence we have right now is the only one we are aware of. That means we get one go around and one shot at making this life worthwhile. One week. Three good things. This is a relatively easy thing to do and I just finished my week last Friday. Sometimes I would forget and just before I actually fell asleep I would remember and have to get up and write them down.

Gratitude toward others is also important and when we express it, we often get more in return than we give. Who do you know who could call you at four o'clock in the morning and you would always answer that call? Who do you know that you could make that same call and they would always answer? Are they the same people?

What if you called one of those people and told them that? I did that last week. I have a friend in Seattle who retired 10 years or so ago and he is one of the best mechanics I have ever known. We worked on projects together when I was in residency and I have many times called him from Minnesota when I have something I'm working on that just isn't going right. Right now my father in law and I have an old tractor torn apart and I can't get the hydraulic system working again. I spent many nights looking online for tutorials on fluid dynamics and hydraulic theory, but to no avail. I finally called John and told him every-



thing I'd done to that point and over the phone he guided me through his recommendations and I will be working on it again soon.

Before we hung up, I told him about that Harvard study and about gratitude. I thanked him for being my friend and my teacher for all these years and I told him if he ever called me at four o'clock in the morning, I would always answer the phone. He was quiet for a moment before he answered and his voice had a slight crack in it when he told me he would always answer the phone and he was glad we were friends.

I think about all the people who worked so hard to make sure I was able to become a physician and those who never gave up on me. Gratitude? I live it every day.

All we have is what this earth has given us. And each other.

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 a-vainio@hotmail.com.

Montessori American Indian Childcare Center 1909 Ivy Ave E, St Paul, MN 55119

TITLE: FAMILY COACH, 1.0 FTE

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Salary Range: \$50,000 - \$56,000 plus benefits

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ing command of the runway. This year it will be the evolution of the jingle dress that I'm excited to see. There are different stories about how it came to be but all agree on one thing: it is a healing dress.

Many years ago, I was looking at pictures online of The Gathering of Nations in New Mexico. I noticed immediately that some dancers were wearing the traditional Anishinaabe jingle dress and was puzzled. Native regalia changes with the times but this was different. So, across Indian Country there are women and girls dancing and making a shhk-shhk noise in lovely garb. Then I remembered. It is a sacred healing dress that is all over the nation now. That gives me the feels real hard and I'm proud of and honor all who dance in this dress.

BTW, they are very heavy and I would probably collapse in the sun and everyone would be aghast. Besides, I can barely walk without pain in every step, so I will leave it to my sisters to represent. They all do it well and demonstrate the utmost respect in choosing to wear a jingle dress. To them: Chii miigwech (Thank you very much in Ojibwe).

Since I don't have satellite TV anymore I watch YouTube every day and find some interesting topics that I obsess over, like videos of paranormal activity

that people saw in their homes. No, not because last month was spooky month. I am really astonished at the so-called teams of investigators that deliberately go to known haunted buildings and then get all skeert and run away when they experience the ga-ga's. *eye roll* Who does that? Leave them haunts and cryptids alone!

I've had a few paranormal experiences that I will try to share sometime. For the record I have smelt Sasquatch in my backyard and I believe that alien life has been visiting us for time immemorial. It is true because the Ancestors told us that we come from the stars and were put here by the Creator. Read.

I also watch cooking shows and get mad right away because the first ingredient is always onions. AH hates them! That after saying the recipe is soo easy but with 36 ingredients. Politics of course (We are all doomed!) and Cat/kitten videos are my favorite when I'm down and need a laugh.

Well, I announce here that I finally have my black kitten. His name is Bootsy Collins in sync with my other cats; Purrince, Lenny Katvitz, Tom Petty and now Bootsy, all for my favorite musicians. Bootsy has that aura of confidence and funkiness that I'm sure his namesake would appreciate. The last time I saw George Clinton and

Parliament was in 2015 at the Cabooze in Minneapolis. At the end of the concert I was near the stage when the entire band circled and I, being an unabashed fan, held my arms up while screaming my love. Bootsy saw me and held out his hand to help me up onstage! I took his hand knowing I could not make it so on impulse I licked the top of it. He just laughed and danced off. I wonder if he remembers that or not? Hehe.

Bootsy Collins Shotley the Kitten has made my days so much better. He isn't afraid of anything nor is he intimidated by the older cats. He made this house His home the moment he landed. Like, I hollered at Purrince for picking on Lenny, Bootsy saw this and ran after Purrince to swat him for making Mom mad. Sweet, sweet and tuff baby cat!

This time of year is always hard because I suffer Seasonal Affective Disorder (SAD) which adds to my depression and other assorted ailments. Sheez!!! Cut me a break willya? I cope as best I can and talk to my therapist, and take my meds like a good girl.

There are the holidays coming up and I do not celebrate them at all. Turkey Day is a bloody lie, and Christmas is a Christian fable made up of former pagan ceremonies.

Decolonize your mind. Yes, do spread love and cheer but do it every day.

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1909 Ivy Ave E, St Paul, MN 55119

TITLE: OUTREACH AND CONNECTIONS WORKER, .5 FTE
Office Hours: M-F 9 am – 5 pm (hybrid possible)
Hourly Rate: \$23 - \$25/hr

JOB DESCRIPTION Summary: The Outreach and Connections Worker will see and serve families holistically. The Outreach and Connections will partnership with families to connect them with information, referrals and early learning opportunities that increases the likelihood of long-term success for everyone involved.

For application, see: www.americanindianmontessori.net
Submit Resume and Application to Laura Trujillo:
Laura@americanindianmontessori.net

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