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New Indigenous Design Camp for Native youth



The logo for the Indigenous Design Camp was created by Victor Pascual (Navajo Nation), an intern design professional at DSGW Architecture, originally from New Mexico.

BY LEE EGERSTROM

An unusual and highly talented group of architects and designers have teamed up to start a first ever Indigenous Design Camp to introduce their professions to Minnesota Native youth.

The week long camp will begin on Monday, July 29 with morning classes at Dunwoody College of Technology in Minneapolis followed by afternoon field trips to architectural and design firms and to recently constructed building sites.

In announcing the program, the backers said it was designed “to ignite the spark of design creativity in Indigenous youth” who are ages 14 to 18. Word spread fast. The program was designed for 24 students and already had a wait list by the end of May.

Native Americans have long been known for contributions to various forms of art but are woefully under-represented in architecture, interior design, landscape architecture and related fields of planning and construction.

The Indigenous Design Camp is largely the creation of Mike Laverdure, a founding partner in the DSGW Architecture firm that has offices in Duluth, Virginia and the Twin Cities metro area. Laverdure works out of the Lake Elmo metro office and with his related First American Design Studio. He is a member of the Turtle Mountain Band of Ojibwe.

While design and architecture engage the arts, they are also important STEM (science, technology, engineering and math) careers, Laverdure said. It is the latter connections that have probably presented barriers to Indigenous youth, he said.

Math is at least helping bring awareness, he said. It has Native Americans and professional designers “rounding up, not rounding down,” he said.

In the past, census reports on the professions showed no Native Americans in the fields of architecture and design. Now, he said, Native Americans in these professions are “rounded up to 1 percent.”

But that is only statistical progress. Laverdure said he reached out to other architects and designers who he knew to be Native Americans and “allies” who want to help attract Indigenous youth to their work. Among these Indigenous professionals and allies, who Laverdure calls “co-captains,” are a mix of people from related fields and educators.

They include cohorts at DSGW, such as Navajo intern colleague Victor Pascual. Others include Dale Mulfinger, a founding partner of SALA Architects in Minneapolis, a former University of Minnesota faculty member and author of books about cabins; Sam Olbekson, from Full Circle Planning and Design in Minneapolis; Bartlett “Bake” Baker from McGough Companies, St. Paul; and professionals from the First American Design Studio and Minnesota Architectural Foundation.

Educators include Trevor Bullen, originally from the Caribbean, who is dean of the School of Design at Dunwoody College of Technology. He directs Dunwoody’s programs in architecture, interior design and graphic design.

– CONTINUED ON PAGE 8 –

State agency approves loan for tribal cannabis facility over objections

BY DAN KRAKER/MPR NEWS

The Minnesota Department of Iron Range Resources and Rehabilitation is moving ahead with a \$2.5 million loan to the Fond du Lac Band of Lake Superior Chippewa to help build a start-up cannabis business on tribal land west of Duluth. The decision comes despite an advisory board’s vote recommending against it.

At its meeting in Eveleth in late May, the IRRR Advisory Board voted down the proposal 5-2 along party lines, with all five Republican members voting against it. State Rep. Dave Lislegard, DFL-Aurora, who announced this weekend he will not seek re-election to his Iron Range seat, was not present.

The vote came just over seven months after the Board supported a \$10 million loan to a Missouri-based company to build a cannabis operation in Grand Rapids by a 5-3 vote.

But in a news release issued later in the day, IRRR commissioner Ida Rukavina said she plans to move the project forward, saying the project met the agency’s application guidelines, and the agency’s staff thoroughly vetted the project.

“This project will support numerous new manufacturing jobs in a rural area of St. Louis County that will further diversify and strengthen our region’s economy,” Rukavina said. “For these reasons, I will move this project forward.”

The Fond du Lac Cannabis Corporation, a subsidiary of the Fond du Lac Band, wants the loan to purchase “furniture, fixtures and equipment” to cultivate cannabis and manufacture cannabis products in an 18,000 square foot building in Brookston, about 25 miles west of Duluth and on the northern edge of the Band’s reservation.

The Band plans to sell cannabis products in a separate retail building to be located in Carlton County along Highway 210, which crosses the southern portion of the Fond du Lac reservation.

The Technical Advisory Committee of the IRRR recommended approving the loan at its May 20 meeting, in addition to a \$250,000 loan to pay for infrastructure for the new facility.

The proposed investment package also includes a \$2.5 million loan from the Minnesota Department of Employment and Economic Development, or DEED. The Fond du Lac Band would provide \$9.45 million in equity for the project.

State Rep. Ben Davis, R-Merrifield, a pastor, was among those who voted against the proposal.

“I don’t support the people’s money going towards funding the recreational use of marijuana,” Davis said.

‘Mining dollars’

The IRRR invests production taxes paid by the region’s six iron ore mining facilities in economic and community development projects around the region.

“I know it’s mining dollars,” said Davis, who also opposed the loan to the Grand Rapids operation for similar reasons. “But those mining dollars do belong to the people.”

State Sen. Rob Farnsworth, R-Hibbing, who also said he does not support spending agency funding on recreational marijuana, asked for the Fond du Lac Band’s position on mining, saying “We’ve had organizations that have come before this Board asking for money and they’ve actively opposed mining.”

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R.D. Offutt seeks to stop WE from regulating its groundwater

BY WINONA LADUKE

“One thing I’ve learned the hard way is not to collect rain from the roof into my rain barrels. It turns pink, likely from fungicides. I won’t fish anymore in our local lake, which is half a mile from the nearest field, because of pesticide drift, or in the two rivers or creeks nearby – one where children swim – that run through the village. I can no longer pick sage in the prairie for ceremonial purposes. Instead, I have to go deep into the last remaining wild places where RDO doesn’t spray. I can hear them spraying from helicopters as early as 6:30 a.m.,” said Evelyn Bellanger (Anishinaabe) from Pine Point village.

The village of Pine Point is surrounded by industrial agriculture, dominated by RD Offutt Farms. On May 3 2024, RDO Offutt filed a lawsuit in federal court to stop the White Earth Band of Anishinaabe from regulating ground water permits on the reservation. Maintaining that “RD Offutt Farms’ groundwater withdrawals have not had, and will not have, a direct effect on the political security, economic security, or health and welfare of the White Earth Band,”

Offutt seeks a dismissal in federal court of the tribe’s ability to protect its groundwater. On the company’s website they write, “As a family-owned and operated farm, RDO has grown crops alongside the White Earth Nation for more than 40 years and we consider the tribe to be an important neighbor”. Well maybe.

The village has around 400 residents, where many related families are Wolf Clan, Sturgeon Clan and some Bear Clan villagers. The clans moved to the village as their lands were taken by the logging companies and Pine Point as a village is the source of many of the most well-known Anishinaabe in academia, and Native organizations, in the twin cities and beyond.

Today after a consistent pattern of economic discrimination, land alienation and an opioid epidemic, Pine Point is a bit of a poster child for Native poverty and bad public policies. The housing project, built during the War on Poverty, is looking pretty rough with some broken windows and burned buildings, and the health is not good in the village either. This community, and the White Earth tribe which represents them, wants a chance at some clean water and a little less airborne spraying over the village by big AG business.

For the past thirty years, RDO Offutt has been steadily increasing its operations on the White Earth reservation, until the southeastern village of Pine Point, has been almost surrounded with the corporation and corporate agriculture.

In 1997, RDO was producing potatoes on 55,000 acres of land. Today RDO



The village of Pine Point is surrounded by industrial agriculture, dominated by RD Offutt Farms. On May 3 2024, RDO Offutt filed a lawsuit in federal court to stop the White Earth Band of Anishinaabe from regulating ground water permits on the reservation.

grows on 190,000 acres spread over Minnesota and several other states, including North and South Dakota, Missouri, Texas and Wisconsin. It is tied for second place as the largest farm in the U.S., according to The Land Report’s 2021 ranking. And is the largest independent potato grower in the world, and a major McDonald’s french fry supplier.

Fertilizer, pesticides, and high-tech irrigation equipment used on the sandy soil produced yields at twice the region’s average. In 2019, the Minnesota Pollution Control Agency conducted a study of the Straight River, that river comes out of the Pine Point landscape. The Straight River sits above the Pineland Sands aquifer and flows into the Upper Mississippi River Basin. “Some of the common row crops grown in the fields surrounding the Straight River require heavy inputs of nitrogen fertilizer, particularly potatoes and corn,” the authors wrote. They found that nitrate fertilizer contamination was 100 times higher than areas not impacted by industrial potato farming.

In May 2023, the White Earth Nation passed an ordinance requiring farmers with irrigation wells within the reservation boundary or in a five-mile buffer surrounding it to apply to the White Earth Division of Natural Resources for a permit.

Probably forty percent of the land to the east of the village is under Offutt contract or direct ownership, and each spring, a huge influx of heavy equipment, followed by planes and helicopters which spray the fields drown the prairie and drift into the houses of the Pine Point residents. Those are toxins. It looks like a war zone. Equipment the size of a house careens down country roads, large insect looking tractors crawl out into fields, and the air smells like chemicals. It’s not a normal spring of rebirth and joy, it becomes a silent spring as life get poisoned by the chemicals. What affects our relatives impacts us, that’s the teaching of the web of life.

The White Earth Anishinaabe once were a healthy people. There was no cancer in

the Anishinaabe at the turn of the century. That is not the case now.

A Minnesota Department of Health report found “Over a 15 year period, the total number of new cancers diagnosed in Anishinaabe men living in the White Earth region was 60% higher than expected compared to white, non-Hispanic men in Minnesota”. The big ones: oral cavity and pharynx, stomach, colorectal cancer (CRC) liver and intrahepatic bile duct (IBD), lung / bronchus, kidney and renal pelvis.

Native women fared somewhat better: new cancer diagnoses were thirty percent higher than that of non-Hispanic white women. Liver and bile duct cancers showed the highest rates, and in both cases of men and women, the death rates were higher than that of the white non-Hispanic population. We bury more people than are born in our village of Pine Point. It’s becoming true almost across the reservation.

What causes those cancers? A lot of things, but having high levels of nitrates in drinking water doesn’t help. A 2020 Wisconsin study on nitrates in drinking water found that there were significant impacts in terms of colorectal ovarian, thyroid and kidney cancers from increased nitrate exposures. (<https://link.springer.com/article/10.1007/s10661-020-08652-0>). That’s becoming a lot of Minnesota - 70% of the nitrates in groundwater are from agriculture and the exposure is growing.

How Offutt and their associates apply the chemicals seems crazy as hell. Stop over beside an Offutt field, and there will be some guys with a bunch of chemicals, and a plane, or a helicopter and then they will be mixing it all up. Like a big soup. I have no idea what those chemicals put on together do to a shallow aquifer like on the Ponsford and Shell Prairie, but it’s not going to be good. There’s the Round Up appetizer, then there’s the nitrate fertilizers. All that is topped off by chlorothalonil and mancozeb (used on 79 and 56 percent of planted acres, respectively) and metribuzin (68 percent of planted acres).

Internal Minnesota Department of Natural Resources’ (MN DNR) emails released in 2020 show the agency is aware of state data showing the Pineland Sands region “as a whole had higher rates of pesticide poisoning emergency department visits compared to the state over a ten-year period (2005-2014),” and that “some cancer rates in the Central Sands counties were significantly different than the state.” That’s why the tribe is concerned, as are many Minnesotans.

The fact is that the Anishinaabe have nowhere to go if our water is poisoned, this is the last of our lands, our reservation. The problem, however, is not unique to the village. This past November, the Environmental Protection Agency (EPA) directed three Minnesota state agencies - the MPCA, MDA and DNR - to address the “imminent and substantial endangerment to the health” of thousands of southeast Minnesota residents exposed to high levels of nitrate contamination in their drinking water.

Then there’s the groundwater sucking problem. Offutt takes water from rivers, fish and people. In 2021, during the deep drought, Offutt kept the pumps running, violating water withdrawal permits. Together, Offutt and others pumped 22 billion gallons of water – about 2.5 billion more than was used by the entire city of Minneapolis’ water treatment plant, which serves about 500,000 people.”

“...The average R.D. Offutt permit violation allowed 43 million gallons in 2021. Those that went over, but still pumped less than 50 million gallons, wouldn’t have to pay any more than the \$140 minimum...”

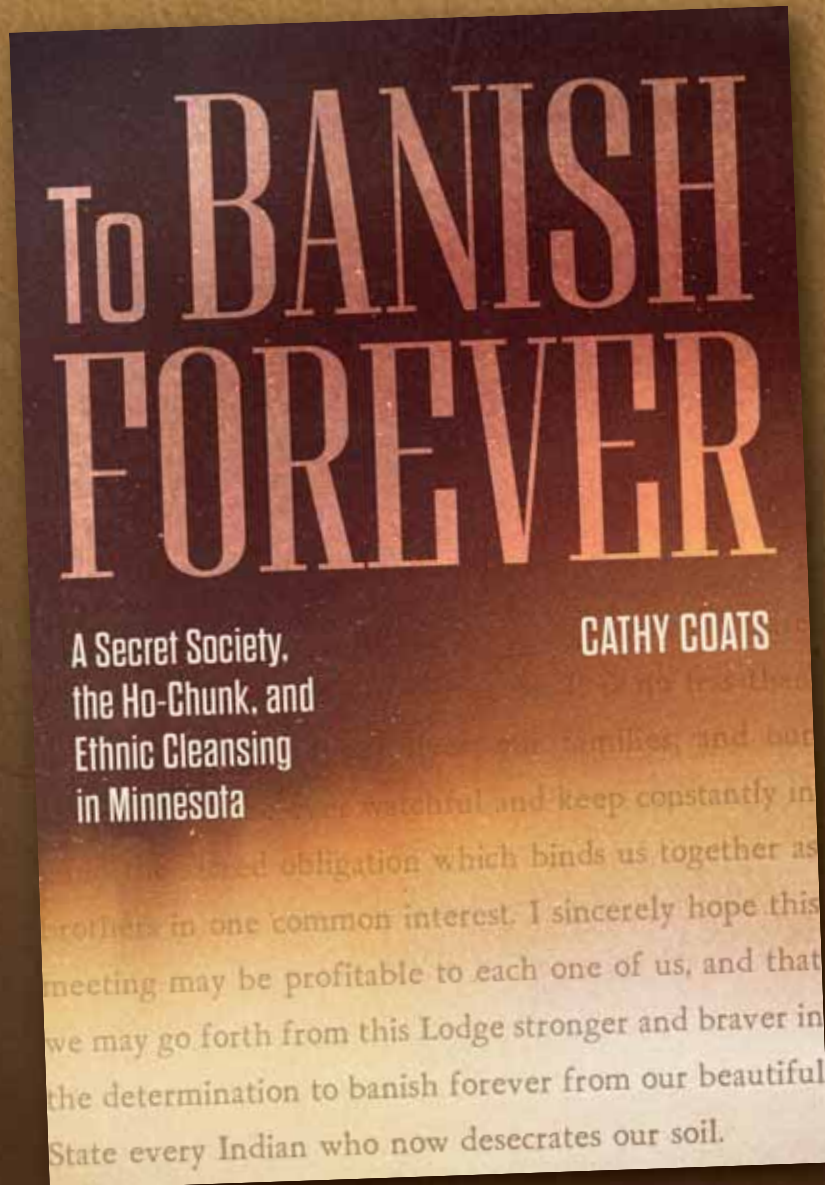
That’s pretty cheap groundwater. In a written statement, Warren Warmbold, vice president of R.D. Offutt Farms, said, “The story of 2021 was either going to be about water overages or food shortages.” Along with other farmers, he said, “we had to make difficult decisions around water use in order to save our crops and keep the food supply secure and affordable.” Offutt’s contribution to the food supply is largely MacDonalds fries.

“Think of our water supply as a giant milkshake glass and each well is a straw in the glass,” explains author Robert Glennon. “What most states permit is a limitless number of straws in the glass.”

It’s a David and Goliath story for sure. The big potato guys – Offutt are asking a federal judge to rule that the White Earth Nation does not have the authority to require farmers to get tribal water permits. That’s the same water that the people of Pine Point drink. There is no other water.

It’s spring in the north country, we will see how it goes between big agriculture and the tribe trying to protect its groundwater. Someone’s got to pay for those cheap french fries at MacDonalds.

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Natives make headway in state symbol, school smudging and more



The new seal for Minnesota has the proper Dakota name for the state, Mni Sóta Makoce, which translated as “Land where the waters reflect the skies.”

BY LEE EGGERSTROOM

Minnesota became a state on May 11, 1858. On this same day 166 years later, Minnesota adopted a new flag and state seal that clearly show off its natural resources and its indigenous heritage.

Minnesota’s cultural sensitivities are being raised as well.

The Minnesota Legislature called for new official symbols in the 2013 session when it was approving a massive amount of legislation honoring and supporting the state’s anchor citizens. The new flag and state seal that emerged were hoisted on statehood day, when the Legislature was still in its 2024 session, and before new indigenous-oriented legislation could be tallied.

Both new symbols are representative of the state’s continuing and growing awareness of Minnesota’s deep history with its native population.

In other actions, the Minnesota Historical Society made news at month’s end by announcing it will return the so-called “Mankato Hanging Rope” to the Prairie Island Indian Community (PIIC). In a report by Cole Premo for CBS Minnesota (WCCO), it was explained the rope had been in the MNHS collection since 1869.

It was used as part of the largest mass execution in U.S. history after the U.S.-Dakota War of 1862 at Mankato. This rope was used on Wicanhpi Wastedanpi, one of the 38 Dakota men hanged that day.

The historical society explained its decision this way: “This is a harmful and painful object that does not reflect the mission and the values of MNHS today.”

PIIC had requested the return of the rope through the Native American Graves Protection and Repatriation Act. The request was supported by all 11 fed-

erally recognized tribes in Minnesota. The MN Historical Society is now filing papers for the return under that federal act.

The rope was reportedly stolen from Wastedanpi’s grave, a precise example of what the federal act is trying to correct with holders of stolen sacred objects..

A day after that announcement, on May 30, Shakopee High School became the first school system in Minnesota known to offer smudging space for its students. That it should be Shakopee isn’t too surprising given its location near the Shakopee Mdewakanton Sioux Community.

But in a report, again for CBS Minnesota by Jason Rantala, Shakopee’s American Indian Education Coordinator Justyne Vogel said smudging space had been under study for several years. The school district has more than 200 native students enrolled from 28 different tribal nations.

The project was funded by a grant from the Shakopee Education Endowment Foundation and was designed for and by the native students.

The new state symbols are other examples of Minnesota’s growing cultural awareness.

Over the years, Native Minnesotans had objected – often to closed ears – that the state flag was demeaning. It showed a possible immigrant farmer planting a field while an American Indian man rides out of sight on horseback.

Polite educators sometimes tried to put a good face on it. It could mean the new Minnesotan and the original Minnesotan were simply sharing space and living side by side. But that interpretation didn’t hold water with people more knowledgeable about Minnesota history.

While the new flag salutes Minnesota’s abundant water resources, skies and the North Star, the new state seal really incorporates Minnesota natural gifts and

its indigenous history, and especially the state's name that does both.

Both State Rep. Heather Keeler, an enrolled member of the Yankton Sioux Tribe who represents the Moorhead and surrounding area in the Minnesota House of Representatives, and Minnesota Secretary of State Steve Simon direct friends and constituents to a tutorial on how to properly pronounce Minnesota in the original Dakota language

Proudly printed on the new seal is the proper Dakota name for the state, Mni Sóta Makoce, and translated as "Land where the waters reflect the skies."

Secretary Simon also notes that the circle depicted on the new state seal also shows images of wild rice (manoomin), the state's official grain; the common loon, the state bird; trees, represented by

the state tree the Norway Pine; and "a stylized representation of water" representing Minnesota's lakes, rivers and streams.

Explanations for the new flag and seal can be found at MN Secretary of State website at: <https://sos.mn.gov/about-minnesota/state-symbols/state-seal>.

Minnesota Public Radio has a site online where UofMN Dakota language experts teach the proper pronunciation of Mni Sóta Makoce. It is available at: <https://www.mprnews.org/story/2023/12/15/how-to-pronounce-mni-sta-makoce-the-dakota-phrase-that-will-be-the-new-state-seal>.



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US citizenship for Natives came without voting rights in swing states

BY ASSOCIATED PRESS

Voter participation advocate Theresa Pasqual traverses the tribal community of Acoma Pueblo with a stack of sample ballots in her car and applications for absentee ballots, handing them out at every opportunity ahead of New Mexico's June 4 primary.

Residents of the pueblo's original mesa-top "sky city" that endured after the Spanish invasion in the late 1500s

know firsthand the challenges that Native American voters have faced across Indian Country, where polling places are often hours away and restrictive voter laws and ID requirements only add to the barriers.

It's been a century now since an act of Congress granted citizenship to Native Americans, but advocates say that birthright bestowed in 1924 still hasn't translated into equal access to the ballot. Inequities are especially pronounced in remote regions across the U.S., and some key Southwestern states with large



President Coolidge stands with four members of the Osage Nation at a White House ceremony (Photo by the U.S. Library of Congress's Prints and Photographs division.)

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Native American populations.

New Mexico is trying something new — a test run of sorts for many new and contested provisions that are part of the state's Native American Voting Rights Act that was passed last year. The measure promises tribal communities a greater voice in how and where they can vote, even opening the possibility that tribal offices can be designated as a street address for remote households that have none.

This should help at Acoma, where Pasqual said some residents still live in a village where standard addresses do not exist.

Native Americans in New Mexico — home to 22 federally recognized tribal communities and holdings of an Oklahoma-based tribe — were among the last to gain access to voting, decades after the U.S. extended birthright citizenship to the land's original inhabitants on June 2, 1924 through the Indian Citizenship Act.

That legislation took shape in the aftermath of World War I in which thousands of Native Americans had volunteered to serve overseas in the military.

A patchwork of statutes and treaties already offered about two-thirds of Native Americans citizenship, sometimes in exchange for land allotments that fractured reservations, gestures of assimilation, military service and even the renunciation of tribal traditions. The one-sentence Indian Citizenship Act swept away those requirements in an attempt to grant citizenship to all Native Americans.

At the same time, Congress deferred to state governments on who would be qualified to vote. Legal access to the ballot was denied under existing state constitutional provisions and statutes until 1948 in Arizona and New Mexico — and until 1957 on reservations in Utah.

It was by design, said Maurice Crandall, an Arizona State University history professor and citizen of the

Yavapai-Apache Nation of Camp Verde. Pointing to the largest Native populations in New Mexico and Arizona, he said: "They don't want a large group of Native people who can swing elections."

Fast forward to 2020, he said, and "many people credit the Native vote with deciding to bring Arizona into the (Joe) Biden camp."

Biden won Arizona by about 10,500 votes, as voter turnout surged on the Navajo and Hopi reservations.

At Laguna Pueblo in New Mexico, voting has provided Native Americans with a path to power amid the political rise of pueblo member Deb Haaland. She became one of the first two Native American women in Congress in 2018 before taking the reins of the Interior Department to oversee U.S. obligations to 574 federally recognized tribes.

For the upcoming primary, Laguna is on the front lines of two Democratic contests with first-time female Native American candidates competing in districts that were redrawn in 2021 to increase Native American influence. In the general election, eligible voters among 8,000 Laguna residents will cast ballots in a congressional swing district rematch between U.S. Rep. Gabe Vasquez and Republican Yvette Herrell, who lost in 2022 by 1,350 votes. Herrell seldom invokes her Cherokee heritage.

The state's new voting rights legislation for Native Americans provides new tools for tribal communities to request convenient on-reservation voting sites and secure ballot deposit boxes with consultation requirements for county clerks and an appeals process.

But there are still obstacles, said Laguna Pueblo tribal administrator Ashley M. Sarracino, pointing to tensions with county election administrators over a decision to withdraw three Election Day voting sites at the pueblo this year, leaving three open.

In Arizona, the anniversary of the Indian Citizenship Act stirs up frustration

among Native American leaders, including Gov. Stephen Lewis of the Gila River Indian Community. He has denounced efforts by the Republican National Committee and state lawmakers to revive and extend voter ID requirements through the 2024 general election.

It was two members of Lewis' community who sued in 1928 after being turned away from the polls, only to have the Arizona Supreme Court rebuff their case. The community wouldn't realize the right to vote until 1948 — after World War II and the raising of an American flag at Iwo Jima that included Ira Hayes, who was part of the Gila River community.

Lewis during a recent online forum counted the years that passed between the time the U.S. Declaration of Independence was inked and the Indian Citizenship Act was signed. He said elected officials for years have "made laws for us, about us, but never with us."

Native Americans have held widely divergent views about citizenship and voting, said Torey Dolan, a research fellow at the University of Wisconsin Law School and citizen of the Choctaw Nation of Oklahoma. Some view U.S. citizenship as incompatible with being Indigenous people; others see it more like dual citizenship.

With approval of the citizenship act, many Native Americans feared the expansion of U.S. citizenship might undermine the special status of trust land



Cecile Gauguin waits for voters to arrive during voting in May 2024 at Zia Pueblo, New Mexico. (AP photo by Susan Montoya Bryan.)

that allows tribes to make their own decisions about tax-exempt land and shield it from speculators.

"It was really seen in many parts of Indian Country as being aimed at breaking down tribal cultures, particularly in the Southwest," said Geoffrey Blackwell, general counsel to the National Congress of American Indians that advocates for Native American rights and sovereignty.

For some, ensuring voting rights was worth the fight. In 1948, Isleta Pueblo member and World War II military veteran Miguel Trujillo challenged the status quo that barred Native Americans in New Mexico from voting by attempting to

vote in Valencia County. He was rejected, sparking a landmark lawsuit that was supported by Washington-based federal Indian law pioneer Felix Cohen and the National Congress of American Indians.

A 1956 federal survey of Native voting in the Southwest found anemic participation, with no polling places set up at New Mexico pueblos. In Arizona, Jim Crow-style discrimination set in with widespread application of literacy tests to block Native-language speakers from voting until the practice was barred in 1970 under the federal Voting Rights Act.

The Voting Rights Act of 1965 spurred a new movement within tribal commu-

nities to encourage participation, said Laura Harris, the Albuquerque-based director of Americans for Indian Opportunity and a citizen of the Comanche Nation of Oklahoma.

In 2013, the U.S. Supreme Court struck down a key provision of the Voting Rights Act that gave the Justice Department election oversight in states with a history of discrimination. Since then, several states have enacted new voting laws that some legal experts say make it unreasonably difficult for Native Americans to vote, including a flurry of restrictions from Republicans enacted in the wake of the 2020 election.

But in New Mexico, the Sandoval County clerk's office has expanded early voting services in recent years for Navajo and pueblo communities. Only one pueblo declined the opportunity this year. Native language interpreters are posted at each of the sites, which are open to all county residents.

Evelyn Sandoval works with the county attorney's office as a liaison to Native Americans. She teaches families how to use newly available tools to register online and receive absentee ballots by mail.

"I'm trying to get them to be self-reliant," said Sandoval, a 54-year-old former oil and gas company worker who was raised Ojo Encino, a Navajo community with fewer than 300 residents. Her mother spoke only Navajo.

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Another key member of the group is Jessica Garcia Fritz, assistant professor in the University of Minnesota’s School of Architecture and the College of Design. She is a member of the Cheyenne River Sioux Tribe.

The Circle asked her why architecture and design careers remain largely out of reach for young indigenous people. Her response was a precise, classroom-like analysis:

“Euro-centric art and architecture have largely focused on the contributions of individual authorship. It’s the myth of the lone genius—the single individual who conceives of a building, a drawing, a painting, writing, etc. Their names are what we are asked to memorize in school and some are elevated to the ‘starchitect’ status.

“What this myth leaves out are collective forms of art making that are passed down generation to generation. In architecture, it’s the laborers both architectural and construction laborers, who are typically left out from the story of a building or the ‘built’ environment. The myth has also excluded marginalized people, especially in the US, where the profession was previously seen as a ‘gentleman’s profession’. This left architecture and design largely out of reach.

“Professions like architecture are now coming to terms with this history. The ‘built’ environment is too big to be left in the hands of a single group of people. Consider the Twin Cities. Many of us are still living in decisions made in the nineteenth and twen-



Left: Mike Laverdure is a founding partner in the DSGW Architecture firm.



Right: Jessica Fritz is assistant professor in the Uof MN’s School of Architecture and the College of Design.

tieth centuries, from the way our city is laid out to the buildings we live in. More diverse groups of people are entering into architecture and pushing practices to be more collective and collaborative.

“While lack of opportunity may have been the previous barrier, current barriers include funding, limited representation in school (especially for native people), and in many cases, having to leave a community to attend school.

“This is what is exciting about the Indigenous Design Camp – it’s led by indigenous people and is for indigenous people. We see it as a way to begin to address some of the challenges and barriers that have kept us from decision-making in

the built environment.”

Given that background analysis, *The Circle* asked Garcia Fritz how she was drawn into the profession. Her response was definitely rooted in her Upper Midwest, Great Plains culture and environment.

“I came to architecture through art and construction,” she said. “I didn’t know that much about architecture when I started school. In fact, I started school at the University of Minnesota in biology.”

That was after graduating high school in the Bismarck/Mandan area and initially working in construction. “I was a roofer, I started out as an ‘unskilled laborer’ ripping off old roofs and throwing shingles to the crew. Eventually, I got to cut the shingles

and use the nail gun, which is when I felt genuine trust. We worked on several public buildings including roofing the Mandan water works, next to Mni Sose (Missouri River), and buildings for the North Dakota State Penitentiary. Although it was short, I learned a lot from the people I worked with and consider them to be teachers in my education.”

At the university, she said, she deviated and took a couple of drawing classes that she enjoyed. They were a departure from her specialized biology classes.

“When I decided to go into architecture, it was because I could combine practical construction skills and ways of thinking about the world through drawing and writing,” she said.

In her case, experiences linked nicely with her talents. That is a goal for Indigenous Design Camp, Laverdure said.

The camp this year is just a start, he said. The core group is already making plans to expand the camp next year to include young native students from the Dakotas and surrounding states. And down the road, he said, the planners would like to make this a nationwide “adventure” for a prospective, potential, new generation of architects and designers.

For more information on the camp, see: <https://www.aia-mn.org/event/indigenous-design-camp>.

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In response, Fond du Lac Vice Chairperson Roger Smith said the Band has been very clear on this question. “We are not opposed to mining,” Smith said. “We are opposed to irresponsible mining.”

Smith said the Band is concerned about protecting the Saint Louis River, and upholding its water quality standards. The Fond du Lac Band has filed several lawsuits challenging permits granted to the proposed NewRange copper-nickel mine, formerly known as PolyMet.

But Smith said the Band realizes the economic importance of the industry. “We understand the need for mining, and we understand the need for the jobs that it creates,” he said.

Job creation

State Sen. Grant Hauschild, D-Hermantown, said it’s important for the IRRR to engage with communities that have concerns about mining.

“There is an opportunity here for us to engage with partners that are trying to create jobs,” Hauschild said. “Jobs that are not meant to be a political statement, simply an economic driver in our communities. And we need all the jobs that we can get.”

IRRR staff estimate the project would create 55 jobs, with wages from \$16 to \$18 per hour, in a rural community where job opportunities often require long commutes.

The Brookston facility would produce 120 to 240 pounds of cannabis flower per month, staff said, and manufacture approximately 15,000 edibles and concentrate products per month.

“This is about creating jobs,” Fond du Lac Band Secretary-Treasurer Robert Abromowski told the Board. “You’re kind of making it a mining issue. It’s really not. It’s completely separate.”

State Rep. Roger Skraba, R-Ely, who

voted against awarding the loan, questioned whether the facility would be able to recruit employees at those wages. He also wondered how many other entities — including the Bois Forte and Grand Portage Bands — might come to the Board asking for funding to start cannabis operations.

“How much money are we going to invest in this? Where are we going in the future? Because everyone’s going to come before us,” Skraba said.

While recreational cannabis was legalized in Minnesota last year, the state is still setting up guidelines for the new industry. Tribal cannabis operations are not required to wait for state licensing.

Earlier this year the Mille Lacs Band of Ojibwe began construction on a 50,000 square-foot cannabis growing facility on tribal lands near Onamia. The White Earth Nation and Red Lake Nation already operate dispensaries.

State Rep. Spencer Igo, R-Wabana Township, who supported the loan for the cannabis facility in Grand Rapids, voted against supporting the Fond du Lac operation. He said delays in setting up the state system had changed his “temperament” toward the industry.

“I think one thing everyone in this room can agree on, whether you support marijuana or you’re against recreational marijuana, is that we want a safe and regulated market,” Igo said.

Meanwhile, the IRRR Board unanimously approved a \$950,000 loan for Finnegan’s Farm, a company outside Two Harbors that cultivates hemp and manufactures and sells products including CBD beverages, vape cartridges and pens, tinctures and edibles.











The loan will fund the purchase of equipment to extract oils from hemp plants. The company currently sends its hemp material to the Twin Cities metro area for processing.

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Kaiya Sandy is an aspiring student-athlete pursuing elite senior goals

Kaiya Sandy is a member of the North West Angle Band 33B and she's a junior at Warroad High School. She is a multi-varsity lettered athlete in hockey, volleyball, golf, and member in band.

Her athletic career highlights include being a member of the three-peat Minnesota Class A hockey state championship teams. This past hockey season, she was named All Section and All State Tournament First Team.

"I plan to hopefully win another state championship for my senior year and continue to play hockey in college," said Sandy.

"We started off strong at the beginning of the season," recalled Sandy. "Most of the season we spent finding out what works for us and how we can be successful. We had a January slump where we went on a tough losing streak. Then we managed to shake that off for section and state tournament play and come out with another win."

"This summer I plan to train in the weight room and try out for the elite league in June," added Sandy.

"Izzy has been my coach my whole high school career," said Sandy referring



to Warroad HS head varsity hockey coach David Marvin. "He has won five state championships with the Warroad Warriors in 2010, 2011, 2022, 2023, and 2024 seasons. He is the coach that has made me into the player I am today."

"Kaiya will be returning for her fifth season on our varsity team," said Coach David Marvin. "She returns as one of

our team captains. In the coming season she will lead our team as we chase a record setting fourth consecutive title."

"Kaiya has a flair for the stage as she plays her best in big games. She's very coachable and extremely loyal. She's proud of her Objjwa heritage. She played a key role in our school being allowed to keep our Warrior name when she along with others represented our town at the state capital last summer," added Coach Marvin.

Warroad HS Band Director Jared Eastvold shared a story about his band member Kaiya. He said, "It's been great being able to see Kaiya grow and mature. It's also been fun supporting her and her teammates in their success. I remember how discouraged Kaiya was after her first hockey scrimmage of this season when they had a very tough time against Roseau. Watching them work hard and the joy and elation they had in 'coming into their own' by defending their State Title was really great!"

Sandy also plays varsity volleyball. Her coach is Jeremy Culleton. He said, "Kaiya is a highly athletic individual. Kaiya could contend with being a top conference player this upcoming season. Kaiya will be one of

our top returning players. She has a great knowledge of the game and an unbelievable competitive spirit. Kaiya has the ability to lead by example. She uses her athletic ability to sometimes inspire others."

Sandy just finished her varsity golf season. Shalese Snowdon is her golf coach and said, "For next golf season, Kaiya will need to work on her short game and consistency in tee shots. On the golf course, I see determination to perfect shots and competitiveness to play better than her opponents matched up with her in group pairings. I think Kaiya's will to outplay her opponent is her greatest strength."

Nationally, interscholastic athletes have been encouraged to be active in more than one specialized sport. Sandy participates in three sports and the extracurricular band. Multi-activities can complement each other and her coaches share the connection.

"I definitely think they complement and build on each other to make a more well-rounded individual," said Band Director Eastvold. "However, having been in sports and a coach for sports, there are also similarities: they both require discipline to do well, there is a strong team dynamic for both of them, and where it's important that the individuals build each other up and encourage each other."

"Hockey and volleyball require skills but agility and aggressive nature can be transferable to each sport," said Coach Culleton. "Both sports require great teamwork, Kaiya realizes this and I feel she knows of the importance of using her teammates to help reach team and individual goals."

"Kaiya is a multi-sport athlete who's excelled in all sports. Her competitive drive from hockey has transferred to the golf course," said Snowdon.

Kaiya Sandy is on her way to have a focused last summer of training and competing and chasing her senior goals.

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Powwow in the Parking Lot

In late May, the North Pine County News reported on the Hinckley-Finlayson High School graduation ceremony:

“Two students were recognized as salutatorian, the student with second highest academic honor, and valedictorian, the student with the highest academic honor ... “One-by-one, the students lined up and walked on stage as their name was called. Families cheered and exclaimed their pride in their students as each senior moved their tassel, proclaiming they finally finished their high school careers.

“As the ceremony wound down and the crowd slowly left the school, loud drumming could be heard just across the street. A large powwow from the Native American community was set up for all graduates to attend and to celebrate their success. The Native American students were ushered in by the Ojibwe honor guard, who danced to the drums and presented their flags. They made a circle in the roped off parking lot. Once the drumming was done, the powwow began.”

The newspaper article did not mention that the drum song took place in the school’s parking lot, rather than inside during the graduation ceremony, because the school board had banned it. Controversy ensued.

“A northeastern Minnesota school district with a large Native American student population is facing blowback after its board

voted unanimously ... to forbid a tribal drum group from singing at its upcoming high school graduation ceremony,” Minnesota Public Radio reported.

“The Hinckley-Finlayson School Board voted Monday [May 13] without comment not to allow the performance of an Ojibwe traveling song at the May 24 graduation, after the district’s superintendent said allowing the song would create ‘legal risk’ if community members feel it is endorsing a religious group.

“The vote prompted a school walkout ... during which about 40 students left school ten minutes early and marched around the school.

“Hinckley-Finlayson High School social studies teacher Alyssa Vickstrom, who’s also an advisor for the school’s Native American Student Association, or NASA, said they were joined by family and other community members.”

I’ve been a consistent advocate for the separation of church and state. The First Amendment to the U.S. Constitution established the proverbial wall of separation, proscribing governments from favoring one religion. However, one faction of the population, Christian nationalists, would like to impose its religious ideology on everybody. Coinciding with the rise of Trump in recent years, Christian supremacists have grown louder in demanding that the U.S. be ruled by Christians, and that Christians

hold sway in every area of society — the so-called Seven Mountains Mandate.

Since I was a young teenager, I’ve been fascinated by the right-wing extremists in this country. I recall writing a high school report on the John Birch Society, a conspiracy-mongering, right-wing group that saw fluoridation of drinking water as part of a domestic Communist plot. The Commies were everywhere, as per the Birchers.

Now the right-wing extremism responsible for the April 19, 1995, bombing of the Oklahoma City federal building, which killed 168 people, including 19 children, has been mainstreamed. (For younger readers unfamiliar with this horrific chapter in U.S. history, watch “An American Bombing: The Road to April 19th,” on HBO.) Partisans of the Republican Party, which has been on a long descent into insanity since the beginning of the Reagan presidency, in 1981, has thrown in with Trump, parroting his lies and bullshit. They seem intent on upending democracy in the U.S.

Over recent years, violent, bigoted and racist conspiracy nuts have perpetrated a number of mass killings that targeted racial and ethnic communities, from the Oct. 27, 2018 Tree of Life synagogue massacre, in Pittsburgh, to the shooting of Latino shoppers, on Aug. 3, 2019, at a Walmart in El Paso, Texas, and the mass killing of mainly Black residents of Buffalo, New York, on May 14, 2022,

at a Tops Friendly Markets supermarket.

I’m likely missing some other examples of carnage committed by disgruntled individuals with access to military-style weapons. Things are becoming progressively crazier in this country.

Getting back to the Hinckley-Finlayson High School affair, which is not on par with the previously mentioned cases of mass murder, I don’t understand the thinking of the school board members. The Ojibwe traveling song that the school board banned from the graduation ceremony is an expression of the lifeway of a significant group of students.

In an article published on MinnPost.com, Melanie Benjamin, chief executive of the Mille Lacs Band of Ojibwe, noted that “the song was played last year without any problem. This year there are 21 Native American students graduating, about a third of the class, and they’ve worked hard to reach this important milestone. They overcame obstacles and defied the statistics that often weigh against Native American students. This travel song isn’t just music; it’s a salute to their grit and success. It’s a way for us to acknowledge their journey, and it helps us heal old wounds and look ahead with hope.”

The school board should reconsider its benighted decision ahead of the 2025 high school graduation.

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Frank Buffalo Hyde Exhibit**

AL-TER-NA-TIVE is a solo exhibition featuring a collection of paintings and sculptures from artist Frank Buffalo Hyde (Onondaga/Niimiipuu/Nez Perce). Vivid and pop-culture saturated, his work reflects on the commodification of American Indian culture, and the assertive roles for Native American identity in the contemporary world. Frank's work comments on cultural appropriation and societal disruption through his uncompromising satirical eye. Frank's allegorical work is geared towards Native people first and disarms through banter while making references to antiquated technology in conversation with the metaverse; and provides a layered commentary on the collective unconscious of the 21st century. All My Relations Arts, 1414 E Franklin Ave, #1, Minneapolis. For info, see: <https://allmyrelationsarts.org>.

**June 5, 11, 13
Pathways to Racial
Equity in Minnesota**

Join us for Engage! Pathways to Racial Equity in Minnesota Medicaid: A feast and conversation to inform the Minnesota Department of Human Services

on priorities to improve the health and opportunity of American Indian communities. Other Event Series: June 11, 6pm-9pm: Bemidji. June 13, 6pm-9pm: Virtual statewide conversation. Register: <https://marnitastable.org/dhspta> thways.

**June 6
Red Lake Nation
College Grand Opening**

We invite you to come to the grand opening of Red Lake Nation College's Minneapolis site! This celebration marks a significant milestone for Red Lake Nation College as we expand our presence into the Minneapolis community. Your presence would add immense joy and value to the occasion. The event will take place from 2 to 6pm. (Grand opening ceremony from 2 to 4pm. Music and social gathering from 4pm to 6pm.) Red Lake Nation Collage, 900 S 3rd St, Minneapolis. To RSVP, email: kayla.duane@rlnc.edu.

**June 6, 13, 20, 27
Four Sisters Farmers Market**

The Four Sisters Farmers Market is an Indigenous-focused farmers market that provides increased access to affordable, healthy, culturally appropriate local foods within

the American Indian Cultural Corridor. We welcome and accept SNAP/EBT benefits, Market Bucks, Gus Produce Market Bucks, cash, and cards. In partnership with Hunger Solutions, Four Sisters can match up to \$10 of SNAP/EBT benefits. Spend \$10 and we will give you \$20 more! Stop by the market manager's table to learn more about this opportunity. The 2024 season will start on June 6, and be held every Thursday from 11am to 3pm in the parking lot of 1414 E Franklin Ave Minneapolis. For info, see: <https://nacdi.org/programs/food-sovereignty/farmers-market>.

**June 9
The Native Spirits Sing**

The MacPhail Center for Music is hosting "The Native Spirits Sing," a free concert dedicated to Native composers. Curated and performed by MacPhail Teacher and Pianist Pinar Başgöze, the performance will showcase the works of Dr. Louis Wayne Honga-NX-Zhe Ballard, Brent Michael Davids and Jerod Impichchaachaaha' Tate. 6:30pm. Antonello Hall at the Center, 501 2nd St S, Minneapolis. For info, see: <https://www.macphail.org/events/macphail-faculty-spotlight-the-native-spirits-sing>.

**June 10, 17, 24
Men's Smudge/Support Group**

AIFC: Ombi'ayaa Anishinaabe-Ininiwug (Rise Up Original Men) Men's Smudge and Support Group. Join American Indian Family Center's Father & Men's Outreach Specialist Nate Bordeaux, for an in-person Men's Smudge and Support Group. It will be a potluck, so please bring a dish to share if you can! Gather with other American Indian men to explore your identity, participate in your culture, and support. 6 to 8pm. American Indian Family Center, 579 Wells St, St Paul. For info and to see their many other services, see: <https://aifcmn.org>.

**JUNE 13
Anton Treuer: Where
Wolves Don't Die**

Join Birchbark Books for a reading and discussion with Anton Treuer about his new book for young adults, Where Wolves Don't Die. Ezra Cloud hates living in Northeast Minneapolis. His father is a professor of their language, Ojibwe, at a local college, so they have to be there. He hates being away from the rez at Nigigoonsiminikaaning First Nation. From acclaimed author Anton Treuer comes a novel about one Ojibwe boy learning to love

himself. 6:30pm. Minneapolis Central Library, Pohlad Hall, 300 Nicollet Mall, Minneapolis. For info, see: <https://birchbark-books.com/pages/events>.

**June 14 (deadline)
Young Women's Initiative MN**

Governor Tim Walz, Lt Gov. Peggy Flanagan, and the Women's Foundation of MN invite young women and gender-expansive youth from across the state to apply for 24 open positions with the Young Women's Cabinet. Young women and gender-expansive people between the ages of 16 and 24 are invited to apply. The Cabinet's goal is promoting equitable systems that benefit all, grounded in the belief that when young Black, Indigenous, women of color, and people with disabilities in Minnesota thrive, families and communities thrive. For info, see: <https://www.wfmmn.org/ywi-mn>.

**June 14 - 16
46th Annual Wacipi**

Lower Sioux Wacipi Grounds, 39648 Reservation Highway 3, Morton, MN.

**June 14-16
Grand Celebration Powwow**

The 31st Annual Grand Grand Celebration. Grand Casino, 777

Lady Luck Drive, Hinckley. For info, see: <https://www.facebook.com/p/Grand-Celebration-Hinckley-100066160107058> or <https://www.grandcasinomn.com>

**June 18
Ed Fest 2024**

Join the FDLTCC Elementary Education program for Ed Fest 2024 – Interweaving Components of a Culturally Responsive Classroom. Join us for an engaging day of Interweaving Components of a Culturally Responsive Classroom with special guest Michael Lyons who will provide an understanding of Anishinaabe culture using puppets, music, and storytelling. There will be breakout sessions on using Indigenous Curriculum in ELA, Faceless Dolls, Ojibwemowin for the classroom, plein air painting session, and bringing the classrooms outdoors! Last day to register is June 7. There will not be on-site registration. 9am - 3pm. Cloquet Forestry Center, 175 University Road, Cloquet. For info, contact: taylor.warnes@fdltcc.edu or Kim Spoor at: kimberly.spoor@fdltcc.edu. Or see: <https://fdltcc.edu/event/ed-fest-2024>.

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June 20 (deadline) Minnesota's Capitol Mall Redesign

The Capitol Area Architectural and Planning Board (CAAPB) has released the Capitol Mall Design Framework for public comment. The Design Framework envisions actionable proposals to make the Capitol Mall more welcoming for more Minnesotans. The CAAPB is inviting all Minnesotans to visit the project website and comment on the Design Framework before June 20. The Design Framework was developed with the goal of making the Capitol Mall more welcoming for more Minnesotans. For info, see: <https://mncapitolmall.engage.asaki.com>.

June 24-27 2024 American Indian Summer Camp

The American Indian Summer Camp was first established in 2013 as a cooperative effort between American Indian Affairs and the four Dakota communities of Minnesota. The event gives American Indian high school students a chance experience a university campus. The camp is opened to any American Indian student entering 9th - 12th grade. The camp is free for students and includes housing, meals and other materials. Dakota or Ojibwe language learning, college informational sessions, mock college classes, time in Rec Center and the Maverick

Bullpen. Contact Megan Heutmaker at megan.heutmaker@mnsu.edu or 507-389-5230. Or see: https://www.mnsu.edu/university-life/diversity-equity-inclusion/multicultural-center/american-indian-affairs/services/aia_summer_camp.

June 24 - 28

Painting Workshop with Sarah McRae

Are you in 9 to 12 grade? Register now for this painting workshop with Sarah McRae. Free. Space is limited, registration required. Priority given to Native students. McRae is an artist and teacher at Velma Hamilton Middle School in Madison, WI. Her graphics include limited colors, geometric patterns and natural elements based on Native American themes. The workshop meets Monday through Friday, 9am to noon. BSU Campus. Participants will have their work on display at the Wild Hare Bistro. Contact Nokomis Paiz at: paiz@watermarkartcenter.org or call Watermark at 218-444-7570. Or see: watermarkartcenter.org/product/painting-mcrae.

June 26

Teresa Peterson Book Celebration

Minnesota author Teresa Peterson will celebrate the publication of her new book, *Perennial Ceremony*:

Lessons and Gifts from a Dakota Garden. Peterson will be in conversation with Diane Wilson, author of *The Seed Keeper*. In this rich collection of prose, poetry, and recipes, Teresa Peterson shares how she found refuge from the struggle to reconcile her Christianity and Dakota spirituality, discovering solace and ceremony in communing with the earth. Observing and embracing the cycles of her garden, she awakens to the constant affirmation that healing and wellness can be attained through a deep relationship with land, plants, and waters. Peterson is Sisseton Wahpeton Dakota and Upper Sioux Community, 7pm. Birchbark Bizhiw, 1629 Hennepin Ave, #275, Minneapolis. For info, see: <https://birchbarkbooks.com>.

June 27-28

National Tribal Tobacco Conference

This conference will address the traditional uses of tobacco and commercial tobacco impact in American Indian and Alaska Native (AI/AN) communities across the US. A disparate proportion of AI/AN communities use commercial tobacco compared to other racial/ethnic groups. High prevalences of commercial tobacco use among AI/AN Tribes are directly reflected in the disproportionate rates of chronic diseases in AI/AN populations. The confer-

ence will emphasize AI/AN persons returning to a healthy relationship with tobacco, the importance of creating health equity, and provide an opportunity for networking and collaboration. We expect an audience composed of AI/AN community leaders, community members, healthcare providers serving these communities, researchers in tobacco and healthcare, students interested in public health and tobacco prevention/cessation. You belong here. All generations welcome. McNamara Alumni Center, 200 SE Oak St, Minneapolis. For info, see: <https://nttc.umn.edu>.

June 28 (deadline)

Good Relatives Collaborative

The 2024 GRC Grant application is now open for Native-led organizations. The following are eligible for grant funding: Native-led, Native-serving organizations with operating budgets under \$500,000. Organizations must be serving Native communities in South Dakota, North Dakota, Minnesota or one of the 23 Native nations that share the same geography. This grant application is for a 12-month term and is considered an unrestricted grant. For info, see: <https://www.goodrelativescollaborative.org/grants>.

July 1 (deadline)

NDN Changemaker Fellowship

The NDN Changemaker

Fellowship is a two-year fellowship designed to invest (\$150,000 USD) in the visions, leadership, and personal and professional development of 21 Indigenous Changemakers working in their communities. This opportunity is open to individual Indigenous peoples 18 years or older across Turtle Island and related Island Nations of Hawaii, American Samoa, Guam, the Northern Mariana Islands, Puerto Rico/Borikén, and the US Virgin Islands. Register by 3pm CST on June 26 to ensure a timely submission. Full applications are due by 5pm US CST on July 1. For info, see: <https://ndncollective.org/changemaker-fellowship>.

July 15 (deadline)

Ucross Artist Residencies

Ucross strives to provide a respectful, comfortable, and productive environment, freeing artists from the pressures and distractions of daily life. Each year, we provide residencies to approximately 115 individuals. Residencies range from two weeks to six weeks. Ucross provides each artist with living accommodations, meals, work space, and uninterrupted time so that the artists can focus on their creative process. The residency program is open to visual artists, writers, composers, choreographers, and more. Applicants must exhibit profes-

sional standing in their field; both established and emerging artists are encouraged to apply. The open call for applications for Spring 2025 (February through early June), deadline July 15. The open call for applications for Fall 2025 (August through early December), deadline January 15, 2025. For info, see: <https://www.ucrossfoundation.org>.

July 15 (deadline)

Community Self-Determination Grant

The Community Self-Determination grant program invests in the self-determination of Indigenous People working in their community to Defend, Develop, and Decolonize; fortifying efforts to create a just, equitable, and sustainable world for all people and Mother Earth. The grants are intended to support, strengthen and invest in the long-term visions, sustainability, and building of collective power of Indigenous Tribal Nations, Pueblos, tribal communities, grassroots movements and Indigenous-led organizations. Applicants must register before July 15 to ensure a timely submission. Completed applications are due by July 17. For info: see: <https://ndncollective.org/community-self-determination-grant>.



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AlterNative is a solo exhibition featuring a collection of paintings and sculptures from artist Frank Buffalo Hyde (Onondaga/Niimípuu (Nez Perce)). Vivid and pop-culture saturated, his work reflects on the commodification of American Indian culture, and the assertive roles for Native American identity in the contemporary world. Self-proclaimed as consciously, culturally non-transactional, Frank's work comments on cultural appropriation and societal disruption through his uncompromising satirical eye. A defiant take on the skewed perceptions of Native American art and culture tourism, Frank's allegorical work is geared towards Native people first and disarms through banter.

On View: May 9 - July 13, 2024

Frank Buffalo Hyde, *SWIPE WHITE*, acrylic on canvas, 2023.



1414 E. Franklin Avenue, Minneapolis, MN 55404 | ALLMYRELATIONSARTS.ORG

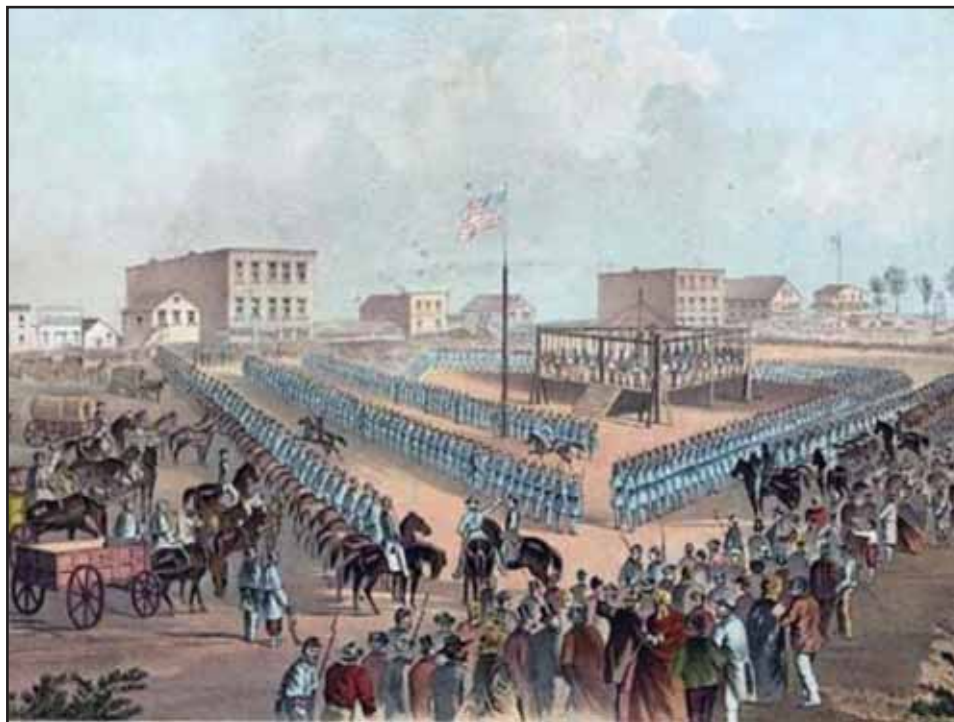
MHS will repatriate the ‘Mankato Hanging Rope’ to the PIIC

BY HANNAH YANG/MPR

The Minnesota Historical Society will repatriate a hanging rope to the Prairie Island Indian Community that was used in the hanging of the largest single-day mass execution in U.S. history.

The item is known as “the Mankato Hanging Rope” and was used in the hanging of Wicanhpi Wastedanpi (also known as Chaske), one of the 38 Dakota men hanged on Dec. 26, 1862, following the U.S.-Dakota War of 1862. The rope was donated to the historical society and accessioned into the agency's collections in 1869.

“The Prairie Island Indian Community and its Tribal Historic Preservation Office is grateful for the decision by the Minnesota Historical Society to return the noose used to hang our Dakota relative, Wicanhpi Wastedanpi (Good Little Stars), in 1862, as part of the largest mass execution in U.S. history. What happened to 38 of our relatives will never be forgotten. The repatriation of this item stolen from Wastedanpi’s grave is important to all Dakota people. It serves as a vivid reminder of what happened to our relatives and allow the process of healing within our Dakota communities to con-



tinue,” the Prairie Island Tribal Historic Preservation Office said in a statement.

Under the Native American Graves Protection and Repatriation Act (NAGPRA), the rope will return to the Prairie Island Community. Kent Whitworth, MNHS director and CEO said in a news release the rope “is a painful and harmful

object that does not reflect the mission and the values of MNHS today.”

“This consultation process has been a deeply meaningful learning experience for all of us at MNHS. I am especially grateful to the Dakota community members who have engaged and provided valuable insights and perspective in recent days and over the years,” Whitworth said in a statement. “We thank everyone involved for honoring the NAGPRA process, and we hope this decision leads to healing for our Dakota

friends and relatives.”

The MNHS Executive Council — the agency’s governing board — approved the committee’s determination that the item is eligible for repatriation as both the Unassociated Funerary Object and a Sacred Object with cultural affiliation to all federally recognized Dakota Tribes, including Prairie Island Indian Community.

Through the NAGPRA claim process, the MNHS consulted with Dakota Tribal Nations and relied on prior research by the Santee Sioux Nation, the Dakota NAGPRA Coalition, MNHS staff and current research in the Prairie Island Indian Community’s NAGPRA claim.

MNHS contacted each of the other 11 federally recognized Dakota Tribal Nations following the NAGPRA process and received formal communication from all expressing unanimous support for the Prairie Island Indian Community’s claim.

The agency will submit a Notice of Intent to Repatriate to National NAGPRA for publication in the Federal Register. If there aren’t additional claims within a month of publication of the notice, the item can be physically transferred to the Prairie Island Indian Community.

MNHS will continue to care for the item as a sacred object until the repatriation process is finished.



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tence. You can take the urban Indian out of the city but...you can't take the... You know.

Actually I'm amazed I made it this long living in Rezberry. So many times I have cried missing Minneapolis, waking up in bed thinking I still live there, yanno? Then I cry some more. Yet, Creator had other plans for me and I'm happy now to be surrounded by pines, big skies and random critters that show up now n then. Including my relatives and friends, the few I have left anyway.

My dog Mitzi Rose and I are about the same age now, (well, she is 87!!) in dog to human years. Her Barkday was April 26 and I celebrate her every hour of the day. I don't know how she carries on being cute, lively and decrepit. I sponse I could learn from her what is truly important in life: treats, food, naps and more treats.

Plus a lot of huggin' and a kissin' and scritchies. Mitzi was born in Rezberry. She is born an authentic Rez Dog and has only left the rez like three times. Mitzi appears as a Foofy pup but inside she is a Rezzweiler. Her younger sister Tha Bugg is too, even though she came from Cali.

My Son is staying with me to look out for his ole Maw. He is a good person but he is also a man now. I have had a

few cars and a van I still miss parked in the driveway but the other day I counted two cars that need work, a SUV (not his) and one truck that works but is his friends. (sigh!) It looked like a Rez Matchbox car show. I wonder what I thought would happen?

I can still see him when he was a little guy playing with tiny cars and making that Vroom! Vroom! Sounds that are always good to hear. If ya know what I mean. I didn't even have a driver's license when I moved up here, all ignorant of living in a little town perched below Rezberry. At 38 (fer real!) I got my first driver's license and hey! It was freedom! I love driving.

In The Big City I used public transportation, taxi's, friends and my feet to get to where I needed to go. Not here, nope! Rezberry now has its own door to door bus service but not for white people. Ayy!!! Not even! They can ride but have to show their white privilege entitled cards.

That reminds me of this time my Gramma Rose and I went to the VFW to see a locally famous accordion player. You can imagine my excitement. Especially when he arose from his casket. Well, the bus was full and Gram and me were kinda feeling some kinda way because there were so many people

who would witness we were getting off to go the bar and then *polka music* Everyone else in the bus got off too!!! We both laughed heartily afterwards. Iv still giggle and snort at that memory even now.

Purrince, every time I am writing will try to get on my lap, meow for treats and really annoy me. He knows. He knows. In no way is he being neglected or scorned, he knows what I'm doing is important to me and tries to insert himself to get in my way. There are many women especially who use the same tactics when they are jealous of male attention toward oneself. Agh! Whatever.

My Son finessed my hair the other day and HOWAH! I requested a 'Pixie' cut and I love the result. I'm talking about professional service here. Every time I went to last dime hair cutters they didn't understand or 'get' what I wanted. They were all caucasian ancestry. Even when I specifically said what I wanted. Ick.

I now have a punk, butch, weird cut and I love it. I had long hair most of my life but right now this is my time. I get to say who I am.

Well, the wood frogs have finally shown up and are busy snagging, plus my favorite dandelions are having a powwow in my yard. I'm gonna search for some recipes and smash on some.

I know for a fact that I like butter because I've been tested. If anyone of yooz know what the test is? Yer old too.

So now I am officially an old card-carrying Hag. I can get discounts n stuff now so that's cool. I used to think people my age now, 62, were ancient mummies. There was a time I was a cool chick but now? Gimme the benefits of having made it this far. Now my aim is to continue the grooviness of my exis-

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