

Journal #4208 from sdc 7.26.18

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15,321 "Indian" entries for Mountain West Digital Library

Breaking (and blessing) ground in St. Paul for project that will provide housing for at-risk American Indian youth

It was a ground-breaking and a ground-blessing July 11 for Mino Oski Ain Dah Yung ("Good New Home" in Ojibwe), a housing partnership between the [Ain Dah Yung Center](#) and [Project](#)



[For Pride In Living](#), which starts construction in the fall and will provide 42 units of permanent housing for at-risk American Indian youth.

In addition to classrooms, a technology center, and seven units for people with disabilities, the center will feature a sweat lodge, a sacred medicine garden and gathering spaces for cultural ceremonies and workshops in bead-working, drum-making, and making traditional clothing.

Funding for the \$11.3 million project includes support from the City of St. Paul, the Metropolitan Council, Federal Home Loan Bank, the Shakopee Mdewakanton Sioux community, the Mille Lacs Band of Ojibwe, the Minnesota Department of Employment and Economic Development, as well as low-income housing credits from the State of Minnesota.

Currently a vacant lot at 769 University Avenue W. in St. Paul's Frogtown neighborhood, the \$12 million project was conceived seven years ago and is set to open next spring. Last week's festivities included prayers, a blessing of the sacred ground with tobacco, a burning sage ritual, traditional music, a drum circle, and comments from housing and community leaders:

All Photos: MinnPost photo by Jim Walsh

“This has been a vision for quite a few years for me,” said Deb Foster, executive director of the Ain Dah Yung Center. “Because what the Ain Dah Yung Center offers now is prevention work, emergency shelter work, family prevention work, and working with families that are risk. And then we also have a transitional living program for youth between the ages of 16 and 21. But that’s time-limited, and one of the things that we have found is that when kids turn 18, they age out of foster care. At the same time, at age 18, they lose all their benefits and have exhausted their transitional living options. So these kids are trying to finish school or start secondary education or work towards getting jobs, then you add to it the market rate that nobody can afford... these kids were falling right back into the streets again. So this building is designed specifically to catch those 18-to-24 year olds and give ‘em that opportunity and space.

“We hope that it will be a model for the state, and other states as well. This is a one-of-a-kind project in terms of working with this age group, with a specific emphasis on building their cultural foundation. One of the things that I think people don’t understand is that they think the [American Indian] historical trauma was decades ago, when the fact of the matter is that the boarding school era lasted into the ‘70s and ‘80s, so the kids we’re seeing today are being raised by parents and grandparents who were raised in boarding schools and stripped of their tradition and their culture.

“So all of these kids are struggling. Two percent of the population in Minnesota is American Indian, but 22 percent of the homeless youth are American Indian. Just devastating, and we know that the big reason for that is this lack of sense of positive identity of who they are as a young Native person. That’s what we do now, and that’s what we’ll do with this new project, is give these kids that cultural sense of identity first and foremost.”



Members of the Ain Dah Yung Center break ground for the new Mino Oski Ain Dah Yung housing unit, set to open in spring 2019.

Designed by DSGW Architects and First American Design Studio, construction for Mino Oski Ain Dah Yung begins in the fall by Loeffler Construction.

“At Project For Pride In Living, we believe in the power of place, the power of culture, the power of partnership, and a commitment to

doing more than just building things, but to actually engage community in the work,” said Paul Williams, president and CEO of Project For Pride In Living. “My people are from this side of University Avenue, Frogtown, and the other part of my people are from the other side of University Avenue, in Rondo. My people have been guests on this land since the early part of the 1900s, so place for me matters a lot; this place matters a lot.

“When we started this journey, this project was going to be built on Sherburne Avenue, closer to Dale. A good site, it would’ve been a good location. I believe that there’s a reason that we are here, on University Avenue, and in the power of culture and the statement that it makes to the community to be on the Green Line, to be on this very visible place. There’s a reason that we will be here, and the power of place that we will create here I think is very important.”

“One of my great privileges in the last seven years as commissioner has been traveling around the state and working with literally every one of the tribes around the state to develop housing for what’s needed in that community,” said Minnesota Housing Finance Agency commissioner Mary Tingerthal. “And with all the amazing developments that the different communities have done, I can’t think of one that is more central to what’s important for the future of our Native American tribes in Minnesota [than Mino Oski Ain Dah Yung]. Because with every community, there are youths, sadly, who find themselves in the Twin Cities and need a time period when they can reconnect with their culture, and I’m so excited that this project, with its architecture, with its programming, with its long track record, will allow for the healing of so many young people to come.”

“I don’t know how to describe the importance of this project in words. It’s like a need, a necessity to have it,” said Dennis Gilbert, a tobacco prevention advocate and teacher at the Ain Dah Yung Center. “There’s so many homeless youth out here, and they have nowhere to go and the city doesn’t seem to care about them too much. When the Super Bowl came here, they kicked them off the light rail, they kicked them out of their supportive housing, and it was the middle of winter. They had nowhere to go. More places like this are a necessity in our life. We need more support.”

Musician Sean Mino-Niibawi Inaadizi, a member of the Mille Lacs Band of Ojibwe, performed at the ceremony.

Ain Dah Yung Center’s Dennis Gilbert passed out sacred tobacco, which was then gathered and used to bless the Mino Oski site in a traditional Native American ceremony.

Representatives from the City of St. Paul, the Minnesota Housing Finance Agency, Project For Pride In Living, the Ain Dah Yung Center, and others broke ground on the Mino Oski Ain Dah Yung project.



[Click here to read more on our site](#)

If you don't know treaties and sovereignty, you don't know history *

<https://newsmaven.io/indiancountrytoday/opinion/if-you-don-t-know-treaties-and-sovereignty-you-don-t-know-history-ZNUigGCWbkGU0jxQIrIFSg/>

Delanceyplace.com- Today's selection from *ASAP Science* by Mitchell Moffit & Greg Brown.

The facts on snot:

"Not to be confused with phlegm, which is produced in other parts of the respiratory system, snot is a liquid secretion produced in the nose. This nasal mucus is made mostly of water, along with proteins, carbohydrates, salt, and cells. Snot's sticky texture enables it to trap particles of dust, dirt, and bacteria to prevent infection in your airways. Once caught, these particles are expelled by sneezing, blowing your nose, or, more likely ... being eaten! Yup, millions of tiny hairs in your nasal passage push the snot to the back of your throat, where you swallow it, leaving it to your stomach acid to destroy the unwanted visitors.

"Fancy a taste? You may have noticed a lot of kids picking their noses and chowing down, but surely it's bad for them, right? Not quite! Researchers have theorized that nasal mucus may contain a sugary taste to entice young people to eat it. In a society devoid of dirt and germs, and increasing allergies and disease, eating boogers may actually be a way for children to expose themselves to pathogens, which may ultimately help build up their immune system. A healthy nose pumps out around half a liter of snot a day. If you have a cold, a virus infects your body and moves into the mucous membranes of your cells and multiplies. Your body responds by inflaming the mucous cells, pumping more blood to your nose and leaking more water through the cells-hence your runny nose. Simultaneously, your body sends white blood cells to attack the virus with potent chemicals or engulf it entirely.

"Along with the antiseptic enzymes in snot, which directly kill bacteria, there is an abundance of proteins called mucins, which are designed to prevent bacterial growth. Mucins have a dense sugar coating that allows them to hold water and create a gel-like consistency, which keeps bacteria from moving around and clumping together. By separating individual bacterial cells, they can't work together. As scientists begin to look more closely at these mucins, there is a potential for use in products like toothpaste and even hospital surfaces, where large amounts of bacteria grow together.

"Notice color in your snot? It can tell you a lot! Small amounts of red blood generally mean too much rubbing, blowing, or picking, while green snot generally indicates a viral or bacterial infection. The green color is part of your immune response and comes from iron present in snot enzymes. In fact, these are the same enzymes that create the green color of wasabi, which was originally used in Japanese cuisine to combat bacterial contamination of raw foods.

"Clear snot, on the other hand, generally means your nose is healthy. So raise a finger in honor of our gooey friend snot, which in spite of all the flack, has always got your back!"

AsapSCIENCE: Answers to the World's Weirdest Questions, Most Persistent Rumours, and Unexplained Phenomena

Author: Mitchell Moffit

Publisher: Scribner Copyright 2015 by AsapSCIENCE Inc. Pages: 78-81

Elveda Martinez is with Mya Murphy.

Andrea Martinez, Conservation Officer, Mya Murphy and Walker Ow-Wing, College Interns are

attending the SW Tribal Fishery Commission Training being held on the San Carlos Apache reservation. They did some electro-fishing today.



14,000-Year-Old Piece Of Bread Rewrites The History Of Baking And Farming
NPR

Breadcrumbs found at an excavation in Jordan reveal that humans were baking thousands of years earlier than previously believed. It may have even prompted them to settle down and plant cereals. [Read the full story](#)

Trump to end policy ordering developers pay for damage to public lands The Hill
The Trump administration is planning on ending a policy that requires oil drillers, miners and land developers to pay the government for damages its work can have on wildlife and habitats on public land. [Read the full story](#)

Ecobricks show how plastic trash can be transformed into a productive resource
[In The Know Conservation](#) [June 27 at 2:00 AM](#) · One man's trash can be turned into another's building blocks



Chernobyl Wildlife Thrives 30 Years After Nuclear

Disaster

Chernobyl, Ukraine Marina Shkvyria watches for **animal** tracks as she walks toward an abandoned village in the **Chernobyl** Exclusion Zone, the area sealed to the public **after** a **nuclear** power plant exploded here **30 years** ago, on April 26, 1986. Apr 18, 2016

[Animals Rule Chernobyl Three Decades After Nuclear Disaster](https://news.nationalgeographic.com/.../060418-chernobyl-wildlife-thirty-year-anniversa..)

<https://news.nationalgeographic.com/.../060418-chernobyl-wildlife-thirty-year-anniversa..>

(Reno) The **Vocational Instruction Program** was developed for disadvantaged teens to have an opportunity to learn a trade through classroom and hands on experiences. The four areas of training are Radio Broadcast, Food Service, Shampoo Technician, and Veterinary Assistant. If you are interested in learning more about the program, please contact Program Director [Jill Wells](#).

LAWMAKERS STRIP SAGE GROUSE PROVISION FROM DEFENSE BILL

Lawmakers negotiating a final defense bill excluded a provision that would have prohibited the Interior Department from placing the sage grouse on the endangered species list for a decade. <http://erj.reviewjournal.com/ct/uz3688753Biz37714182>

[Trump Administration Defangs Nuclear Safety Board](#)

Rebecca Moss, ProPublica: The Trump administration has quietly taken steps that may inhibit independent oversight of its most high-risk nuclear facilities. Critics say this will limit transparency and weaken the Defense Nuclear Facilities Safety Board's ability to conduct oversight, and it represents another step by the Trump administration to stall or halt the work done by advisory boards and committees across the federal government. [Read the Article](#)



Cafe Ohlone in Berkley CA gives locals a taste of Indigenous food!

Cafe Ohlone was started by Vincent Medina, a member of the Muwekma Ohlone tribe, and raised in San Lorenzo CA. Berkleyside writes the following on his new Cafe..

“As a kid, Medina didn’t know anything about traditional Ohlone foods. What he grew up eating and what he associated as native fare — like mole, tortillas and chiles — were

ingredients that had been imposed on his ancestors during colonization, from the earliest days on Spanish missions and later, at the turn of the century, living in Indian villages on rancherias. Medina didn’t make the connection until years later when he taught himself to speak Chochoyeno, the oldest language of the East Bay.” [Read More](#) Posted By [Corinne Oestreich](#) July 23th, 2018 Blog

YUCCA MOUNTAIN REVIVAL EFFORTS APPEAR DEAD – FOR NOW
Efforts to restart licensing hearings and store nuclear waste at Yucca Mountain appear dead for the next year after a congressional panel eliminated a funding request from the defense bill Monday.
<http://erj.reviewjournal.com/ct/uz3688753Biz37704050>

Trans Mountain pipeline misses buyer deadline, Canada to ...

Since a commercial buyer was not found by the July 22 deadline, the Canadian government will put up the 4.5 billion.

[Read more](#) newsmaven.io

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[Letter to William P. Dole, Commissioner Indian Affairs from Spanish Fork Indian Farm dated 6 April 1864 1864-04-06 University of Utah - American West Center](#) [Utah American Indian Digital Archive: Main Collection](#) [View Resource](#) [Details](#)

[Letter from Superintendent Indian Affairs, Utah Territory to Office of Indian Affairs, Washington D.C. dated 11 December 1862 1862-12-11 University of Utah - American West Center](#) [Utah American Indian Digital Archive: Main Collection](#) [View Resource](#) [Details](#)

[Corporate charter of the Ute Indian tribe of the Uintah and Ouray reservation, Utah. Ratified August 10, 1938 1938 Utah State Library](#) [Utah Government Digital Library](#) [View Resource](#) [Details](#)

[Constitution and by-laws of the Ute Indian Tribe of the Uintah and Ouray Reservation, Utah. Approved January 19, 1937 1937 Utah State Library](#) [Utah Government Digital Library](#) [View Resource](#) [Details](#)

[Circular to Superintendents and agents of the Indian Department from Office of Indian Affairs dated 12 June 1869](#) [Utah American Indian Digital Archive: Main Collection](#)
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[Ute bulletin \(vol. 46, no. 10, March 15, 2012\)](#) [Utah Government Digital Library](#)
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[Ute bulletin \(vol. 46, no. 8, February 1, 2012\)](#)

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Author/Creator

1. [Gregory, Herbert E. \(Herbert Ernest\), 1869-1952](#) (950)
2. [Liebler, H. Baxter \(Harold Baxter\), 1889-1982](#) (827)
3. [Thorne, L.C.](#) (380)
4. [McGibbeny, Joseph Howard, 1891-1970](#) (318)
5. [Beckwith, Frank Asahel, 1876-1951](#) (244)
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* (from Indian Country today)



Haudenosaunee Tadadaho (head chief) of all the Six Nations, Sid Hill, and Faithkeeper Oren Lyons, examine the encased Treaty of Canandaigua on the day it was installed in the Nation to Nation exhibition, September 2014. Their ancestors witnessed and signed the Treaty, and their DNA is on it. (Photo: National Museum of the American Indian)