

Notice and Rules of Mail Balloting for the Special Primary Election on Page 16

Zero Per Capita funds for the August 2021 Distribution

Ardith Van Riper
Editor

On July 20, the Legislature passed Resolution 07-20-21 E which states, “the Legislature, in light of the unprecedented circumstances, ongoing fiscal concerns, and pursuant to its constitutional authority, does hereby declare that zero per capita distribution will be made to the 7,819 eligible tribal members on August 1, 2021...”

Since Fiscal Year 2020, the Nation has been cautious of its expenses and operations as it recovers from the COVID-19 pandemic and revenue losses.

Gaming revenue funds per capita distributions. Effective no later than

March 20, 2020, all the Nation’s casinos closed to the public and they began phases of opening on June 29, 2020. To date, not all casinos are operating with full services.

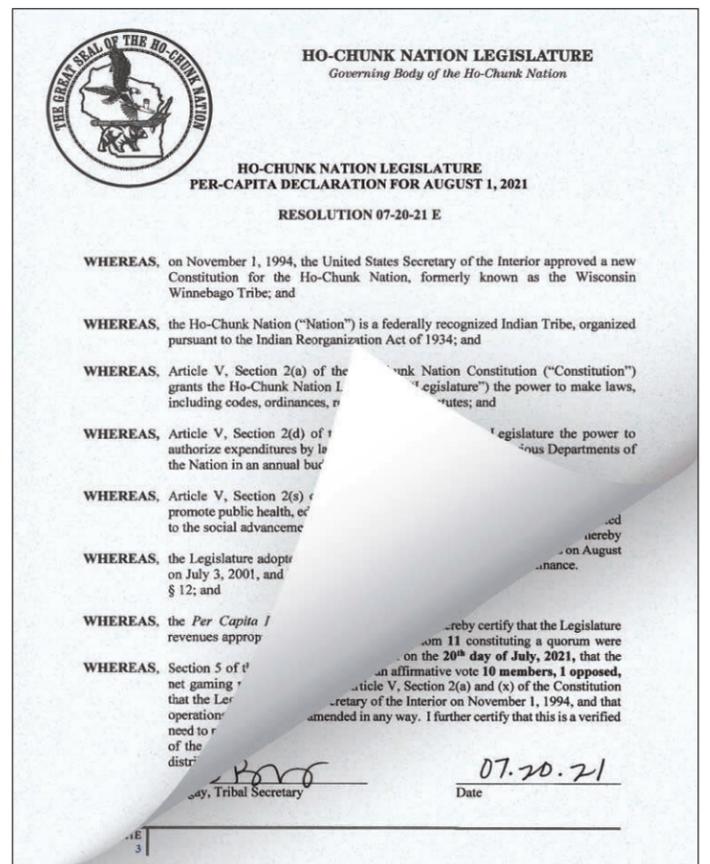
The Per Capita Declaration for August 1, 2021 Resolution passed by an affirmative vote 10 members, one opposed, and zero abstaining at the regular meeting of the Legislature. No announcements on decisions beyond the August 2021 distribution.

Tribal members are encouraged to apply for the

general welfare payments, also known as HELP, if they have not done so already.

HELP stands for Ho-Chunk Nation Economic Legacy Project. The Legislature established this project to achieve a social benefit and promote the Nation’s general welfare. This project uses the tribe’s NPD funding.

The HELP payments are \$700 and scheduled for monthly distribution until December 2021 to eligible Ho-Chunk Nation tribal members.



The Per Capita Declaration for August 1, 2021 Resolution passed by an affirmative vote 10 members, one opposing, and zero abstaining.

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‘Now they’re home’

Sicangu bring 9 children home from Carlisle boarding school more than 100 years after they were forced from their families

Vi Waln
Reprint from Indian Country Today
MISSION, South Dakota – Nine ancestors taken from the Sicangu Lakota to attend the Carlisle Indian Industrial School in Pennsylvania were brought home Friday with prayer and ceremony.

The children departed from Whetstone Bay more than 140 years ago, forcibly removed from their families and stripped of their language, culture and traditions to attend the gov-
Continued on Page 5



Young tribal members carried the remains of nine Sicangu children into a council teepee, where special prayers and ceremonies on July 16, 2021, marked their return home after more than 140 years. The children died after being forced to attend the Carlisle Industrial Indian School in Pennsylvania. (Photo by Vi Waln for Indian Country Today)

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Want something special placed in the Hocak Worak? Limited space is available so send your request in early. Submissions will be handled on a first come first serve basis.

A Letter from the President

Some big change is underway. We have newly seated Legislators. We have a new fiscal year. We also have another election to be conducted to fill a vacant seat on the Legislature.

On June 30, I shared the following memo with the Legislature:

MEMO
DATE: June 30, 2021
TO: Members of the Ho-Chunk Nation Legislature
FROM: Marlon WhiteEagle
RE: Legislative Committee Practices

Chapter 1, Section 4, of the Legislative Organization Act defines a "Standing Legislative Committee" or "Committee" means those Committees created by the Legislature pursuant to Chapter III herein to assist it in exercising its powers, including Legislative oversight.

However, the Ho-Chunk Nation Constitution, Article VI, Section 2(d), gives the President the power "to administer all Departments,

boards, and committees created by the Legislature."

Furthermore, the Ho-Chunk Nation Constitution, Article VI, Section 2(b), gives the President the power "to make recommendations to the Legislature on matters of interest or benefit to the Nation."

According to the Ho-Chunk Nation Constitution, Article V, Section 2(c) "the Legislature shall select from among its Members a Vice President to serve throughout such Member's term. The President shall preside over meetings of the Legislature. The Vice President shall preside over meetings of the Legislature in the absence of the President and at such times the Vice President shall retain the power to vote."

Although the Constitution, Article V, Section 2(g) states the Legislature has the power "to set its own procedures, select its officers, and to enact laws governing attendance of its members, including penalties for absences," the

Constitution does not allow Legislature to preside over "committees created by the Legislature."

Chapter 3, Section 11(a) of the Legislative Organization Act states "the Standing Legislative Committees of the Legislature shall be the Finance, Administration, Development, Housing, and Health, Social Services & Insurance Committees."

It is the Constitutional duty of the President "to preside over meetings of the Legislature" and "to administer all Departments, boards, and committees created by the Legislature."

Within the next 45 days, the Executive plans to create policies to begin administering these Standing Legislative Committees.

Thank you for your cooperation and understanding in this matter.

This will change how these committee meetings are composed and conducted. This is good as we begin to focus on our level of efficiency in conducting our daily tribal government operations.

Previously, these committees bogged down the action of the Executive by tabling agenda items due to not understanding the issues or specific departmental needs.

Departments prepared reports that went unread by committee members, which essentially wasted the department's time in preparing them.

Basically, these committees attempt to micromanage the departments. There's a difference between reviewing actions and attempting to administer executive departments from the legislative side of the house.

Micromanaging is bad for

business. It's a sign of lack of trust. It doesn't promote building leaders.

Items from area meetings get referred to these various committees. That in turn also slows down the action sought by tribal members pointing out potential policy or law discrepancies.

Office of the President staff sat down with Vice President Karena Thundercloud to discuss the planned change. This change is largely a constitutional compliance matter.

How did this oversight occur? And when did it occur?

It appears the Legislative Organization Act of 2001 was written with certain leanings to empower the Legislature to possess "oversight" over the

departments within the Standing Legislative Committee structure.

That's 20 years of this certain learned behavior.

It's time to undo this unhealthy behavior.

In initial policy development discussion, we'll look to tribal members with interest and experience to comprise the committees. We'll also include Executive Directors and departmental staff with roles in the committees.

Further, we can allow committee members to vote via email as well as during the committee meetings.

This is a bit more work to administer these meetings, but it'll be good learning and welcome change.



President Marlon WhiteEagle (second from right) stands with state representatives and Marcy West, former Kickapoo Valley Reserve executive director, at a special recognition night for West.

To Hocak Worak Newsletter,

The making of the United States history has been told in black and white but here was more color put into it. The invisible people that still walk among those in the land of the free have yet to receive the same equality.

There was never a census taken to track their numbers prior to the transplantation of other nationalities. Nor was there a regard to track the losses of life due to occupation measures to gain ownership of land they had no deed to. A war started to eradicate gain control.

History was written to exploit the native people of the land known as the United States of America. Cast as formidable infamous in character for action their opponents used to prevent annexation of their own homeland to practice their own beliefs ways of life.

While we were forced to relocate pushed to the point of resistance.

No consideration was given for language barriers customs or laws. The history of the new arrivals shows they had knowledge of diplomacy traditions ethnicities way of life on the continent they came from. Yet failed to use

those methods to engage the native people of the northern continent.

As their history reads you would have to been from any place but from here to earn a place in this history our existence holding no meaning.

That history tells of the tragic events they recorded creating words such as massacre, abomination, ethnic cleansing, holocaust, concentration camps to sum up the losses of their own. Native people perceived to be a threat to this new beginning enduring the true consequences of them.

Most people do not understand the term due process. Did that term exist in the era known as the making of America? The slaves brought here were freed reparations made free they along with their abusers able to return to their homelands. Where do we go to get our homelands back? When will the indigenous people receive their reparations freedom? How long will it take us?

To this day the indigenous people's religious rights are trampled on our governments deemed secondary or given little consideration. Land rights still violated in the name of public domain.

Some Nations left to fend in poverty as surrounding communities outside their boarders flourish. The United States spends millions to help others in poverty yet can't provide running water to tribal lands of remote tribes. But have the ability to do so when it serves a purpose.

Yes some tribes as we are known as have grown prospered due to location and assimilation but have lost or are losing a culture language the basic component of family traditions to a society that other ethnic people cultures carve out in the melting pot called the United States of America enjoy.

It has taken us decades to self-learn how the system works behind the curve to truly understanding the process understanding materialism the need to keep what we have who we are to live on this land yet. We are still here! What will it take for us to be seen our voices heard?

My purpose in writing this is to reignite the fire turning to embers in hopes other will join in this cause to give us our equal rights.

James Pettibone
Oakwood Street
Tomah, WI 54615
608-377-3703

Wisconsin Unemployment Information Correction!

HAZARD/RELIEF PAY: Unemployment previously stated this should go under 'Other Income' but has now since said that information is not correct. When reporting the Hazard/Relief pay \$500, report it under Bonus Pay. If you have already previously filed it under Other Income, you need to call Unemployment directly and tell them it should be "under Bonus Pay and added to the wages the week it was received". If you received something from unemployment stating that it is "under review" before you have called them, it can only be corrected by calling them directly. The number to call is 414-438-7705.

ANNUAL LEAVE PAYOUTS: Annual leave payouts do NOT need to be reported because the Nation does not allocate it to specific weeks. If you report it by accident, it can be corrected on my end when I get the form in the mail from Unemployment.

Thank you,
Stacie Decorah
Unemployment Insurance Specialist
Ho-Chunk Nation - Personnel Dept.
PO Box 667, Black River Falls, WI 54615
stacie.decorah@ho-chunk.com
715-284-4361 Ext 11262
Phone
715-284-9465 Fax

Henry Owen Swan

September 29, 1933 - July 14, 2021
"Changing Day"

Henry "Hank" Owen Swan, age 87, passed away peacefully at home July 14, 2021.

Hank was born in Neillsville, WI to Frank Swan and Mary White on September 29, 1933. Henry was united in marriage to the love of his life, Geri Miner. Hank served in the Army in 1953. After his honorable discharge, he went on to work for Mathy Construction for several years.

In Hank's downtime, he enjoyed reading the La Crosse Tribune and the Banner Journal. An avid reader, he especially enjoyed Western novels. Hank was dedicated to the traditional way of life and especially enjoyed going to feasts and medicine dances. He also looked forward to his weekend Bingo sessions.

Hank is survived by daughters, Cyndi Hovde, Pamela Anderson, and Brenda Bruce; sons, Howard (Wendy) Bell, and Steven (Carrie) Bell; his loving grandchildren, great-grandchildren, relatives and many friends.

Hank was preceded in



death by his wife, Geri; daughter Kay Bell; and two son-in-laws, Mike and Duane.

Funeral services will be held at 12:00 p.m. on Friday, July 16, 2021 at the Swan Homestead, N6575 Leicht Road in Black River Falls with Elliott Garvin officiating. Burial will follow in the Decorah cemetery with full military honors. Visitation will take place from 10:00 a.m. until the time of service on Friday.

The Buswell Funeral Home of Black River Falls is assisting the family with arrangements.



August Elders Birthdays

- | | |
|---------------------------|--------------------------|
| 1 Gary Climer | 17 Coleen Finn |
| 2 Diane Lonetree | Cheryl Nichols |
| 3 John Edwards | Kathleen Schladt |
| 4 Peter Mallory | 18 Jeanette Decorah |
| 5 Greg Whitehorse | Charles Fee, Sr. |
| 6 Darryl Berefsky | 19 Louis Costello |
| 7 Georgette Garvin | Edward Gleason |
| 8 Thomas Eades | Celeste Goff |
| 9 Rocklyn Littlegeorge | 20 Brenda Neff |
| 10 Winona Mann | Jouita Orozco |
| 11 Paul Cloud | 21 Charles Hopinkah, Sr. |
| 12 Martin Funmaker | 22 Maria Baldwin |
| 13 Martina Littlewolf | William Kirkwood |
| 14 Muriel Whiteagle-Lee | Quentin Thundercloud |
| 15 Karen Martin | 23 William Browne |
| 16 Mary Thundercloud-Eary | Glenda Casteel |
| 17 Kelly Decorah | Sherry Dalton |
| 18 Vicki Johnson | Donna Martin |
| 19 Ben Hopinkah | 24 Royce Blackdeer |
| 20 Gary Whitehorse | Sharon Green |
| 21 Daryl De Cora | Richard Mann |
| 22 Rowland Rave | Lenore Sweet |
| 23 Alberta Starnes | 25 David Deere |
| 24 Sherry Wilson | Deborah Palonis |
| 25 Connie Winneshiek | Connie Radtke |
| 26 Esther Young Thunder | Jeffrey Smith |
| 27 James Beverly | Kenneth Whitewater |
| 28 Selina Joshua | 29 Richard Lowe |
| 29 Robert Tipton | Sharon Prusia |
| 30 Dean Turner | Rodney Thundercloud |
| 31 Russell Weise | 27 Darlene Denn |
| 32 Wayne Cooper | Jeffrey Harrison |
| 33 Joann Guzman | Annette Pidgeon |
| 34 Denis Rockman | 28 Frederick Kingswan |
| 35 Beverly Spade | Dana Kinser |
| 36 Tracy Thundercloud | Warren Towns |
| 37 Howard Bell | Herman Whiterabbit Jr. |
| 38 Vicki Browneagle | Jeanette Whitewing |
| 39 Rose Contreras | 29 Harold Kirkwood, Jr. |
| 40 Brenda Peotter | Gordon Thunder |
| 41 Leslie Brown | 30 Kimberly Helgerson |
| 42 Gladys Ebata | George Lonetree |
| 43 James Wabshoggin | Joseph Lonetree |
| 44 Joyce Funmaker | |
| 45 Walter Lemieux, Jr., | |
| 46 Victoria Stacy | |
| 47 Good Thunder | |
| 48 Joseph White, Jr. | |



July 8, 2021
 FOR IMMEDIATE RELEASE
 Contact: Michaela Welch, mwelch@menominee.edu

**College of Menominee Nation Introduces
 New Bachelor of Science Program**

The College of Menominee Nation (CMN) has created a new Bachelor of Science Program, Sustainable Agriculture. The program is an extension of the Associate of Arts and Sciences Natural Resources program at CMN. Any associate degree graduates in Natural Resources from CMN and other accredited institutions are encouraged to apply for the upcoming Fall 2021 semester.

The focus of this new program centers on sustainability among Indigenous Nations and communities. Although not a commonly used term, "food sovereignty" has gained local interest. The need to address food-related issues and general community interest in learning about traditional foods, gardening, and improved wellness through relationships with the natural environment stems from community input sessions held in 2015 and 2016. In 2019, CMN faculty and staff began working on the development of this program.

Sustainable Agriculture is about addressing issues of land sovereignty, natural systems, government policies, ancient to modern technologies, economics, and human biological and social systems. Upon completion, graduates will be resilient and creative with the ability to think critically, communicate, and enhance the lives of those in Indigenous communities and beyond. Bachelor of Science degree holders in this program can be self-employed or seek employment in agricultural production, food and nutrition, natural resources, and more. In addition, they may continue with their higher education enrolling in a graduate program.

Competitive scholarships covering tuition and fees are available for the first year of the program. To learn more contact Luis Ortiz, Enrollment Manager, at 715-799-5600, ext. 3065, or lortiz@menominee.edu.

The fall semester begins August 15 at the College of Menominee Nation, an accredited baccalaureate-level Tribal College and University. Serving both American-Indian and non-Indian students, the College is open to all with campus locations in Keshena and Green Bay, Wisconsin.



Dr. Frank Kutka, Sustainable Agriculture faculty, demonstrating to the Indigenous Agriculture Research Team how to plant Yellow Arikara beans for soil amendment research in CMN Sustainable Development Institute's research garden. Photo by Nicholas Schwitzer.

James Alan Awonohopay July 3, 1974 - July 10, 2021



son Raylyn Revels, brother Jesse Awonohopay, brother Jay Awonohopay, and sister Jeri Awonohopay. He was preceded in death by mother Mabel Hopinka and father Rodney Twinn.

James was a proud member of the Ho-Chunk Nation and proud to be a father and new grandfather.

The family has entrusted Max A. Sass & Sons with the arrangements. A memorial is scheduled for Thursday July 15, 2021 from 4pm-7pm at Ho-Chunk Green Bay Branch Office.

To plant a tree in memory of James Alan Awonohopay, please visit Tribute Store.

James Alan Awonohopay, 47, of Green Bay, WI, passed away on 07/10/2021.

He was born to parents Mabel Hopinka and Rodney Twinn, on 07/03/1974 in Marathon County, WI.

James is survived by son James Awonohopay, daughter Larissa Revels, grand-

Attention: The Next Deadline of the Hocak Worak will be August 6th which will be published on August 13th. Please contact Hocak Worak at newsletter@ho-chunk.com if you have a change of address or would like to be placed on the mailing list.

The Hocak Worak is a periodical published twice monthly by the Ho-Chunk Nation. Editorials and articles appearing in the Hocak Worak are the responsibility of the authors and do not necessarily reflect the opinion or attitude of the Hocak Worak staff or the Ho-Chunk Nation.

The Hocak Worak encourages the submission of letters to the Editor. All letters must include the signature, address and telephone number of the author. Letters are subject to editing for grammar, length, malicious and libelous content.

The Hocak Worak reserves the right to reject any advertising, material, or letters submitted for publication. The submission of articles, poetry, artwork and photos is encouraged. The Editor makes the sole decision of what is published in the Hocak Worak. The Hocak Worak will not assume any responsibility for unsolicited material.

Submissions deadlines for the Hocak Worak are by 4:30 PM. We cannot guarantee the publication of submissions meeting these deadlines if the space is not available. No part of this publication may be produced without express written consent from the Editor.

HOCOK WORAK NEWSLETTER

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www.hocakworak.com

The Hocak Worak is a member of:
The Native American Journalists Association





Ho-Chunk Nation

ANNUAL FAMILY HEALING CAMP

DATE AUGUST 19-22

Andrew Blackhawk Pow Wow Grounds

Camp out or Visit each day

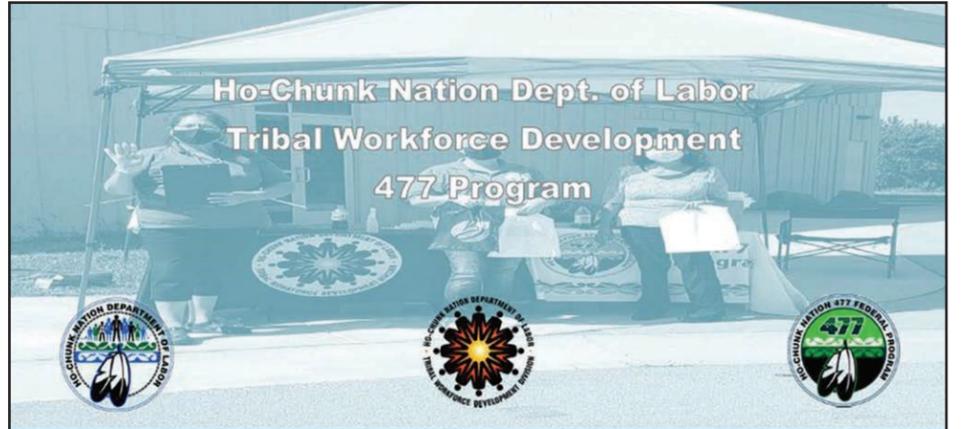
DAY ONE BELONGING: Ensure everyone feels welcomed in an inclusive, open, safe, and trusting environment.

DAY TWO MASTERY: Allows participants to take stock of how historical trauma impacts their communities & fosters their resilience which holds them together.

DAY THREE INTERDEPENDENCE: Initiates planning process to assess resources, relationships, experience and strengthen interconnectedness.

DAY FOUR Generosity: Exercise of creating gifts to share with other participants symbolizes each participant's more significant contribution to their families & communities

Registration forms released soon!



July Area Connection 2021

- **HCG Wisconsin Dells**
S3214 Co. Rd. BD, Baraboo, WI
Tues. July 13th
- **HCG Nekoosa**
949 Co. Rd. G, Nekoosa, WI
Weds. July 14th
- **HCN 3 Rivers House**
724 Main St. La Crosse, WI
Thurs. July 15th
- **HCG Black River Falls**
W9010 Hwy 54 E, Black River Falls, WI
Tues. July 20th
- **HCG Wittenberg**
N7214 US Hwy 45, Wittenberg, WI
Weds. July 21st
- **HCG Madison**
4002 Even Acres Rd., Madison, WI
Thurs. July 22nd

The mobile divisions will be on-site at each location and all events will be held from **10 am to 2 pm**. These events are open to the public. The Labor representatives will be onsite to assist:

- Create Resumes
- Job Search
- Educational & Training Opportunities
- Supportive Services

For more information:
715-284-5877 | twd@ho-chunk.com





HO-CHUNK NATION
OFFICE OF THE PRESIDENT

Ben Krause-Decorah named Acting Executive Director of Administration

Ho-Chunk Nation President Marlon WhiteEagle has announced the nomination of Ben Krause-Decorah to the position of Acting Executive Director of Administration.

Krause was born and raised in Eau Claire, WI and is an enrolled member of the Ho-Chunk Nation. Krause is the grandson of Ruth WhiteEagle-Decorah of Augusta, WI and Fred Decorah of Baraboo, WI and son of Delores Krause of Eau Claire, WI. Krause went to school for nursing before switching to Criminal Law. Krause went to school for Baccalaureate of Professional Studies in Criminal Law from Evelyn T. Stone College of Professional Studies at Roosevelt University in Chicago, IL, and plans on pursuing law school.

Krause has spent his career working with guests and tribal members. In 2012, Krause began working for Skogen's Festival Foods and moved up to Store Shift Manager II over the years, supervising over 250 employees. Krause spent over 5 years training and supervising employees at Festival Foods before leaving the company to pursue working for the Ho-Chunk Nation. In 2012, Krause interned with the Ho-Chunk Nation, and returned in 2015 to work for the Nation's enterprises in different roles. While working for the Nation, Ben studied Hoocak Language under Cecil Garvin and Laura RedEagle from 2015 to 2018 at Dejope Hocira.

Krause has a passion for Servant Leadership, a type of Leadership that was instilled in him by working for Skogen's for over 5 years and taught by his Gaga Ruth. "Servant Leadership is similarly tied into our Tribal traditions and customs. It looks out for others before self and always asks, 'how can I help?' Servant leadership also helps our understanding and practicing of Wokixete wire, to love one another. I believe bringing this management style to the Department of Administration will allow our employees and tribal member thrive together." said Krause, "I look forward to leading our Department to continue to be a safe place to work and thrive"

Outside of work Krause has a passion for helping LGBTQIA+ Natives in Chicago. He currently serves as Co-Chairman of the Illinois ICWA Council and is a Certified Guardian Ad Litem and Lay Advocate for the Ho-Chunk Nation Judiciary. Krause also serves at Willow Creek Community Church in South Barrington, IL, the third largest church in the US. Krause served as Leadership Apprentice to the Operations Director for two years before beginning to serve for the Church's Production Division as a Weekend Lighting Designer.

Mix & Match Stirfry

SERVINGS: 4
TOTAL TIME: 25 MIN

INGREDIENTS:
3/4 cup sauce (see ideas)
2 Tablespoons vegetable or canola oil, divided
1 pound raw cut up chicken, beef, or pork, or 2 cups raw peeled shrimp
4 cups bite-size vegetables of choice, fresh or frozen
4 servings cooked rice, such as brown rice

DIRECTIONS:
Wash hands with soap and water.
In a medium bowl, mix together sauce ingredients.
Add 1 Tablespoon oil to a large skillet over medium-high heat.
Add the uncooked meat and cook 5-7 minutes or until cooked. Set aside in a bowl.
Add 1 more Tablespoon oil to the skillet. Add the harder vegetables such as broccoli or carrots to the skillet first and stir to cook. When harder vegetables begin to soften, add the faster-cooking vegetables such as mushrooms, zucchini, or peppers.
Cook until all vegetables are nearly done. Stir the sauce and pour over the vegetables in the skillet. Bring to a light boil and cook 1-2 minutes until thickened. Gently mix in the cooked meat/shrimp and heat through. Serve over cooked rice. Nutrition information will vary.

Soy-Ginger Sauce: 2 Tablespoons brown sugar, 2 Tablespoons low-sodium soy sauce, 2 Tablespoons apple cider vinegar, 1/2 cup water, 2 teaspoons cornstarch, 1/4 teaspoon ground ginger, and 1/2 teaspoon garlic powder. For more spice, add 1/8 teaspoon red pepper flakes or hot sauce.

Peanut sauce:
Add 2 Tablespoons peanut butter to the soy-ginger sauce.

Veggie ideas: Onions, peppers, broccoli, cauliflower, carrots, mushrooms, peppers, snowpeas, zucchini, -and more!

Recipe adapted from www.foodhero.org
Health & Wellness KB/7/20
<https://health.ho-chunk.com>
<https://facebook.com/hochunkhealthcare.com>




Continued from Page 1
ernment-run boarding school with new European names.

They returned to the Sicangu this week after being disinterred from unmarked graves for a final journey home: Dennis Strikes First (Blue Tomahawk); Rose Long Face (Little Hawk); Lucy Take The Tail (Pretty Eagle); Warren Painter (Bear Paints Dirt); Ernest Knocks Off (White Thunder); Maud Little Girl (Swift Bear); Friend Hollow Horn Bear; Dora Her Pipe (Brave Bull); and Alvan (Roaster), who was also called Kills Seven Horses and One That Kills Seven Horses.

The children were among more than 100 who died while attending the notorious boarding school, and marked the fourth time since 2017 that remains found at Carlisle have returned to their homelands.

“Now they’re home with the relatives,” Russell Eagle Bear, Black Pipe Tribal Council representative said Friday at the ceremony to receive the remains. “It is a sad occasion, yet it’s really powerful and historical for our people, the Sicangu Oyate. We are really fortunate to be able to do this ceremony.”

The remains left Carlisle, Pennsylvania, on Wednesday with a ceremony on their way to Sioux City, Iowa. They left Sioux City on Friday morning and traveled to Whetstone Bay near the Missouri River, where they were greeted by a large gathering of relatives.

A caravan led by the motorcycles of the Sicangu Lakota American Legion Riders Post 125 escorted the ancestors home.

It is believed the children departed by steamboat from Whetstone Bay to travel to a train station, where they left for Carlisle. The Sicangu had a pre-reservation camp established near the river, where they would receive government rations.

“It was the last time they would see their relatives,” Eagle Bear said.

A final escort home

The disinterred remains of each ancestor were prepared for the trip home by Ione Quigley, Rosebud’s Tribal Historic Preservation Officer, who spent several days overseeing the disinterment.

Several months ago, the late Chief Leonard Crow Dog, a descendant of Dora Her Pipe (Brave Bull), held a special ceremony to prepare her for the journey to bring home the ancestors. Quigley offered special songs as she carefully wrapped each child in a buffalo robe before placing their remains in a cedar box.

Upon arrival at Whetstone Bay, each ancestor was carried by two young Sicangu men and placed on the ground in a large council teepee near the shore of Whetstone Bay. Spiritual leaders, members of the Sicangu Youth Council and other relatives joined the ancestors in the teepee for prayer.

Spiritual leaders Richard Moves Camp and Keith Horse Looking Sr. offered for the ancestors. A Sicangu drum group rendered memorial and prayer songs.

The Cante Ohitika Okodakiciye (Brave Heart Society) brought water and spiritual food to offer to the ancestors, as spiritual leaders and relatives gathered in the tipi. The spiritual food is also called wasna, or pemmican, and is prepared with corn, meat and chokecherries.

Following the ceremony, a long caravan followed the ancestors back to the Antelope community where a wake was held at Sinte Gleska University. Prayers were offered by Moves Camp, Horse Looking and Kirk Fool Bull.

Several people were waiting along the route. The members of the Okreek community held orange signs with each child’s name written on them.

Each cedar box was opened to place the buffalo robes holding the remains on the special space created for the

Continued on Page 6



The Crow Dog Tiospaye made a special shell dress for their ancestor Dora Her Pipe, daughter of Brave Bull who was a brother to Jerome Crow Dog. Dora’s remains were among those of nine children brought home to South Dakota on July 16, 2021, more than 140 years after being forced to attend the Carlisle Indian Industrial School in Pennsylvania. Photo by Vi Wain for Indian Country Today)



Tribal leaders led the procession out of the council teepee after praying for the remains of nine Sicangu children whose remains were returned from Carlisle Indian Industrial School more than 140 years after they were forcibly taken from their families. Shown here on July 16, 2021, are, from left, Rosebud Sioux Tribe President Rodney Bordeaux, Chief Duane Hollow Horn Bear, and spiritual leaders Richard Moves Camp and Keith Horse Looking Sr. (Photo by Vi Wain for Indian Country Today)

Rear-facing



Forward-facing



Booster



Have car seat questions?

Not sure if you have your new car seat in correctly?

Concerned your car seat has expired or recalled?

Car Seat Check Event!

When: August 5th from 1-3 pm

Where: D1CC, N7261 Warrior Ave. Black River Falls

Open to all Tribal Members, Employees and Families!

Get your car seat questions answered by our Certified Passenger Safety Technicians!

Questions or More Information
Please call the Ho-Chunk Health Care Center
Ph. 715-284-9851 ext. 35022
Lisa.Herritz@Ho-Chunk.com



HO-CHUNK NATION
DEPARTMENT OF HEALTH



Continued from Page 5
 ancestor. Items were placed alongside to honor the ancestors, such as a star quilt, RST flag, pictures, red cloth, sage, and other items brought by family members.

“The spirit of the Lakota is very strong,” said Rodney Bordeaux, president of the Rosebud Sioux Tribe. “That really makes me proud because we have a good future ahead of us and we need that strong spirit to move us forward.”

Chief Duane Hollow Horn Bear, a descendant of Friend Hollow Horn Bear, asked the people to imagine being asked by strangers, “Who are you? What are you? Why do you wear that feather in your hair?”

Unmarked graves

The children’s return home comes as international scrutiny has focused on the history of Indigenous boarding schools in North America.

In Canada, nearly 1,000 unmarked graves have been found at a former residential school for Native students, but details are sketchy in the United States because of scattered record-keeping.

Interior Secretary Deb Haaland, Laguna Pueblo, has launched an initiative to cull through government records to identify the children who attended and find those who were buried without their families.

“We want our children home no matter how long it takes,” Haaland said at the ceremony Wednesday.

A group of students from the Rosebud Sioux tribe began pushing about five years ago for the remains of their ancestors to be returned from Carlisle. The effort came after

a visit to the school, where the nine tribal members died between 1880 and 1910, according to records.

The Sicangu children were among about 10,000 believed to have attended the government-run Carlisle school, which served as a prototype for other Indigenous boarding schools that followed in the U.S. and Canada. An initial group left in 1879 from Whetstone Bay and others followed.

The founder of the Carlisle school was Brigadier General Richard Henry Pratt, whose infamous comment, “kill the Indian, save the man,” defined the assimilationist policies and militaristic system that forced children to cut their hair, abandon their Native clothing and disavow their language.

The children were among 10 students whose remains were disinterred at the school; the remains of an Alaskan Aleut child was returned home earlier this year.

The remains returned to South Dakota will be buried in a veterans’ cemetery or in family graveyards.

“You are never alone” Chief Hollow Horn Bear said each of the ancestors left home with Lakota values instilled.

“You see this ground you call Earth? That is my mother, that is my grandmother, who gives me everything I need to live, that is who I am,” he said. “You see that sun up there that you curse because it’s too hot? That sun brings me energy, healing and helps me to grow. That wind that you curse because it’s too strong or there’s not enough, and brings the breath of life to this world – that is who I

am. This water that you want to poison, the essence of life, the healing power of it – that is who I am. This feather in my hair, takes my prayers and dreams to the creator.”

He continued, “Our children went to the East with these teachings. This is how they sent them back, 142 years later. No more. We will teach our children these ways, these teachings of who they are. That this Mother Earth will take care of us. You are never alone, your closest relative is always right there – your Mother Earth. Tomorrow she

will take these young ones and she will cover them, take them into her womb.”

He said the lessons learned are not to be forgotten.

“These teachings we have to carry on,” he said. “Friend Hollow Horn Bear, he would have been my grandfather. I’m honored that he’s home today. I’m sad that I never got to know his life story.

“I’m thankful to the young children whose spirits were strong enough to say, ‘They have to come home.’ And to the adults who listened and supported them. To our lead-

ership, our spiritual leaders who believed in our youth and supported them. There is still innocence and purity in this life when we look into the eyes and behold our lives in our children.

“Let us influence this life with Lakota teachings,” he continued. “We still have these teachings; it belongs to the young ones who stand behind us. It’s theirs.”

This article contains material from The Associated Press.



The disinterred remains of nine Rosebud Sioux children were wrapped in buffalo robes and placed in cedar boxes for their final trip home to South Dakota, more than 140 years after they were forced to attend the Carlisle Indian Industrial School in Pennsylvania. Here, lone Quigley, left, Rosebud’s tribal historic preservation officer, helps removes the remains from a box for a ceremony to honor their return on Friday, July 16, 2021. (Photo by Vi Wain for Indian Country Today)

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Canada, US differ on boarding schools

Analysis: Canada modeled its Indian residential schools after the U.S. system but is now reckoning with the past

Mary Annette Pember
Reprint from Indian Country Today

Comparing the histories of Indian residential schools in Canada with Indian boarding schools in the U.S. is almost like comparing apples with oranges. A true comparison is nearly impossible since so little data on the schools and children in the U.S. are avail-

able.

Unlike Canada, where the 2008 Indian Settlement Act and creation of the Truth and Reconciliation Act helped unlock and organize government and church records, there is no definitive information on the number of Indian boarding schools or children who attended in the U.S.

But with hundreds of un-

marked graves being uncovered at Canadian residential schools and a new Federal Indian Boarding School Truth Initiative launched in the U.S. by Interior Secretary Deb Haaland, Laguna Pueblo, the boarding school eras in both nations have drawn increasing scrutiny.

“There has never been a thorough accounting of this

information,” said Christine Diindiisi McCleave, a citizen of the Turtle Mountain Ojibwe Nation and chief operating officer of the National Native American Boarding School Healing Coalition, a Native advocacy organization based in Minneapolis, Minnesota.

A review by Indian Country Today of the Indigenous boarding school eras in both countries found significant similarities, particularly since the Canadian system was patterned after the early boarding schools in the U.S.

But while Canadian officials have apologized for their operation of the schools and are in the process of paying compensation to those who were forced from their homes into the boarding school system, the U.S. has offered no such apologies or payments. In fact, U.S. officials have barely acknowledged the policy existed.

Canada operated 139 federal schools, with more than 150,000 Indigenous children attending between the 1870s and 1997, according to the Truth and Reconciliation Commission. The numbers, however, don't include schools operated without federal support by some religious orders or provincial governments. Between 1920 and 1988, Canada also operated nearly 700 federal Indian day schools, with about 200,000 children attending.

In the U.S., there is no com-

prehensive index to records created by the Bureau of Indian Affairs. The National Archives and Records Administration's vast Record Group 75 contains records beginning from about 1774, including those from the bureau and its predecessor agencies. Records are arranged according to tribes' proximities to BIA's 12 regional offices and 83 agencies, with documents filed at more than 15 National Archives locations throughout the U.S.

Christian missionaries also operated more than 25 percent of schools in the U.S., and records for those schools are overseen by individual denominations. The Catholic Church operated about 100 schools, making up most of the Christian schools.

The U.S. estimates have been left to researchers, who have concluded there may have been as many as 400 boarding schools operated by the federal government and Christian missionaries.

According to the Boarding School Healing Coalition, by 1900 there were 20,000 children in boarding schools, and by 1925 that number had more than tripled. By 1926, 83 percent of Native children attended boarding schools.

Beginning in the early 1930s, the federal government began creating more Indian day schools and closed some boarding schools, boosted by legislation enacted to help

Continued on Page 8



Shoes sit at the eternal flame at Parliament in Ottawa, Ontario, Canada, on May 31, 2021, in recognition of the discovery of children's remains at the site of a former Indian residential school in Kamloops, British Columbia. Canada's handling of its boarding school history has differed widely from the policies in the United States. (Photo by Adrian Wyld/The Canadian Press via AP)

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Native children attend public schools. The numbers, however, are unknown.

Today, a small percentage of Native children still attend federal boarding and day schools run by the Bureau of Indian Education or by Christian denominations. According to the Bureau of Indian Education, there are currently 183 bureau-funded elementary and secondary schools. Of those, 53 are directly operated by the bureau; 130 are tribally controlled under BIE contracts or grants.

Data collected by the coalition indicates that 15 schools offer boarding today. A map on the American Indian Catholic Schools Network website indicates that there are 21 Catholic Indian Schools today, and at least one, St. Joseph Indian School in South Dakota, provides boarding.

A complicated legacy

Numbers aren't the only differences in the Canadian and U.S. boarding schools.

Although information about the number of schools and children who attended in the U.S. is limited, Indian Country Today found important comparisons between the two countries' federal policies regarding boarding and residential school systems.

Both countries sought to restrict its Indigenous populations to clearly defined zones of land called reserves or reservations beginning in the early to mid-19th centuries effectively separating them from their traditional subsistence ways of life. Both countries sought to remove Indigenous peoples from their lands in order to make way for settlement by Whites. And like the Americans, Canadians embraced assimilationist policies aimed at civilizing Indigenous peoples through education that separated them from family, forbade speaking of Native languages or engaging in traditional cultural or spiritual ways.

In both cases, the aim was

to extinguish Indigenous holds on land and resources through erasure of culture and identity and finally subsuming Indigenous peoples into the bottom rung of capitalistic systems that would render them powerless.

Life for Indian children at schools in both Canada and the U.S. was one that emphasized strict military-style order and harsh discipline. Food was often inadequate, disease common, and the mortality rate was high. Most schools featured schedules of a half-day of mostly manual labor and a half-day of education, usually basic and vocational.

Federal policies regarding Indian schools in both countries changed over several decades, reflecting changes in government policy and societal views on education.

Beginning in 1890, The Progressive Era, as it is known in both countries, with its politics of reform, created ideas regarding morality, economic reform, efficiency and social reform as a means to correct social ills and forward citizen participation in the country's democratic process. This period gave rise to the philosophy of progressive education, which emphasized maintaining connection to family, faith in science and preparing students to participate in a democratic society. Notions of progressive education began to shape Indian education policies in both countries and helped reduce the single-minded focus on assimilation, allowing more inclusion of Native culture and language.

Some researchers claim, however, that many schools failed to abide by these changes in federal Indian education policy, mostly maintaining the old styles of promoting the White American world view over Native ways.

It's important to note, however, that not everybody who attended the schools, in both the U.S. and Canada, describe the same experiences, according to interviews with former

students over the years by Indian Country Today.

Some former students share fond memories of their boarding and residential school years. Some made lifetime friends or met their spouses there. And for some, the schools represented a relief from overcrowded family homes with limited resources.

As more generations of Indigenous people attended the schools, they developed survival strategies and ways to maintain their human dignity and to hold on to a measure of their languages and cultures. In many ways, going away to boarding schools and the attendant hardship grew normalized.

But in many ways, Canada and the U.S. succeeded in the overarching goals of assimilation and diminishing Native language and culture. Like generations of immigrants who settled in the U.S., some Native people left their cultures and traditions behind.

Their survival came at a great human and spiritual cost.

Here's a comparison of the two nations and their records on Indigenous people.

Canada: 'We are sorry'

The Indigenous population in Canada appears to have grown steadily in the last centuries. In 1887, the country had an estimated 100,000 to 125,000 Indigenous people; by 2011, there were estimated to be 1.4 million.

The Indian Act, enacted in 1876, is the primary law defining how Canada interacts with its Indigenous peoples. In 1894, the act was amended to require Indigenous children between the ages of 7 to 16 to attend one of the country's Indian residential schools. Children could be forcibly removed from their families by the government and placed in schools.

The act also granted the government power over Indians, their lands and property.

As Canadians sought to create their federal residential school system, they were

influenced by the U.S. Indian boarding school model such as the Carlisle Indian Industrial School in Pennsylvania. Founded by Army General Richard Pratt, Carlisle exemplified the popular belief among White Americans that rapid assimilation was the only hope for Native people. Pratt is the author of the infamous phrase, 'kill the Indian to save the man,' as an effective means to achieve that goal.

In 1876, Nicholas Flood Davin, a member of Canadian parliament, was charged with investigating the use of Indian residential schools in the U.S. as an answer to Canada's so-called "Indian problem."

Favorably impressed with schools such as Carlisle, Davin recommended that Canada adopt a similar system.

Almost all of the residential schools in Canada were operated by Christian missionaries. The Catholic Church ran approximately 70 percent while the Anglican and United churches were responsible for the rest. The federal government contracted directly with churches to run the schools.

There were 80 Indian residential schools in operation in 1931, the pinnacle of the school program.

In 1968, the federal government took over direct control of schools, although churches were still allowed to appoint school administrators.

The last residential school closed in 1996. By 1999, there were 2,500 lawsuits launched over abuse at the schools.

The Canadian government also ran day schools for Indigenous students. Although they were separate from the residential schools, they were operated by the same missionary groups, Catholic and Protestant, that ran the residential schools.

Between 1920 and 1988, there were nearly 700 federally run Indian day schools throughout the country. About 200,000 Indigenous children attended those schools, which carried many of the

same negative elements as the residential schools -- harsh discipline, erasure of Native language and culture, and sexual abuse.

According to the 2009 research project, "A Short History of Aboriginal Education in Canada," by Jerry White and Julie Peters, education at the schools was minimal. Instruction focused mainly on religious indoctrination and manual labor. Schools followed a program in which students received classroom instruction for half of the day and learned practical skills, usually agricultural, for the other half. The practical skills curriculum usually amounted to using students as free labor at the schools. In the early years, officials hoped that the schools might grow to be financially independent through student's manual labor. In 1930, only 3 percent of Indian residential students progressed past grade 6; three-quarters of students were in grades 1 to 3.

Few of the missionary teachers at the schools held teaching certificates; most principals were clergymen with limited educational experience.

Physical abuse was common and harsh; sexual abuse was also pervasive. Although government documents indicate that officials were aware of these problems, they mostly chose to overlook them, according to reports by researchers and the Truth and Reconciliation Commission.

A 1946 Special Joint Committee of the Senate and House of Commons examined conditions at the schools and suggested they be abandoned in favor of integrating Indigenous students into provincial schools.

In 1951, the Indian Act was amended to allow the federal government to enter into agreements with provincial schools to accept Native students. By 1960, the number of Native students in Canada attending provincial, or public

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Continued from Page 8
 lic, schools surpassed those living in residential schools. Churches strongly resisted the change; in 1960, more than 60 residential schools remained.

Residential schools increasingly served as orphanages and child-welfare facilities for Indigenous children beginning in the 1940s. By 1960, the federal government estimated that 50 percent of children at residential schools were there for child-welfare reasons.

In 1967, the Hawthorn Report, a governmental study, again strongly criticized residential schools and recommended more integration into provincial schools.

In the 1960s and early 1970s, a Canadian policy known as the Sixties scoop emerged in which child welfare authorities began to “scoop up” or remove Indigenous children from their families for placement into foster homes from which they were adopted into White families. This policy persisted into the 1980s.

By the late 1960s and 1970s, however, Indigenous people began to gain a greater voice in the education of their children. But even today, Indigenous children in Canada are taken away from their families disproportionately. In 2016, more than 52 percent of children in foster care were Indigenous despite making up only 7.7 percent of the population

In 2006, the Indian Residential Schools Settlement Agreement was approved by the Canadian government and Indigenous peoples. Former residential school students received financial compensation; as part of the agreement, the government paid \$125 million to the Aboriginal Healing Foundation to continue providing healing programming. The government

also supports an Indian Residential crisis line to provide support and offer referrals for people seeking emotional and crisis help.

The Truth and Reconciliation Commission was established in 2008 and operated for five years, and Canada issued a formal apology for creating and operating the schools.

Several Christian denominations that ran residential schools have also apologized for their roles. But despite repeated pleas from Indigenous people and Canadian Prime Minister Justin Trudeau, the Catholic Church has not apologized.

As the world expressed shock over recent discoveries of hundreds of unmarked graves of children at residential schools, Pope Francis issued a statement saying he would meet with Indigenous groups at the Vatican in December. Among the issues expected to be discussed is the fact that the church still owes more than \$20 million of its share of the settlement for survivors.

In 2019, the Canadian federal court approved a nationwide class-action settlement for Indigenous people who were forced to attend federal Indian day schools. The government began processing claims in January 2021, with survivors set to receive compensation of \$10,000 each. Ottawa is also investing \$50 million in a Day Scholars Revitalization Fund.

The government also promised to quickly distribute about \$22 million to help in locating and commemorating unmarked graves of children who died at the schools. This funding is part of money already set aside for that purpose in the federal budget.

Unresolved challenges to finding unmarked graves in-

clude current ownership of residential school lands that have since been sold. New owners may not be aware of the history of their lands.

Terence Clark, assistant anthropology professor at the University of Saskatchewan, is part of a team searching for remains. In an interview with Global News he said, “They (private owners) do have the right to turn us away. But I hope at some point once the surveys are done, the government needs to think hard about what they are going to do with these properties.”

Canadian Prime Minister Justin Trudeau apologized in 2017 for his country’s treatment of Indian residential school students, and he recently called on Pope Francis to apologize as well.

“Saying that we are sorry today is not enough,” Trudeau said. “It will not undo the harm that was done to you. It will not bring back the languages and traditions you lost. It will not take away the isolation and vulnerability you felt when separated from your families, communities and cultures.”

He continued, “We share this burden with you by fully accepting our responsibilities — and our failings — as a government and as a country.”

United States: A new initiative

The Indigenous population in the United States also appears to have swelled, from an estimated 313,000 in 1879 to 2.9 million in 2010, according to U.S. Census data.

The boarding school era here was preceded by the federal 1819 Civilization Act passed by Congress as a means to civilize and assimilate Native people into mainstream culture. Thus began a transition in U.S. federal Indian policy from adversarial to paternalistic.

Congress relied on Christian missionaries already in place among Native communities to carry out its directives to “introduce Indians to the habits and arts of civilization, instruct them in the mode of agriculture and for teaching their children in reading, writing and arithmetic.”

In 1867, President Ulysses S. Grant’s administration created a Peace Policy designed to civilize Native people through assimilationist education policies. The policy emphasized a Christian education as the best path to “enable Indians to perform duties of the family, state and church.”

Prior to the Peace Policy, Catholic missionaries played a large role in carrying out federal educational policies but found themselves pushed out as anti-Catholic sentiment favored Protestant schools in the late 19th century. They regained their status and access to federal funding however, after a 1908 Supreme Court decision *Quickbear v. Leupp* ruled that Native people could pay for tuition at Catholic schools by surrendering their treaty and trust fund money.

The federal government operated about two-thirds of the U.S. Indian boarding schools. Most of the Christian boarding and day schools were operated by the Catholic Church with more than 100 schools; the Bureau of Catholic Indian Missions, founded in 1874, played a dominant role in influencing the government’s Indian policies.

White educators soon found that the most effective way to carry out the assimilation process and extinguish children’s connection to Native language and culture was to place them in boarding schools away from their families.

By the 1880s, there were 60 Indian boarding schools serving 6,200 children. The board-

ing school heyday lasted into the 1930s, with historian David Wallace Adams describing the era in Native education history as “education for extinction.”

In 1891, Congress passed the first mandatory school attendance law for Native children, and in 1893, Congress empowered the Secretary of the Interior to withhold rations and annuities from parents who refused to send their children to school.

Unlike Canada, however, parents could choose to send their children to public or mission day schools. But lack of transportation, lack of proximity to local schools and money for clothing and food forced many families to send children to faraway boarding schools.

As in Canada, death was a very real possibility for Indian boarding school students. Indian Country Today found several copies of pre-printed boarding school roster forms in both the Bureau of Catholic Indian School and National Archives with columns labeled “graduated,” “ran away” and “died.”

Schools were paid by the federal government according to the number of children attending based on the filing of such documents. The number of children who died at U.S. Indian boarding schools is unknown, however. As in Canada, U.S. boarding school policy often discouraged incurring the expense of shipping children’s remains home. They were usually buried near the schools in cemeteries or unmarked burial sites that have long since been forgotten.

Some government and religious boarding schools used an “outing program,” in which teenage students worked for local White families
Continued on Page 10

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Continued from Page 9
lies or farmers. Although the outing program varied from school to school, students were mostly employed as farm laborers or domestics. Employers paid wages directly to the schools; students were sometimes given a small amount of spending money. Some schools promised to give students their accumulated wages at graduation; in some cases, however, students received nothing. Educators viewed the program as a valuable extension of the assimilation process.

It appears that Canada did not employ an outing program.

Although not well-documented, Christian boarding schools in the U.S. also appeared to play a role in child welfare, as they did in Canada. Indian Country Today found documents in the Bureau of Catholic Mission archives indicating that in the 1930s, some schools were paid by local child welfare agencies to house and care for homeless children or those removed from their homes.

There are many anecdotal stories of sexual abuse at U.S. boarding schools but unlike Canada, few survivors have successfully brought lawsuits against churches or the government.

In 1928, the Indian Defense Association released a scathing report detailing the poor conditions in tribal communities and Indian boarding schools. Social reformer John Collier, the association's sec-

retary, championed the inclusion of Progressive Education ideals in Indian education programs.

In 1933, President Franklin Roosevelt appointed Collier as head of the Bureau of Indian Affairs where he helped drive a number of important changes in U.S. federal Indian policy. Under the Indian Reorganization Act or the "Indian New Deal," Collier forwarded changes that included abolishing the Indian Allotment Act and encouraging reservation leaders to create their own constitutions.

Under Collier's leadership, the government created 100 community day schools on reservations and enacted the Johnson-O'Malley Act of 1934. Under the act, the government subsidized Native attendance at public schools.

Collier advocated for better training for teachers at Native schools, a more natural setting for students in which they were raised at home with family while attending school, appropriation of funds to encourage traditional arts and crafts, and more acceptance of Native language and culture.

Ultimately, however, the schools mostly failed to reinforce traditional culture but changed their curriculum to focus on progressive education ideals reinforcing a more democratic, scientific model.

Collier's policies did not include abolishing boarding schools but the heyday of off-reservation boarding schools came to an end, as the schools

began to close in the 1930s.

By 1969, about two-thirds of Native students in the U.S. attended public schools. However, they frequently lagged far behind non-Native students in achievement and dropped out at higher rates.

A special congressional subcommittee released a report in 1969, "Indian Education: A National Tragedy - A National Challenge," that found that many school districts used Johnson-O'Malley Act funds to supplement general operating budgets rather than for special supplementary programming for Native students as directed in the act.

"School districts provide no detailed accountability for use of this money," the report noted. "Indians rarely get an opportunity to decide how the funds are should be spent. The classroom and the school have become a kind of battleground where the Indian child attempts to protect his integrity and identity as an individual by defeating the purposes of his school."

The act has been updated over the years to require inclusion by the Native community in directing funds and determining programming.

After World War II and the Indian Relocation Act, in which Native families were encouraged to resettle in cities, Native children began to be removed from their families by child-welfare authorities at higher rates than non-Native children.

By the 1970s, 25 to 35

percent of Native and Alaska Native children were removed from their homes by government welfare agencies, with 85 percent of those placed with non-Native families.

The Indian Child Welfare Act was enacted in 1978 to stem the flow of Native children away from family and community, with Congress recognizing that cultural ignorance and bias within the child welfare system were the main drivers of the removal of Native children from their homes.

The act was created to protect the best interests of Native children and to promote the stability and security of tribes and families. The act establishes preferences for placing children with extended family or other tribal families, and recognizes tribal sovereignty and jurisdiction over decisions regarding their own children.

Since the turn of the 21st century, the act has come under fire by conservative political leadership as unconstitutional and discriminatory towards White adoptive parents.

Finally, although U.S. federal Indian policies have improved since the beginnings of the civilization and assimilation eras, there is still much to be done.

Interior Secretary Haaland, the only Indigenous person to serve at the Cabinet level, recently announced her agency's creation of the Federal Indian Boarding School Truth

Initiative. Under the initiative, the Bureau of Indian Affairs is instructed to identify and collect records and information of the Indian boarding school program with special attention to records of deaths and burial sites. The initiative also includes securing records and information from Christian denominations that operated schools.

Haaland's initiative represents the first official U.S. effort to acknowledge the existence of the boarding school era or to recognize its negative impact on Native peoples. It's also the first concrete commitment by the government to take action to investigate and acknowledge the history of the assimilationist policies.

"For more than a century, the Department was responsible for operating or overseeing Indian boarding schools across the U.S.," the initiative states. "While it may be difficult to learn of the traumas suffered in the boarding school era, understanding its impacts on communities today cannot occur without acknowledging that painful history."

"Only by acknowledging the past can we work toward a future we are all proud to embrace."

Directives in the initiative do not yet include specific plans to explore current and past boarding school sites.

The U.S. has never apologized for its boarding school policies.

Wisconsin Beachgoers: Be Aware Of Blue-Green Algae Risks

When In Doubt, Stay Out; Help Keep Your Pets Healthy This Summer

FOR IMMEDIATE RELEASE: July 16, 2021
Contact: Gina LaLiberte, DNR Water Resources Management Specialist
Gina.LaLiberte@wisconsin.gov or 608-640-7910

MADISON, Wis. – The Wisconsin Department of Natural Resources (DNR) is reminding beachgoers and their pets to watch for blue-green algae and know the risks. Blue-green algae can cause illness if swallowed or inhaled in water droplets, or irritation if rubbed on the skin under clothing.

Blue-green algae, or cyanobacteria, are photosynthetic bacteria often called "pond scum." Blue-green algae are most often green but can also be blue, tan, reddish-purple or brown. Blue-green algae generally grow in lakes, ponds and slow-moving streams when the water is warm and enriched with nutrients like phosphorus or nitrogen.

When environmental conditions are just right, blue-green algae can increase in number. Most species are buoyant

and will float to the surface, where they form scum layers or floating mats known as a "blue-green algae bloom." In Wisconsin, blue-green algae blooms generally occur between mid-June and late September, although in rare instances, blooms have been observed in winter, even under the ice.

STAY SAFE ON AND OFFSHORE

Since most lakes in Wisconsin are not tested for blue-green algae, it is important to know what it looks like and always assess conditions before swimming.

Stay safe by following best practices, including:

- Do not swim in water that looks like "pea soup," green or blue paint, or that has a scum layer or puffy blobs floating on the surface.
- Do not boat, water ski, etc., over such water (people can be exposed through inhalation).
- Do not let children play with scum layers, even from shore.
- Do not let pets or livestock swim in, or drink, wa-

ters experiencing blue-green algae blooms.

- Always take a shower after encountering any surface water (whether or not a blue-green algae bloom appears

to be present; surface waters may contain other species of potentially harmful bacteria and viruses).

- Try to avoid swallowing lake water, no matter how

clean it looks, since it may have bacteria, viruses, or parasites in it that could make you sick.

KEEP PETS SAFE
Continued on Page 11



Since most lakes in Wisconsin are not tested for blue-green algae, it is important to know what it looks like and always assess conditions before swimming. / Photo Credit: iStock/vik898

Continued from Page 10

Blue-green algae can have harmful effects on humans and pets. However, because dogs love to spend time in the water, they are not deterred by surface scum and often swallow a lot of water while swimming. If they consume large quantities of blue-green algae when they drink the water, and if those blue-green algae happen to be producing toxin(s), the animals can become very ill, and even die.

Symptoms of blue-green algal toxin poisoning may range from lethargy and loss of appetite to seizures, vomiting and convulsions. Dogs are particularly susceptible to blue-green algal poisoning because scums can attach to their coats and be swallowed during self-cleaning. To keep dogs safe, choose the clearest water possible for dogs to swim in and keep dogs out of areas with accumulations of blue-green algae or any dense particulate matter.

Follow these tips to keep pets safe:

- Do not let pets swim in, or drink, waters experiencing blue-green algae blooms or noticeably green water.
- Keep dogs out of shallow, stagnant waters where blue-green algae may be growing on the bottom and dislodged by disturbance. If people shouldn't swim there, dogs shouldn't either.
- Always offer fresh, clean water for pets to drink instead of lake water.
- Always wash dogs off with clean water immediately after they swim, so they don't

lick any algae from their fur.

- Supervise pets when they are outside so they don't eat algal scum accumulated on the shore, floating mats of algae or drink lake water.

- If a pet eats grass, avoid using lake water for lawn irrigation if blooms are present.

- If there's any doubt about what is in the water, keeping pets out is the safest course of action.

Symptoms of water intoxication (from swallowing too much water) and heatstroke in dogs include vomiting, diarrhea, lethargy, and loss of coordination. Give dogs plenty of breaks from swimming and retrieving in lakes, avoid having dogs bite at splashed water as a game and use flat objects for retrieval instead of balls. Always provide shade and fresh, clean water to drink.

The public is encouraged to report significant blue-green algae blooms to the DNR at DNRHABS@wisconsin.gov. Please include the location of the bloom, the name of the water body, nearest town, county, the size and duration of the bloom and overall and close-up photographs for verification. The DNR is unable to test all reported blooms.

For more information on blue-green algae, including symptoms of exposure and environmental concerns, visit the DNR Blue-Green Algae webpage. More information is also available via the Wisconsin Department of Health Services.

CULTURAL LIAISON

The School District of Wisconsin Dells has a position available for a Cultural Liaison, beginning with the 2021-22 school year.

Cultural liaisons understand the value of and are committed to effective partnerships between schools, families, and communities. They serve as advocates to our Native American, Hispanic, and Spanish-speaking families and students; build trusting relationships that ensure equitable access to school and district services. The Cultural Liaison works in collaboration with a variety of school and district staff members to support and empower students in reaching their social and academic goals.

This is a district-wide position and reports to the Director of Pupil Services. This position has a total of 210 working days (student contact days) including the academic school year. Pay is commensurate with experience.

Essential functions of the position may include but are not limited to:

- Partner with school staff in communicating information regarding attendance, grades, athletics, etc.
- Work in coordination with counselors, mental health and other support staff and/or administration to meet student/family needs.
- Assist school and district staff in deepening their understanding of and responsiveness to Native American, Hispanic, and Spanish-speaking cultures represented in the School District of Wisconsin Dells.
- Assist in supporting student academic success and goals.
- Partner with teaching staff to help build family connections.
- Assist in developing and implementing support and outreach strategies for families.
- Lead and develop student groups to empower student's voice.
- Other duties as assigned.

Required Qualifications:

- Bachelor's degree in psychology, sociology, social work or counseling.
- Demonstrated ability to develop and maintain positive and effective relationships with students, families, and colleagues.
- Demonstrated ability to communicate clearly and effectively, including excellent customer service skills with parents, students, staff, administration, and the community.
- Demonstrated ability to effectively use district technology.
- Demonstrated ability to work effectively cross-culturally.
- Ability to motivate and inspire students; takes a student-centered approach.
- Committed to educational equity.

Preferred Qualifications:

- Proficiency in English and Spanish.
- Prior experience working in K-12 educational environment.
- Prior experience as a Cultural Liaison, social work or counseling.
- Demonstrated ability to show initiative and function as a self-starter.
- Demonstrated ability to maintain confidential information.
- Experience working with students and families.
- Experience in restorative practices circle keeping.

Qualified candidates may apply online via WECAN at <https://wecan.education.wisc.edu/#/>.

SSMHealth.

It's time to get moving again

It's the time to take the next step and see how an orthopedic procedure can have a profound impact on your quality of life.

Our specialty-trained orthopedic providers are here to provide you with the safe, high-quality and personalized care you deserve.

To learn more or schedule an appointment, call **608-355-6868** or visit ssmhealth.com/OrthoBaraboo

IF YOU THINK YOU OR A DECEASED LOVED ONE WAS HARMED BY OPIOIDS LIKE HYDROCODONE, OXYCODONE, CODEINE OR ROXICODONE, OR IF YOU CARE FOR A CHILD EXPOSED TO THESE OPIOIDS IN THE WOMB, YOU CAN VOTE ON THE MALLINCKRODT BANKRUPTCY PLAN.



VOTING IS IMPORTANT. IT HELPS DETERMINE HOW OPIOID CLAIMS ARE TREATED. VOTE BY SEPTEMBER 3, 2021. SPECIFIC DETAILS ABOUT VOTING ARE SET FORTH BELOW IN THIS NOTICE AND AT MNKVOTE.COM.

VISIT MNKVOTE.COM FOR MORE INFORMATION

► **WHAT IS THIS ABOUT?**

Mallinckrodt is a manufacturer of opioid pain medication that filed for chapter 11 bankruptcy in October 2020. On June 17, 2021, Mallinckrodt plc and its affiliates (the “Debtors”) filed their Plan of Reorganization (the “Plan”) in the United States Bankruptcy Court for the District of Delaware and their related Disclosure Statement. You may have the right to vote on the Plan of Reorganization.

► **WHAT DOES THE PLAN PROVIDE?**

Mallinckrodt’s Plan channels claims based on harm or injury related to the Debtors’ manufacturing of opioids and related activities to one or more opioid trusts. These opioid trusts will be established for the purpose of distributing money to individuals and corporate entities holding Opioid Claims and for abatement of the opioid crisis. If the Plan is approved by the Bankruptcy Court and you have an Opioid Claim, you will be entitled to assert your claim directly against the applicable opioid trust at a later time. **There is nothing you need to do right now to assert your Opioid Claim. Information regarding how to assert your Opioid Claim against an opioid trust will be made available at a later date.** The Plan, if approved, will forever prohibit any opioid claimants from asserting any Opioid Claim or seeking any money on account of any Opioid Claim against the Debtors, their officers and directors, or certain other parties specified in the Plan as the “Protected Parties.”

► **WHERE CAN YOU GET MORE INFORMATION ABOUT THE PLAN?**

Copies of the Plan and related documents, including the Disclosure Statement and a letter from the Official Committee of Opioid Related Claimants (a representative of Opioid Claimants in the Debtors’ bankruptcy cases appointed by the Office of the United States Trustee) setting forth its position regarding the Plan can be obtained free of charge at MNKVote.com.

► **WHAT ARE YOUR OPTIONS?**

Vote on the Plan:

If you are eligible to submit a vote, your vote must be submitted so it is received on or before September 3, 2021, at 4:00 p.m., Eastern Time. Detailed instructions on how to vote are available at MNKvote.com or by calling **877.467.1570 (Toll-Free)** or **347.817.4093 (International)**. If you do not follow the detailed instructions, your vote may be disqualified.

Object to the Plan:

If you disagree with the Plan, you can object to it in writing so it is received on or before September 3, 2021, at 4:00 p.m., Eastern Time. Objections not filed and served properly may not be considered by the Bankruptcy Court. Detailed instructions on how to file an objection are available at MNKvote.com or by calling **877.467.1570 (Toll-Free)** or **347.817.4093 (International)**.

If the Plan is confirmed, everyone with a Claim against or Interest in Mallinckrodt plc and its affiliates will be bound by the terms of the Plan regardless of whether or not they vote on the Plan or file a claim against the opioid trust.

► **WHEN IS THE HEARING?**

The Bankruptcy Court has scheduled the hearing to consider confirmation of the Plan to be held on **September 21, 2021, at 10:00 a.m. Eastern Time** (the “Confirmation Hearing”). The Confirmation Hearing will take place before the Honorable John T. Dorsey, United States Bankruptcy Judge, in the Bankruptcy Court, located at 824 Market Street, 5th Floor, Courtroom 5, Wilmington, Delaware 19801.

THIS IS ONLY A SUMMARY OF THE MALLINCKRODT PLAN OF REORGANIZATION. IF YOU HAVE ANY QUESTIONS OR IF YOU WOULD LIKE TO OBTAIN ADDITIONAL INFORMATION:

Call: 877.467.1570 (Toll-Free)
347.817.4093 (International)

Write: Mallinckrodt Ballot Processing
c/o Prime Clerk LLC
One Grand Central Place
60 East 42nd Street, Suite 1440
New York, NY 10165

Visit: MNKvote.com

Email: mallinckrodtopioidclaimantinfo@akingump.com
- or - mallinckrodtinfo@primeclerk.com

PLEASE BE ADVISED THAT PRIME CLERK, THE DEBTOR’S NOTICE AND CLAIMS AGENT, IS AUTHORIZED TO ANSWER QUESTIONS ABOUT, AND PROVIDE ADDITIONAL COPIES OF THE PLAN AND OTHER SOLICITATION MATERIALS, BUT MAY NOT ADVISE YOU AS TO WHETHER YOU SHOULD VOTE TO ACCEPT OR REJECT THE PLAN.

IT’S A GREAT DAY—WESTERN IS HIRING!
Find your place with us.

Western Technical College offers a competitive salary and benefits package and an employee-friendly work environment. The college is dedicated to diversity, sustainability, and learning at all levels and seeks colleagues who share these same commitments. Western is a preferred employer in the 7 Rivers Region.

Check out our job listings & apply:
www.westerntc.edu/employment

For assistance with the online application, contact the Human Resource Department at **608-785-9077**

Western is an equal opportunity employer and educator.

Western Technical College is an EEO/AA/Title VI/Title IX/Section 504/ADA/ADEA institution in the provision of its education and employment programs and services. All qualified applicants will receive equal consideration for employment without regard to race, color, national origin, religion, sex, pregnancy, marital status, sexual orientation, gender identity, age, physical or mental disability, or covered veteran status.

Western
Technical College





**Legal Notice
INVITATION FOR BID**

**BID # 2021SFS01
Water Treatment Services**

c/o Ho-Chunk Nation Treasury Department
Procurement Division
Attn: Steve Salloway
W9814 Airport Road
Black River Falls, WI 54615

The Ho-Chunk Nation is inviting sealed bids for the above referenced project. Only firms with the capability, experience, and expertise with similar projects should obtain the Invitation for Bid document and submit bids.

Sealed bids must be submitted by **2:00 PM CST on August 02, 2021**. Any bids received after this date and time will be rejected and returned to the bidder unopened.

Documents may be obtained by downloading it at <https://ho-chunknation.com/procurement-opportunities/> Search on the bid number and bid title.

Please call Catherine Link at 800-779-2873, Ext. 1502 or Dakota Walton-Smith at 800-779-2873, Ext. 1243 for response to any questions or requests for additional information.

Published this 23rd day of July 2021.

Dakota Walton-Smith, CPPB
Procurement Manager
Ho-Chunk Nation

The Ho-Chunk Nation reserves the right to reject any and all bids.

HO-CHUNK NATION TRIAL COURT,

For Official Use

IN THE MATTER OF THE ESTATE OF

Amended

Shirley Suzette Reed

**Notice of Hearing on
Petition for Probate**

Case No. PR21-05

PLEASE TAKE NOTICE:

1. A *Petition for Probate* was filed.
2. The decedent, with date of birth December 8, 1929 and date of death February 12, 2021 was domiciled in Wood County, State of Wisconsin, with a mailing address of 5178 Third Avenue Pittsville, WI 54466.
3. The names or addresses of the following interested person are not known or reasonably ascertainable:

4. The petition will be heard at Wa Ehi Hoci, W9598 Hwy 54 E, Black River Falls, WI, 54615, before Judge Lowe, on (Date) 8/23/21 at (Time) 2pm.

You do not need to appear unless you object. The petition may be granted if there is no objection.

If you require reasonable accommodations due to a disability to participate in the court process, please call 715-284-2722 at least 10 working days prior to the scheduled court date. Please note that the court does not provide transportation.

Mary Thundler
Clerk of Court
Mary Thundler
Name Printed or Typed
6-7-2021
Date

DO NOT PRINT the following text when publishing this notice.

*** IF not all of the addresses of the interested parties are known, give this form once it is returned to you filled out by the Clerk of Court to the newsletter staff for publication ***

Notice to Petitioner:

The petitioner is responsible for providing a copy of this notice, a copy of the will and codicils (if any), and a copy of the petition to all interested persons by certified mail or personal service at least 45 days before the hearing. If the address, or identity of any person is not known and cannot be ascertained by reasonable diligence, the petitioner must post a copy of the notice in at least three (3) conspicuous public places within the Nation at least forty-five (45) days before the time set for the hearing and publish the notice in the official newsletter of the Ho-Chunk Nation, currently known as the Hocak Worak, for three (3) consecutive issues. See 8 HCC § 13.65a(2).

Notice to Newspaper:

Notice must be given by publication of this form in the official newsletter of the Ho-Chunk Nation for three (3) consecutive issues with the first publication occurring at least forty-five (45) calendar days prior to the hearing date noted in Section 4.

PR002 04 18 Notice Setting Time to Hear Application and Deadline for Filing Claims 8 HCC § 13.47b, HO-CHUNK NATION PROBATE CODE
This form shall not be modified. It may be supplemented with additional material.

ATTENTION YOUTH ARTISTS!

CARTOON DRAWING CONTEST FOR YOUTH!

DRAWINGS SHOULD BE FOCUSED ON COVID-19 VACCINATION (SEE ATTACHED PG 2)

SUBMIT YOUR DRAWING BY JULY 26TH AT 8AM

SHOWCASE YOUR CREATIVITY AND HUMOR IN A DRAWING!

**1ST PRIZE: APPLE IPAD
2ND PRIZE: TRAMPOLINE
3RD PRIZE: PADDLE BOARD**

POINT YOUR SMARTPHONE CAMERA HERE TO SUBMIT YOUR ART!

OR VISIT [HTTPS://HCN-BH.TYPEFORM.COM/TO/VXJ0KV7](https://hcn-bh.typeform.com/to/vxj0kv7)

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1800 LUMBERJACK GUY RD.
BLACK RIVER FALLS, WI 54615
(715) 284-9851

HOUSE OF WELLNESS
2845 WHITE EAGLE RD.
BARABOO, WI 53513
(888) 552-7889

WWW.HEALTH.HO-CHUNK.COM

**HO-CHUNK NATION
DEPARTMENT OF HEALTH**

Media
FOR IMMEDIATE RELEASE
July 22, 2021
CONTACT: Kiana Beaudin, Ho-Chunk Nation Health Department Health Executive Director,
715-284-9851

Ho-Chunk Nation COVID-19 Data Dash Board Updates

In an effort to provide the most up to date information to our community the Ho-Chunk Nation Department of Health has made updates to the COVID-19 data dash boards located on the Ho-Chunk Nation Health Department website [Department of Health \(ho-chunk.com\)](http://Department of Health (ho-chunk.com)). These data dash boards provide the most current information regarding our vaccination progress and case burden. Please see the attached links below: (data dash boards are best viewed on a desk top computer or laptop)

Case dashboard: [COVID-19 and the Ho-Chunk Nation \(arcgis.com\)](http://COVID-19 and the Ho-Chunk Nation (arcgis.com))

Vaccine dashboard: [Ho-Chunk Nation COVID-19 Vaccination Dashboard \(arcgis.com\)](http://Ho-Chunk Nation COVID-19 Vaccination Dashboard (arcgis.com))

The Ho-Chunk Nation Department of Health data dash boards are updated weekly with vaccine information and updated as positive cases are identified or when the Department is notified by an outside laboratory regarding a positive case.

Ho-Chunk Health Care Center
N6520 Lumberjack Guy Road
Black River Falls, WI 54615
Ph. 715-284-9851 FAX 715-284-5150

House of Wellness
52845 White Eagle Rd
Baraboo, WI 53913
Ph. 888-552-7889 FAX 608-355-9643



**HO-CHUNK NATION
LEGISLATURE
REGULAR MEETING
TRIBAL EXECUTIVE
OFFICES
BLACK RIVER FALLS,
WI
JULY 6, 2021**

Call to Order: President Marlon White Eagle called the meeting to order at 10:02 a.m.

Roll Call:

President Marlon White Eagle-VC
Vice President Karena Thundercloud-P
Rep. George Stacy-VC
Rep. Phyllis Smoke-P
Rep. Conroy Greendeer, Jr.-EX
Rep. Stephanie Begay-EX
Rep. Kristin White Eagle-P
Rep. Darren Brinegar-VC
Rep. Myrna Thompson-EX
Rep. Sarah Lemieux-EX
Rep. Danielle Delong-VC
Rep. Robert Pilot-P
Rep. Paul Fox-P
Rep. Brianna Littlegeorge-VC (10:04 a.m.)

Determination of Quorum: Quorum is established at 10:03 a.m.

Opening Prayer: President Marlon White Eagle offered a word of prayer.

Approval of Agenda:

MOTION by Rep. Paul Fox to approve the agenda with adding under New Business K. Senator Jeff Smith (at 3:00 p.m.). Second by Vice President Karena Thundercloud. 8-1(Rep. Darren Brinegar)-0 **MOTION CARRIED.**

Approval of Previous Meeting Minutes:

Legislative Meeting-June 22, 2021

MOTION by Rep. Darren Brinegar to approve the June 22, 2021 Legislative Meeting minutes with corrections. Second by Vice President Karena Thundercloud. 6-1(Rep. Brianna Littlegeorge)-2(Rep. Robert Pilot, Rep. Phyllis Smoke) **MOTION CARRIED.**

Special Legislative Meeting-June 30, 2021

MOTION by Vice President Karena Thundercloud to approve the June 30, 2021 Special Legislative Meeting minutes with corrections. Second by Rep. Paul Fox.

8-0-1(Rep. Robert Pilot) **MOTION CARRIED.**

Committee Reports:

Housing Committee-June 24, 2021

MOTION by Rep. Darren Brinegar to approve the June 24, 2021 Housing Committee Meeting minutes with corrections. Second by Rep. Kristin White Eagle. 4-1(Rep. Brianna Littlegeorge)-3(Rep. George Stacy, Rep. Phyllis Smoke, Rep. Robert Pilot) **MOTION CARRIED.**

Development Committee-June 29, 2021

MOTION by Rep. Kristin White Eagle to approve the June 29, 2021 Development Committee Meeting minutes with corrections. Second by Rep. Darren Brinegar. 6-0-3(Rep. Phyllis Smoke, Rep. Robert Pilot, Rep. Brianna Littlegeorge) **MOTION CARRIED.**

Resolution-Language and Culture Property 6.346 Acres M/L Clarification of Land Use

MOTION by Rep. Kristin White Eagle to adopt **Resolution 07-06-21 A**, Language and Culture Property 6.346 Acres M/L Clarification of Land Use. Second by Rep. Phyllis Smoke. 9-0-0 **MOTION CARRIED.**

Resolution-Christenson Property 57.69 Acres M/L Clarification of Land Use

MOTION by Rep. Kristin White Eagle to adopt **Resolution 07-06-21 B**, Christenson Property 57.69 Acres M/L Clarification of Land Use. Second by Rep. Danielle Delong. 9-0-0 **MOTION CARRIED.**

Resolution-Plum Creek Timberlands-Mauston 40, 40 Acres M/L Clarification of Land Use

MOTION by Rep. Kristin White Eagle to adopt **Resolution 07-06-21 C**, Plum Creek Timberlands-Mauston 40, 40 Acres M/L Clarification of Land Use. Second by Rep. Phyllis Smoke. 9-0-0 **MOTION CARRIED.**

Health, Social Services and Insurance Committee-June 29, 2021

MOTION by Vice President Karena Thundercloud to approve the June 29, 2021 Health, Social Services and Insurance Committee Meeting minutes with corrections. Second by Rep. Paul Fox. 6-0-3(Rep. Phyllis Smoke, Rep. Robert Pilot, Rep. Brianna Littlegeorge) **MOTION CARRIED.**

Unfinished Business:

COVID-19 Executive Branch Update Department of Health

Kiana Beaudin, Executive Director of Health, was present to address the Legislature. Ms. Beaudin stated that since March 2020, among Ho-Chunk Nation Tribal Members with a positive test result, there have been 43 persons resulting in hospitalization and 14 persons resulting in death. Among the 482 positive Ho-Chunk Nation Tribal cases breakdown as follows: 89% required self-isolation only, 9% resulted in hospitalization and 3% resulted in death.

Ms. Beaudin stated that while the Department of Health is thankful for the Pandemic Relief payment that will be distributed to all Ho-Chunk Nation employees, the Department of Health is disappointed that the tier system was not used. The tiered proposal was a result of several weeks of research and work by the Executive Branch. Each Department spent valuable time to assess which employees are most at risk and compensate them appropriately.

Office of General Council Report

Cari Fay, General Council Advocate, was present via video conference and stated that there is no update right now. General Council Advocate Fay stated that she is waiting on a response from a possible General Council 2021 outdoor venue in Madison.

Department of Business

Scott Maracek, Business Analyst, was present via video conference and review current COVID-19 numbers at the gaming facilities with the Legislature.

CARES Act Proposals

President White Eagle stated

that there are currently no new CARES Act proposals.

American Rescue Plan Funding Update

President White Eagle stated that the Nation received its first American Rescue Plan deposit based on Tribal enrollment numbers. President White Eagle mentioned that on July 1, 2021 he submitted the employment numbers for the American Rescue Plan funding.

It was asked if the Executive Branch begun using the portal that has been put together for the American Rescue Plan projects. President White Eagle stated no, not yet, hopefully by the end of the week.

Medicare Part B-Referred from the June 2, 2021 Special Finance Committee Meeting

Legislative Counsel stated that a meeting has been set up with Gallagher and the Insurance Division scheduled for the 14th to discuss this topic.

MOTION by Rep. Kristin White Eagle to TABLE Medicare Part B. Second by Rep. Paul Fox. 9-0-0 **MOTION CARRIED.**

Wisconsin Dells Pow Wow Request-TABLED at June 22, 2021 Legislative Meeting

Rep. Kristin White Eagle stated that she has not received anything further on this, since it was tabled at the last Legislative Meeting. Rep. White Eagle mentioned that the other District 2 Representatives are excused today, however, they have not forwarded any information regarding this request.

No action.

New Business:

Resolution-Creation of Capital Improvement Plan Workgroup

MOTION by Vice President Karena Thundercloud to TABLE Resolution-Creation of Capital Improvement Plan Workgroup until the end of the day today. Second by Rep. Phyllis Smoke. 9-0-0 **MOTION CARRIED.**

Resolution-Authorization for the Department of Health to Apply for Bureau of Indian Affairs Fiscal Year 2021 End of Year Funds

MOTION by Rep. Phyllis Smoke to adopt **Resolution 07-06-21 D**, Authorization for the Department of Health to Apply for Bureau of Indian

Affairs Fiscal Year 2021 End of Year Funds. Second by Rep. Kristin White Eagle. 9-0-0 **MOTION CARRIED.**

Resolution-Authorization for the Department of Health to Apply for the 2022-2023 Clean Water Act Section 106 Program Grant under the U.S. Environmental Protection Agency

MOTION by Rep. Kristin White Eagle to adopt **Resolution 07-06-21 E**, Authorization for the Department of Health to Apply for the 2022-2023 Clean Water Act Section 106 Program Grant under the U.S. Environmental Protection Agency. Second by Rep. Danielle Delong. 9-0-0 **MOTION CARRIED.**

Resolution-Authorization to Apply for the Department of Health Division of Environmental Health to Apply for U.S. Department of Agriculture Natural Resources Conservation Service Environmental Quality Incentives Program Funding

MOTION by Rep. Phyllis Smoke to adopt **Resolution 07-06-21 F**, Authorization to Apply for the Department of Health Division of Environmental Health to Apply for U.S. Department of Agriculture Natural Resources Conservation Service Environmental Quality Incentives Program Funding. Second by Rep. Danielle Delong. 9-0-0 **MOTION CARRIED.**

Tax and Income Treatment of COVID-19 Relief Payments and GWE-Tribal Consultation

Rep. Kristin White Eagle stated that there is a Joint Agency Tribal Consultation that took place on June 25, 2021. However, written comments are being accepted until July 14, 2021.

MOTION by Rep. Kristin White Eagle to assign and request the Legislative Finance Project Manager to prepare written comments and work with Legislative Counsel and Outside Counsel, also, to authorize Vice President signature on those comments. Second by Rep. Robert Pilot. 9-0-0 **MOTION CARRIED.**

Federal Policy on Boarding

Continued on Page 15

Continued from Page 14
Schools and Ho-Chunk Nation Action

Rep. Kristin White Eagle asked President White Eagle if he is aware of Heritage Preservation Department, with Cultural Resources as well, looking into the Indian Boarding School matters that are occurring at this time. President White Eagle replied no, that he is not aware of that.

Rep. Kristin White Eagle stated that on a federal level, Congresswoman Deb Haaland created a Federal Indian Boarding School Initiative from the Department of Interior, and Rep. White Eagle is looking for guidance on how the Nation can get involved.

Legislative Counsel stated that the Interior will be going through an assessment of all federal information that they have from all boarding schools from 1819-1969, and a consultation will be had with Tribes. In preparation for all of that, Legislative Counsel checked with federal Lobbyists.

Helpful first steps would be for the Nation to access what the Nation knows regarding boarding schools, and to see if Cultural Resources might have any information regarding Ho-Chunk Nation members that attended boarding schools. Legislative Counsel also recommended keeping Senator Baldwin in the loop, as we engage with the Federal Government on this.

MOTION by Rep. Kristin White Eagle to request a letter be sent to the United States Secretary of the Interior Deb Haaland to state the Nation's support and openness to assist and support the Federal Indian Boarding School Initiative, as well as, participate in Tribal Consultations to come, requesting Legislative Counsel to collaborate with Outside Counsel and Lobbyist to assist in drafting this letter. Second by Rep. Phyllis Smoke. **MOTION IS AMENDED** to include authorizing the Vice President to sign the letter on behalf of the Legislature. Second concurs. 9-0-0 **MOTION CARRIED.**

Resolution-Reauthorization to Enter into Memorandum of Understanding with the U.S. Department of Agriculture for Housing Programs

MOTION by Vice President Karena Thundercloud to adopt **Resolution 07-06-21 G**, Reauthorization to Enter into Memorandum of Understanding with the U.S. Department of Agriculture for Housing Programs. Second by Rep. Phyllis Smoke. 9-0-0 **MOTION CARRIED.**

Resolution-638 Contract Agreement for Realty Services between the Ho-Chunk Nation and the United States Department of the Interior Bureau of Indian Affairs

MOTION by Vice President Karena Thundercloud to adopt **Resolution 07-06-21 H**, 638 Contract Agreement for Realty Services between the Ho-Chunk Nation and the United States Department of the Interior Bureau of Indian Affairs. Second by Rep. Phyllis Smoke. 9-0-0 **MOTION CARRIED.**

Resolution-Authorization and Support for the Department of Administration to Apply for National Telecommunications and Information Administration Tribal Broadband Connectivity Program Grant Application

MOTION by Rep. Phyllis Smoke to adopt **Resolution 07-06-21 I**, Authorization and Support for the Department of Administration to Apply for National Telecommunications and Information Administration Tribal Broadband Connectivity Program Grant Application. Second by Vice President Karena Thundercloud. 9-0-0 **MOTION CARRIED.**

Child Support

Rep. Darren Brinegar stated that this was placed on the agenda for discussion. Rep. Brinegar mentioned that he has received a couple calls from Constituents regarding Child Support arrearages due to the suspension of per capita and their direct payments from per capita.

Department of Justice Attorney Elysia Rodriguez stated that the two cases Rep. Brinegar referenced are specific to counties. The Nation's Child Support Agency has no mechanism to trigger a review of a county order. It is up to the parties themselves to contact the county and request a review of their case.

Individuals can contact the county and request a review of their case. Typically, the agencies look over the past two years of income to establish the Child Support rate. Attorney Rodriguez mentioned that the Child Support Agency is willing to provide a presentation to everyone at the Finance Committee, so everyone can be up to date on Child Support Agency's specifics and Child Support generalities.

Resolution-Establishment of Capital Improvement Plan Workgroup (Re-visited)

MOTION by Vice President Karena Thundercloud to adopt **Resolution 07-06-21 J**, Establishment of Capital Improvement Plan Workgroup. Second by Rep. Phyllis Smoke. 8-0-1 (Rep. Kristin White Eagle) **MOTION CARRIED.**

Executive Session:

MOTION by Rep. Paul Fox to move to Executive Session. Second by Vice President Karena Thundercloud. 9-0-0

MOTION CARRIED.

The meeting moved into Executive Session at 11:38 a.m.

During Executive Session, the meeting recessed for lunch from 12:03 p.m. to 12:48 p.m. Roll Call was taken in Executive Session. Quorum was established.

MOTION by Rep. Paul Fox to move to Open Session. Second by Rep. Phyllis Smoke. 10-0-0 **MOTION CARRIED.**

2:53 p.m. Rep. Stephanie Begay is arrives to the meeting (physically present).

The meeting returned to Open Session at 2:56 p.m.

MOTION by Rep. Kristin White Eagle to ratify all action taken in Executive Session. Second by Rep. Paul Fox. 8-0-1 (Rep. Stephanie Begay) **MOTION CARRIED.** *Rep. Robert Pilot was out of the room during vote count.*

New Business (Continued):

Senator Jeff Smith

3:06 p.m. Senator Jeff Smith was physically present.

Senator Jeff Smith introduced himself to the Legislature, and stated that this is his first term. He is on the ballot again in 2022. Senator Smith mentioned that he was previously on the State Assembly. He stated that he is from Eau Claire County and is a small business owner. Senator Smith spoke to the various boards and committees he sits on, including the Missing and Murdered Indigenous Women Taskforce, and spoke to current projects he is working on.

Adjournment:

MOTION by Rep. Paul Fox to adjourn the Legislative Meeting to Tuesday, July 20, 2021 at 10:00 a.m. at the Tribal Office Building in Black River Falls, Wisconsin. Second by Rep. Stephanie Begay. 10-0-0 **MOTION CARRIED.**

The Legislative Meeting adjourned at 3:31 p.m.

HO-CHUNK NATION HEALTH BOARD VACANCIES



**SEEKING COMMUNITY MEMBERS (4)
ONE REPRESENTING EACH LEGISLATIVE AREA**

GENERAL REQUIREMENTS

COMMUNITY MEMBERS, REFERRED AS THE BOARD OF DIRECTORS, SHOULD BE:

- 1) ENROLLED HO-CHUNK TRIBAL MEMBER;
- 2) HEALTH BACKGROUND INTEREST, PREFERABLE;
- 3) WILLINGNESS TO ATTEND ALL MEETINGS AND TRAINING;
- 4) WILLINGNESS TO LEARN;
- 5) NOT AN EMPLOYEE OF THE DEPARTMENT OF HEALTH;
- 6) CAN BE SERVING ON ONLY ONE OTHER DEPARTMENTAL BOARD OF DIRECTORS;
- 7) SHALL NOT BE APPOINTED NOR SERVE AS A MEMBER OF A SUBORDINATE ADVISORY BOARD WITHIN THE DEPARTMENT OF HEALTH.

PLEASE DIRECT INTEREST/QUESTIONS TO
KIANA.BEAUDIN@HO-CHUNK.COM
(715)284-9851, EXT. 35539



HO-CHUNK HEALTH CARE CENTER
N6520 LUMBERJACK GUY RD.
BLACK RIVER FALLS, WI 54615
(715)284-9851



HOUSE OF WELLNESS
S2845 WHITE EAGLE RD.
BARABOO, WI 53913
(608)355-1240

WWW.HEALTH.HO-CHUNK.COM



NOTICE AND RULES OF MAIL BALLOTING SPECIAL PRIMARY ELECTION WEDNESDAY, AUGUST 4, 2021

LEGISLATOR DISTRICT 3, Seat 2 July 2021-June 2025

Lambert Cleveland, Jr.
Brittany Greendeer
Mary Lopez
Seresa Ryckman
Bridgette Schulz
Shelby Visintin

Notice is hereby served to all eligible voters of District 3. The Ho-Chunk Nation is calling a Special Election, which will be held due to the resignation of Legislator Myrna Thompson, District 3, Seat 2, effective July 6, 2021. The Ho-Chunk Nation Election Board, in accordance with the Constitution of the Ho-Chunk Nation will conduct a Special Election. ARTICLE IX, SECTION 10, Removal, Recall and Vacancies and the Election Code 2 HCC Sec. 6, states in relevant part:

ARTICLE IX-REMOVAL, RECALL VACANCIES

Section 10. Vacancies in the Legislature. If a vacancy occurs in the Legislature because of death, mental or physical incapacity, removal or recall vote, resignation, felony conviction, or for any other reason, such vacancy shall be filled in the following matter:

If three (3) months or more remain before the next General Election, the Election Board shall call a Special Election in the appropriate District to be held within thirty (30) days

14. Mail Ballot Voting.

a. Mail Ballot Voting.

i. Determination as to whether to conduct an Election by mail balloting. (a) At the discretion of the Election Board, elections shall be conducted by mail ballot.

(2) Procedures for Mail Balloting.

(a) The Election Board shall designate a Post Office Box rented by the Board as the place where Ballots shall be returned. Ballots must be received at the Post Office Box designated by the Election Board not later than the day of the Election.

(b) The Election Board shall send by United States Mail a ballot to each eligible voter or Ho-Chunk Member who will be an eligible voter by the date of the election. The Election Board shall mail ballots forty-five (45) calendar days before the date of the election; and, if said date falls on a weekend, then on the first working day thereafter.

(c) A Voter may obtain a replacement ballot from the Election Board if his or her ballot is destroyed, spoiled, lost or not received by the Voter.

(d) The Election Board shall not mail a replacement ballot later than ten (10) working days before the day of an Election. If pursuant to *Section 14, subparagraph a. (3)* a voter requests a replacement ballot, the Election Board shall only give a replacement ballot if the request for the replacement ballot is made fifteen (15) working days before the day of the Election.

b. Ballots. The Ballot package mailed out by the Election Board shall consist of a ballot which otherwise meets the requirements of *Section 12*, an outer envelope, instruction sheet, ballot secrecy envelope, and return envelope.

c. Voting Procedure. The Voter shall mark the ballot and place it in the

return envelope and seal it. The return envelope shall be signed by the Voter as his or her name appears on the return envelope and he or she shall return it by United States Mail to the location designated by the Election Board.

d. Returns. The Board shall verify that the returned envelope bears the signature of the voter. If the envelope is not signed, the ballot shall be rejected. The entire rejected ballot shall be deposited unopened in a separate, secure box for invalid ballots. If the envelope is not signed, the ballot shall be rejected. The entire rejected ballot shall be deposited unopened in a separate, secure box for invalid ballots. If the envelope is signed, the ballot shall be deposited in the locked ballot box. For ballots placed in the locked ballot box, the Election Board shall make a notation in the poll book, next to the Voter's name, that indicates that the Voter has returned his or her ballot.

e. Multiple Ballots. If a Voter to whom a replacement ballot has been issued pursuant to *Subsection a. (2) (c) of this Section* votes more than once, only the ballot with the earliest postmark shall be counted. If there are two (2) or more ballots with the same postmark date for one (1) Voter, neither ballot shall be counted.

3. Elections, c. Primary Election and Runoff Elections.

- (1) Primary Elections shall be held prior to an Election with
- (2) three (3) or more candidates in order to ensure compliance with the majority vote requirement as provided for in paragraphs 1c and 1e.
- (3) If no candidate in any Primary Election receives more than 50% of the votes cast in such Election, the two candidates with the highest vote totals from the Primary Election (and any candidates tied with the lower of such totals) shall appear on the ballot in the Runoff Election. When there are two (2) seats vacant in a district, the top two (2) vote getters for any vacant seats, if no candidate has received 50% + 1 vote, shall be on the ballot for the
- (4) General Election or Runoff Election.
- (3) Primary Elections shall be conducted in the manner prescribed by this Code and
- (5) in accordance with the timetable adopted by the Election Board.

ELIGIBLE VOTERS:

Any enrolled member of the Ho-Chunk Nation who is at least eighteen (18) years old and who has resided in their respective district for at least three (3) months. *See Election Board Code Sec.11 (c).*

ELIGIBILITY DISPUTES:

Any individual whose name does not appear on the eligible voters list can claim the right to vote by presenting a written challenge to the Election Board. Any eligible voter may challenge the eligibility of an individual's name appearing on the eligible voters list by presenting a written challenge to the Election Board.

The Election Board will rule on all written challenges to the list of eligible voters immediately after the close of the challenge period. Section 11(c) iii, (Deadline Tuesday, July 20, 2021).

**Ho-Chunk Nation Election
Board
P.O. Box 247
Black River Falls, WI. 54615
TELEPHONE (715)284-8900
TOLL FREE (800)890-0583
FAX NUMBER(715)284-8600
E-MAIL:
Election.board@ho-chunk.com**

**After 4:30 pm and the weekend
please call (715)299-6104**

POSTING ELECTION RESULTS:

The Election Board will certify and post the official election results within three (3) days after the date of election.

CONTESTING OF ELECTION RESULTS:

Any member of the Ho-Chunk Nation may challenge the results of any election within ten (10) days after the Election Board certifies the results. The Trial Court shall hear and decide a challenge to any election within twenty (20) days after the challenge is filed in the Trial Court.

SPECIAL ELECTION DAY Wednesday, August 4, 2021

POST NOTICE OF ELECTION
Friday, July 9, 2021

POST ELIGIBLE VOTERS LIST
Tuesday, July 13, 2021

CHALLENGES TO THE ELIGIBLE
VOTERS LIST MUST BE RECEIVED
PRIOR TO 4:30 PM
Tuesday July 20, 2021

THE DAY MAIL BALLOTING WILL BE
MAILED
Tuesday, July 20, 2021

LAST DAY TO REQUEST
REPLACEMENT BALLOT
Wednesday, July 28, 2021

ALL BALLOTS DUE TO
P.O BOX 247
BLACK RIVER FALLS, WI 54615
Wednesday, August 4, 2021

SPECIAL ELECTION DAY Wednesday, August 4, 2021

Poster Approved 7/19/2021