



# NEWS FROM A NATIVE AMERICAN PERSPECTIVE

40 YEARS OF SERVING THE NATIVE AMERICAN COMMUNITY

WWW.THECIRCLENEWS.ORG  
THECIRCLENEWS@GMAIL.COM

Like us on Facebook!  
Facebook.com/TheCircleNews

Follow Us on Twitter  
@TheCircleNews

The Boy Scouts: land grabs, sexual abuse and bankruptcy



page 3

Line 3 construction brings complications, controversy to FDL



page 4

Celebration over, Haaland now faces a long to-do list at Interior



page 7

## Mpls and housing discrimination covenants

A fellow cannot interest the dollar without using dollar instincts, and this lot is purposely slashed in price to attract the dollar. The map shows you where it is and what it looks at. The lot has curb and gutter, stone sidewalk, city water, gas and electricity. It is a beautiful lot, high and commanding, with a frontage of 75 feet and a depth of 140 feet. Mr. Stiff lives next door, at 2815 Benton boulevard.

Old price \$4,000. Today's discount \$1,250. New price \$2,750. Terms, \$750 down, balance on or before 3 years; 6% interest.

I appeal to the instincts of those about to marry. Isn't this the most remarkable offering you ever heard of. Restrictions—

The party of the second part hereby agrees that the premises hereby conveyed shall not at any time be conveyed, mortgaged or leased to any person or persons of Chinese, Japanese, Moorish, Turkish, Negro, Mongolian, Semetic or African blood or descent. Said restrictions and covenants shall run with the land and any breach of any or either thereof shall work a forfeiture of title, which may be enforced by re-entry.

### Lake Street Frontage

Housing discrimination was legal in the US and was written into contracts and advertisements. (Image is from the website: <https://mappingprejudice.umn.edu>)

BY LEE EGERSTROM

Racial covenants on property have been illegal in Minnesota for more than 50 years but still remain on long-established mortgages and leasing contracts. Minneapolis wants to change that.

The city has launched a new program to help people wipe this blight clean from their legal documents.

Minneapolis City Attorney's Office began a program in early March, called the Just Deeds Project, to help people "discharge" the racial and religious covenants against their properties. The city and Hennepin County have waived fees for changing these property records.

"This is not to erase history," said Amy Schutt, an assistant Minneapolis city attorney. "It's really more for education. A lot of people don't realize the covenants exist on their documents."

In discovering the discrimination languages written into mortgages and leases, people do learn about the inequality in housing that still impact how, and where, people live today, she said.

Black, Indigenous and People of Color (BIPOC) members were forced to live in segregated communities in the Twin Cities and elsewhere in Minnesota starting more than a century ago. In the Twin Cities, and espe-

cially in Minneapolis and Hennepin County, these covenants also signaled out Jews who were not to buy or occupy property in neighborhoods that had covenants.

In announcing its Just Deeds Project, Minneapolis officials noted that University of Minnesota research found more than 8,000 properties in Minneapolis still had racial covenants on documents. University researchers used volunteers and others to review thousands of recorded documents in a 2016 to 2020 effort by a Mapping Prejudice team.

This affected and continues to affect where Native Americans and other BIPOC community members live.

Mapping Prejudice researchers found a common Minneapolis covenant stated "the said premises shall not at any time be sold, conveyed, leased, or sublet, or occupied by any person or persons who are not full bloods of the so-called Caucasian or White race."

The first racially-restricted deed found in Minneapolis, dated in 1910, said the "premises shall not at any time be conveyed, mortgaged or leased to any person or persons of Chinese, Japanese, Moorish, Turkish, Negro, Mongolian or African blood or descent."

- CONTINUED ON PAGE 8 -

## Native-owned /tribal enterprises still struggling in Minnesota

BY LEE EGERSTROM

Christina (Tina) Valtierra and Robert Blake are living proof the COVID-19 pandemic has dealt a heavy hand on Native-owned and operated businesses this past year.

Valtierra owns and operates Minneapolis-based Native Food Perspectives, a food catering and a food and nutrition education company. This catering business focuses on serving both foods and related cultural information at community events, powwows, ceremonies, weddings, graduations and church events.

All of that crashed beginning in March a year ago when the World Health Organization declared COVID to be an international pandemic. The first infections began showing up in Minnesota at about the same time. Social gatherings for any purpose were discouraged and outright banned for most of the past 12 months.

Blake owns Solar Bear LLC, a Minneapolis solar energy company that was installing solar panels in a renewable energy project at Red Lake Nation government buildings when the pandemic hit. One set of panels was installed but the rest were put in storage while Solar Bear and Red Lake wait out the threat of the virus.

"We couldn't risk bringing people into Red Lake who might be carriers," said Blake, who is also a Red Lake tribal member. That could happen; a crew chief for Solar Bear became infected with COVID-19 during the past year.

Valtierra understands that. She, too, has had a bout with the COVID virus. As if that wasn't enough, she was also treated for cancer in the past year. That is now in remission.

"It's been a tough year but I've gotten through it," she said. "It wasn't easy."

The number of infections in Minnesota is declining, vaccinations are reaching more people, and restraints on doing business are easing as spring takes hold around the state.

That's promising for business, but there are no guarantees.

A state program and St. Paul-based nonprofit organization, Hunger Solutions Minnesota, came to the rescue when events got cancelled or postponed last year. Native Food Perspectives received a \$20,000 Minnesota COVID-19 Food Fund grant from Hunger Solutions that was part of \$12 million the organization distributed to food shelves, feeding programs and related activities throughout the state.

This grant program is a Hunger Solutions partnership with the Minnesota Department of Human Services and various Minnesota foundations that support hunger relief organizations, recognizing there are rising needs due to the pandemic.

It lifted her spirits "and kept the lights on," Valtierra said. "I really am optimistic now that business will pick up in the next month or two."

But for many Native American small businesses and entrepreneurs, it will be too little, too late.

A survey of minority entrepreneurs in the Upper Midwest by the Minneapolis Federal Reserve Bank at the start of this year found minority businesses were in greater financial danger than businesses in general.

Sixty percent of owners reported fourth-quarter revenue was lower in 2020 than for the same quarter of 2019. A majority said the decline was greater than 25 percent.

- CONTINUED ON PAGE 9 -

6 - Among lesson from Covid: Native students
10 - Native Americans in Sports
11 - Political Matters
12 - Book Review

13 - News briefs
14 - Passing on
15 - It Ain't Easy Being Indian

# Health care can be expensive, especially as we age.

If you have trouble paying for  
your Medicare, you may be able to get help.



Medicare Savings Programs can help pay some  
health care costs, and the Extra Help program can  
cover some prescription drug costs.



Save money for yourself and for your tribe.

---

Call Minnesota's **Senior LinkAge Line**<sup>®</sup>  
to find out more.

---

**mn** MINNESOTA  
SENIOR LINKAGE LINE

[mn.gov/senior-linkage-line/](http://mn.gov/senior-linkage-line/)

# The Boy Scouts: land grabs, sexual abuse, and bankruptcy

BY WINONA LADUKE

Let's put it this way, the Boy Scouts are supposed to be good guys. And now they've got some challenges. We will add to them. We would like our land back. And, we also think they can apply their skills as Water Protectors, the kind that stands with the Native people for the land, like, Boy Scouts do.

In 2019, the Boy Scouts of America Honor Society, the Order of the Arrow, instituted a new policy: Scouts no longer would dress up as "Indians" and incorporate imitation Native regalia into two of the order's more important ceremonies – the Arrow of Light and Cross Over Ceremonies.

That's a big step and a good one. It should be just the start. After all, cultural appropriation has been pretty much the Lore of the Order of the Arrow since its inception by Ernest Seton, well over a century ago. The Order of the Arrow Fraternal Society was created to honor exemplary scouts, and I understand fully why Native people have been your model. We're awesome.

In the case of the Boy Scouts, the cultural methodology has been problematic. Basically, making up Native ceremonies in a time when Native people continue to be repressed for these same ceremonies, is textbook colonialism. There's a good way out of this, or a way to begin restorative justice. Boy Scouts just join the Water Protectors. We can adapt your skill set, add in some renewable energy, sustainable agriculture and Indigenous land restoration skills, and it will be great. We can even add a badge or two for River Protectors and maybe a badge for Arrests as a Water Protector, and a special order for those who rematriate land. That's not this essay, however. Let's talk about real estate.

## Indian Lands and Scout Lands

The Indian Mound Scout reservation was established in 1917 just north of Interstate 94 in Oconomowoc, Wisconsin, 30 miles west of Milwaukee. It is named after the Ho Chunk mounds there on the south side of Silver Lake. That's just a beginning. That's what erasure looks like. No one really knows anything about the people upon whose land you camp.

Manypoint Boy Scout Camp is a jewel of the Northern Star Council of Boy Scouts, a 1700 acre parcel owned by the Council after a 2005 merger of the Indianhead Council of Boy Scouts and the Viking Council. The camp website does not mention that the camp sits in the middle of the White Earth reservation. So, on one hand, the Order of the Arrow seeks to honor Native people,

and yet the camp itself cannot even speak of us. That's the problem of erasure.

The Wikipedia entry on the camp illuminates more. "The first occupants of Many Point Lake and its surroundings were Native Americans of the Ojibwa tribe, who gave the lake its name for its many peninsulas. In the 19th century, the lake and woods which surrounded it were occupied by French fur traders and loggers, who harvested the abundant natural resources....Many Point Scout Reservation was founded in 1946 by Wint Hartman, the first camping director for the reservation, and Boots Hanson, the first camp ranger."

Let's do a bit of deconstruction on this statement. The Many Point Scout camp sits in the middle of the White Earth reservation. That camp is on stolen land. Take a look at a map of original land owners, or allottees from 1900 or so. PayQuay Cum, Equay Zainze, Naytumaun equay, Lizzie Lyon and lots of Norcrosses. Those are Pine Point families most of them, or now, more likely Native people in the Twin Cities, most likely living North side or in Little Earth. Our people have been systematically dispossessed of their lands by upstanding citizens of Minnesota, the banks, and the state of Minnesota. There's been no reckoning.

Now to be clear, the Boy Scout Camp is my neighbor. I live on the White Earth reservation near the camp, and have found the most recent caretakers to be gracious to my extended family and Horse Nation Academy as we ride horse through our territory. After all, it is inakiingimin, the land to which we belong. But, for most of the century since dispossession and possession by the Boy Scouts, few Native people have ventured into the camp.

Buckskin Camp and Ten Chiefs are two of the prime camping areas, formerly the lands of Pays Haun Ah Quod Oke Quay (Buckskin camp/ beach), Nay Tah Waush (Ten Chiefs camp/ beach) Ke Che Gah Me We Quay (Voyager camp). Let's start with an acknowledgement – my Boy Scout friends. And then let's talk about the context of Land Back, and also leadership development. We do that too – we're called Water Protectors and now, we need you.

In 1981, the White Earth Nation sponsored the International Indian Treaty Conference, the fourth of its kind. We returned in mass to the Many Point Boy Scout reservation. Treaty discussions were led by great leaders like Leonard Crow Dog, Phillip Deere, Pat Bellanger, Russell Means, Vernon Bellecourt and hundreds of Native people came from across the continent to reaffirm relationships and organize to protect our waters lands and culture.

Our people have been systematically dispossessed of their lands by upstanding citizens of Minnesota, the banks, and the state of Minnesota. There's been no reckoning.

Bonnie Raitt and other musicians joined us. I was a young woman, the first time I'd been at Many Point Lake was then.

This summer is the fortieth anniversary of the International Indian Treaty Conference at Many Point and perhaps we should join again. Certainly, the issues have not changed, and the camp is a scant 30 miles from the Enbridge Line 3 Pipeline. We will have to do a bit of coordinating, however, as this summer, in July of 2021, the Many Point Scout Camp will mark a 75th Anniversary and celebrate scouting. One can only hope that in this moment, they will also begin a new relationship with the Anishinaabe on whose land they camp.

Boy Scout land holdings are important, not only to Boy Scouts but to the people of Pine Point. And, nationally, Boy Scout land holdings represent a tangible asset which may be lost in bankruptcy court. That's one of the reasons we are concerned.

## The Sexual Abuse Scandal

In 2019, the Boy Scouts changed the directive for the Order of the Arrow, looking to address some of the cultural appropriation of the organization. A year later, they filed for bankruptcy. The 110 year old organization is charged with allowing sexual and physical abuse of scouts by troop leaders. The tragedy is

that 2019 court testimony found that the "... Boy Scouts of America believed more than 7,800 of its former leaders were involved in sexually abusing children over the course of 72 years, according to newly exposed court testimony. The Boy Scouts identified more than 12,000 alleged victims in that time period, from 1944 through 2016, according to the testimony...." according to a CNN report.\*

There had been rumblings for a long time about the abuse of the Boy Scout troops, but in 2019, a set of lawsuits rose to the surface, and in 2020, just after the Boy Scouts celebrated their 110th anniversary as an organization, they filed for bankruptcy.

The Scouts liability is estimated at between \$100 and \$500 million. The bankruptcy filing, which came just days after the group's 110th anniversary, listed BSA assets of between \$1 billion and \$10 billion. Let's just be sure that if the Many Point Boy Scout Camp comes up in bankruptcy court, that the Anishinaabe people will have the land returned.

"The question remains if the BSA will make good on their word to do everything in their power to make the tens of thousands of lives they altered better. The BSA failed them once as children. We hope they do not do it again this time around," attorneys for the victims said.

The Anishinaabe may ask the same question. If a Boy Scout steals your land, will he ever return it? And we may all ask the question, what do those skills you learned as a Boy Scout mean today?

\*See the CNN report at: [www.cnn.com/2019/04/24/us/boy-scouts-sexual-abuse-allegations/index.html](http://www.cnn.com/2019/04/24/us/boy-scouts-sexual-abuse-allegations/index.html)

## THE CIRCLE SPONSORS



HENNEPIN COUNTY  
ICWA



MINNEAPOLIS  
FOUNDATION

THANK YOU FOR SUPPORTING THE CIRCLE

# Line 3 construction brings complication, controversy to Fond du Lac Reservation

BY DAN KRAKER/MPR

About a month ago, Taysha Martineau walked out of the protest camp she built in a small patch of woods near her home on the Fond du Lac Indian Reservation and knelt in the middle of the road.

Elders from her community surrounded her, scolding, telling her to leave.

“Go!” they shouted. “We want you out of here! Don’t do this to us!”

For several weeks, Martineau had been welcoming activists to the plot of land she had dubbed Camp Migizi – which means “eagle” in the Ojibwe language – to take part in the yearslong fight against the Line 3 oil pipeline, a 380-mile replacement project that Enbridge Energy began building across northern Minnesota in December.

But for some in the community, the pipeline and the protest that follows its construction have attracted outsiders – and with them, trouble.

A day earlier, growing tension over the protesters’ presence on the Fond du Lac Reservation had boiled over. The Carlton County Sheriff’s Office said it had received a call alleging that three people connected to the pipeline protests had thrown suspicious packages into a Line 3 worksite, just a half-mile from the camp. An emergency alert was sent out to people in the area. The sheriff called in a bomb squad.

No bomb was ever found, and the case remains under investigation. But accusations flew, on both sides. Martineau called it “law enforcement-induced hysteria” on Camp Migizi’s Facebook page. Forty households within a half-mile radius had to be evacuated for several hours.

It was that threat, in part, that brought



Taysha Martineau stands in a protest camp on land she helped purchase near an Enbridge Line 3 construction site in Cloquet, Minn. (Photo by Mary Annette Pember / Indian Country Today via AP.)

the elders – among them, the tribal chairperson – to Martineau’s camp. But that moment at Camp Migizi was one among many, part of a long, complicated relationship between the Fond du Lac Band of Lake Superior Chippewa and Line 3.

“I was a conduit for their misplaced anger and their grief, because I’ve been out here and I’ve been vocal,” she said. “When they’re mad at protesters, they think of me, because I’m from here, and they know me.”

For decades, a network of pipelines has crossed the Fond du Lac Reservation, carrying millions of barrels of Canadian crude oil underneath its land every day. One of those pipelines is the existing Line 3, which has been around since the 1960s. When Enbridge first proposed replacing it with a new line, the Fond du Lac band was among

the most vocal opponents, arguing the project wasn’t needed and that it threatened tribal resources.

But after state regulators first approved the project to replace Line 3 nearly three years ago, the band changed course, and agreed to allow the new line to be built across the reservation.

So while the governments of some Native nations are in court trying to stop the pipeline, others – including the Fond du Lac band – have agreed to the project as the best way, in their view, to protect their land. And while some tribal members, like Martineau, are on the front lines actively trying to block construction, others are among the more than 4,000 workers building the \$4-billion project.

Martineau’s sister and other members of her family were part of the crowd telling her to leave last month. Several people posted videos of the encounter on social media, as one by one, elders approached Martineau as she knelt on the ground.

“If you care about your kids you wouldn’t be doing this,” one man said, standing over her.

Tribal chairperson Kevin DuPuis was also there. He told Martineau that he and others wanted her to stay. They know this is her home, he said.

But then he addressed the people inside the camp who weren’t from the community.

“This is our band member. She’s one of us,” he told the crowd. “We’re tied together by blood. We’re tied together by culture. We’re tied together by language. We’re tied together by land. And this is not your land, it’s ours. So we’re asking you to leave.”

Later, in an interview, DuPuis said that

people had characterized the suspicious package incident as a threat against Enbridge, the company building the pipeline. But he took it much more personally.

“When you have to evacuate your people and you have to evacuate elders who are on oxygen, yeah, that’s a threat,” he said. “That’s definitely a threat to the band.”

Martineau apologized to the elders for what had happened. “I humbled myself before them, as a sign of respect,” she said. “I took a knee when they circled and publicly shamed me.”

But, she said, that hasn’t dampened her fight against the pipeline.

“Being in open opposition of Enbridge has definitely put me in a place where there are times where I have to stand against members of my own community,” Martineau said.

“I can’t put that out, that fire that burns in me has been burning for thousands of years. And I’m not ashamed of that.”

‘A camp for the people,’ a hub for protest

Camp Migizi is an unassuming place, a rough camp hacked out of an acre of woods. There’s a small fire pit, several tents, yurts and ice houses for sleeping, even a heated outhouse donated by supporters from the Twin Cities.

“At Camp Migizi, we have the nicest bathroom on the front line,” Martineau jokes.

Martineau, 27, is a single mother of four. She’s a member of the Fond du Lac band, and grew up on the reservation. She still lives nearby with her kids. A few months ago she crowdfunded \$30,000 to buy this acre of land, right next to a site where workers are installing the pipeline in a 13-mile corridor across the reservation.

“This isn’t my camp,” she said. “This is a camp for the people. This is a camp where people who are opposed to resource extraction can come.”

Since January, Camp Migizi has been a base for activists fighting Line 3. They come from Duluth, the Twin Cities, reservations across Minnesota, and all around the country. They’re Native and non-Native. Sometimes, there’s just a handful of people there; sometimes, a few dozen.

They oppose Line 3 for many reasons. They decry the pipeline’s contribution to climate change, saying it will only deepen our reliance on carbon-intensive fossil fuels. They say it tramples on Native American treaty rights. And they’re concerned the oil could spill into the more than 200 waterways the pipeline is slated to cross.

They call themselves water protectors. And they use the camp as a base for

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

#### BOARD OF DIRECTORS

##### CHAIR

MELISSA BUFFALO

##### VICE-CHAIR

JOY PERSALL

##### TREASURER

SHIRLEY SNEVE

##### SECRETARY

JANE STEFFEN

##### BOARD MEMBERS

ROBERT LARSEN

NOAH MIWA

##### MANAGING EDITOR

CAT WHIPPLE

The Circle is dedicated to presenting news from a Native American perspective, while granting an equal opportunity to community voices.

The Circle is published monthly by The Circle Corporation, PO Box 7506, 3045 Bloomington Ave, Minneapolis, MN 55407. Editorials and articles are the sole responsibility of the authors, and do not necessarily reflect the opinion, attitude, or philosophy of The Circle. The Circle does not endorse any product or service accepted as advertising, and reserves the right to reject any advertising, material, or letters. The Circle encourages the submission of Letters to the Editor, which must include the writer’s name and address. Letters may be edited for language and length.

NO PART OF THIS PUBLICATION MAY BE REPRODUCED WITHOUT WRITTEN CONSENT OF THE PUBLISHER.

Member of Minnesota American Indian Chamber of Commerce and the Minnesota Newspaper Association. Circulation: 10,000

**THE CIRCLE ADVISORY BOARD:** DAVID BICE, BRENDA CHILD, KELLY DRUMMER, HEID ERDRICH, JIM LENFESTEY, LAURA WATERMAN WITTSTOCK

612-722-3686 • www.thecirclenews.org • thecirclenews@gmail.com

direct action: locking themselves to equipment, climbing into trenches, and often, willingly getting arrested – all in an effort to slow down construction of the pipeline, so that maybe it will be stopped by politicians or the courts.

Several challenges to Line 3 continue to wend their ways through state courts.

The Minnesota Court of Appeals heard arguments in March in a case that calls into question the need for the pipeline – and that could bring work on the Line 3 project to a halt. But Enbridge Energy is already halfway through with construction of the project, which will replace an existing, corroding pipeline that carries crude oil from the Canadian tar sands with a new one along a slightly different route across the state.

Camp Migizi is one of several resistance camps that have sprouted up along the 340-mile pipeline route that stretches across northern Minnesota to Enbridge's terminal in Superior, Wis. Some are located on reservations, on or near tribal land, including the Red Lake and White Earth reservations. Others are located on land where tribal members retain treaty rights. Many of the camps are led by Native American activists like Martineau.

### 'We just want it to end'

When Enbridge Energy first proposed the Line 3 project, the Fond du Lac band was among its most fervent opponents.

But then state regulators approved Line 3 – for the first time – nearly three years ago. Originally, the plan was to skirt the new pipeline around the Fond du Lac reservation, across land the band had ceded in an 1854 treaty, but where band members retain the right to hunt, fish and harvest wild rice. But the band concluded that, if the pipeline was going to be built, it should be built along the existing corridor, across the reservation.

So the band negotiated a deal for Enbridge to repair its other pipelines that already cross reservation land, and to compensate the band for having the pipelines located on its land.

DuPuis says routing the new Line 3 through the reservation gave the band a seat at the table, to make sure the project meets strict tribal water quality standards.

"If we allowed it to come through the 13.2 miles of the reservation, we would have some control over it," he said. "If it went through the ceded territory, we would have no control over it."

That control was critical to the band, since that route around the reservation took the pipeline close to important beds of wild rice, which hold critical cultural importance to Ojibwe people.

DuPuis knows some people don't like that decision, but says that it was the band's right as a sovereign nation to negotiate the change. Activists have the right to legally protest, he said – but they don't get to speak for the tribe.

"We just want people to understand that the so-called protection of your land and your water, I believe that we can do that ourselves," he said.

But Line 3 – and the decisions around it – has divided friends and family on the Fond du Lac reservation.

About a week after the alleged bomb threat, Courtney Thompson parked her car a little ways down the road from Camp Migizi, with her young kids in the back seat. She was one of several band members who had volunteered to keep an eye on the camp – and the pipeline construction – in the days after the alleged bomb scare that she said traumatized the community.

"I just don't think that [the protesters are] here in a good way, as they claim," she said. "We just want it



Signs greet visitors to Camp Migizi on the Fond du Lac Reservation in February. (Photo by Dan Kraker / MPR News.)

to end, and we want our homeland to return to a peaceful state and a safe state."

Thompson is Martineau's niece. She said she doesn't have any ill feelings toward her aunt. But she wants outsiders to leave.

It's not easy to have the new pipeline built through Fond du Lac land, she said. But she thinks it's the best of two bad options, because the old Line 3, which is already here, is corroding, and she believes a replacement of the 1960s-era pipeline is safer than leaving the old one in place.

"If they were to stop this pipeline replacement, what are we going to do with this current pipeline that's here? What if that pipeline busts?" she said. "And that I think is the bigger scare to me. That's more of a threat than the replacement."

Enbridge says the existing pipeline is safe, but says replacing it will result in an even safer line, built with thicker steel and modern technology. It will also allow the company to transport nearly twice as much oil as what currently flows through the pipeline.

And even for Martineau, it's complicated. She said she has family members, and good friends working on the Line 3 project, even as she fights to stop it.

"It's discouraging to see the division that Enbridge has created on the reservation," said Deb Topping, a band member and longtime pipeline activist who lives about five miles from the camp.

Topping understands that the band faced a difficult decision in navigating the pipeline project. But she said she wished the tribal government had first gone to the people, before making its decision.

"Let's talk about it as a community," she said. "Then I wouldn't have nothing to argue about, because the community has spoken."

But other band members support the tribal government's decision because of the economic benefits the project provides. When the state approved the Line 3 replacement, regulators required Enbridge to invest in training for Native American workers, and to award at least \$100 million in contracts to Native-owned businesses.

Construction had barely begun in December when Enbridge announced it had already spent \$180 million, which the company called a "level of engagement ... historic in scale for Minnesota energy projects."

Rob Abramowski owns a small firm that earned one of those contracts with Enbridge, to provide the heavy

weighted bags that prevent the pipeline from rising out of the ground in wetlands.

"It couldn't have come at a better time, with COVID and everything shutting down," he said. "All of a sudden we needed that money and then they're lucky they did it, because what would happen to the reservation and its businesses?"

### Continue the fight

Topping said she's grateful that younger activists like Martineau have picked up the fight against Line 3.

And Camp Migizi remains busy.

Recently, Steve Karels drove to the camp for the day from Duluth to help put up a big tent. He's spent a few days helping out at the camp over the past month. "It feels like a tangible, supportive action to be here, and to be uplifting Indigenous people," he said.

Karels says he's not aware of the request that non-band members stay home.

"The people that I'm listening to are leaders like Taysha," he said. "And she's definitely not telling white allies to leave."

For her part, Martineau said she has apologized for the turmoil the recent bomb scare caused.

"But I'm never going to apologize for standing for what I believe in – and I'm done apologizing," she said. "I'm going to stand true to what I believe in and I'm going to do everything I can to stop Line 3."

Eventually, she said, she hopes to build a lodge on the plot of land in the woods, and reclaim her heritage by learning the language and how to hunt, fish and gather wild rice.

For now, Enbridge plans to continue work on the project for about another week, before taking a planned break on April 1. Construction is then scheduled to resume on the pipeline in earnest in June. And so, in all likelihood, will protests.

## Upcoming Events

### Sacred Medicines & Garden Beginnings: Honoring Mother Earth



THURSDAY, APRIL 22  
5PM-7PM ONLINE

### Indigenous Food Sovereignty:

Experts, Allies, and Everyone in Between



WEDNESDAY, APRIL 28  
1PM-2PM ONLINE

Both events are free, Register here:  
[info@dreamofwildhealth.org](mailto:info@dreamofwildhealth.org) | 612-874-4200  
[dreamofwildhealth.org](http://dreamofwildhealth.org)

# Among 'lessons' from COVID: New and old ways Native students learn

BY LEE EGERSTROM

A Native American mother who is also a Minneapolis librarian says there are a lot of lessons to be learned about teaching children as communities, school districts, public libraries and families sort through what worked in teaching children during the COVID-19 pandemic.

"It isn't easy for some students to work on an iPad (tablet) for seven-and-a-half hours a day," said Allison Waukau, describing the challenge students have with using technology for distance learning. And other students, who for various reasons are less comfortable in group settings, such as classrooms, excel under more isolated circumstances, she said.

Waukau, a Menominee enrolled member and Navajo descendant, has a son in kindergarten who has been in a distance learning class. "I do enjoy the time with him, but this doesn't work for every family."

She also works most of the time online herself at Franklin Library, 1314 E. Franklin Ave., where she helps people with life-long education, education preparation and cultural learning for Native Americans and immigrants in the Phillips Neighborhood.

Her assessment of distance learning and distance work is timely. Students all across Minnesota are returning to classrooms in counties where the coronavirus infection rates have dropped to perceived safe levels and as vaccination rates rise.

As March gave way to April and the start of the last two months of the current school year, more than 1 million Minnesotans were fully vaccinated, the Minnesota Health Department officials reported. State officials were hoping that half the state's population would be vaccinated by end of April and have lowered access to vaccines to everyone 16 and older.

After a spring break, Minneapolis middle school and high school students will begin returning to in-class studies on April 12. This already happened in other Minnesota school districts; all offer online, or distance learning options, where family health concerns, quarantines from exposures, or personal choices make this learning experience preferable.

Clearly, the old educational metaphor "one size doesn't fit all" applies to efforts such as distance learning, in-class learning and "hybrid" class systems schools employed in the past year.

Minneapolis Public Schools has

always had online options, said Braden Canfield, a social worker with the Indian Education Department for the schools. This has been helpful for students with anxiety problems and other issues.

While they shouldn't rely on this fully to address their fears, "I cannot imagine that the positive lessons of this recent experiment in distance learning will go to waste," he said.

Despite stories about students struggling with distance learning, Canfield said, "there are many others of Native students who were not doing well in school (now) shining in this venue."

"This is a time to feel hopeful and get creative," he said.

There are a large group of people, and their supportive organizations, creatively working to assist and inspire Native students in Minneapolis to stay in school and continue their learning. A particularly informative article, "Affirming Native Student Attendance in Minneapolis," by Drake Lawrence was published March 9 by the Humphrey School at the University of Minnesota.

Lawrence reviews the collaborative work by the Division of Indian Work, Hennepin County be@school, Little Earth of United Tribes, Metropolitan Urban Indian Directors (MUID), Migizi Communications, Minneapolis Public Schools and its Indian Education Department, the Phillips Indian Educators and Hennepin County Library.

Librarian Waukau knows firsthand how the county-city library system fits into the picture. The Franklin Library, on the American Indian Cultural Corridor in south Minneapolis, has long been an adjunct for Native American students' education.

Libraries have been impacted by the coronavirus like everywhere else, she said. Franklin, being a smaller size neighborhood library, has restricted hours for browsing and for using computers and technology important for student studies and research.

This makes it important for students and community members to check with their neighborhood or preferred library for when space, technical equipment and tutors for homework may be available.

The Franklin Learning Center, which has volunteers and librarians to help community members with a variety of learning needs, and the Franklin Teen Center have support staff to help with technology classes and academic support.

Also sharing space in the library is the Phillips Technology Center that provides free computer training and access to technology, supported by groups such as the Minnesota Indian Women's Resource Center, Project for Pride in

Living, Waite House and the Franklin Library.

"All teens can get help with homework at Franklin," the library stresses on its website

Limiting access into the library has meant Waukau, like many if not most working mothers in Minnesota, has done a lot of her work from home. This, she said in an interview, has given her more enjoyable time at home with her son while he has been in distance learning.

It has also given her time and perspectives on how work and education have changed during the COVID restraints on activities. Like Minneapolis schools' Canfield, she is confident there is a "silver lining" in what parents, students and educators may be learning.

Waukau said she "stumbled" across a television network feature the last week-end of March that showed how distance learning and distance work are changing life in America. Part of that, she said, is the "rediscovery of 'old ways' that were always important in the lives of Indigenous people."

Where and when weather permits, she said, teachers were taking students outside and were using technology to teach everything from math to environmental science studies. "That was always our culture," she said.

With technology now being used in schools, and in distance learning, you can now bring experts and speakers, "such as Pueblo pottery makers, right into the class - inside or out," she said.

"It will be interesting to see how educators incorporate these learning opportunities going forward."

Distance learning and return to in-class learning in Mpls Public Schools <https://sites.google.com/mpls.k12.mn.us/2020-21>; and [https://b2s.mpls.k12.us/COVID-19\\_Data\\_Dashboard](https://b2s.mpls.k12.us/COVID-19_Data_Dashboard).

Minnesota Department of Health and Minnesota Department of Human Services sites on COVID-19 and schools across the state can be found at [www.health.state.mn.us/diseases/coronavirus/schools/index.html](http://www.health.state.mn.us/diseases/coronavirus/schools/index.html), and [www.health.state.mn.us/diseases/coronavirus/situation.html](http://www.health.state.mn.us/diseases/coronavirus/situation.html)

Info on new federal funding that will help families and Native students is at <https://mn.gov/dhs/media/news/#/detail/appId/1/id/473317>.

The Lawrence report on Minneapolis Native students can be found at [www.hhh.umn.edu/news/affirming-native-student-attendance-minneapolis](http://www.hhh.umn.edu/news/affirming-native-student-attendance-minneapolis).

"The Hub helped me connect to the resources I need."



## Your best life, your way.

Whether facing an immediate concern or planning for the future, the experts at the Hub have years of experience helping people with disabilities, and the people who support them. A free resource for all Minnesotans. We serve all languages.

1-866-333-2466 [disabilityhubmn.org](http://disabilityhubmn.org)  Follow us on Facebook!



# The celebration over, Haaland now faces a long to-do list at Interior

BY KIRK SIEGLER/ NPR

With so much land under federal control in the West, it's long been said the secretary of the interior has much more of a direct affect on most people's lives than the president. This experience could arguably be multiplied tenfold on reservations.

In her confirmation hearing earlier this year, Deb Haaland of the Laguna Pueblo in New Mexico, nodded to the fact that the department she now leads was historically used as a tool of oppression toward tribes.

"This moment is profound when we consider the fact that a former Secretary of the Interior once proclaimed his goal to, quote, civilize or exterminate us," Haaland said quoting an Interior report from 1851, under then Secretary Alexander H.H. Stuart. "I'm a living testament to the failure of that horrific ideology."

Haaland, the former Democratic congresswoman, made history in March by becoming the first indigenous interior secretary. She's promising to begin repairing a legacy of broken treaties and abuses committed by the federal government toward tribes. It's one pillar of a long and ambitious to-do list of reforms the Biden administration is planning at the sprawling agency that is the federal government's most direct contact with the nation's 574 federally recognized – and sovereign – tribes.

In much of Indian Country, the history is more than just symbolic.

"It feels like we are moving and we are claiming what we could have done a long time ago," said Mary Jane Miles, 81, a member of the Nez Perce Tribal Executive Committee in Idaho.

Miles said a traditional song was sung and there was an impromptu celebration at her tribe's headquarters the moment Haaland was formally confirmed by the Senate.

The Nez Perce, or Nimiipuu in their native language, consider much of the Northwest their ancestral land. But through a series of treaties they're now confined to a small slice of remote Idaho river country. Like most tribes, their land is held in trust by the federal government and leaders here say the U.S. has long shirked its obligation to protect the land, its wildlife and other issues of cultural importance to the tribe.

Today, the salmon and steelhead trout that were once abundant on the Snake and Clearwater rivers are nearing extinction. Miles also pointed to a legacy of toxic messes from mining that occurred on ancestral Nez Perce land, often with little or no consultation by the tribe.

"Sometimes when we look at some of



Deb Haaland, who made history by becoming the first indigenous interior secretary, promised to begin repairing a legacy of abuses committed by the federal government toward tribes. (Photo by Chip Somodevilla / Getty Images.)

the things that the past has done for our tribe, we've noticed that maybe we've been taken," she said.

Nationwide, tribal leaders believe the injustices of the past might start to be reversed under Haaland. The Biden administration has indicated it's reinstating an Obama-era rule requiring consultation with tribes, meaning that any future lands development or right-of-way projects like pipelines must be signed off on by affected tribes.

"Protection of this government-to-government relationship is all-important to the tribes," said Jon Echohawk, executive director and attorney with the Native American Rights Fund in Colorado.

Echohawk said that relationship is fraught because Interior agencies like the Bureau of Indian Affairs have been chronically underfunded. He says the previous administration also spurned tribal input on major lands decisions like the opening up the Arctic National Wildlife Refuge to drilling, the Keystone pipeline and the 85 percent reduction of the Bears Ears National Monument.

There is already pressure on the new administration to reinstate Bears Ears in Utah or possibly even expand it beyond its original boundaries. The land is rich with artifacts and other cultural resources considered sacred to many tribes. Haaland has said only that she's planning to travel there next month for a listening tour.

Traci Morris, executive director of the American Indian Policy Institute at Arizona State University, said she expects Haaland to take a measured approach on a lot of controversial issues at Interior given the historic nature of

her appointment.

"If she goes in and is radical, you know, who comes behind her, what native comes behind her, all of us will

get judged by what she does," Morris said.

For sure, there is a lot of pressure on Haaland in even just the first few days of her tenure.

Back on the Nez Perce, tribal leaders like Casey Mitchell want Haaland's ear on saving the salmon.

"She would be able to give the indigenous people a voice, the indigenous people have always been on the other side," Mitchell said.

And he's optimistic because unlike with many previous administrations, he said, there's no learning curve with the new secretary.

"There's always so much high turnover within government entities that sometimes that plays in as an excuse," Mitchell said. "As a government entity there should not be any excuse for the trust responsibility that you hold to the tribes."

For the Nez Perce, that trust responsibility is at the heart of a new deal brokered by Idaho Republican Congressman Mike Simpson to remove four dams on the Snake River downstream from here, a plan they hope Deb Haaland will put in front of the president soon.

**COVID-19 vaccines were tested across communities and are safe.**



**When it's your turn, be a champion!  
Get vaccinated to protect your community.**

**mn** DEPARTMENT OF HEALTH

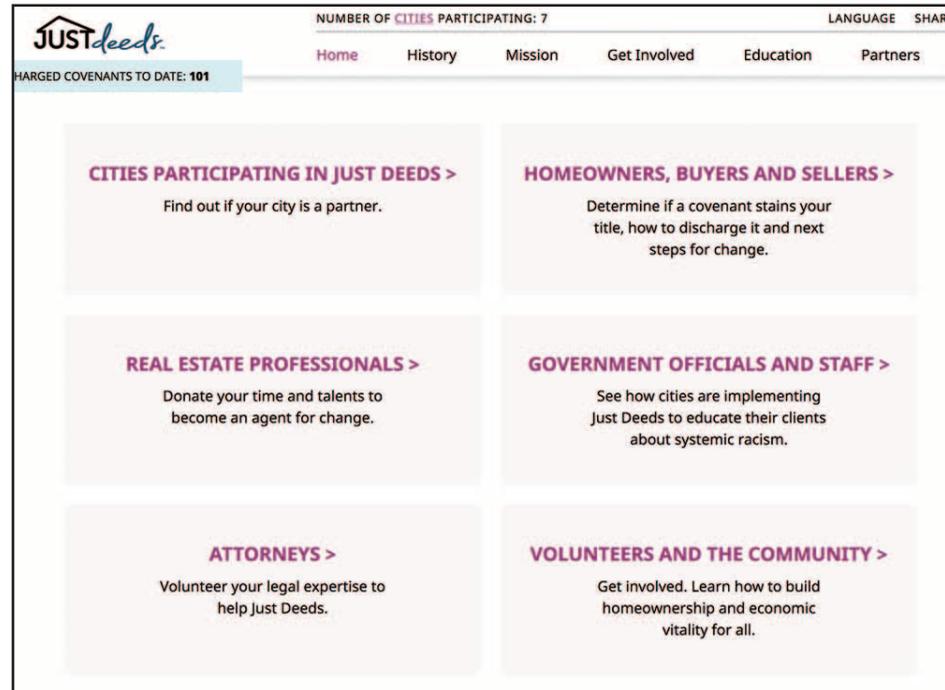
[www.mn.gov/covid19/vaccine](http://www.mn.gov/covid19/vaccine)

A research team from the Minneapolis Federal Reserve Bank in February waded in on how these covenants impose restraints on Native American home ownership. Authors Ben Horowitz, Kim Eng Ky, Libby Startling and Alene Tchourumoff found:

“Explicitly and implicitly racist policies and practices barred many Native American families and families of color from the federal government’s massive investments in homeownership through the Twentieth Century.”

They noted that the Federal Housing Administration (FHA), started in 1934, encouraged racial covenants and used color coded maps to exclude Native and BIPOC families from access to credit. This was the start of the term “redlining,” they said, which told lenders that neighborhoods in “red” were considered “high risk.” “Not surprising, from 1934 to 1962, 98 percent of federally backed FHA loans nationally went to White home buyers,” they wrote.

The various studies show that these covenants and legal barriers to credit gradually became illegal after World War II. A U.S. Supreme Court ruling in 1948, *Shelley vs Kramer*, made the covenants unenforceable. The Minnesota Legislature prohibited them in 1953, but they remained commonplace in much of the nation until 1968 when Congress passed the Fair Housing



The Just Deeds Project is taking action now to help homeowners and cities by providing free legal and title services, along with access to online tools and volunteer opportunities. (Image taken from the Justdeeds website.)

Act that made them illegal.

While that is the law, lenders and realtors continued steering people away from neighborhoods long after, said Minneapolis attorney Schutt. As a result, she said, “discrimination in housing continued but only the impact was visible.”

The Minneapolis Fed researchers show

how visible the lingering inaccessible credit and other factors remain. The disparity between the White homeownership rate with those for households of color and Native Americans in Minnesota is the fourth highest in the nation, they said.

With federal programs promoting homeownership, the White ownership

rate in Minnesota went from 55 percent in 1940 to 77 percent in 2019. Homeownership for households of color and Native Americans in Minnesota actually decreased from 46 percent to 44 percent in those same years.

Faculty and students at St. Catherine University in St. Paul, in collaboration with the Mapping Prejudice project, has a related project – *Welcoming the Dear Neighbor?* – exploring similar racism and covenants in Ramsey County and in the area of St. Paul around St. Kate’s.

Information on the Minneapolis project and how to connect with the Minneapolis City Attorney’s Office can be found at [JustDeedsProject@minneapolismn.gov](mailto:JustDeedsProject@minneapolismn.gov). Substantial data on Minnesota housing discrimination and homeownership from the Minneapolis Fed can be found at <https://www.minneapolisfed.org/article/2021/systemic-racism-haunts-homeownership-rates-in-minnesota>.

Extensive University of Minnesota information on racial and ethnic covenants in Minnesota is available at <https://mappingprejudice.umn.edu/>; and information on the St. Kate’s project can be found at <https://welcomingthedeighbor.org/>.

## Lac Courte Oreilles Ojibwe School Vacancies and new positions for the 2021-2022 school year

### 6-12 GIFTED & TALENTED TEACHER: FT, 10-month school year position.

- Develop, coordinate, and implement program goals and objectives with the Superintendent/K-12 Principal.
- Develop a record-keeping system for documentation and necessary reports.
- Assists in the development and implementation and analysis of pre/post testing of students in the program.
- Work collaboratively with 6-12 content area staff to support and create environment learning opportunities.
- Bachelor’s Degree in Education with prior experience in Gifted and Talented programs preferred.
- Stem, math or art background preferred.
- Valid Teacher Certification.
- At least 3 years of successful classroom experience preferred.

### 3rd GRADE TEACHER: FT, 10-month school year position. Wisc. Elementary Teacher license required.

### 5th GRADE TEACHER: FT, 10-month school year position. Wisc. Elementary Teacher license required.

### K-12 MATH INTERVENTIONIST: FT, 10-month school year position.

- Knowledge of math and instructional strategies to improve math through coaching, co-teaching, direct instruction and collaborative work with teachers.
- Must be experienced, creative and flexible.
- Must have a strong commitment to improving student math skills.
- Must support classroom teachers in providing instruction to allow students success in the subject areas.
- Responsible for facilitating a math intervention component for K-12.
  - Knowledge of Ojibwe music, dance and outdoor cultural activities.
  - Must be able to teach music, dance or related cultural arts.
  - Collaborate with general education and culture/language staff.
  - Experience teaching or working with K-12 students preferred.
  - Must have strong organizational skills
  - Experience with educational technology and communication.

- Instructor will work with special needs students in grades K-8 in pull-out and inclusion settings.
- Must have knowledge of Special Education Process Law, I.E.P. Development and Student Support Team Process.
- Maintain Special Education documentation, lead IEP meetings, data collection and administer select assessments for evaluations.
- Involvement with Special Education portion of ISEP count.
- Ability to work in team approach with regular education/counseling staff assisting mainstreamed students in their education plan.
- Ability to collaborate in team approach with special ed. colleagues, regular education staff, parents, support services staff and therapists to meet SWD needs and services.
- Knowledge of life skills, career planning, and adapting Ojibwe culture-based and other curriculum to the Special Education Programing.
- Responsible for record-keeping of the aforementioned classes: attendance, grade reports, quarterly reports, class scheduling, progress reports, etc.
- Responsible for ordering classroom, curriculum and resource materials.
- WI. certification in any of Cross Categorical #1801, Emotional Disabilities #1830 or Learning Disabilities #1811 required. A minimum of a high school diploma or GED and willingness to continue educational training.

### K-8 SPECIAL EDUCATION TEACHER: FT, 10-month school year position.

- Wisc. Indian Language certification, or willing to work toward certification.
- Knowledge of the Ojibwe language and double vowel system.
- Experience teaching or working with K-12 students preferred.
- Must have strong organizational skills
- Experience with educational technology and communication.
- A minimum of a high school diploma or GED and willingness to continue educational training

**Please submit a letter of interest:** LCO School-Waadookodaading job application forms, resume and credentials to: Lac Courte Oreilles Ojibwe School, ATTN: Preston Larson-HR Director, 8575 N Trepania Rd. Hayward, WI. 54843-2191

"Their expectations for first-quarter revenue this year in comparison to last are considerably pessimistic; 51 percent of firms expect their income to be lower than in 2020 and here, too, most estimate declines were greater than 25 percent," wrote Erick Garcia Luna, the Minneapolis Fed's regional outreach director and author of the study.

Luna found that 37 percent of the minority businesses surveyed said it would be difficult to stay in business in the first half of this year unless economic conditions improve. One respondent said it would be impossible to stay in business for three months with existing economic conditions.

It isn't just independent entrepreneurs in Indian Country who are struggling with COVID impacts on business. Tribal governments and tribally owned enterprises, closely tied to the hospitality and entertainment industries, have seen tribal revenue slashed as casinos and entertainment ventures closed and people stayed safe at home during the past year.

Shelley Buck, president of the Prairie Island Indian Community; and Leonard Forsman, chairman of the Suquamish Tribe near Seattle, said at a Minneapolis Fed webinar on March 24 that their tribal governments have dipped into "rainy day" funds as revenues fell.

This is a common practice for tribes

in their areas, they said. Buck serves as vice chairwoman for the Minnesota Indian Affairs Council and Forsman is board chair for the regional Affiliated Tribes of Northwest Indians.

The Fed's Center for Indian Country Development (CICD) hosted the webinar to explore how tribes are coping financially with the pandemic (see link below). The significance of tribal financial health is that tribal leaders must continue to provide service to their communities, a greater task than just keeping an enterprise or enterprises afloat during a crisis.

Multiple purposes affect individual business operators within the Native communities as well. Both Valtierra and Blake have educational missions aligned with their businesses that stress health and well-being for their customers and friends.

Blake operates Native Sun, a Minneapolis-based nonprofit that promotes renewable energy, energy efficiency and "a just energy transition through education, workforce training and demonstration," he said.

"We have tribes depending on energy from outside and we should be making it ourselves," he said. "The sun shines for us. The wind blows for us. This (renewable energy) is the future for our people and we can do it right."

Valtierra's Native Food Perspectives

is also education focused. In preparing and presenting food for groups, she stresses the health benefits of fresh, organic and traditional Indigenous ingredients and cuisine. Diabetes and heart disease are especially prominent diseases within Native communities. They also affected her family and ancestors.

She grows and harvests vegetables, medicinal crops and herbs at urban gardens. She is especially involved with Mashkiikii Gitigan (Medicine Garden), on Indian Health Board (1315 E. 24th St.) property that encourages local organic food production, healthy eating and healthy living for people in Minneapolis' Phillips Neighborhood.

The garden is operated by 24th Street Urban Farm Coalition. It is comprised of staff members from Indigenous Peoples' Task Force, Native American Community Clinic, Waite House, Ventura Village, Women's Environmental Institute, the Indian Health Board and Dream of Wild Health. Valtierra previously worked and trained at the Dream of Wild Health Native foods group.

The Minnesota Department of Health offers information for business owners and employers on coping with COVID at <https://www.health.state.mn.us/diseases/coronavirus/businesses.html> and

small business resources at <https://mn.gov/covid19/business-orgs/resources/small-business.jsp>.

U.S. Small Business Administration (SBA) programs to assist small businesses with COVID can be found at <https://www.sba.gov/funding-programs/loans/covid-19-relief-options/covid-19-economic-injury-disaster-loan> and <https://www.sba.gov/funding-programs/loans/covid-19-relief-options/paycheck-protection-program>.

Minnesota Department of Employment and Economic Development (DEED) programs to assist small businesses can be found at <https://mn.gov/deed/business/financing-business/deed-programs/emergency-programs/>.

The Center for Indian Country Development at the Minneapolis Federal Bank's Webinar, cited in the story, can be views at <https://www.minneapolisfed.org/events/2021/how-are-tribal-economies-faring-amidst-the-covid-19-pandemic>. The Erick Garcia Luna article is available at <https://www.minneapolisfed.org/article/2021/highlighting-covid-19s-impact-on-minority-owned-firms>.

## Lac Courte Oreilles Ojibwe School

NEW POSITION: 2021-2022 school year

### K-12 PRINCIPAL: Full-time 12-month position.

#### Duties & Responsibilities:

- Acts as instructional leader; supervises all instructional programs within the school. All teachers and aides within the k-12 are responsible directly to the k-12 principal.
- Works towards instructional improvement; assists in collection, monitoring and analysis of data related to student performance and accountability; initiates response to intervention process
- Leads and coordinates academic programming including enrichment and intervention programs, curriculum mapping and curricular coordination across grade levels and subject areas.
- Coordinates and supervises instructional professional development through establishment of professional learning communities, walk troughs and observational feedback and regular staff meetings.
- Annually reviews and evaluates all staff under the principal's supervision.
- Assists in design and creation of schools' master schedule; assigns teachers and students using current technology.
- Assists in assessments and duties of specialized staff members
- Represents the school in communications with the School Board/community
- Attends Monthly Parent Advisory Meetings
- Assists in promotion and development of parent engagement initiatives
- Develops working relationships among school staff and across community resources available to the school.
- Supervises the preparation of school reports, student records and oversees database records.
- Makes recommendations to the superintendent regarding policy, practice or personnel for the purposes of school improvement.
- Assists with planning and supervision of school events
- Assists in recruitment and evaluation of prospective staff members.
- Provides support to the Dean of Students with regard to student behavior expectations and helps to maintain discipline standards in the school and at school functions.
  - Responsible for the classification, promotion and retention of students; assists in planning and supervision of high school graduation.
  - Assists in planning new staff orientation, induction, mentoring programs.
  - Mediates and resolves conflicts among staff.

- Conforms to the ethics of the American Assoc. of School Administrators
- Performs other tasks as assigned by the superintendent.

#### Qualifications:

- Master's Degree in Educational Administration.
- Valid principal Certification.
- Five years of successful teaching experience, preferably with Native communities.
- Strong communication skills; able to work well with other administrators, staff, students, and parents.
- Proven ability to work with Native American communities and communities with at-risk student populations.

#### Ideal Candidate:

- Great communication skills
- Flexibility in rapidly changing situations
- A positive attitude and growth mindset
- Team player
- Good listener

#### Preference for:

- Knowledge of Ojibwe Cultural Practices
- Trauma Informed training and or certification
- JOB REQUIREMENTS:
  - Comprehensive background investigation, drug test
  - Experience working with native children preferred.
  - Must be supportive of the philosophy, concept, policy and procedures of the Lac Courte Oreilles Ojibwe-Waadookodaading School.
  - Native American preference in employment.

**Submit a letter of interest:** LCO School-Waadookodaading job application forms, resume and credentials to: Lac Courte Oreilles Ojibwe School, ATTN: Preston Larson-HR Director, 8575 N Trepania Rd. Hayward, WI. 54843-2191

**Closing date: April 26, 2021**

## Zaaga'Igan Buffalo: Leading Duluth East HS Greyhound basketball team

Zaaga'Igan Buffalo is representing his people in every step he is taking. His people are not only the Red Cliff Band of Lake Superior Chippewa. His people also include the Duluth East HS Greyhounds boys' basketball team.

Zaaga'Igan is a grass dancer and was the Brave for the Red Cliff Band of Lake Superior Chippewa between 2013 and 2015. He traveled as far as the Denver (CO) March Powwow to represent his tribe and his Loon Clan.

Zaaga'Igan is also a direct descendant of Chief Buffalo, recognized as an Ojibwe leader that had a treaty relationship with the US Government. Chief Buffalo resisted efforts to remove the Ojibwe to western areas and secured permanent Ojibwe reservations in the lower Lake Superior region in Wisconsin.

"My spirit name is Ozaawaainini and means 'He who sees beauty in things'," said Zaa, his shortened name that he is called. "I am 17 years old and I live in Duluth, MN with my parents Kurt and Angela Buffalo. I have two sisters and one brother."

Zaa is the 6-5, senior point guard for the Duluth East High School Greyhounds basketball team.

The Duluth East HS Greyhounds

defeated Coon Rapids 74-60 on March 25th to win the Minnesota Class AAAA Section 7 boys basketball championship.

"My tribal core values as an Anishinaabe Oshki-inini (Ojibwe young man) and athlete are knowing my clan and holding the knowledge of our ancestors in the way I carry myself on and off the court," said Zaa. "My focus and determination continues to keep me moving despite any challenges that I may run into."

"We are often told how much people love watching Zaa play and he is so selfless," said mom Angela also speaking for dad Kurt.

"What I love about Zaa is his curiosity," said Rhett McDonald, head boys' basketball coach at Duluth East HS. "His understanding of 'culture' and his constant want to learn about others always impressed me most about him. He has a way of immediately caring about people."

"First of all, he is one of the kindest, most thoughtful kids I have coached," said Damien Paulson, assistant varsity boys' basketball coach at Duluth East HS. "He truly cares about his teammates and his team."

Damien is the father to Duluth East HS senior basketball player Noah,



Zaaga'Igan Buffalo is the 6-5, senior point guard for the Duluth East High School Greyhounds basketball team. (Photo by Brenda Vatthauer.)

### Lac Courte Oreilles Ojibwe School

#### COMMUNITY HEALTH NAVIGATOR: FT, 10-mth school yr position.

Coordinate and monitor all aspects of health related student services throughout the K-12 system. (Mental/behavioral health, AODA, appointments/assessments, school wide health screenings for vision, dental, hearing, concussion protocols, athletic physicals).

- Works in collaboration with the primary care provider and all members of the health care team.
- Assesses healthcare needs and identifies community resources.
- Coordinate health related community resources.
- Serves as patient advocate and assists in identification and improvement of service delivery.

#### QUALIFICATIONS:

- Minimum Bachelor's Degree in Human Services or related field preferred.
- Two years of nursing, social work, counseling or therapeutic work and experience in community Preferred.
- Strong written, oral and communication skills.
- Experience working with children and families in schools or communities preferred.
- CPR Certification required.
- Experience with utilization review and discharge planning required.

#### FOOD SERVICE MANAGER/COORDINATOR: FT, 10-mth school yr position.

- Plan, organize and direct school nutrition program operations to assure compliance with school, federal and state requirements of nutrition, procurement, menu planning, and food safety and sanitation.
- Oversee and manage entire DPI Food Service Program.
- Review/approve all free and reduced price meal applications, coordinate staff to help household's/families complete applications in a timely manner.
- Directly responsible for the procedure and accurate daily student count.
- Manage, evaluate, coordinate Food Service Staff.
- Consolidate meal count data, prepare monthly claims for reimbursement.
- Work with the Food Service Assistant Manager to plan menus, meet school selected USDA menu planning option, nutritional, within budget.

Letter of interest, LCO School-Waadookodaading job application forms, resume and credentials to: Lac Courte Oreilles Ojibwe School, ATTN: Preston Larson-HR Director, 8575 N Trepania Rd. Hayward, WI. 54843-2191

another star player who happens to be Ojibwe. Noah is a finalist for the Mr. Basketball honor for the state of Minnesota. He is the first Ojibwe boys' player to be a finalist since 1996 when Randy Holthusen of the Red Lake HS Warriors was in the top three.

Noah Paulson was featured in a story last March of 2020\*. "I look up to my older brother Niikan Buffalo," said Zaa. "He has been a tremendous mentor to me and really taught me a lot of valuable things when it comes to on the court and more importantly, off the court."

Beth McClimek, Zaa's Civics, US History, and International Studies teacher at Duluth East HS talked about her student: "You realize how special Zaa is from the moment you meet him. He is someone who absolutely lights up the room with his smile and positive energy, yet he has this intense drive about him."

"He had a natural gift to see what was going on in the game and what needed to be done," said Marlon Grant,

Integration Specialist. "Zaa has the ability to lead, and he is a point guard who wants to help his teammates."

"I prepare myself by making sure I'm bringing energy to practice but more so in the games because there is less fans to bring the juice, and you have to create that energy for the team," said Zaa.

"Before away games I like to smudge myself with sage for good luck on the game and with the travels," he said.

Zaaga'Igan Buffalo is leading his fellow Greyhound basketball leaders to the gichi-niimi'idiwin, the big dance. The powwow circuit will be later. The Minnesota State Class AAA State Basketball Tournament is coming quick. This is another step for Zaa to continue on his journey.

\* To see the article on Noah Paulson, go to: <http://www.ndnsports.com/noah-paulson-ojibwe-leading-duluth-east-greyhounds-basketball-into-the-mn-class-aaaa-section-7-championship/>

**Putting Columbus back on a pedestal**

The idea for this column – when it began back in the mists of time – was to shed light on government policies affecting Native people. On the state level, there was a doozy of a proposal last month.

On March 17, Sen. Bill Ingebritsen, R-Alexandria, introduced a bill in the Minnesota Senate’s State Government and Finance Committee that would put the Christopher Columbus statue back on its pedestal by the Capitol.

“Rioters do not dictate the policies of our state, nor do their opinions and beliefs represent the views of every Minnesotan,” Ingebritsen said in a news release, which was reported in the *Alexandria Echo Press*.

The 69-year-old lawmaker added, regarding his measure to restore the Columbus statue: “This is public property, and it belongs to everyone. Minnesota has clear procedures that everyone in this state needs to abide by, whether you’re on the right or the left. This legislation sends a message to those who want to do damage and cause harm that we’re not going to stand for that, and we’re not going to allow mob rule.”

Native protesters toppled the Columbus statue on June 10, 2020.

The action took place as statues of Confederate generals and other despicable historical figures were being pulled down around the country, in the aftermath of the police killing of George Floyd, on May 25, 2020, in South Minneapolis. The Floyd killing was followed by nights of civil unrest that saw a large swath of East Lake Street looted and torched; and it inspired a mass movement calling for racial justice across the United States and around the globe.

When the horrible year 2020 began, we didn’t expect that Minneapolis would become the epicenter of a worldwide racial reckoning, but that’s what happened.

(As I write this, opening arguments in the trial of former Minneapolis cop Derek Chauvin are set to begin in the fortified Hennepin County Government Center. Chauvin, who is white, has been charged with three counts of murder and manslaughter for keeping his knee on Floyd’s neck for more than nine minutes, choking the life out of the 46-year-old Black man.)

Getting back to the case of the toppled statue honoring the 15th century Genoese explorer and predator, many people were involved in the action at the Capitol, but only Mike Forcia, the

chairman of AIM Twin Cities, was charged with a crime, felony criminal damage to property.

“According to the Minnesota Bureau of Criminal Apprehension, the investigation led to a 13,000-page file identifying Mike Forcia as the primary organizer, leader, and executor of the incident,” *Native News Online* reported. “Forcia is an enrolled citizen of the Bad River Band of Lake Superior Chippewa and lifetime activist for Indigenous rights and people. Although Forcia is seen cheering as the statue was toppled, there is no footage of him pulling the statue down.”

Last December, Ramsey County District Court Judge Leonardo Castro accepted a plea deal between the State of Minnesota and Mike Forcia, who was represented by attorney Jack Rice, that stayed imposition of a felony sentence in exchange for Forcia performing “100 hours of community service through teaching and education,” according to *Native News Online*.

The proposal by Sen. Ingebritsen to put the Columbus statue back in its spot reflects Republican efforts to focus on so-called “cancel culture.” Basically, GOP elected officials have no cogent policy proposals to deal with vexing social problems. Instead

they’ve decided to prioritize saving Mr. Potato Head and Dr. Seuss books – when they’re not busy trying to keep Black people, and Native people living on reservations, from voting. The Republican Party has become in thrall to Donald Trump, parroting his big lie about the 2020 presidential election being stolen, which incited the Jan. 6 Stupid Coup at the U.S. Capitol, where five people died.

For his part, Mike Forcia strongly takes issue with Ingebritsen’s proposal. In an exchange of messages in late March, Forcia told me that “white supremacists or their supporters should not dictate state policy. And, by the way, we were peaceful protesters doing an act of civil disobedience. Not a mob,” in reference to Ingebritsen’s characterization of the Native group that took action on June 10.

And Forcia said he reached out to Ingebritsen, left a message saying that he had “100 hours of community service educating the public about Columbus and genocide and that maybe [Ingebritsen] could set it up so I could speak to the legislators, because obviously they need a big history lesson as well.”

Forcia said, “He hasn’t gotten back to me yet.”



**Coping with COVID-19**

Are you or a loved one having trouble dealing with the pandemic?

Free help is available



[mn.gov/dhs/coping-with-crisis](https://mn.gov/dhs/coping-with-crisis)

**WAADOOKODAADING OJIBWE LANGUAGE IMMERSION INSTITUTE NOTICE OF VACANCIES**

**School Operations Manager:** 7:30am-4:30am Monday-Friday, 52

**Qualifications:**

- Valid WI teaching license and 5+ years of classroom experience or valid WI administrators license. Experience working with K-8 students.
- Must be able to work with others, lead meetings and trainings.
- Ability to use the Ojibwe language to interact with Waadookodaading students and staff at all times.
- Proficiency with computers and other classroom technology, including student information management systems (Infinite Campus).
- Dedication to revitalization of Ojibwe language through Indigenous language medium education at micro and macro levels.

**Preferred Qualifications:**

- Post-secondary education, experience, and/or coursework in language immersion education.
- Advanced oral and written communication skills.
- Understanding of the unique needs of bilingual children and effective teaching methods for immersion classrooms.
- Experience incorporating Ojibwe culture and philosophy into teaching approach and curriculum.

Full job descriptions available. Job descriptions may be modified upon Board approval. All applicants must submit to and pass a full background check and drug test.

Open until filled.

**Please submit a letter of interest** - LCO School-Waadookodaading job application forms, resume and credentials to: Lac Courte Oreilles Ojibwe School, ATTN: Preston Larson – HR Director, 8575 N Trepania Road, Hayward, WI 54843-2191.

# Jones's book blends horror with the striking ordinariness of life

BY DEBORAH LOCKE

(Editor's note: Spoilers ahead.)

If you only read one horror/slasher novel in your life, make it "The Only Good Indians" by Stephen Graham Jones (Blackfeet). If you're not familiar with the horror genre, expect at the very least to wince as the story unfolds, or to abandon the book altogether to calm your mind.

However, the need to know what happens – plus the joy of reading exceptional writing – means you'll pick it up and read through to the story's satisfying end. Still, that ending may lead to a few days of sleeping with one eye open.

The book's overarching theme is a horrific act of revenge for wrongful deeds that even the innocent must pay. That's the horror genre for you, making the innocent pay, and often, that's life. A terrifying realism runs through the story similar to that found – on a lesser scale – in the novels of Louise Erdrich (Ojibwe). In an interview livestreamed on YouTube last year, Jones said that Erdrich's "Love Medicine" was one of his favorite books ever. No surprise there.

The story opens with Ricky Boss Ribs who ran away from the reservation to Williston, North Dakota where he works with a drilling crew. He left home after his younger brother, Cheeto, died from an overdose. In the parking lot of a bar one night, Ricky witnesses a herd of elk bashing in parked vehicles. The vehicle owners presume that Ricky did the damage, and kill him.

Then we learn about Lewis Clark, who lives with his non-native wife in Great Falls, Montana. Ten years earlier, Lewis, Ricky, Gabriel and Cassidy discovered

a herd of elk in a reservation hunting area reserved for elders. They shoot nine elk including one that was pregnant. Lewis convinces himself that the elk had it coming: they should have bedded down earlier or they should have wandered to a hunter-free part of the reservation.

Now a postal worker in Montana, Lewis begins to see elk apparitions such as the head of an elk on the body of a woman, or an elk fetus in the living room. He descends further into mental illness after his dog is trampled by a phantom elk. Lewis kills a postal co-worker who is a Crow Nation member, and later dies when shot by the highway patrol.

What do you think so far? A stroll down the sunny side of the street, eh? The horror is blended with a striking ordinariness, such as the assembly of a sweat lodge whose frame is draped with sleeping bags and clothes, and the making of macaroni and cheese, and the practice ritual of a gifted basketball player.

To the ordinariness and horror, add a layer of conflict on the impact of American Indian history on contemporary Indian life. The flawed characters crafted by a talented, astute writer often stop to reflect on their Indian-ness. Is any Indian more Indian than the next because she or he knows "tradition?" How accurate are those "traditions?" How do they fit into modern life?

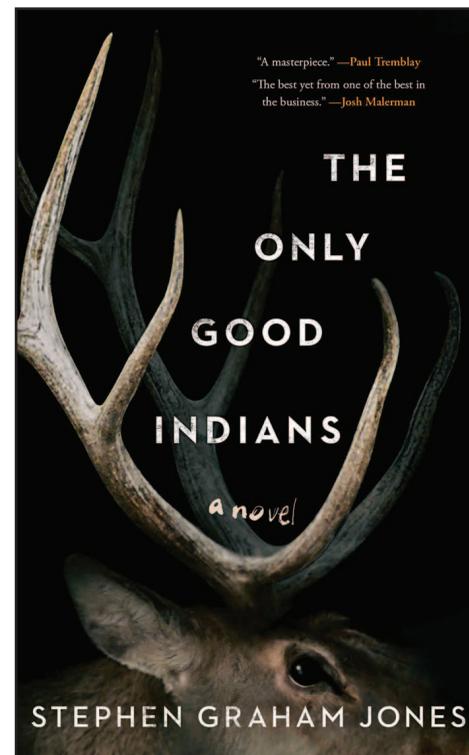
Ricky recalls Indians who said they should have been born 150 years ago. What those Indians don't know is they'd be the same people in the same place, only 150 years earlier. Throughout the book, Jones doesn't really weigh in on the merits of tradition during non-traditional times; he simply has fun tossing out cherry bombs.

In fact, that may be a way to describe the book. You'll read along, entertained by the description of snowfall, high school basketball, trees, dogs, trucks, and then – wham: Jones clobbers with five pages of vicious vendetta-getting. It reminded me of driving on the freeway past a crash. You hope no one died or was injured, yet you gape wide-eyed into the rear view mirror at the metallic wreckage and destruction.

The book's gore is its most memorable feature – the garage slaughter of the Crow postal worker is unforgettable, right up there with the tipping of a body into a wood chipper in the movie "Fargo." Oh, and watch out for the way dogs meet their demise. If I had edited "The Only Good Indians," fewer dogs would die.

That's the nature of horror, I guess. It's not for everyone.

Stephen Graham Jones (Blackfeet) is a National Endowment for the Arts fellow who has published more than 20 books and hundreds of short stories. His experimental, crime, horror, and science fiction has garnered many awards, including the Bram Stoker and Jesse Jones Awards. "The Only Good Indians" was published in 2020. Jones is a Professor of English at the University of Colorado Boulder.



Author: Stephen Graham Jones  
 Publisher: Gallery / Saga Press  
 Date: January 26, 2021  
 Paperback: 336 pages  
 Editor's pick: Best Science Fiction & Fantasy

## 2021 CIRCLE AD RATES

### DISPLAY RATES

Ad Sizes	Width X Height	Net Rate
Full Page	10-1/8" x 12-1/2"	\$1,200
3/4 Page	10-1/8" x 9-1/4"	\$900
1/2H Page	10-1/8" x 6-1/8"	\$650
1/2V Page	5" x 12-1/2"	\$650
3/8 Page	5" x 9-1/4"	\$450
1/3 Page	6-11/16" x 6-1/8"	\$400
1/4H Page	5" x 6-1/8"	\$350
1/4V Page	3-5/16" x 9-1/4"	\$350
1/6 Page	3-5/16" x 6-1/8"	\$275
1/8 Page	5" x 3"	\$200
Business Card	3-1/4" x 2"	\$75

**Full color ads, add an extra \$150 per ad.**

Classified Ads: \$30 per column inch. \$60 minimum.

Send ad copy to: [thecirclenews@gmail.com](mailto:thecirclenews@gmail.com) (put "attention Ad sales" in head).  
 Call Cat at 612-722-3686 for more info and discounts.

## Dream of Wild Health is Hiring!

- Market Coordinator
- Cultural Teacher (Dakota or Lakota)
- Program Coordinator
- Youth Internships



For more information and to apply:  
[dreamofwildhealth.org](http://dreamofwildhealth.org)

## FOR RENT

Find your new home with At Home Apartments.  
 Call 651-224-1234 or visit [AtHomeApts.com](http://AtHomeApts.com) for an apartment or town home. Equal Housing Opportunity.



### WATER PROTECTORS KEEP UP PRESSURE ON LINE 3 FUNDERS IN DULUTH

(Duluth, MN) On March 31st, Water Protectors marched through downtown Duluth to call out Wells Fargo's investments in Enbridge's Line 3 pipeline. Two people chained themselves to the front doors of the bank, shutting down the branch for nearly an hour. This is the second protest at this location, as opponents of the Line 3 pipeline escalate their opposition to the project's financiers.

Protestors aim to challenge Wells Fargo's investments in fossil fuel infrastructure, particularly the Line 3 pipeline. A report published in late March by dozens of environmental nonprofits and research organizations identified Wells Fargo as the third greatest funder of fossil fuels among all banks. The movement to stop Line 3 is joined by organizations around the world in calling on banks and other financial entities to #DefundLine3 and all fossil fuel infrastructure.

Alex Golden-Wolf, a two-spirit Aninshinaabe water protector, shared why they joined the rally: "I am marching today because I want my fellow neighbors of Minnesota to know the environmental impact that this pipeline will have on them."

This protest connecting fossil fuel investments to the Line 3 tar sands pipeline is yet another event in the growing movement resisting the pipeline. Since the Canadian energy transfer company Enbridge proposed the project in

2014, Indigenous communities and environmental organizations across Minnesota have resisted its permitting and construction. Although ongoing legal appeals have yet to be finalized in court, Enbridge was allowed to begin construction of the pipeline across Northern Minnesota in December of 2020. The movement is growing in numbers, and Indigenous-led direct action on the frontlines has delayed construction every week since it began.

### NATIVE AMERICAN PASSED OVER IN ELECTION FOR UMN BOARD OF REGENTS

D. Brandon Alkire, a St. Paul attorney and a citizen of the Standing Rock Sioux Nation, was passed over in March when the Minnesota Legislature elected new members to six-year terms on the University of Minnesota Board of Regents. If elected, Alkire would have become the first Native member on the Regents governing board in the university's 170-year history that dates back to 1851 in pre-statehood days.

James Farmsworth, a current senior at the university and past business association executive in St. Paul, was elected to represent Minnesota's Fourth Congressional District on the board, one of four new Regents elected in voting by both the Minnesota Senate and House of Representatives. Also elected were Kodi Verhalen, an Elk River attorney; Ruth Johnson, a Mayo Clinic doctor from Rochester; and Doug Huebsch, a Perham farmer and past alumni association leader. That election raises the number of women serving on the 12-

member board from three to five.

The university is required to have an American Indian Advisory Board in place to advise the institution under both federal and state statutes. But the absence of such a board means the university has been out of compliance with the laws for the past 20 years.

### COVID-19 VACCINE INFO

(Minneapolis, MN) As of early February, more than 46 million doses have been given to people in the US. As more people get vaccinated, the disease will begin to go away.

Even though scientists were able to produce a vaccine quickly, the COVID-19 vaccines were carefully tested before they could be used. With extra funding from the federal government, the process from testing the vaccines to making the vaccines was able to happen faster and more efficiently.

A vaccine can be used only if the studies show that the vaccine is safe and works. Not only are the COVID-19 vaccines safe, but they work. The COVID-19 vaccines are very good at protecting people from getting sick from COVID-19. And even if someone who is vaccinated does get sick with COVID-19 disease, the vaccines prevent severe disease and hospitalizations most of the time. Because the vaccines do not work 100% of the time, it is important to keep

wearing a mask, staying 6 feet from others, and washing your hands often until many more people are vaccinated.

The COVID-19 vaccine is free to everyone; insurance and immigration status do not matter.

Everyone will have an opportunity to get vaccinated, it will just take time. Vaccines are constantly being made and distributed, and there will start to be more vaccine available to Minnesotans later this spring. Continue to tune into your local news source, and follow the Minnesota Department of Health's social media. These will be good sources of information when there are COVID-19 vaccine updates.

Find resources and answers to common concerns and questions at: (<https://www.health.state.mn.us/diseases/coronavirus/vaccine/basics.html>).

Learn who is eligible to get vaccinated at Who's Getting Vaccinated at (<https://mn.gov/covid19/vaccine/whos-getting-vaccinated/index.jsp>). You can find where to get vaccinated at Find My Vaccine (<https://mn.gov/covid19/vaccine/find-vaccine/index.jsp>).

Learn more about how the COVID-19 vaccines were made at How COVID-19 Vaccines Are Made (<https://www.health.state.mn.us/diseases/coronavirus/vaxprocess.pdf>).

## Garden Terrace Apartments

2874 Marketplace Drive Little Canada, MN 55117  
(651) 481-9028

NOTICE: OPENING THE 1 BEDROOM WAIT LIST: Seniors 62 years and older, and qualified individuals with disabilities who are 18 years+, rent based on income for qualified applicants.

Applications: [gardenterraceapartments.commonbond.org](https://gardenterraceapartments.commonbond.org) from February 15, 2021 until 4pm April 15, 2021. Completed applications must be received by mail on or before May 1, 2021.



All qualified applicants will be placed on the Waiting List in the order they are received.

CommonBond Communities Equal Housing Opportunity



## We are helping to build Indigenous Nations

MHA Nation Cultural Interpretive Center  
Mandan Hidatsa & Arikara Nation  
New Town, North Dakota



Duluth  
Twin Cities  
Virginia

(651) 784-7924  
[dsgw.com](https://dsgw.com)

**dsgw**  
ARCHITECTURE  
enriching communities

## AMERICAN INDIAN MALES

YOU'RE INVITED TO PARTICIPATE IN A SURVEY ON YOUR THOUGHTS ON A HEALTH TOPIC.

The survey takes about 15 minutes to complete and your participation will help improve health prevention activities. Participants will receive a \$20 gift card.

### Survey participant requirements:

- Identify as American Indian male.
- Be age 18 or older.
- Live in Anoka, Carver, Dakota, Hennepin, Scott, Ramsey, or Washington County.

CALL 612-655-7227 TO BE SCREENED AND GET ACCESS TO THE ONLINE SURVEY

This project is sponsored by the National Cancer Institute, NW Native American Research Centers for Health & Northwest Portland Area Indian Health Board. The research is being conducted by Delilah Robb and Melanie Nadeau, MPH, PhD.



**Christopher Joseph Warren**

**December 30, 1964 - March 8, 2021**

Chris was born December 30, 1964, in Breckenridge, Minnesota to Lyle and Wally Ann Warren. He grew up in a large and loving family in Ogema, Minnesota, where his parents instilled the importance of faith, family, education, and hard work. These values became the foundation of Chris' life.

He graduated from Waubun High School in 1983 and went onto college at the University of Minnesota in Minneapolis where he studied Political Science, American Indian Studies and Art. Chris met the mother of his children while attending college and together they raised three daughters, Carli, Claire and Caitlen Warren, all of Shakopee, Minnesota, and stepson, Brian Vasquez of Brooklyn Center, Minnesota. Chris valued life, living simply and loved his daughters more than anything in this

world. He loved being silly, singing along with his girls and loved to make people smile with his quirky mannerisms, sayings, and antidotes about life as he understood it. He was a natural born leader, a great storyteller, intelligent, creative, adventurous, loving, a nurturing parent to his daughters, and a caring and compassionate son to his parents who have gone onto heaven before him.

He enjoyed the simple things life offered such as hunting, fishing, camping and storytelling while enjoying stargazing, and the warmth of a bonfire with a frosty beverage in hand. Chris loved listening to music and sharing what he loved about each of his favorite songs. He would sing along to the radio any chance he got. Chris had a true knack for cooking which was a godsend to his family when his dear mother grew weary in her time on earth. His mother meant the world to him and they shared a bond built of love and immense respect. Chris' departure from this earth will leave a huge hole in the lives of those who loved him. He will be forever missed by his daughters, siblings, and lifelong friends he considered brothers.

Chris is preceded in death by his parents, Lyle and Wally Ann Warren, nieces, and a nephew. Chris leaves this world to his daughters: Carli (Fiancé, Mark Paterson), Claire (Bryan Reiswig) and Caitlen Warren; brothers: Tony, Louie, Tim (Paula Waukau), Pat (Kim) and sisters: Carol Tibbetts, Joanie Warren and Betsy Warren; and many nieces and nephews.

A Funeral Service was held Friday, March 12, 2021, at 11:00 a.m. at St. Benedict's Catholic Church, White Earth, MN, with visitation at 9:00 a.m. at the church. Please feel free to sign the guestbook or send condolence at: [www.andersonfamilyfh.com](http://www.andersonfamilyfh.com)



**Beatrice (Tree Top) Noisy Hawk**

**December 15, 1933 - March 19, 2021**

Beatrice Noisy Hawk, 87, of Pierre, SD, died March 19, 2021, at Avera McKennan Hospital in Sioux Falls, SD.

Beatrice Catherine Tree Top was born on December 15, 1933, to Michael and Lizzie (Looking Back) Tree Top at Fort Yates, ND. She grew up in Pierre, South Dakota. After high school, she earned her LPN at St. Mary's Hospital in Pierre. She worked as a nurse and also as a Lakota Language Interpreter for the South Dakota Tie-Line. She met Everett Roland Noisy Hawk at the Pierre Indian Learning Center and they were married in 1962.

Beatrice enjoyed time with her grandchildren and great-grandchildren. She loved gardening, sewing, playing cards and was lucky at bingo. She loved cats and donated to various cat charities. In her last years she loved to travel. She liked to be on the road again.

Beatrice is survived by her children: Bibie "Ann" Whipple, Michael Whipple, Catherine Whipple, Jerry (Susan) Whipple, and Everett (Gerrene) Noisy Hawk Jr.; Along with 7 grandchildren: James, Roger, Mindy, Mikey, Galen, Donna, and Taylor, great-grandchildren: Constance, Quanah and Colton, and her siblings: Michael Tree Top Jr, Rosie Tree Top, Debra End of Horn, and Lois Tree Top.

Beatrice was preceded in death by her parents Michael and Lizzie, her husband Everett, a grandchild Jerald Noisy Hawk, and siblings: Aurelia Marks, David Tree Top, Norma Jean Tree Top, and Mary Lou Tree Top.

Visitation was from 9:00 am until 11:00 am, Wednesday, March 24, 2021, at Trinity Episcopal Church in Pierre, with funeral service and burial held at 11:00 am at Black Hills National Cemetery. Beatrice is buried with her husband, a veteran.

To send condolences, see Isburg Funeral homes at: <https://www.isburgfuneralchapels.com>

# BULK MAILING The Circle

If you would like to receive monthly bulk mailings for your school, office, or organization, please fill out the form below and send in with your payment. Price includes postage and handling. You will receive The Circle every month right to your door step.

The Circle – The Native American Newspaper of Minnesota - has covered Native American issues in Minnesota and nationally for over 40 years. We are the most trusted news source for Native issues, arts, and culture in Minnesota.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

PHONE \_\_\_\_\_

I HAVE ENCLOSED \$ \_\_\_\_\_ FOR A \_\_\_\_\_ BULK SUBSCRIPTION

Or pay with credit card \_\_\_\_\_

VISA     MASTERCARD     AMERICAN EXPRESS     DISCOVER

NAME ON CARD \_\_\_\_\_

ACCOUNT # \_\_\_\_\_

EXP. DATE \_\_\_\_\_ SIGNATURE \_\_\_\_\_

RATES	ONE YR	TWO YRS
<input type="checkbox"/> 50 PAPERS/PER MTH	\$100	\$175
<input type="checkbox"/> 100 PAPER/PER MTH	\$150	\$275
<input type="checkbox"/> SUPPORTING ORGS (INCLUDES 100 PAPERS PER MTH)	\$200	\$350
<input type="checkbox"/> TRIBAL GOVRMT (INCLUDES 200 PAPER PER MTH)	\$300	\$500

**Send to:** The Circle, 3045 Bloomington Ave, Box 7506, Minneapolis, MN 55407

**ALL BULK SUBSCRIPTIONS ARE SEND VIA UPS GROUND.**

PLEASE CHECK THE BOX FOR YOUR CHOICE ABOVE.



# 3 COVID-19 vaccines

are now available in Minnesota.



Johnson & Johnson



Moderna



Pfizer

Each are nearly 100% effective against hospitalization.

Each are highly effective against severe illness.



ROLL UP YOUR SLEEVES, MINNESOTA

