



T H E S T O R Y A S I T ' S T O L D



STUDENTS CRUNCH FOR LOCAL, HEALTHY FOOD



Students from Nay Ah Shing Schools enjoyed sinking their teeth into locally grown apples on October 9. See page 2.

Nay Ah Shing and Pine Grove students celebrated National Farm to School Month by crunching into locally and regionally grown apples on Thursday, October 8. Pine Grove students joined their Nay Ah Shing colleagues via interactive TV.

K-12 schools from Minnesota, Wisconsin, Illinois, Indiana, Michigan, and Ohio participated in lunchrooms, classrooms, and online. On October 1, 2019, 815,331 students, children, teachers, and good food supporters across the region crunched together to recognize the importance of healthy, local foods — and organizers were looking for a larger turnout in 2020.

Nay Ah Shing/Pine Grove Nutrition Services Coordinator Deborah Foye coordinated the effort in our schools, with help from Mary Pyawasit. Miigwech, Deb and Mary!

The apples — as well as the pouches and cookbooks students also received — were donations from the SHIP, SNAP-Ed, and Diabetes programs.

Nay Ah Shing's commitment to healthy fruits, vegetables, and meats goes well beyond the annual apple crunch. Both Nay Ah Shing and Pine Grove have school gardens, where the students help with starting seeds, transplanting them into larger containers as needed, and planting them up into the gardens after the last frost. During the summer, students help with the garden, and once school resumes, classes help harvest produce, which is used in school meals.

The schools also purchase produce from local farms, and Deb is in the process of building a new relationship with another farm to provide students with beef, eggs, lamb, and produce.

SPEAKING OF APPLES...

Mishiimin — an apple

Mishiiminag — apples

Mishiiminens — a little apple

Mishiiminaaboo — apple juice

Mishiiminaatig — an apple tree

Mishiimini-baashkimasigani-biitoosijigani-bakwezigan — apple pie

Mamaangiminagiziwag igi mishiiminag gaa-piinagwaa. — The apples you brought are big.

Onzaamiinowag mishiiminag. — There's too many apples!

Hear the pronunciations at ojibwe.lib.umn.edu.

IT'S FINALLY HERE! MAKE YOUR VOICE HEARD!

You can vote early through November 2

Americans will head to the polls November 3 — and in many cases earlier — to cast ballots in one of the most crucial and hotly contested elections in decades.

Native Americans make up 2 percent of the electorate nationwide — but that's enough to sway many local elections, including District I, where Band members Bradley Harrington and Virgil Wind are on the ballot. A strong turnout from the reservation can sway elections for State Legislature, U.S. Senate, and even President.

There are over 4.7 million eligible Native voters. Increasing the participation of Native Americans in the voting process is one of the key means of reclaiming our power. If Native Americans can engage fully in the political system, we can reclaim power and participate in a way that is fair and just

How do I register? Online registration has ended, but you can register or update your registration when you vote, whether that is at your polling place on Election Day or at an early voting location. **You will need proof of residence to register — a driver's license or tribal ID with current address. If your ID does not show your current name or address, you can bring a photo ID and a document with current name and address.** Learn more at mnvotes.sos.state.mn.us.

How do I vote early? You can vote early at your county courthouse or possibly other locations, depending on where you live. In Mille Lacs County, early voting takes place at the courthouse in Milaca; in Aitkin County, the courthouse in Aitkin; and in Pine County, the courthouse in Pine City. You can see a list of early voting locations online at mnvotes.sos.state.mn.us.

NATIVE AMERICANS ON THE BALLOT

Many Mille Lacs Band voters will be able to cast a ballot for a Band member this Election Day, as well as for descendants and members of other tribes.

Band member **Virgil Wind** (right) is running for reelection to the Onamia School Board.



Becky Clitso-Garcia, a Band employee who is a member of the Dine (Navajo) Nation, is also seeking a seat on the Onamia School Board. For more on Becky, see page 4.

In District II, Band employee and Turtle Mountain Ojibwe member **Gaylene Spolarich** is running for State House against Dale Lueck.

A candidate for State House in District I, **Cal Schmock**, is a descendant of a Lac Courte Oreilles grandmother. He is running against Representative Sondra Erickson.

Our recent election guide featured Band member **Bradley Harrington**, who is running for Mille Lacs County Board. See <https://millelacsband.com/news/election-guide-sent-to-band-members>.

See your ballot at <https://myballotmn.sos.state.mn.us>.



THE GREAT APPLE CRUNCH!

Pine Grove Learning Center students joined their colleagues at Nay Ah Shing in District I via interactive television (ITV).





M E S S A G E F R O M T H E C H I E F E X E C U T I V E

Boozhoo, Band Members! If you are 18 years or older and eligible to vote but have not done so, this column is for you. If you have a family member who has not yet voted and does not have a plan to vote by November 3, this column is also for you.

First, a few updates. On October 23, I attended a meeting at Grand Portage of the Tribal Executive Committee of the Minnesota Chippewa Tribe, where all the Tribal Chairs were sworn in for a four-year term as a TEC Member. I attended several meetings in October with the Band Assembly about issues impacting Band members, state consultation sessions were held on issues like economic development, and we continued offering training sessions for Band officials and staff about our division-of-powers government that was provided by Jay Kanassatega, our first Solicitor General who was there when our Band Statutes were written.

October also included weekly Cabinet meetings with our commissioners, as we have been planning out the details of important work in multiple areas, including Band housing, continued work on slowing the pandemic and protecting Band members, economic development, social services, and natural resource planning. I also participated in different Get-Out-The-Indian-Vote forums, virtually and in person. It is our right to vote that I want to focus on this month.

In my lifetime, there has never been a more important election than the November 3 election coming up days after you receive this paper. The race for President in Minnesota is extremely close, and every single vote counts.

Personally, I will always support the candidate whose federal-state-tribal policies are most beneficial for Indian people and supportive of tribal sovereignty — from the Presidency down to School Board Member positions. On that note, Virgil Wind and Becky Clitso-Garcia are on the ballot for School Board in District I, so please get out the vote for them! And remember to vote for Brad Harrington in the County Commissioner race. For the state and federal races, you can learn more about the positions of the candidates by reading the Election Guide that was mailed to each home a few weeks ago.

This year, I am asking you to vote like your lives depend on it, because they might. And I am asking you to vote out of respect for our ancestors, who paid a steep price for our right to vote.

Voting rights for American Indian people have a long history involving suppression and inequality. In 1788, white men in the United States voted in their first election for President. They have had that right for 232 years.

132 years later on August 26, 1920, white women gained the right to vote.

And on June 2, 1924, American Indians gained the right to vote by passage of the American Indian Citizenship Act.

It was a long struggle to reach that point, and in other ways our struggle continues today. Beginning in 1914, at the start of World War I, many American Indian Ojichidaa across the country and in Minnesota joined the Army and fought overseas in the War. These brave Ojichidaa were not even U.S. citizens yet, but they fought for us and many died for us.

At the same time as our Ojichidaa were fighting overseas, in 1917 the Minnesota High Court decided that Native Americans did not have the right to vote in Minnesota. Red Lake members had sued for the right to vote, in a case called *Opsahl v. Johnson*. The Minnesota court decided that tribal members in Minnesota could not vote in county elections because they had not “yielded obedience and submission to the [Minnesota] laws.”

After World War I, the federal government took a different stance from the Minnesota court. Because of the sacrifice of

our brave warriors, Congress finally decided that American Indian people had earned the right to be granted U.S. citizenship with full voting rights in 1924.

But even then, the matter of the right of American Indians to vote was far from settled. After passage of the American Indian Citizenship Act in 1924, states were still able to stop American Indians from voting by creating eligibility tests that included things like taxation, ability to speak English, tribal enrollment, and “incompetency.” New Mexico and Arizona didn’t allow Indians to vote until 1948, and Utah and North Dakota did not allow Indians to vote until 1958.

“LET’S GET OUT THE VOTE TO FIGHT FOR OUR FUTURE, AND TO HONOR OUR ANCESTORS WHO FOUGHT FOR OUR RIGHT TO HAVE A VOICE.”

Other states, including Minnesota, looked the other way as some local election boards in Minnesota engaged in voter suppression tactics, like not providing voter information to American Indian citizens, by not allowing voting precincts to be set up on tribal lands, and by allowing local election officials in parts of Minnesota to turn away voters by making up excuses... like not speaking English or not being able to read. It was not until passage of the Voting Rights Act of 1965 that the right to vote for all American Indians was secured through voter protection laws.

Today in the United States, there are still those who are fighting to suppress our right to vote. Some states have voter ID laws that do not accept tribal IDs for voter registration. Many reservations in western states do not have street names so there are no addresses, so tribal members instead pick up their mail in town at a P.O. Box. Some of these states specifically targeted American Indian voters by refusing to allow

Indian voters to register to vote in 2016 unless they had a physical address.

In Minnesota, we are more fortunate. We have same-day voter registration, so even if you are not registered, you can go to the polling place and register to vote with proof of your address. It used to be that an election judge could refuse to accept a tribal ID as government identification for Indians wanting to register to vote. The Mille Lacs Band fought hard against that issue in Minnesota several years ago, and we did win. You can bring your tribal ID to the precinct you live in and use that ID to register to vote.

There are still barriers, however. Many tribal members in Minnesota have to drive very long distances to vote on-site. This includes District II Band members living in Aitkin County. There used to be a polling place at East Lake, but it was shut down years ago due to concerns about cost by local officials. Now Band members must drive 90 miles round-trip to exercise their right to vote on Election Day. The Mille Lacs Band will continue working to change this before the 2022 election.

My hope is that most Band members have already voted by mail, or voted early. But if you are someone who has decided not to vote, for some reason, please reconsider. We need you. Your ancestors need you. Future generations need you. This is an election like no other, which may determine whether we go down a path where our rights are protected, our health-care, our cultural sites, and natural resources are protected, or whether we will go down a path where our rights could be in jeopardy. We need you to vote!

If you have a family member who has not voted or has decided not to, talk to them. Help them make a plan. You can still vote early up through November 2. If you wait until election day to vote, please plan on the possibility of long lines due to social distancing and dress warm. Compared to the sacrifices our ancestors made, a little cold weather should not stop any Band member from voting. Let’s get out the vote to fight for our future, and to honor our ancestors who fought for our right to have a voice in the United States of America! Miigwech!

DOES MY VOTE REALLY MATTER?

The Native vote can and has made a difference. For example, in 2006, U.S. Senator John Tester (D-Montana) won his Senate seat over the Republican incumbent candidate by only 3,562 votes. In that election, more than 17,000 voters cast ballots on Montana’s seven Indian reservations. There are over 4.7 million eligible Native voters over the age of 18. Increasing the participation of Native Americans in the voting process is one of the key means of reclaiming our power. In the United States, power is available through participatory democracy. If Native Americans can engage fully in the political system — free from the barriers that currently obstruct us — we can reclaim power and participate in a way that is fair and just.

The power of Native Americans

- Native Americans voters have the potential to become potent political forces. Only 66% of the eligible Native American voting population is registered to vote.
- There are over 1,000,000 eligible Native Americans voters (18+) in the United States who are not registered.
- There are active forces working against African Americans, Native Americans, and Communities of Color to keep us from voting. They know the power we hold. Together, we must ensure that EVERY Native vote counts! Make a plan to vote!
- Check your registration status — Make sure you are registered and ready to vote.
- Know how you will plan to vote. It’s too late to vote by mail, but you can still vote early in person or at your polling place on election day, November 3.
- 2020’s election may look different than previous years. Look up information about how to vote by contacting Minnesota’s Secretary of State’s Office or going to NativeVote.org.
- Embrace your power! Get out the Native Vote 2020!

American Indian and Alaska Natives can determine the outcome of elections. Take back the power of the #NativeVote2020



Email NativeVote@NCAI.org or visit NativeVote.org to support your vote!

LEGISLATIVE NEWS

REVISIONS MADE TO CHILD SUPPORT CODE

By Adam L. Candler Legislative Counsel

On October 7, 2020, the Mille Lacs Band of Ojibwe Band Assembly approved a bill designed to make reforms to the Band's Child Support Code (codified in Band statutes as Title 8, Chapter 12). The purpose of the reforms was to allow the Band's tribal court to establish right-sized child support orders that supports the Band's children while also being fair to all of the parties involved. The Chief Executive signed the bill into law on October 8, 2020.

One significant change made to the Child Support Code is that incarcerated obligors, if they are receiving per capita income, will no longer be able to use their incarceration as a basis to modify their child support orders downward. When the proposed revisions to the statute were posted for public comment, this was one issue that generated strong opinions. Tribal leadership ultimately decided to approve this measure in order to ensure that Band member children are still being supported to the maximum extent possible even while a parent is incarcerated.

A second significant change made to the Child Support Code is that, if the Band's tribal court has imputed income to an obligor for the purposes of calculating child support, the tribal court will not also be permitted to use the obligor's per capita income as part of the calculation. This does not prohibit the tribal court from garnishing the obligor's per capita income in order to pay ongoing child support. Rather, it means that child support orders established by the Band's tribal court will be more in line with the orders set by other jurisdictions. Band child support orders will therefore be more "right-sized" than they have been in the past.

The new Child Support Code makes additional reforms in

order to achieve "right-sized" child support orders. First, the tribal court will no longer be able to impute income to an obligor at 150% of the federal, state, or tribal minimum wage. Although this practice was abandoned by the Band's Child Support Enforcement Program a few years ago, it remained a legal provision available for use. The revised Child Support Code also updated the child support income guidelines in order to remain consistent with other jurisdictions. Finally, the revised Child Support Code allows opposing parties to agree on stipulated child support orders without both needing to retain legal counsel, provided that the tribal court finds the agreement to be fair to both parties and in the best interests of the child.

Other significant changes made to the Child Support Code include: defining per capita income to mean monthly bonus payments and minor trust payments, but not economic support payments, stimulus payments, or settlement monies; authorizing the tribal court to place holds on obligors' per capita income in order to establish child support orders; providing the tribal court options to equally distribute child support to all of an obligor's children; clarifying that the tribal court may not utilize a third-party guardian's income when calculating a child support order; establishing a process to reimburse obligors who have made excess child support payments to obligees; and prohibiting the practice of collecting up to 120 percent of a child support order to pay off arrearages once the child has become emancipated.

These are only some of the reforms made to the Band's Child Support Code. All Band members are encouraged to review the revised statute on the legislative branch web page located at <https://millelacsband.com/government/legislative-branch>.



DO YOU CARE ABOUT NATURAL RESOURCES?

Of course you do! That's why the Band's DNR wants your opinion! The Integrated Resource Management Plan (IRMP) was first developed over 30 years ago, and in order to update the plan and comply with grant regulations, we are seeking input from our community members. Our natural resources and the management of those resources are important not only to us now, but for our future generations to come. Please complete the survey online and feel free to provide additional feedback by calling our main DNR Headquarters at 320-532-7439. Miigwech! <https://www.surveymonkey.com/r/mlbdnrimp>.

COMMENTS SOUGHT ON DRAFT STATUTE

Statute would establish Revisor's Office within tribal government

The legislative branch has posted a draft statute for public comment that would establish a Revisor's Office within the Mille Lacs Band government. The purposes of this proposed Revisor's Office would be to:

- Ensure the annual compilation, updating, and publication of Band laws and official acts;
- Provide confidential drafting services of proposed legislation and policy revisions to District Representatives; and
- Establish a Tribal Register for the publication of Band

statutes and policies, Executive Orders, Legislative Orders, Secretarial Orders, Solicitor's Opinions, Commissioner's Orders, and other official notices.

If enacted, the Revisor's Code would enhance the legislative process of the Mille Lacs Band and ensure that updated Band laws and policies are accessible to enrolled Band members. The comment period for the proposed legislation closes on November 4.

You can read the entire draft statute at <https://millelacsband.com/government/legislative-branch>.

LEGISLATIVE BRIEFS

Band Assembly continues to hold meetings each Wednesday through Zoom conference and on other days as needed.

On Monday, October 5, and Tuesday, October 6, Band Assembly Members attended a presentation by Mr. Jay Kanassatega held by the Executive Branch. Mr. Kanassatega presented on the foundation of the Mille Lacs Band's three-branch system of government and the development of the Band's legal codes. Throughout the presentation, Mr. Kanassatega offered analysis on various legal issues facing the Mille Lacs Band and identified Band legal codes that needed revision. Mr. Kanassatega also discussed federal laws that affect tribes, such as the Indian Reorganization Act and Public Law 280.

On Wednesday, October 7, Band Assembly heard a preliminary financial report by Mel Towle, Commissioner of Finance.

Band Assembly approved Bill 19-02-01-21: A Bill amending the Mille Lacs Band of Ojibwe Child Support Code. The sponsor was District III Representative Wally St. John.

Resolutions authorizing land leases for residential purposes to Mille Lacs Band members were approved with a waiver of the formal reading.

The Child Protection Subcommittee met for the fourth time.

On Thursday, October 8, Legislative held work sessions for the Band Assembly members, Legal Counsel, Staff Attorney, Legislative Staff, and Chief Executive Legal and Policy Counsel. The attendees went through Revisor of Statutes Draft line by line. Questions and comments were made during each section. Draft changes were made upon agreement of all involved.

Tuesday, October 13, Band Assembly occurred through conference call and Zoom.

Two resolutions were taken from the table and approved:

- Resolution 19-02-06-21: A Resolution Approving the Enrollments into the Mille Lacs Band, Mille Lacs Reservation for Those Who Meet the 1/4 Degree Requirement of the Minnesota Chippewa Tribe.
- Resolution 19-02-07-21: A Resolution Denying the Enrollments into the Mille Lacs Band, Mille Lacs Reservation for Those Who Do Not Meet the 1/4 Degree Requirement of the Minnesota Chippewa Tribe.

Contracts for Special Magistrate Services and Guardian ad Litem Services were approved.

Resolutions authorizing Mille Lacs Corporate Ventures to expend funds on slot chairs, kiosk upgrades, and improvements at East Lake Convenience Store were approved.

On Thursday, October 15, Legislative held a work session for the Band Assembly members, Legal Counsel, Staff Attorney, Legislative Staff, and Chief Executive Legal and Policy Counsel. The attendees went through the Revenue Ordinance Draft line by line. Questions and comments were made during each section. Draft changes were made upon agreement of all involved.

For complete updates, see millelacsband.com/news.

STATE AND LOCAL NEWS BRIEFS

Counties are penalized for not complying with ICWA:

A recent report from the state of Minnesota shows nearly half of Minnesota counties that border reservations are not protecting federal rights of vulnerable Native children and their families. The Indian Child Welfare Act, or ICWA, and the Minnesota Indian Family Preservation Act, or MIFPA, require social workers to find out if a child is a descendant of a federally recognized tribe and make every effort to keep that child with extended family or in the tribal community while active efforts are made to help that family get healthy and stay together. *Source: minnesotanativenews.org.*

Minnesota Native Americans keep COVID-19 at bay:

As of early October, the Fond du Lac Band was reporting only 20 confirmed cases of COVID-19 and zero deaths — numbers that resulted in a feature in *U.S. News and World Report* on the Band's response to the pandemic. Leaders attribute the low numbers to the Band's willingness to move quickly and aggressively. On March 3, Band leadership was given a briefing by Samuel Moose, the Band's human services director, and on March 13, the Tribal Council declared a state of emergency. "Some of our brothers and sisters across Indian Country have been exceedingly impacted by the pandemic," Chairman Kevin DuPuis said. "This gives us the opportunity to learn from one another." *Source: usnews.com.*

Community Clinic fights pandemic with cultural healing:

The Native American Community Clinic in Minneapolis has been able to meet clients' needs during the pandemic by shifting online and through integration of traditional and spiritual healing into its programming. "We've wanted to amplify the capacity to do integrated cultural healing into the clinic. It seems like it took forever to get here. But we're finally here," said NACC CEO Antony Stately. Coverage of Native Americans during the pandemic has focused on hard-hit rural reservations. But 78 percent of American Indians and Alaska Natives lived outside reservations or similar areas as of the 2010 Census, many of them in urban areas. *Source: usnews.com.*

Red Lake moves ahead on solar project:

In February 2016, Red Lake tribal leaders announced plans to begin a solar project capable of powering all of the tribe's casinos and government buildings. In September 2020, construction began on the project, which is one of the largest in Northern Minnesota. Additionally, the solar array will provide job training and employment opportunities. The next phase of the Red Lake Solar Project — installing solar on four schools in the town of Ponemah — is set to begin in 2021. *Source: solarpowerworldonline.com.*

Supreme Court to hear case on PolyMet mine:

The Minnesota Supreme Court will decide whether state regulators erred in issuing permits for PolyMet Mining Corp.'s copper-nickel mine. An appellate court struck down three permits and sent them back to the state Department of Natural Resources for a contested case hearing. The lower court reversed PolyMet's permit to mine and two dam safety permits in January, partly because the DNR did not hold the contested-case hearing to vet objections from environmentalists and the Fond du Lac Band of Lake Superior Chippewa, who live downstream from the planned mine. *Source: startribune.com.*

INDIGENOUS PEOPLES' DAY

CANDIDATES SHARE PROCLAMATIONS

Trump, Biden mark holiday in very different ways

President Donald Trump left out any direct reference to Indigenous peoples in his Columbus Day proclamation while making references to "trailblazing" and "taming the wilderness" — trails and wilderness that had been created and occupied by Indigenous tribes for thousands of years prior to Columbus' arrival in 1492.

Democratic presidential candidate Joe Biden, on the other hand, acknowledged changing attitudes toward Columbus and Indigenous people with a message to Native Americans.

Said Biden: "Jill and I are proud to join with Native communities and all Americans to celebrate Indigenous Peoples' Day. Native Americans have always honored their deep connection to the land and kept faith with the rich spiritual traditions and heritage of their ancestors, often in the face of policies and violence that sought to strip them of both. With boundless resilience and strength, despite centuries of mistreatment and broken promises, Tribal Nations have fought to preserve their sovereign rights while also making countless contributions to strengthen the character of the United States — the famed American Indian Code Talkers who were critical to defeating fascism in World War II, the activism and leadership of Native women, and so much more. It is a part of our history that every American must learn and respect."

Trump used Columbus Day to criticize protesters who question the glorification of figures like Columbus, who murdered, tortured, and infected Indigenous people, resulting in the extinction of entire tribes.

Said Trump: "Sadly, in recent years, radical activists have sought to undermine Christopher Columbus's legacy. These extremists seek to replace discussion of his vast contributions with talk of failings, his discoveries with atrocities, and his achievements with transgressions. Rather than learn from our history, this radical ideology and its adherents seek to revise it, deprive it of any splendor, and mark it as inherently sinister. They seek to squash any dissent from their orthodoxy. We must

not give in to these tactics or consent to such a bleak view of our history. We must teach future generations about our storied heritage, starting with the protection of monuments to our intrepid heroes like Columbus. This June, I signed an Executive Order to ensure that any person or group destroying or vandalizing a Federal monument, memorial, or statue is prosecuted to the fullest extent of the law."

Biden, on the other hand, acknowledged the tragic and shameful side of American history: "Our nation has never lived up to our full promise of equality for all — especially not when it comes to the rights of the Indigenous people who were here long before ships arrived from Europe. Today, we are seeing again the full consequences of the inequity that has long held back Tribal Nations as this pandemic tears through Native communities at an alarming and disproportionate rate. We must not allow this unfulfilled promise to continue to perpetuate unequal outcomes for yet another generation of our Native youth.

"As President, I'll make tribal sovereignty and upholding our federal trust and treaty responsibilities to Tribal Nations the cornerstones of federal Indian policy. I'll support self-determination and promote self-governance. I'm proud of the detailed plan I've outlined to strengthen the nation-to-nation relationship that builds on the progress we made together under the Obama-Biden Administration. It includes putting more land into trust and protecting our natural and cultural treasures; boosting investment in schools, roads, housing, clean water, and broadband creating good-paying jobs; tackles the epidemic of missing and murdered Indigenous women; and it increases funding for the Indian Health Service and finally makes that funding mandatory.

"On this Indigenous Peoples' Day, we must both recognize the past that has brought us here and commit to one another to write a new future of promise, partnership, and equal opportunity for the proud Tribal Nations of our country."

EARLY EDUCATION

INTERIM DIRECTOR IS HEAD START GRAD

The Mille Lacs Band's Early Education program announced last month that Becky Clitso-Garcia had been hired as Interim Executive Director.

Becky has worked for the MLEE for 14 years and was most recently the Education Specialist/Coach. She has also worked for MLEE as a temporary teacher, assistant teacher, and lead teacher. The position of Mille Lacs Early Education Director will be posted in the near future.

In a letter to parents, Becky introduced herself: "Here is a little information about me. Yá'át'ééh! ("Greetings," in Dinè—Navajo)! My name is, Rebecca 'Becky' Clitso-Garcia. My clan is, Tod'ich'í'nnii (Bitter Water; my mother's clan) and my father's clan is, Bit'áhnii (Folded Arms People). I am originally from Kayenta, Arizona, on the Navajo Nation. I am the oldest of five. My siblings all work with or for the Mille Lacs Band in one way or another. I am a Head Start graduate, Class of 1982. [Eeks!]. I attended Head Start on the Navajo Nation, where the Navajo culture/language was emphasized. My favorite Head Start

memory was the dramatic play area — the kitchen, was 'my size' and I remember all of the colorful books in the library area."

Becky knows the importance of Head Start, since she and her family have been involved in the program throughout their lives. During college, Becky volunteered in her younger sister's Head Start classes.

"All of my sisters graduated from Head Start — Class of 1985, 1995, and 1997. My brother, Sonny, did not graduate from Head Start, but is currently a Head Start teacher for the Makoons classroom/Nagweyaab [Rainbow] Distant Learning Family, in District I; he has worked for MLEE for nine years."

Becky's mother, Lena, was active in Head Start as a parent volunteer and assistant teacher, and Becky's nieces are MLEE Head Start graduates — Class of 2009, 2014, and 2016.

"I know there have been a lot of changes within the Mille Lacs Early Education program, and I just want you all to know I will try my best to give your child the best education in collaboration with our wonderful educators and MLEE management staff," said Becky. "I have the dedication and love for this program, the children, and the families. Miigwech, Ahéhee' and Thank you."

Becky can be reached at becky.clitso-garcia@millelacsband.com.



Becky Clitso-Garcia

"I JUST WANT YOU ALL TO KNOW I WILL TRY MY BEST TO GIVE YOUR CHILD THE BEST EDUCATION IN COLLABORATION WITH OUR WONDERFUL EDUCATORS AND MLEE MANAGEMENT STAFF. I HAVE THE DEDICATION AND LOVE FOR THIS PROGRAM, THE CHILDREN, AND THE FAMILIES."

THE REAL MEANING OF COMMUNITY SERVICE



By Amikogaawbawiikwe (Adrienne M. Benjamin)
Mille Lacs Band Member

Continuing my short series on my grandparents, I want to tell you a little bit about my grandpa, Oliver J. Benjamin. My earliest memories with my grandpa were all outdoors doing what I now realize was pretty hard work, but at the time it seemed like things that he did for fun — or at least he made them seem fun! Whether it was raking his huge yard on the top of the hill in Chiminising or the hauling and stacking of wood from the trails behind our house (we had a wood stove growing up), those are memories that I cherish now so much.

As I have had time in the wake of the pandemic to reflect on myself and my own path, I cannot help but look back at my grandpa's lessons as some of the most shaping and important in my life. I have been often asked the question, "What inspires you in your community work?" Until recently, I have always considered my own experiences as a youth growing up on this reservation and seeing the wide contrast in disparities and richness as the spark behind my internal fire. However, after writing previously about my grandparents and as fall made its way this year, I was quickly reminded that my grandpa was the greatest example of community work that I ever had. It also made me realize where my kindness and giving spirit came from.

In Chiminising back when I was a kid, there were maybe three different families who lived in the area. One of the biggest was mine, the Sam family. We had our homes up and down what is now Chiminising Drive. Everyone knew everyone and kids were safe to play outside and run freely because everyone looked out for one another whether we were their kids or not. During this time, all of us kids played together constantly. When it was time to mark trees, cut them down, and haul the wood back to our house, our house became the fun zone. My grandpa had an old yellow tractor flanked by an old beat-up crimson metal trailer. When the kids would hear that tractor fire up, they would come over and ask my grandpa if they could help.

Here's where the community service comes in. Helping my grandpa always meant getting to ride on the back of the trailer, and usually a trip to the Dari Vi in town later for ice cream. Sometimes, he would even bring us all to the old roller rink in McGregor. Those are some of my best memories as a kid, skating around that rink with my cousins. We would have the best of times on the back of that trailer. At the beginning of this month, one of my cousins messaged me saying they were thinking about all of those fun times and about my grandpa's



old tractor. One of the crazy things that we would do was jump off the trailer as it was moving and hang on trees. (Of course he would scold us for it, but we always got a couple jumps in and scrambled back to jump on the trailer without being heard over the loud tractor engine.) As crazy and simple as that sounds, we absolutely lived for it as kiddos on the rez.

Back then, I didn't think much about my grandpa's kindness and community service. It wasn't necessarily a thing that we even thought about back then. It was also just who he was. I just thought my grandpa was the best grandpa and was really kind and was sharing of the things that he had. Now, I see how some of those simple things probably taught us all deep lessons on hard work and kindness that have stuck with us as we grew up, and I couldn't be more grateful for it. He has always been the true spark behind my work. Even until the end, my grandpa was always doing for others; his last job before he passed on in 2003 was as the HHS Meals on Wheels driver, delivering lunches for Elders in District I and District II.

Do you have a story to tell about your Elders or Ancestors? Band members can be paid for submissions! Write to news@millelacsband.com or call 320-237-6851.

NATIONAL NEWS BRIEFS

Portland Indian leaders denounce vandalism:

On the eve of Indigenous Peoples' Day, protesters declared an "Indigenous Peoples' Day of Rage," toppled statues of Theodore Roosevelt and Abraham Lincoln, and vandalized the Oregon Historical Society. The Portland Indian Leaders Roundtable released a statement expressing sympathy with protesters but stating that "pointless acts of vandalism and the brandishing of weapons serve only to detract from the real message that must be heard: Indigenous people continue to suffer at the will of systems designed to eradicate our self-determination, culture, economies, and families. Until we dismantle those systems, there will be no justice." *Source: koin.com.*

COVID-19 strikes devastating blow to Choctaw Nation:

Neshoba County, Mississippi, where most of the Choctaw tribe's residents live, has the highest death rate per capita in Mississippi from the coronavirus. And despite making up 18 percent of the county's residents, tribal members have accounted for more than half of the county's virus cases and about 64 percent of the deaths. "We aren't just losing family members or an aunt or uncle, we are losing parts of our culture," said Mary Harrison, interim health director for the Choctaw Health Center. "We've lost dressmakers, we've lost artists, Elders who are very fluent in our language — so when you think about an individual we've lost, these are important people in our community." *Source: nytimes.com.*

Suppression of the Native vote has been occurring for decades:

The rights of Indigenous communities — including the right to vote — have been systematically violated for generations with devastating consequences for access to clean air and water, health, education, economic opportunities, housing, and sovereignty. Voter turnout for Native Americans and Alaskan Natives is the lowest in the country, and about one in three eligible voters (1.2 million people) are not registered to vote, according to the National Congress of American Indians. In a new book, *Voting in Indian Country: The View from the Trenches*, Jean Reith Schroedel traces the history of vote suppression. *Source: theguardian.com.*

COVID-19 data underreport impact on Indian Country:

The COVID-19 virus has taken a disproportionate toll on Indigenous communities in the United States, but its full impact is unclear because of racial misclassification and the exclusion of Indigenous communities from data sets and analyses used to make health policy decisions. "The data is a national disgrace," according to Abigail Echo-Hawk, chief research officer for the Seattle Indian Health Board. "How can decisions be made in the United States to prevent, intervene, and treat COVID-19, when you can't even truly tell what populations are most affected?" *Source: sciencemag.com.*

Over 200 tribal leaders endorse Biden:

Over 200 American Indian leaders and influencers have endorsed former Vice President Joe Biden, the 2020 Democratic Party presidential nominee. The endorsements were announced on Thursday, Oct. 15, with 19 days until the Nov. 3 election. The endorsement came a week after the Biden for President campaign released the Biden-Harris Plan for Tribal Nations. *Source: nativenewsonline.net.*

Visit millelacsband.com/news for news updates from across Indian Country.



COVID-19 TRAINING

In an ongoing effort to keep our members, employees, and communities safe, tribal government workers were required to participate in COVID-19 training on September 30 at the Grand Makwa Theater in District I.

GLEN AND MARY ANNE BELLONGER

'YOU'RE COMING WITH ME!'

IT'S A LOVE STORY FOR THE AGES

By Brett Larson Inaajimowin Editor

Let's face it: A guy throwing a gal over his shoulder and taking her home probably wouldn't fly in 2020. But it was a different world in 1971, when Glen Bellonger, fresh from a stint in the Marine Corps, strolled out of a Minneapolis bar carrying Mary Anne Benjamin away from her current boyfriend, a local country crooner who was performing that night.

"You're coming with me!" said Glen, and although her ex might've sung a few tearjerkers about the incident, Mary Anne was happy with the result. Forty-nine years later, Glen and Mary Anne are still together, still in love, and enjoying puzzles, gardens, crafts, and friends at the Hinckley ALU.

Don't worry — It's not like they were strangers. Glen wasn't some cave man dragging Mary Anne away against her will.

Glen had first seen Mary Anne working at a beauty salon in the Franklin Avenue neighborhood. "That's a nice looking woman there," he thought. "I wonder if I'll ever see her again."

Apparently it was meant to be. "Walking down the street with my guitar, I saw three women looking off the balcony. I started serenading them!" laughed Glen.

Neither can remember the song, but it was probably a country classic, which were Glen's favorite songs to play. "He was so talkative and fun," Mary Anne recalled. "Boisterous and fun!"

Was it love at first sight for Mary Anne, too?

"He was good looking, but too young for me," she laughed. "I thought, 'My sisters can fight over him.'"

Glen had a different idea, which culminated at the bar that night, much to the chagrin of that poor ol' country singer.

Mixed marriage

Glen is a member of the Sisseton-Wahpeton Band of Dakota who grew up with a foster family in Hastings. After high school (which he attended with the actress Jessica Lange) and the Marine Corps, Glen found his roots. "I was in my 20s and went down to Franklin Avenue where all the Indians hang out," he said. "I didn't know any Indians before that. They kind of told me where I was from."

Mary Anne is a Mille Lacs Band member who grew up in Onamia, on Shingobe Point by the lake. Her grandma was a Davis, and Marge Anderson was Mary Anne's auntie. "We used to go fishing and berry picking with Marge," Mary Anne recalled.

Mary Anne remembers hauling wood and water from the pump, loading up a sled with cream cans. They used to cut across the frozen lake to get to school in the winter.

"Grandma lived in a one-room house my mom built for her," she said. "She would cook a big pot of soup and fry bread, and the Indians from the reservation would come over to eat."

Growing up in town, she wasn't connected to the Reservation until she went to school. "I remember seeing all these brown-skinned kids at school and thinking 'I want to be friends with them.'"

Mary Anne got expelled from Onamia High for throwing her books across the table and refusing to apologize to the teacher. "I got my GED with no problem," she said.

When her mom's house burned down in the late '60s, Mary Anne moved to Minneapolis, where she met Glen.

Glen worked construction, but Mary Anne didn't need to work. "I told her she didn't have to work if she didn't want," said Glen.

In the early '90s, Mary Anne and Glen quit drinking together. Mary Anne's brother, a few days before he died, said, "I wish you'd sober up, sis," and she did. "I don't think I've slipped up once since I quit," she said. "But I tell you, it's a hard road still."

Glen decided it was also time for him to quit. He attended New Visions in the Cities. "I walked in there and said, 'Here I am! Help me!'" He laughed at the memory.

He's quieter now, but still quick to smile and laugh. "He was the life of the party," joked Mary Anne. "You couldn't get him to stop talking. Now he's sobered up and he's quiet."

"When you quit drinking, you learn about yourself," said Glen. "When you're a drunk, you just don't care, you know?"

Mary Anne agreed. "It's good to have a clear mind," adding with a smile, "but it's not so clear when you get older."



Mary Anne and Glen planted chrysanthemums this fall outside their apartment at the Hinckley Assisted Living Unit.

Glen and Mary Anne are favorites of the ALU staff, including Public Health Nurse (and puzzle partner) Jenn Cross, who appreciates the couple's wisdom, and Jeanie Dunkley, who says, "They're the reason I come to work every day!"

This fall they took up gardening, with Jeanie's help. "They were giving out mums at the casino and we got a bunch of them," said Mary Anne. "Jeannie helped us plant them."

They like to work on puzzles and feed the hummingbirds. "I hear they carry good spirits," said Mary Anne. "We just started working on puzzles. They're fun. They keep your mind occupied."

MOCCASIN TELEGRAPH

SEPARATION OF POWERS HELPS ENSURE THE FUTURE OF OUR SOVEREIGN NATION

By David Matrious

This article by the late Secretary-Treasurer David Matrious was first published in the Winter 1995 issue of Woodland Voice. It is reprinted here to preserve his teachings and bring them to the next generation.

Self-sufficiency and self-determination are the two most important objectives of any sovereign nation. That's why the Mille Lacs Band has fought for the right to establish our own form of government. We are well aware that only by governing ourselves will we truly be able to determine our own future.

For many years, we operated under a single-agency form of government known as the Reservation Business Committee. However, we determined that a separation of powers similar to that employed by the United States federal government — which was actually modeled after an American Indian leadership structure — would be a more effective and responsible way to run our reservation. The three branches of our tribal government — legislative, executive, and judicial — ensure through proper checks and balances that no entity of government has absolute or arbitrary power in any area.

The legislative branch of our tribal government, known as Band Assembly, is empowered to enact laws which regulate the internal and external affairs of the Band. Through legislation, the Band Assembly also appropriates money for each tribal government program. The Band's Secretary-Treasurer also serves as Speaker of the Band Assembly. The overlapping responsibilities of the Secretary-Treasurer/Speaker position allow one individual to oversee both the influx of money into the Band and the dispersal of those funds to each branch of

tribal government and its departments. In addition to the Speaker, one Representative from each of the three districts is elected to serve a four-year term in the Band Assembly.

As an independent sovereign nation, the Mille Lacs Band has engaged in government-to-government relationships with federal, state, and local governments. Now, as we rebuild our tribal infrastructure, those relationships are growing more complex. Instead of simply reacting to the actions of others we are now "proacting" — pursuing our own agenda in order to achieve the goals we have set for ourselves.

From a legislator's point of view, our workload has increased significantly since the opening of our Band's casino gaming businesses. Because of the dramatic expansion in our reservation economy, our tribal government is now able to do things that should have been done 50 years ago, such as providing our People with adequate housing, education, and medical care. We are still catching up — and will be for years to come — but in the next 50 years, we hope to become self-sufficient.

The younger generation of Band members now has new opportunities that were not available just a few years ago, but that does not mean we can stop working. In order for our young people to succeed in whatever they choose — including taking over as our tribal leaders someday — they must get an education, have a commitment to their tribal culture, and accept responsibility for realizing the goals they want to achieve. Our government is working to help them accept these responsibilities by rebuilding our reservation, renewing our traditions, and restoring our sovereign nation.

ZOOMING TOWARDS RECOVERY

COVID-19 created challenges and opportunities

By **Randell Sam Mille Lacs Band Member**

I'm Randell and I'm in recovery. I have been in recovery for over 2 ½ years. I am a recovering alcoholic/addict who lives on the Mille Lacs Reservation. I was an active alcoholic/addict for 33 years. Through the support of fellow members in recovery, I have been able to turn my life around, even while dealing with many health issues due in large part to my alcoholism and addiction. I have found through recovery groups and 12-step programs that there is a better way of life. One thing that I have learned is that meeting makers make it. Prior to COVID-19, I was an active member in local support groups and meetings here on the Mille Lacs reservation and surrounding areas. It was through the support of others in recovery that I was able to maintain my sobriety during these trying times of quarantine and COVID-19.

Due to COVID-19, the substance abuse recovery community recognized that their sobriety was at risk. Relapse was up 30 percent, and this meant an increase in overdoses. Community buildings were closed, and everyone was scared. Not only were they dealing with the drug epidemic, they now were presented with a pandemic that presented further challenges. Not being able to attend sobriety meetings infringed on one of the most important aspects of recovery: fellowship and support.

"WHAT I HAVE LEARNED IS THAT RECOVERY MEASURES ARE DEFYING THE ODDS. PEOPLE THINK YOU CAN'T GET SOBER IN THE ENVIRONMENT YOU GOT SICK IN, BUT IN REALITY IT MAKES YOU STRONGER."

What I have learned is that recovery measures are defying the odds. People think you can't get sober in the environment you got sick in, but in reality it makes you stronger. I have discovered that Native Americans, who are walking the Red Road, turn their attention and focus into supporting one another and helping their community recover. Due to the state shutting down mandates, I began holding a social distance campfire meeting at my home around the fire and built from there. Meetings needed to continue. We were careful to practice precautionary measures following the CDC safety guidelines. Even though anyone in recovery is at risk of relapse, people in the early stages of recovery are at highest risk, and that support is paramount.

Around March 2020, I decided to start an online support group for people in recovery.

The online Zoom meeting happens every night at 8 p.m. and is open to everyone. Although we honor a 12-step program and guidelines, we like to keep it more spiritually and all recovery focused. Everyone is welcome. It is up to you to find your own path to recovery, and a higher power of your understanding that will guide you. The average meeting has about 15-20 participants with a public speaker each Friday night. Participants take turns each night guiding the meeting, which allows for me to take some time for self-care and attend and support other recovery functions. Everyone in the group has a

A SPECIAL GIFT

Erica Santos, an environmentalist and theater professional from Minneapolis, was walking along a beach on Lake Superior when she came across a strange stone. Erica knew the stone might have special significance, so she talked about it with her Elders, who recommend that she donate the artifact to an Indian tribe. Erica passed it along to Band member Shena Matrious of the Government Affairs Department. Shena gave it to Terry Kemper of the Tribal Historic Preservation Office, who said the piece would be added to the Band's collection. Miigwech, Erica!

say on how meetings are run, and they also have a voice in any decisions that affect the greater group, which is how we came up with the name Zooming Towards Recovery. I could not have done this without the support of everyone in the group. Meetings are confidential and honor everyone's road to recovery.

Through the Zoom meetings, people find peer support, sponsors, spiritual connections and fellowship that helps them through the loneliness of isolation during this COVID-19 pandemic. Addicts are facing an opiate epidemic within this pandemic. Peer Support Specialists like myself link people to support and resources which includes linkage to mental health, relapse prevention, transportation to and from treatment, crisis intervention, and harm-reduction measures. I do not accept donations as this is not a non-profit or for-profit entity and everyone chips in to contribute to the monthly \$16 fee to keep it going. However, I do accept donations of key tags and mementos so we can celebrate everyone's milestones in recovery through these challenging times. It is important for people to celebrate every victory through recovery, and it is important that we recognize we can only keep what we have if we give it away. I have even mailed recovery tokens to group members who are in areas that are more hard hit by isolation and lack of support.

Mille Lacs Band Member Lyndsay Mitchell expressed it well: "As a single mother in recovery and returning home, I rely on Zoom support meetings held by my fellow brothers and sisters during this pandemic. This is important to me because I need others to continue learning and evolving."

I found a greater need than just daily meetings, which led me to begin an online social meeting page on Facebook called "Zooming Toward Recovery." This is a chat room that provides added support and networking for individuals in recovery. The online support group has grown to approximately 340 members from all over the world and is still growing. Someone is always listening (reading) 24 hours a day.

When in-person meetings and clubs began to slowly reopen, there was and is still a fear of COVID-19. A group vote was taken, and it was decided that it was imperative that Zooming Towards Recovery online meetings would continue. Technology has offered us a solution and a way to continue to carry the message of recovery in spite of these trying times.

With Zooming Towards Recovery, we are able to provide support to people all over the state, the U.S., and even the world, who might not otherwise have this resource. We have a core group that includes members from treatment centers, halfway houses, and reservations all over the country. Even though our meeting is open to everyone, it is about 90 percent Native Americans, and we are a spiritually focused group that has become a family. Through this group I have made new friendships and widened my recovery support circle beyond what I could have ever imagined. I have witnessed people in recovery grow right in front of my eyes. As long as I am able, and with the help of the other members, I will ensure that this meeting will continue to grow and be there to welcome all alcoholics and addicts with a desire to recover.

And with that I will take another 24.



COVID FATIGUE IS REAL — DON'T GIVE IN!

This article was adapted from an interview with Kaye Hermanson, Health Psychologist at the University of California Davis. Your Public Health staff agree with what she has to say and hope that it gives you ideas about how to manage during this difficult time.

COVID Fatigue is real and it's strong. Don't give in to it.

We're all tired of being cooped up, tired of being careful, tired of being scared. Our COVID fatigue is making some people careless — one reason COVID-19 is rising sharply again.

Facing this fatigue is important for our personal health and for beating the coronavirus. This is a real challenge. There are no easy solutions.

During or right after a disaster, communities tend to pull together. But that spirit wears thin as the difficulties and stress build up. That's when we hit the disillusionment phase. We lose our optimism and start to have negative or angry reactions.

Many people are exhausted by it all. Some are saying they don't care if they get COVID-19. They'd rather risk getting sick than stay home or be careful. Others have simply stopped listening to health leaders and science.

Research shows that disillusionment can last up to a year from the start of the disaster. This pandemic is like nothing we've experienced before, and it's not over yet.

But that doesn't mean we don't have paths to help ourselves and others. It starts with understanding why so many people feel frazzled. Knowing why we feel that everything is abnormal can help us feel normal.

"IF YOU WANT TO GO OUT, VISIT FAMILY, GET BACK TO WORK, EAT OUT, OR TRAVEL AGAIN, THERE IS ONLY ONE THING YOU CAN DO. FOLLOW THE HEALTH GUIDELINES: WEAR A MASK, SOCIAL DISTANCE, KEEP YOUR SOCIAL INTERACTIONS OUTSIDE, WASH YOUR HANDS, AND DO EVERYTHING ELSE TO STAY SAFE."

We have unknowns in every part of our lives. At the same time, a lot of the things we do to cope, the things we enjoy and that give life meaning, have changed or been put off limits.

Warnings and numbers have been swamping us for months, but it's important to hear them.

Behave so you protect yourself, your family, and your community.

It helps some people just to see others wearing masks. And when you see people wearing masks, tell them thank you. Positive reinforcement can be powerful.

Control the things you can. You can't control other people. For every person not masking, look at all the people who are.

If you want to go out, visit family, get back to work, eat out or travel again, there is only one thing you can do. Follow the health guidelines: Wear a mask, social distance, keep your social interactions outside, wash your hands, and do everything else to stay safe.

That's how you take control.

HEALTH AND HUMAN SERVICES

MEET THE NEW PROVIDERS AT NE-IA-SHING CLINICS

The Mille Lacs Band Health and Human Services Department is pleased to introduce new physicians and physician assistants, as well as some familiar faces who will take on new roles while continuing to provide the highest quality health care to Band members.

Dr. Michelle O'Brien

Dr. Michelle O'Brien is a family physician with a master's in public health in maternal and child health. She grew up in Central Minnesota near St. Cloud and went to St. Catherine's University for undergrad, the University of Minnesota for medical school, and Boston University for her master's program. She completed her residency training at the Duluth Family Medicine residency program. She first became interested in addiction medicine while working in Boston, Massachusetts, providing suboxone treatment to pregnant women at Boston Medical Center's R.E.S.P.E.C.T program. She also has a passion for strong mental health and resilience and strives to practice in a trauma-informed approach, using positive psychology and mind body practices. She is also a certified facilitator in Brené Brown's Daring Way curriculum. In her free time, she enjoys spending time with her family (including their golden doodle puppy), traveling, trying new cuisines and restaurants, music, and reading.



Dr. Brian Riddle

Dr. Brian Riddle is a family physician with over 20 years of experience. He is originally from Oklahoma, but has spent the last two decades practicing medicine in Fort Yates, North Dakota, Detroit Lakes, Minnesota, and most recently in Superior, Wisconsin. He graduated from medical school at the University of North Dakota in Grand Forks and completed his family medicine residency in Bismarck, North Dakota. After beginning his career working on a Native American reservation in North Dakota, he looks forward to once again practicing in a place where he can help people get the care they need in a compassionate and caring way. In his free time, he likes to hunt, fish, and spend time with his wife and four kids. Dr. Riddle will start seeing patients at Mille Lacs on December 6.



Dr. Anne Riddle

Dr. Anne Riddle is a family physician with the Mille Lacs Band of Ojibwe. She grew up in Detroit Lakes, Minnesota, and graduated from the College of Saint Benedict with a degree in Biology. She attended the University of North Dakota for medical school and completed residency training at UND-Bismarck. She has practiced fami-



ly medicine in Detroit Lakes, Minnesota, Superior, Wisconsin, and Duluth, Minnesota. She and Dr. Brian Riddle have four children. In her free time, she enjoys family time, reading, gardening, hiking, skiing, and being outdoors. Dr. Riddle specializes in family medicine with obstetric care up to 28 weeks. She is trained in Creighton Model natural family planning and looks forward to practicing medicine in a manner that respects the melding of Ojibwe natural healing practices and Western medicine for the benefit of the individual and the community.

Sheila Hennen

Sheila Hennen is a nurse practitioner, educated at the doctoral level. She has education and training in both psychiatry and family medicine and has been working in healthcare since 2003. Before becoming a nurse practitioner, she worked across many settings that included long-term care, various hospital settings, and outpatient mental health. Throughout her career as a nurse practitioner, she has had the opportunity to experience working within family medicine, addiction medicine, psychiatry, and urgent care. "I have a passion for the profession and caring for the patient as a whole. I also enjoy working with patients of all ages." In her personal life, she is married and has four children and two dogs. In her free time, she enjoys spending time with family and friends, traveling, reading, and running. "I look forward to being part of your care team."



Dr. Mark Bostrom

Mark Bostrom has over 20 years' experience providing excellent care in internal medicine. Dr. Bostrom has been a consistent and well-known provider at Ne-la-Shing Clinic for the past 14 years. Prior to working at Mille Lacs, he practiced at Central Lakes Medical Clinic and at Abbott Northwestern Hospital in Minneapolis. Dr. Bostrom earned his Doctor of Osteopathic Medicine degree at the University of Medicine and Dentistry of New Jersey. He also holds a Doctorate in Naturopathic Medicine from Bastyr University in Seattle. He completed his residency and internship at Abbott Northwestern Hospital. Dr. Bostrom recently moved much of his practice to Cuyuna Regional Medical Center, but we are blessed that he continues to see patients at Ne-la-Shing one day a week.



Dr. Susan Romanik

Dr. Susan Romanik earned her medical degree from the University of Minnesota Medical School and brings over 25 years of experience practicing medicine to the Mille Lacs Band of Ojibwe. She completed her residency in family medi-

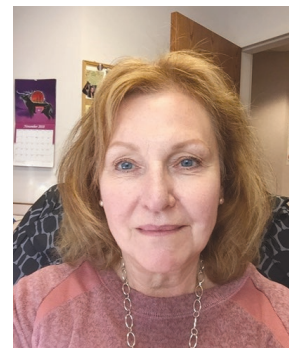


cine at the Mayo Graduate School of Medicine in Rochester, Minnesota, and is certified by the American Board of Family Medicine.

Dr. Romanik states, "I chose this opportunity because of the vision the current HHS Leadership has set. I firmly believe that you should find and give joy daily, and I look forward to being a part of this talented team. I strive to be approachable, and I continue to practice my listening skills so that I'm able to understand where each patient is in their health journey. As a former patient once said to me, 'A smile goes further than you think.'"

Peggy Frisch

Peggy Frisch, NP, has had the opportunity of working for the Mille Lacs Band for 21 years of her career as a nurse and now a nurse practitioner. She currently practices at the Aazhoomog Clinic on a part-time basis.



She began her career after graduating from Mankato State University as an RN and has since completed her graduate program as a Family Nurse Practitioner from Saint Scholastica. Peggy has had varied experiences working in long-term care, acute care surgery, and hospital in-patient care. She also has been stationed two years in the Rio Grande valley, where she cared for foreign aliens waiting to be repatriated and assisted the Homeland Security medical flight crews in trips to China, France, and other countries around the world.

Peggy states, "I'm grateful to be back home in rural Finlayson with my large extended family, which includes children, grandchildren, and of course too many pets to name! Seems like there is never enough time in the day to enjoy semi-retirement!"

Alex Wray

Alex Wray is a PA clinician with Mille Lacs Band of Ojibwe Health and Human Services. His focus is family practice and walk-in visits. Alex's passion is for connecting with patients and being an advocate for their care by representing the patient first and foremost.



"Health care as a system is about caring for a community, but as a clinician I have an opportunity to interact with my patients and tailor my practice to that individual's needs and wishes. Taking the time to listen to a patient's concerns and needs and then working with them to improve their condition is where I get the most satisfaction from my career."

Alex graduated from Idaho State University with his Master of Physician Assistant Studies Degree. His professional experience is in urgent care and family practice settings, with experience before his PA degree in emergency medicine settings. He enjoys the outdoors and is passionate about spending time on rivers, lakes, and in the mountains with his family.

GIKINOO'AMAWIND — NANAGININD A'AW ABINOOJIIH TEACHING AND DISCIPLINING OUR CHILDREN

By Lee Staples Gaa-anishinaabemod Obizaan and Chato Gonzalez Gaa-anishinaabebii'ang Ombishkebines

This article was originally published in the November 2015 issue of *Ojibwe Inaajimowin*. It is reprinted here to give Band members a chance to reflect further on Obizaan's teachings.

Booch da-gikinoo'amawind a'aw abinoojiinh gaa-ina'oon wewizid a'aw Anishinaabe. Ishke mii ingiw giniigaaniimaaning ingiw ebinoojiiniwijiig noongom ge-ni-bimiwidoojig gaa-izhi-mi-inigoowiziyang anishinaabewiyang. Ishke a'aw abinoojiinh mii-go gaye wiin ezhichiged ani-gikinawaabamaad eni-waabandang eni-izhichigenid iniw ogitiziiman.

We have to teach our children what we have been given as Anishinaabe. Our children are the ones who will be carrying on the teachings we have been given as Anishinaabe into the future. A child learns from observing his or her parents and in turn does the same.

Ishke noongom wenijaanisijig, mii iw ge-izhichigewaapan endaso-giizhik iniw odasemaawaan da-asaawaapan. Agwajing odasemaawaan iniw odasemaawaan ani-bimi-ayaanid iniw Binesiwana. Odaa-biindaakoodaanaawaa waa-mamoowaad

bagwaj waa-aabajitoowaad. Odaa-naazikaanaawaa a'aw Anishinaabe okwii'idid ani-biindaakoojiged anooj inakamigizid. Weweni daa-ozhiitaawag da-dazhiikamowaad waa-pagijigewaad ani-naazikamowaad ani-manidooked a'aw Anishinaabe. Da-anishinaabemotaadiwaad imaa endaawaad. Ishke mii a'aw abinoojiinh ge-waabandang mii dash gaye wiin ge-ni-izhichiged ge-ni-inaadizid oniigaaniiming.

What our parents can do on a daily basis is offer up their tobacco. They can put their tobacco outside as they hear the Thunder-beings going by. They can offer up their tobacco to the plants in the wild that they plan to use. They can also attend the ceremonies where the Anishinaabe is offering up their tobacco. They can prepare for these ceremonies by putting their offerings together in a good way that they plan to use in these ceremonies. They can also use the Ojibwe Language as they speak to one another in the home. This is what the young child will observe and will also continue to live his or her life in the same manner.

Ishke ginwenzh igo nibi-naadamawaa ani-ganoodamawag



iniw odasemaan a'aw Anishinaabe ani-biindaakoojiged. Ishke dash ingiw aanind gaa-naadamawagig ishkweyaang, azhigwa gaa-ishkwaa-ayaawaad niwenda-minwendaan waabandamaan onijaanisawaan ani-bimiwidoonid iniw ogitiziimiwaan gaa-izhichigenid gii-pimaadinid. Ishke mii imaa wenjida ani-waabandang gaa-izhi-wawingezinid ogitiziimiwaabanen weweni gii-gikinoo'amaagowaad geyaabi ani-gikinawaabiwaad ani-bimiwidoowaad iniw ogitiziimiwaabanen gaa-wenda-apiitendam-inid.

I have been speaking for the Anishinaabe's tobacco for a good length of time. I really like seeing that some of the Anishinaabe I have helped in this way, that once they have passed on their children continue to carry on in the same way as their parents did. It really shows in how efficient the parents were in teaching their children that they still continue to carry on the same practices that their parents valued.

Daa-nanaginaa a'aw abinoojiinh. Ishke a'aw mindimooyeniban gaa-nitaawigi'id mii iw gaa-ikidod, "Gaawin gidinigaa'aa-siin a'aw abinoojiinh nanaginad. Gimino-doodawaa." Ishke noongom niwaabamaag ingiw abinoojiinyag azhigwa ani-baakishimind a'aw Manidoo-dewe'igan ani-aabajichigaaazod imaa niimi'iding, mii imaa gakina ingoji babaamibatoowaad imaa abinoojiinyag endanakamigak. Mii-ko gaa-igooyaan gii-kwi-wizensiwiyaan gii-wiiji'iweyaan gii-izhaayaan imaa endazhi-niimi'iding, "Bizaan omaa nanaamadabin. Mii eta-go-onji-bazigwiyanbaan maagizhaa gaye da-niimiyamban gemaa gaye waakaa'igaansing da-izhaayamban." Ishke nigii-igoo "Giishpin baamibatooyan omaa baakishing a'aw gimishoomisinaan bangishinan gidaa-wenda-wiisagishin." Mii imaa gikinoo'amawind a'aw abinoojiinh da-apiitenimaad gimishoomisinaan, aaniish naa mii iw iwidid gaa-onjikaad iniw Manidooon gii-miinaanid iniw Anishinaaben da-apenimonid.

A child should be disciplined. The old lady that raised me had said, "You are not doing a child harm when you discipline him or her. You are doing good to the child." I see that when we have our ceremonial dances and the drum is laid out to be used, the children are running all over the place in the dance hall. When I went along with those old people to the ceremonial dances as a young boy I was told, "Sit quietly. The only reason you need to get up is to go to the bathroom or to dance." I was also told, "If you were to run around while the ceremonial drum is being used, if you should fall you will hurt yourself badly." This is where a young child is taught to have respect for a ceremonial drum, after all the drum came from the Manidoog and was given to us as Anishinaabe to depend on for support.

Ishke dash gaye eko-maajaa'iweyaan, mii imaa noon-gom wenda-ombiigwewetoowaad abinoojiinyag babaamibatoowaad anooj izhichigewaad. Ishke mewinzhaa gaawin ingiw abinoojiinyag gii-pagadinaasiwag imaa da-bi-izhaawaad endazhi-maajaa'iweg. Ishke a'aw eni-gaagiigidod ani-maajaa'iwed, ishke imaa gegoo ani-noondang ombiigwewetoonid awiya, mii-go izhi-waniba'igod waa-ikidod.

Ever since I started doing funerals I noticed that today a lot of our children are making a lot of noise running around at the funeral site. A long time ago children were not allowed to be present at these funerals. When the one who is talking at the funeral hears some noise he will tend to forget what to talk about.

Gikinoo'amawind see page 10



Dagwaagin—It is Fall

Aaniin endaso diba'iganek? Bezhigo diba'iganed iskwaa naawakweg. Azhigwa giga-izhaamin gitigaaning. Giizhiginan o'ow gitigaani-wiisiniwanan. Atisowag, ingiw gichi-oginiig idash opiniig. Atitewan, iniw okosimaan. Abiwag niibowa imaa ingiw mashkodesiminag. Ambe omaa! Inashke inigokwaa o'ow mandaaminaak. Nimaamiganaanan iniw mandaaminaakoon. Ninzaagi'aag maandaaminag Nookomis ogitigaaning.

(What number of hours is it/What time is it? It is one o'clock afternoon. At this time we shall go to the garden. They are fully grown, these garden-foods. They are ripe, those great tomatoes and potatoes. They are ripe, those pumpkins. They are there plenty over there those beans. Come here! Behold! It is so big this ear of corn. I am gathering these ears of corn. I love corn in Grandmother's garden.)

Bezhig—1

OJIBWEMOWIN (Ojibwe Language)

Double vowel system of writing Ojibwemowin.

—Long vowels: AA, E, II, OO
Aaniin—as in father
Miigwech—as in jaw
Niibowa—as in seen
Noongam—as in moon

—Short Vowels: A, I, O
Idash—as in about
Imaa—as in tin
Omaa—as in only

—A glottal stop is a voiceless nasal sound as in A'aw.

—Respectfully enlist an elder for help in pronunciation and dialect differences.

VTI—Verb

(action) Transfers to an Inanimate object. Root is a command. Conjugate the <root> verb. Pick it!—<Onaabandan!> Make it!—<Ozhitoon!> One root ends in "an" (Class 1), the other "in" or "oon" (Class 2).
Nind onaabanda a n.—I pick it.
Gid onaabanda a n.—You pick it.
Od onaabanda a n.—S/he picks it.
Od onaabanda a n aawaa.—They pick it.
Nind ozhitoon.—I make it.
Gid ozhitoon.—You make it.
Od ozhitoon.—S/he makes it.
Od ozhitoon aawaa.—They make it.

Niizh—2

Circle the 10 underlined Ojibwe words in the letter maze. (Translations below)

A. Apegiish menoseyeg manoominikeyeg noongom.
B. Ninjiibaakwaadaan manoomin daso-naano-giizhigak.
C. Minwendamoog ingiw abinoojiinyag, miijimowaad.
D. Manoominikeyan wawiyiba, gidaa-kikinoo'amawag abinoojiinyag.
E. Nimaamaa dash Nindede gii-manoomikewag.
F. Apane gitigaaning, ningii-anokiimin gaye.
G. Okaadaakoon ninzaagitoonan gitigaaning.

N N W O
S I N A A M
M M N I Y P I
A A P E G I S H
P A N O Q B I I V
A M R O L O E B T A
N A A N O Y W E A U X
E A S K A M H A F E A G
J C A G I T I G A A N I
E Y T D Z N I N D E D E
A B I N O O J I I Y A G

Niswi—3

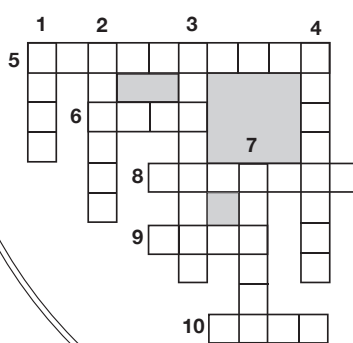
IKIDOWIN ODAMINOWIN (word play)

Down:

- Here
- How or in what way
- They are ripe.
- My grandmother
- Go get it!

Across:

- Pick it!
- Water
- Now, today
- Please
- Those (inanimate things)



Niiwin—4

VTI Conjugation Practice

Plurals: add "an" or "n" (also pluralize noun)
Nindonaabandaanan waawanoon. I pick eggs.
Odonaabandaanaawaan waawanoon. They pick eggs.
Use rule with both verb classes.
Waabandan!—See it!
Ganawaabandan!—Watch over it!
Aabajitoon!—Use it!
Naadin!—Get it!
Ninaadin.—I get it. Ginaadin.—You get it.
Onaadin.—S/he gets it.
Onadinaawaa.—They get it.

Goojitoon! Try it! Translation below.

- ___naadin ___nibi imaa zaaga'iganin.
- ___ozhitoon ina daga wiigwaasi-makak noongom?
- ___waaband ___biwaabiko-jiimaan.
- ___ganawaaband ___i'iw gitigaan dagwaaging.
- ___abajitoon wiigwaasi-jiimaan Gichi-Ziibing.

Translations:

Niizh—2 A. I wish you good things as you all go ricing today. B. I cook it wild rice every fifth day (Friday). C. They are happy those children, when they eat it. D. When you go ricing, you should teach children. E. My mother and my Father they riced. F. Always in the garden we worked, too. G. Carrots I love them in the garden.
Niswi—3 Down: 1. Omaa 2. Aaniin. 3. Atisowag. 4. Nookomis. 7. Naadin! Across: 5. Onaabandan! 6. Nibi 8. Noongom. 9. Daga. 10. Iniw.
Niiwin—4 1. They will fetch/get water there at the lake. 2. You make it? (will you) please a birchbark basket today? 3. I see it the aluminum canoe. 4. You watch it that garden when it is fall. 5. She uses the birchbark canoe on the Great-River (Mississippi).
There are various Ojibwe dialects; check for correct usage in your area. Note that the English translation will lose its natural flow as in any world language translation. This may be reproduced for classroom use only. All other uses by author's written permission. Some spellings and translations from *The Concise Dictionary of Minnesota Ojibwe* by John D. Nichols and Earl Nyholm. All inquiries can be made to MAZINA'IGAN, P.O. Box 9, Odanah, WI 54861 or email pio@qlifwc.org.

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GAMING REGULATORY AUTHORITY

DETAILED GAMING REGULATION (DGR) REVISION PROJECT

The Mille Lacs Band's Gaming Regulatory Authority (GRA) has the power and duty to develop, adopt, and promulgate gaming regulations regarding: licensing and background investigations; conducting annual independent audits of all gaming operations of the Band; permitted games and the conduct thereof; audio and video surveillance standards; and more (15 MLBSA section 305).

Almost two years ago, we set our sights on updating the form and function of our entire library of detailed gaming regulations (DGRs). We hired RSM US LLP to assist and advise us on a large-scale revision of the DGRs with the objective of updating them to meet current relevant guidelines and standards. With the help of industry experts, we wanted to consider and incorporate, as appropriate, updated regulations to enhance the control environment of the DGRs and explore opportunities for regulatory and operational efficiency and effectiveness of operations.

While we consider 90 percent of the changes to be stylistic in nature and only about 10 percent to be substantive regulatory changes, we acknowledge the new formatting and organization look very different. A key part of our rollout plan is thoroughly reviewing and explaining all proposed regulatory changes to casino operations over the next number of months. Reformatting and reorganizing 34 regulations is the largest

change our regulations have seen since their creation. We want tribal leadership, tribal membership, and casino operators to feel informed and prepared for this change.

After the review period, the GRA will begin the notice and comment rule-making process as required in 15 MLBSA section 305. We shall give notice of our intent to adopt the regulations by posting and delivering copies to the Government Center, Community Centers, Elected and Appointed Officials, and MLCV and casino leadership.

The notice shall include a copy of the proposed regulations and a description of the nature and effect of the proposed regulations. In addition, the notice will give instruction on how comments may be submitted and reviewed. The GRA will review all comments received during the comment period, make such changes to the proposed regulations, as it deems reasonable and appropriate, and approve the regulations by resolution. The GRA will set the effective date of the regulations and publish and post copies of a notice of adoption in the same manner as for the notice of intent to adopt the regulations.

If you have any questions about GRA regulatory rule-making, the pending changes, or rollout plans, please do not hesitate to reach out to Becky Houle, Executive Director, at 320-532-8194 or bhoule@grcasinos.com.

Check this space for future updates regarding the DGR Re-

GAMING REGULATORY AUTHORITY



Dedicated to providing protection, value, and regulatory excellence in gaming for the Mille Lacs Band of Ojibwe.

vision Project.

RSM US LLP is a limited liability partnership and the U.S. member firm of RSM International, a global network of independent audit, tax, and consulting firms. RSM is a leading provider of consulting services to Tribal Nations, serving tribal clients in more than 15 states.

The Mille Lacs Band Gaming Regulatory Authority (GRA) is an independent regulatory agency of tribal government established to separate the government's regulatory function from the management function of the Gaming Enterprises. More information and contact numbers can be found at <http://www.millelacsband.com/government/gaming-regulatory-authority>. You can also LIKE us on Facebook at Mille Lacs Band GRA. GRA Board meetings are open to the public. Due to COVID-19, meetings are currently being conducted remotely using Zoom.

Gikinoo'amawind from page 9

Ishke dash i'iw enendamaan noongom waabandamaan ingiw abinoojiinyag ezhichigewaad, mii-go imaa ani-naniizaanen-damaan dibishkoo ani-naanaagandawendamaan aaniin ge-ni-in-aadiziwaad oniigaaniimiwaang ingiw abinoojiinyag noongom. Ishke mii imaa wenjida da-ni-apiitendamawaawaapan iniw Manidoo dewe'iganan, miinawaa weweni da-doodawaawaad inow gaa-ishkwaa-ayaaniin azhigwa waa-maajaaniin da-ni-aanjiiniid. Ishke ani-gichi-aya'aawiwaad, gaawiin gegoo oda-ni-apiitendanziinaawaa, mii dash geget da-nishwanaadizid a'aw Anishinaabe.

When I see what our children are doing today I begin to be fearful as I think on how these children will conduct themselves in the future. They should especially have respect for the ceremonial drum when it is laid out and should be especially respectful to the spirit of the deceased who is about to leave and change worlds. What is scary about it all is to realize that when these young people get older they will not have respect for anything, and this is when Anishinaabe will go downhill as a people.



This year's Mikwendaagoziwag ceremony as held via Zoom and attended by over 100 individuals from around the region.

MIKWENDAAGOZIWAG — THEY ARE REMEMBERED CEREMONY COMMEMORATES TRAGEDY

This year's Mikwendaagoziwag (They Are Remembered) ceremony commemorating the 1850 Sandy Lake Tragedy was held via Zoom conference call on Wednesday, September 30. Over 100 Anishinaabe from Michigan, Wisconsin, and Minnesota attended, including tribal leaders and students.

The virtual event was organized by Dylan Jennings of the Great Lakes Fish and Wildlife Commission, who introduced GLIFWC Executive Director Michael Isham Jr. Isham spoke of previous Mikwendaagoziwag ceremonies that started off with smudging and passing of a pipe. He thanked Elders, veterans, and those who work to preserve the culture and traditions of the Anishinaabe, saying, "As long as we have our ceremonies, we will never cease to be Anishinaabe."

He also welcomed students to the event, reminding them that in his day there was nothing taught in schools about the Sandy Lake Tragedy, or other tribal history. He said he learned the history by following the Mille Lacs v. Minnesota treaty rights case and listening to Elders like Leonard Sam of the

Mille Lacs Band.

After a drum song by the Lac du Flambeau Youth Drum, Henry Buffalo Jr. told the story of the Sandy Lake Tragedy and its aftermath, which led to permanent homelands for Anishinaabe in Wisconsin and Michigan and to the Treaty of 1854.

"AS LONG AS WE HAVE OUR CEREMONIES, WE WILL NEVER CEASE TO BE ANISHINAABE."

— MICHAEL ISHAM JR.

The Treaty of 1854 gave permanent reservations to the Fond du Lac, Bois Forte, and Grand Portage bands in Minnesota and preserved off-reservation hunting, fishing, and gathering rights. For more on the Sandy Lake Tragedy, see page 13.

THE AMERICAN INDIAN QUITLINE
CALL 1-833-9AI-QUIT

OUR TRADITIONS TO KEEP AND OUR WAY TO QUIT COMMERCIAL TOBACCO

ABOUT THE AMERICAN INDIAN QUITLINE
Developed with guidance from the community, the American Indian Quitline from Quit Partner offers completely free and specially designed support to help you, or someone you know, quit commercial tobacco.

HOW WE CAN HELP
Please call the American Indian Quitline at 1-833-9AI-QUIT (1-833-924-7848). If you live in Minnesota, you can get the following free help to quit commercial tobacco:

- A dedicated team of American Indian coaches who understand your culture and respect your traditions.
 - Up to 10 calls with the coaches, allowing you to get to know them.
 - Up to 12 weeks of free lozenges, gum or patches to help you quit the addiction.

BAND MEMBER VOICES

RAISE YOUR VOICE ON NOVEMBER 3

We have the numbers to make a difference, but it takes all of us!

By Amikogaawbawikwe (Adrienne M. Benjamin)

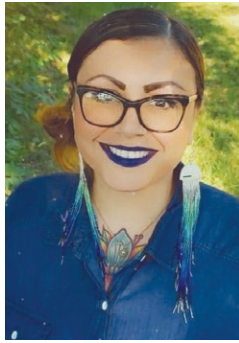
Mille Lacs Band Member

We are coming upon a really important time in the country in which we truly exert our sovereignty. We as dual citizens of our tribal nations and the United States of America also carry dual duty and power. We just recently voted for some of the tribal leaders in our own communities who we each felt would carry us forward in a good way for the next four years. We now more than ever need to exercise our right to vote in the national presidential election, state elections, county elections, and local city elections.

I think this is a great time for conversation amongst family, researching important topics, and fact checking with reliable news sources. There are so many things at stake in this election that can have lasting effects in this country. Women's rights, sovereignty, and the environment are things that are near and dear to Anishinaabeg and they are definitely things that are at stake in this election and in every election.

While we may not love everything about every candidate, we should always do our best to cast our vote for the person who is going to do more good than harm. That is a sad reality of where we are in this two-party system, but until voting outside of this becomes the norm, we must do our best diligence. We may not agree wholeheartedly on one stance of a candidate, but we can look deeper into that candidate's stance, plans for tribal nations, and even their past voting and personal records to see if they line up with our own beliefs.

As Anishinaabeg, the love for the environment is something that comes and has always come naturally to us. The land has provided for us throughout our existence and continues to do so, from maple sugar, to the birch bark used to collect it, to the wood used for the fire to process it. Not just the land, but the environment as a whole. As we move into these technological times, it's easy to forget the way that the trees clean our air, the animals provide us food, and the water, being our most sacred gift, houses our life-giving manoomin and ogaa. This is an important stance to consider when thinking about candidates. Who is going to protect these things? Who will choose to care about and nurture our important natural elements? As we watch fires envelop California, read about scientist after scientist screaming about the devastating effect of glacial melting, and witness hurricanes with more devastating power wreak havoc, we have to think seven generations ahead. Just because these things haven't affected us directly here in Mille Lacs, doesn't mean that we can't empathize and think outside of our own box to realize the emergency. If it was our wild rice



beds burning, flooded with oil, and our beloved birch and maple trees on fire, maybe we would care. We have the opportunity to prevent these potential disasters with our vote.

Local elections are just as important. We have the numbers in Mille Lacs County to make a difference and to make change at the top by shifting policy, but it takes ALL of us. This year, we have an Anishinaabe candidate on the ballot for a County Commissioner position. This is an opportunity for an Anishinaabe voice on a governing body that has repeatedly over the years challenged the sovereignty of the Mille Lacs Band. While he may get outvoted on matters once he is seated, think of the changed landscape of conversations that would emerge from that one person and their viewpoint being heard in meetings talking about the Band. It would be substantial and maybe... just maybe... change some minds.

It is honestly hard to write this article and to try and keep it as unbiased as possible. As much as I believe in certain things,

"THIS YEAR, WE HAVE AN ANISHINAABE CANDIDATE ON THE BALLOT FOR A COUNTY COMMISSIONER POSITION. THIS IS AN OPPORTUNITY FOR AN ANISHINAABE VOICE ON A GOVERNING BODY THAT HAS REPEATEDLY OVER THE YEARS CHALLENGED THE SOVEREIGNTY OF THE MILLE LACS BAND."

I without a doubt believe in the right of every individual to have their own opinion, to voice it, to constructively have conversations about topics, as that is how we grow and find common ground. However you vote this year, I hope you do it with integrity, honor, foresight, and utmost urgency. There are people within the Tribe that can help you register, give rides, and give you information on candidates for all elected positions. Your vote is your voice, and regardless of how hopeless it may feel at times in the overarching scheme of things right now with all that is going on in the world, these small things make a huge difference in the long run, and these local elections matter most when it comes to the policies and laws that affect our families every single day.

If you haven't already... Please vote on Tuesday, November 3! Miigwech!

Do you have an opinion to share? Write to news@millelacsband.com or call 320-237-6851. Band members and community members can be paid for their submissions!



WAY TO GO, RAIDERS!

Junior Molly Saboo of Onamia (left) and Sophomore Nevaeh Merrill of Isle (right) have been competing with the Mille Lacs Raiders Cross-Country team this fall. On September 29 in Isle, Molly finished first in the Varsity race, running a time of 20:41, and Nevaeh took first in the Junior Varsity race, running a time of 29:50. Nevaeh is a Mille Lacs Band member while Molly is a District I community member from Bay Mills Indian Community in Michigan. Photos by Mille Lacs Band member Aiyanna Mitchell. Do you know a student who deserves a shout-out? Send photos and information to news@millelacsband.com.

PREPARE YOURSELF AND YOUR VEHICLES FOR WINTER

Winter is coming! Follow these tips to keep yourself and your family safe on the roads.

PREPARE YOUR VEHICLE FOR WINTER:

Winterize your vehicle to avoid breakdowns. Have a certified mechanic check the following: battery, wipers and washer fluid, antifreeze, ignition system, thermostat, lights, and exhaust system.

BEFORE YOU DRIVE, CHECK THE FOLLOWING:

Flashing hazard lights, heater/defroster, brakes, oil level, tires, and air pressure. Consider snow tires.

Check current road conditions. Go to www.Mn511.org for the latest information. Set the car radio to stations that regularly broadcast weather warnings, traffic reports, and instructions. Tell someone where you are going, the routes you plan to travel, and when you expect to return. Report your arrival. Stay on designated roads. Avoid shortcuts off main highways, as they may not be plowed or patrolled. Before leaving town, fill your gas tank. While traveling, stop frequently to refill your tank. Assemble an emergency kit and keep it in the vehicle throughout the season.

Keep essential items in the car: bottled water and snacks; boots, coat, gloves; blankets; flashlight and batteries; maps (even if you have GPS); cell phone with charger; shovel; windshield scraper; tow rope; booster cables; reflector or bright cloth to use as a distress signal; salt/sand/cat litter for tire traction.

ON THE ROAD:

Always buckle your seat belt! If driving on snow or ice, brake slowly and gently. Brake early when approaching an intersection. If you start to slide, ease off the gas pedal or brakes. Steer into the direction of the skid until you regain traction, then straighten your vehicle. If you have antilock brakes, apply steady pressure. In fog, drive with headlights set on dim or use fog lights. Stay within the limits of your vision. If it is too difficult to see, pull off the road and stop. Turn on hazards. Decrease speed and increase following distance on hazardous roads. Your speed should adjust for conditions without impeding traffic flow. Watch for slick spots, especially on bridges and overpasses. Be prepared to react. Never try to pass in blowing snow, as there may be vehicles ahead you cannot see. Be alert for snowplows. When a plow is coming toward you, allow room for it to pass. Its blade may cross the centerline. Allow extra distance between your vehicle and service vehicles. NEVER drive into a snow cloud. A snowplow may be ahead clearing the lane or preparing to turn around. Be careful after any minor crash. If you are bumped from behind and do not feel comfortable exiting your vehicle, motion to the other driver and drive to the nearest safe place to stop, such as a 24-hour store. Be prepared to turn back and seek shelter if conditions become threatening.

IF YOU BECOME STRANDED:

If you break down, pull off the road. Turn on hazards. Stay in the car. You could become disoriented and lost in a snowstorm. If you have a cell phone, call 911 for help. Do not turn off your cell phone. Display a trouble sign or attach a bright cloth to your car's antenna or door. Run the engine occasionally to keep warm. Run the heater during this time. Recharge your cell phone. Beware of carbon monoxide. Clear snow from the exhaust pipe and open a window for ventilation. If it is dark, turn on your vehicle's interior light to make it easier for rescuers to find you. Avoid overexertion. Shoveling or pushing a car can cause a heart attack or make medical conditions worse. Watch for signs of hypothermia or frostbite. Use your emergency kit as necessary. Stay hydrated.

AROUND THE RESERVATION FALL CEREMONIAL DANCE DATES

November 6–7: Elmer and Sheldon, Mille Lacs

November 13–14: Darrell and Skip, Lake Lena

November 20–21: Lee and Mike, Lake Lena

November 27–28: Tim and Tom, East Lake

December 4–5: Bob and Zhooshk, Mille Lacs

Around the region:

December 11–13: Jim, LCO

AANJIBIMAADIZING HAS MOVED

Aanjibimaadizing has exciting news! We are moving to our District I office to the former Ne-la-Shing Clinic. Effective Monday, October 26, 2020, our services can be accessed at 43500 Migizi Drive. Staff will continue to be available throughout this transition. We look forward to expanding our services and training opportunities with this new space.

Case Managers can be contacted at the numbers below. Contact Gladys Sam at 320-532-7407 to schedule an appointment. Contact Rose Wind at 320-532-7554 for Intake.

District I — Candace Benjamin, Director, 320-362-0014, candace.benjamin@millelacsband.com.

District I — Kaari Weyaus, 218-316-2437, kaari.weyaus@millelacsband.com.

District II — Winona Crazy Thunder, 320-364-3049, winona.crazythunder@millelacsband.com.

District III — Renee Allen, 320-591-0559, renee.allen@millelacsband.com.

Urban — Dawn Paro, 612-368-9417, dawn.paro@millelacsband.com.

Urban — Winona Spaulding, 612-360-7219, winona.spaulding@millelacsband.com.

URBAN AREA PET CLINIC IS DECEMBER 6

A Caring for the Animal clinic will be held on Sunday, Dec. 6, 2020, in the urban area. Spay/Neuter Surgeries \$20 suggested donation. Cats and small dogs only. Nobody will be turned away for lack of funds. Call 612-759-2827 and leave a message. Someone will return your call to get your pet signed up for surgery! Sponsored by MnSNAP (Minnesota Spay/Neuter Assistance Program), the Mille Lacs Band, Little Earth, and Secondhand Hounds.

DRUG TIP HOTLINE

The Mille Lacs Band Tribal Police Department's anonymous drug tip line is 320-630-2458. Feel free to leave voicemails and/or text messages. If you would like a call back, be sure to leave your name and phone number. In case of emergency, dial 911.



Send your story ideas, photos, or submissions to news@millelacsband.com.

BAND MEMBER VOICES

THE RETURN OF WENABOZHO

By Nazhike Mille Lacs Band Member



Over the years, we learn some Ojibwe words to use — bakade, wiis-inin, maajaan, tayahih... What we miss is the perspective or teachings behind them.

Take “Aaniin,” for example. Is it short for “Aaniin ezhi-ayaayan?” (How are you?) Does it mean “Sup?”?

Or “Boozhoo.” Do we give this one to the early-Chimookomaan as an adaptation of “Bonjour”?

I prefer the story I have heard. “Boozhoo” comes from the term “Wenabozho na gidayaa?” “Are you Wenabozho?” There is a prophecy which states that someday Wenabozho will return. He, or she in some stories, will come back to help the Anishinaabe People. How is this prophecy recognized? Is it in the way that we make mistakes everyday? Is it in the way we know how to tap maple trees? Can it be Wenabozho returning with the rise of aadizookewin (winter storytelling)?

Do his teachings come back to us through cultural revitalization? Is Wenabozho everywhere already with manifestations of everyday living?

The Chimookomaan. “Wenabozho na gidayaa?” The mistakes they make, the completely human acts they take on. The temperament of greed, selfishness, narrow focus are all attributes displayed by Wenabozho for us to learn from — ways of not-to-being.

When talking about spiritual beings, the spiritual energy must be fairly understood. This energy is always around, and with Wenabozho being a spiritual being, he is everywhere and nowhere, everything and nothing, teacher and student. What can we learn from the Chimookomaan? When we think that the Manidoo always do things for a reason, there's always a

purpose. What can their purpose be?

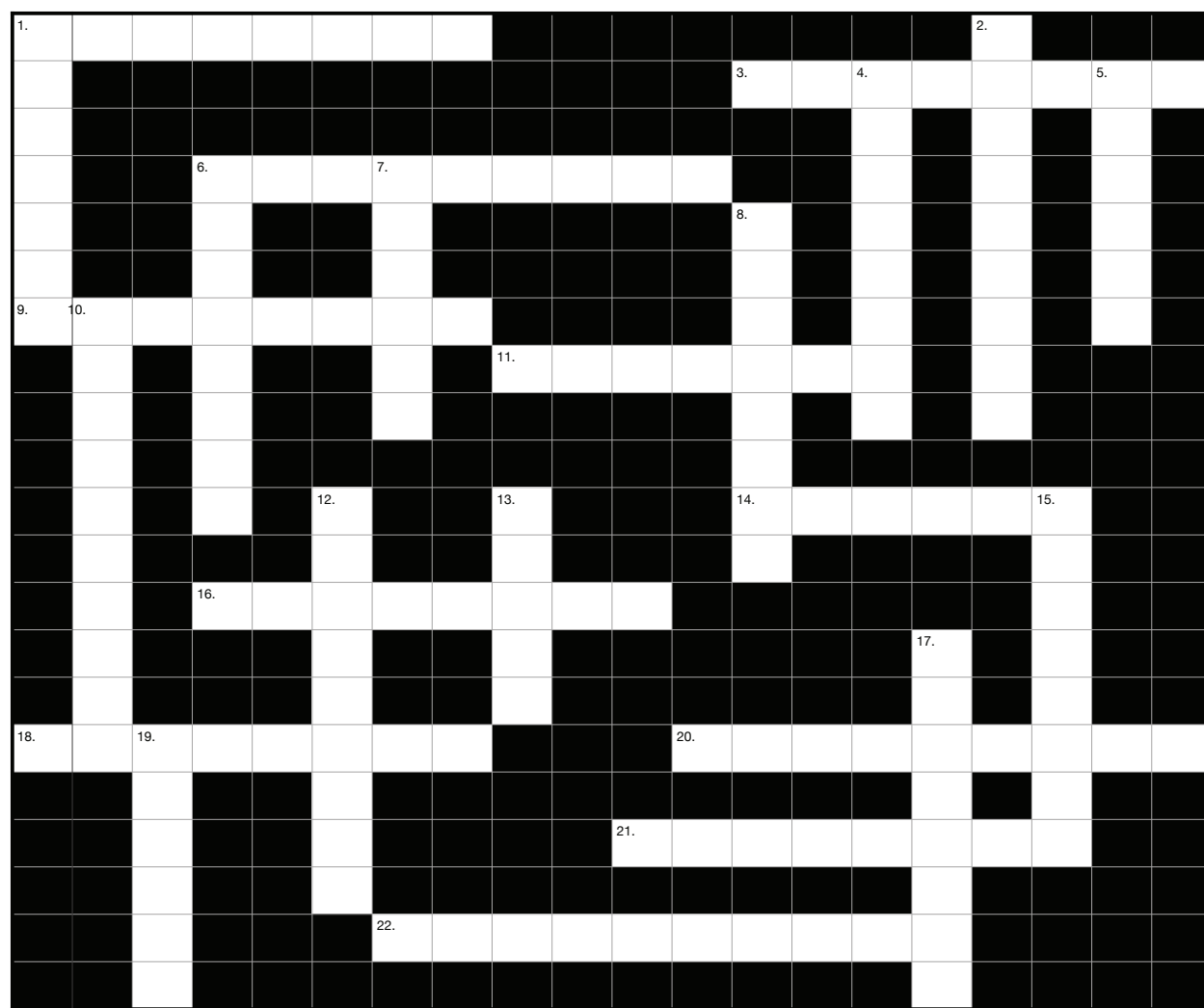
Exploring historical trauma and Indigenous Peoples' Day (the day I wrote this), the Chimookomaan is to blame for all of it. It is our human/Wenabozho nature to cast blame. But what are we to learn? Are they really here to destroy our land/environment/society/culture? Maybe. I wonder if they weren't so brutal, would we have really held on to our ways as Anishinaabe? If it was so easy-going, how enveloped would we have been in American society?

I am not saying ALL Chimookomaan were bad. I am referring to the collective energy derived through generations by some of their actions, which hold long-lasting consequences to our collective energy. As I reflect on purpose, it is easy for me to feel sad for our ancestors. They endured so much just so I can watch football, listen to hip-hop, read the New York Times bestseller.

In our language, I have been able to understand a little bit more every time I learn something new. I think that when we honor our ancestors through teachings, practices, and lifestyle, we connect to the spiritual energy that they connect to. We become one for a moment; we become one forever. Imagine that your computer/phone/tablet is the physical world and the internet is the spirit world. The Ojibwe language is the ethernet cord, the wifi, the cellular data needed to access the Web. Your Ojibwe name is the login info needed to access it. Wouldn't it be cool if we were like in the movie Avatar and we would only need to plug in our braids to a tree to access data, our ancestors? Wouldn't it be cool if we only needed to speak our language, tap a maple tree, gather rice, visit with Elders, put out tobacco to have access to our data, our ancestors?

To further Chimookomaan-ize it and end this article, What would Wenabozho do? When feeling down, anxious, depressed, excited, accomplished, nonchalant... What do we learn from? Where do we learn from?

Wenabozho na gidayaa?



Across

- 1 You are hungry
- 3 You are cold
- 6 I am hungry
- 9 I am going
- 11 S/he eats

14 S/he works

- 16 You are going
- 18 You are walking
- 20 You are awake
- 21 You are sick
- 22 I am awake

Down

- 1 S/he is cold
- 2 I am walking
- 4 You eat
- 5 S/he is sick
- 6 I eat
- 7 S/he is hungry

8 I am cold

- 10 I work
- 12 You work
- 13 S/he goes
- 15 I am sick
- 17 S/he is awake
- 19 S/he walks

Submitted by Nazhike. For the word bank, see page 18.

HISTORY

THE SANDY LAKE TRAGEDY OF 1850-51

By Colin Mustful MNOPEdia

In the fall and early winter of 1850, the US government forced thousands of Lake Superior Ojibwe to leave their homeland in Wisconsin and gather at Sandy Lake, in Minnesota Territory, to receive an annual treaty payment. When the money never arrived and the government provided spoiled rations, many tried to return to Wisconsin. As a result, about 400 Ojibwe people died from starvation, disease, and exposure in what is known as the Sandy Lake Tragedy.

On October 11, 1849, the Minnesota Territorial Assembly approved an agreement for the removal of the Ojibwe people living along the southern shores of Lake Superior. The agreement was based on the desire to pay out annuities due under two treaties of La Pointe (1842 and 1837) at a site inside Minnesota Territory. There, the Ojibwe would use their money to buy goods from local agents and traders, providing much-needed hard currency to territorial businessmen and others in the capital city of St. Paul. Until that point, payments to the Lake Superior Ojibwe had been made at La Pointe, Wisconsin.

The agreement was sent to Congress, which then forwarded it to President Zachary Taylor. As a result, on February 6, 1850, Taylor signed an executive order canceling the land usage rights of the Lake Superior Ojibwe. It also ordered the Ojibwe to remove from lands in Wisconsin and Michigan.

Citing promises made by US officials at the 1842 Treaty of La Pointe, the Lake Superior Ojibwe refused to remove from their lands. This led Minnesota Territorial Governor Alexander Ramsey to create a plan that would force them to leave. Ramsey and John Watrous, a sub-agent at La Pointe, agreed to tell the Ojibwe that if they did not remove to Sandy Lake along with their families, they would not receive their promised annual payment. Once they arrived at Sandy Lake, Ramsey would delay the payment until so late in the year that the waterways would freeze over. This would prevent the Ojibwe from returning to their homes.

The Ojibwe were told to expect payment at Sandy Lake on October 25, 1850. Thousands gathered from the Mississippi and Lake Superior Bands. Watrous, however, did not arrive until November 24. Upon arrival he found many Ojibwe suffering and dying from meager and spoiled rations provided by the government.

Because payment had not been authorized by Congress, Watrous was unable to pay the Ojibwe the annuities himself. Instead, he contracted with local traders at high prices to provide them with a small amount of provisions. Once he had completed handing out provisions, it was early December and winter had set in. Because the waterways had frozen over, the Ojibwe had to abandon their canoes and return home to Wisconsin on foot.

Watrous again visited the Sandy Lake encampment on December 10 and compiled a report for Ramsey. He wrote that the Ojibwe were suffering from both measles and dysentery and as many as 150 people had died. Bagone-giizhig (Hole-in-the-Day) also spent time in the camp. He later testified at a public meeting in St. Paul that between four and six people died every twenty-four hours. The rations were rotten as well as inadequate, "the portion for an adult not being sufficient to fill my two hands."

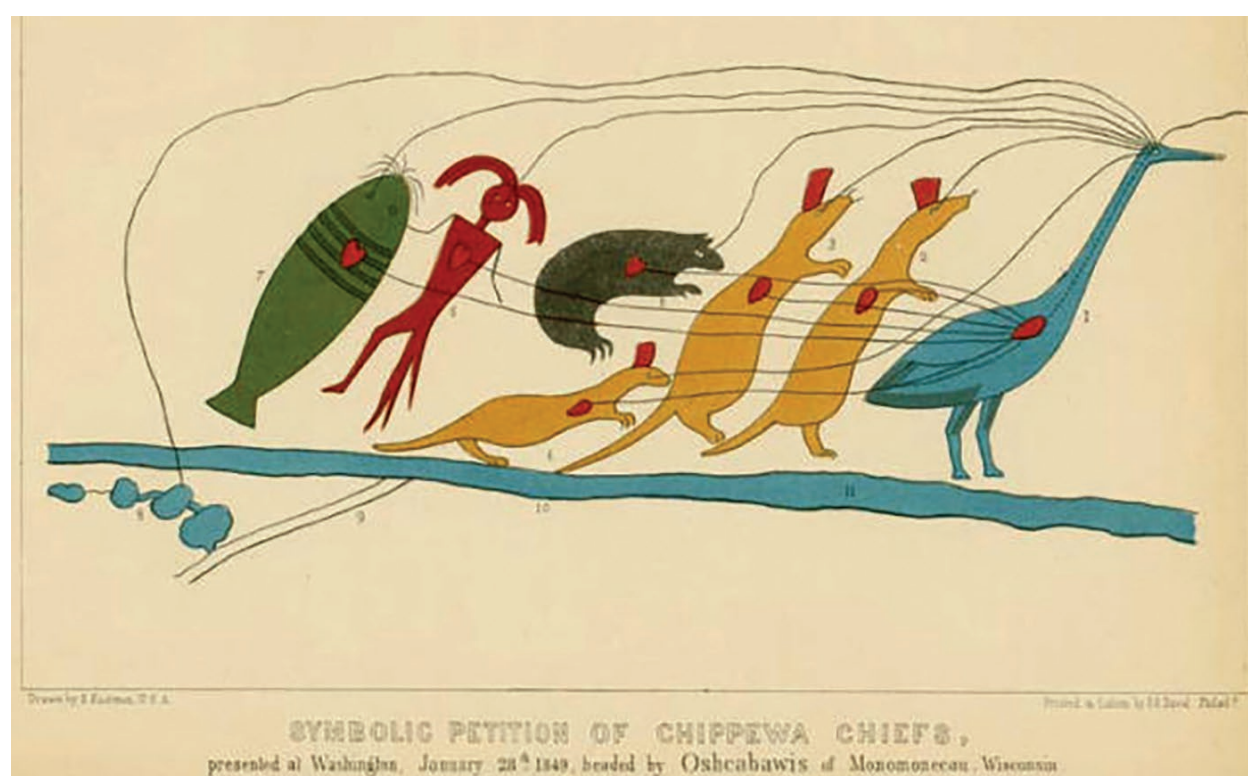
The annuity payment finally arrived in mid-December — too late for many of those who had waited for it. On December 23, the Minnesota Chronicle and Register reported that 167 Ojibwe had died at Sandy Lake from starvation and disease. According to estimates of Ojibwe leaders, another 230 died during the long, cold march home.

As agents of a territorial legislature attempting to control federal affairs, Watrous and Ramsey had violated federal law. They received no punishment, however, and the following year, they continued their forced removal policies. They relied on the same plan to intentionally delay payment.

The Lake Superior Ojibwe continued to resist removal with written petitions and sent a delegation to Washington City (Washington, DC) in 1852. It was not until 1853, when a new administration replaced Ramsey and Watrous, that removal efforts ended. Then, in 1854, the Lake Superior Ojibwe signed a new treaty at La Pointe that promised permanent reservations and on-site annual payments in their homeland.

Editor's note: The Lake Superior Ojibwe involved in the Sandy Lake Tragedy are not to be confused with the Sandy Lake Band of Mississippi Chippewa, which is a distinct group.

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ALL OF ONE MIND

From Wikipedia: "This pictographic 1849 petition, sometimes attributed to Buffalo, was presented to the U.S. President by Oshcabawis and other Ojibwa leaders from the headwaters of the Wisconsin River. It complains of broken promises in the 1837 and 1842 treaties. The tribes are represented by their totems: marten, bear, man, and catfish, led by the crane. Lines running from the heart and eye of each animal to the heart and eye of the crane denote that they are all of one mind; and a line runs from the eye of the crane to the lakes, shown in the "map" in the lower left-hand corner."

BACK IN TIME

10 years ago — 2010

More than 200 people marched against domestic violence as a part of the Mille Lacs Band's "March for Family Peace." Chief Executive Marge Anderson spoke at the event and issued a proclamation declaring the Band's commitment to Domestic Violence Awareness Month. The Mille Lacs Band Women's Project changed its name to the Mille Lacs Band Family Violence Prevention Program. State Senator Lisa Fobbe (DFL), challenger Dave Brown (R), as well as Representative Gail Kulick Jackson (DFL) participated in a debate at the District I Community Center. Challenger Sondra Erickson (R) accepted the invitation to participate, but was not able to attend the forum. Citizens from Hungary spent a day in District I touring the reservation, meeting with Band officials and staff, and learning more about the Band's government, education system, people, and culture. Early Education students who toured the Garrison Fire Department's firetruck included Antavia Pendegayosh, Jada Wind, Myles Johnson, Amare Boyd, Storm Cash, Jenise Smith, and Christina Pike. (See photo below.)

15 years ago — 2005

The Band announced plans to build a movie theater next to the Grand Market grocery store. Loretta Hansen, Band member and Associate Director of Band Member Development at Grand Casino Hinckley, achieved a significant life-long goal when she graduated with honors from Fond du Lac Tribal and Community College. On Saturday, November 5, the Crossroads Boxing Club had its first match of the season at Lac Courte Oreilles Casino in Hayward, Wis. District I Rep. Alicia Skinaway and Secretary-Treasurer Herb Weyaus sponsored a men's gathering at the new cultural grounds in District I. The event included a round dance, arts and crafts, a launch trip, and a presentation by Lee Staples. Chief Executive Melanie Benjamin gave the keynote address at the Fall 2005 Self-Governance Conference in Washington, D.C.

20 years ago — 2000

The Mille Lacs Band Corporate Commission's Gaming Management Group and Circle of Health were recognized with awards from the Minnesota American Indian Chamber of Commerce (MAICC) at the chamber's annual awards ceremony held at Mystic Lake Casino in Prior Lake, Minnesota. Mille Lacs Band Elders Jim Clark and Panji Gahbow each received a Minnesota Indian Education Association Lifetime Achievement Award. Frances Davis won more than \$80,000 playing Bingo at Grand Casino Mille Lacs. Eighth graders Sarah Oswaldson and Chris Gahbow were students of the month at Nay Ah Shing. Band member Lana Oswaldson was named Vice President of Human Resources at Grand Casino Mille Lacs and Loretta Hansen was named Million Dollar Guest Service Administrator at Grand Casino Hinckley.

The information above is from the November 2000, 2005, and 2010 issues of *Ojibwe Inaajimowin*. Many back issues of *Ojibwe Inaajimowin* are available at millelacsband.com/news. Click on "Inaajimowin Archive."



TRIBAL NOTEBOARD

NOVEMBER ELDER BIRTHDAYS

Cherie Jean Ambrose
 Robin Darrell Anderson
 Floyd Monroe Ballinger
 Carleen Maurice Benjamin
 Clifford Wayne Benjamin
 Franklin James Benjamin
 Irene Bernice Benjamin
 Barbara Jean Benjamin-Robertson
 William Jr. Boyd
 Kimberly Sue Brock
 Donna Lisa Bullchild
 Alice Elizabeth Carter
 Mary Maxine Conklin
 Mary Ann Curfman
 Richard Thomas Dakota
 Michael Roger Dorr
 Douglas Duane Dunkley
 Donald Ross Eubanks
 Thomas Rodney Evans
 Terrance Wayne Feltmann
 Roger Granger
 Carol Holmes
 Eileen Marjorie Johnson
 Bridgette Marie Kilpela
 Christopher James Kuntz
 George Virgil LaFave
 Barbara Ellen Lobejko
 Sidney Ray Lucas
 Darlene Doris Meyer
 Mary Ellen Meyer
 Marie Linda Nahorniak
 Judith Marie Nickaboine
 Paul Benjamin Nickaboine
 Bernadette Norton

Nickena Marie Peet
 Elizabeth Anne Peterson
 Ralph Pewaush
 Dale William Roy
 David Wayne Sam
 Rhonda Lee Sam
 Karen Renee Sampson
 Mary Ann Shedd
 Kenneth Daryl Shingobe
 Ronald Eugene Smith
 Maria Ellena Spears
 Nora Grace St. John
 David Le Roy Staples
 Donald Gerard Thomas
 John Henry Thomas
 Jerry Lee Jr. Torgerud
 Joyce Laverne Trudell
 Shawn Henry Wellner
 Natalie Yvonne Weyaus
 Sylvia Jane Wise
 Patricia Beatrice Xerikos

HAPPY NOVEMBER BIRTHDAYS

Happy birthday **Railei** on 11/4 with love from Grandma and Grandpa, Mom, Uncle Richard, Aunti Candy, Cyrell, Camdyn, and Carmelo • Happy birthday **Shawntel** on 11/18 with love from the Harrington family.

HAPPY ANNIVERSARY

Happy 44th anniversary to Clarence and Irene Boyd on November 22. We love you!

NOTEBOARD AND CALENDAR GUIDELINES

The Tribal Noteboard welcomes Band member submissions, including birthdays, congratulatory messages, and memorial tributes. For birthday messages, send name, birthday, and a brief message that is **20 WORDS OR LESS** to news@millelacsband.com or **320-237-6851**. The deadline for the December issue is November 15. Photos may be included if space allows.

If you would rather not have your name included in the Elder birthday list, please contact the Government Affairs office at 320-237-6851 or email news@millelacsband.com before the 15th of the month preceding your birthday. Send calendar items to news@millelacsband.com or call 320-237-6851.

ELDERS NEEDED!

The Government Affairs Department is seeking Elders to tell their stories for a new Moccasin Telegraph series as well as to preserve video and audio in the Mille Lacs Band archives for future generations. If you are willing to participate in a two-hour video interview to share your memories, please email news@millelacsband.com or call 320-237-6851.

"Zooming Towards Recovery"
 Nightly NA Meeting on ZOOM
8:00pm CST
 Meeting Id: 601-532-2869
 Password: zoom800

"The Rez"
 Narcotics Anonymous Meeting
 Open Meeting

Fridays 6:00pm
Old District 1 Community Center
 45300 Virgo Rd, Onamia, MN 56359
 COVID SAFETY PRECAUTIONS WILL BE ENFORCED

Any Questions, Please Contact **Randell S. 650-273-2214**

All Recovery Meeting
Sundays 6:00pm

All Recovery Meeting
 Welcome All Who Are Struggling With Addiction, Are Affected By Addiction and/or Who Support The Recovery Lifestyle.

Old District 1 Community Center
 45300 Virgo Rd, Onamia, MN 56359

Please Wear a Mask. Covid Precautions are Enforced
 Questions or Concerns? Contact **Randell S. at 650-273-2214**. Thank You.

MLCV TURKEY & PIE GIVEAWAY

Due to the ongoing concerns of the pandemic, MLCV is canceling the in-person Fall Feast this year out of the care and concern for this community. In place of an in-person event, each household will receive an MLCV Turkey & Pie coupon to redeem at either Grand Casino Mille Lacs or Grand Casino Hinckley on November 13, 2020. Watch your mailbox for that coupon – exclusively for Band members.

FRIDAY, NOVEMBER 13, 2020
10 a.m. — 4 p.m.

GRAND CASINO MILLE LACS

South side of Events Center, between Grand Casino Mille Lacs and MLCV Headquarters.

You won't need to get out of your vehicles, just drive up to your preferred location and we'll take care of the rest. Turkey and pies will be given out on a first come, first served basis.

GRAND CASINO HINCKLEY

Outside of Ballroom Five, near the main hotel entrance.

MILLE LACS
 CORPORATE VENTURES

CROSSWORD ANSWERS

Nimbakade	Nindanokii
Gibakade	Gidanokii
Bakade	Anokii
Wiisini	Indizhaa
Niwiisin	Gidizhaa
Giwiisin	Izhaa
Gigiikaj	Goshkozi
Ingiikaj	Ningoshkoz
Giikaji	Gigoshkoz
Nimbimose	Aakozi
Gibimose	Indaakoz
Bimose	Gidaakoz

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1</p> <p>All Recovery meeting 6 p.m. Old District I Community Center. <i>See page 14.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>2</p> <p>Migizi Meeting 7 p.m. via Zoom conference. <i>See below.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>3</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p><i>Check out these materials for kids (and adult learners) from GLIFWC: https://www.glifwc-inwe.com</i></p>	<p>4</p> <p>Red Brick AA/NA Meeting 7 p.m. via Zoom conference. <i>See below.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>5</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p><i>Check out Indigenous online films at www.nfb.ca/indigenous-cinema</i></p>	<p>6</p> <p>Elmer and Sheldon's Ceremonial Dance Mille Lacs</p> <p>Zooming towards Recovery Speaker Night 8 p.m. via Zoom conference. <i>See below.</i></p> <p>NA meeting 6 p.m. Old District I Community Center. <i>See page 14.</i></p>	<p>7</p> <p>Elmer and Sheldon's Ceremonial Dance Mille Lacs</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>
<p>8</p> <p>All Recovery meeting 6 p.m. Old District I Community Center. <i>See page 14.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>9</p> <p>Migizi Meeting 7 p.m. via Zoom conference. <i>See below.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>10</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p><i>The deadline for the December issue is November 15. Send submissions to news@millelacsband.com or call 320-237-6851.</i></p>	<p>11</p> <p>Red Brick AA/NA Meeting 7 p.m. via Zoom conference. <i>See below.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>12</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p><i>Look up words or practice your Ojibwemowin at https://ojibwe.lib.umn.edu.</i></p>	<p>13</p> <p>Darrell and Skip's Ceremonial Dance Aazhoomog</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p>NA meeting 6 p.m. Old District I Community Center. <i>See page 14.</i></p>	<p>14</p> <p>Darrell and Skip's Ceremonial Dance Aazhoomog</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>
<p>15</p> <p>All Recovery meeting 6 p.m. Old District I Community Center. <i>See page 14.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>16</p> <p>Migizi Meeting 7 p.m. via Zoom conference. <i>See below.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>17</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p><i>Play Indigenous educational games at www.7generationgames.com</i></p>	<p>18</p> <p>District III Community Meeting 5:30 p.m. Grand Casino Hinckley</p> <p>Red Brick AA/NA Meeting 7 p.m. via Zoom conference. <i>See below.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>19</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p><i>"When Rivers Were Trails" is an adventure game about the impact of colonization on Indigenous communities: indianlandtenure.itch.io/when-rivers-were-trails</i></p>	<p>20</p> <p>Lee and Mike's Ceremonial Dance Aazhoomog</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p>NA meeting 6 p.m. Old District I Community Center. <i>See page 14.</i></p>	<p>21</p> <p>Lee and Mike's Ceremonial Dance Aazhoomog</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>
<p>22</p> <p>All Recovery meeting 6 p.m. Old District I Community Center. <i>See page 14.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>23</p> <p>Migizi Meeting 7 p.m. via Zoom conference. <i>See below.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>24</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p><i>Watch "The Woodlands: The Story of the Mille Lacs Ojibwe" at https://youtu.be/p29pYyOkW3g</i></p>	<p>25</p> <p>Red Brick AA/NA Meeting 7 p.m. via Zoom conference. <i>See below.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>26</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p><i>Zaagibagaang: Anishinaabe Values in Action shares all kinds of useful information at: https://zaagibagaang.com</i></p>	<p>27</p> <p>Tim and Tom's Ceremonial Dance East Lake</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p> <p>NA meeting 6 p.m. Old District I Community Center. <i>See page 14.</i></p>	<p>28</p> <p>Tim and Tom's Ceremonial Dance East Lake</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>
<p>29</p> <p>All Recovery meeting 6 p.m. Old District I Community Center. <i>See page 14.</i></p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>30</p> <p>Migizi Meeting 7 p.m. via Zoom conference. <i>See below.</i></p> <p>Zooming into Recovery NA 8 p.m. via Zoom conference. <i>See below.</i></p>	<p>RECOVERY GROUP MEETINGS</p> <p>All recovery meetings are held via Zoom conference during the COVID-19 pandemic. The Monday night Migizi meeting ID is 856 8473 0121, and the password is 56359. The Wednesday night Red Brick meeting ID is 895 631 97923, and the password is 56359. The nightly Zooming Towards Recovery code is 601-532-2869, and the password is zoom800.</p>				
		<p>CALL FOR SUBMISSIONS</p> <p>Mille Lacs Band members and community members from other tribes can be paid for news stories published in <i>Ojibwe Inaajimowin</i>. For stories of 500 words or more, compensation is \$400. The deadline for stories is the 15th of each month. If you have a story to submit or would like more information, please email news@millelacsband.com or call 320-495-5006.</p>		<p>SEND US YOUR EMAIL</p> <p>The Government Affairs Department, which is in charge of communications with Band members, is compiling a list of email addresses so we can send weekly news summaries and breaking news updates to Band members. To sign up, go to https://millelacsband.com/services/ mailing-list.</p>		



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OJIBWE INAAJIMOWIN

NOVEMBER 2020 | VOLUME 22 | NUMBER 11

T H E S T O R Y A S I T ' S T O L D



WAATEBAGAA!

Before the early snow came on October 20, 3-year-old Zakodah Oswaldson enjoyed the autumn leaves. Photo by Meisha Oswaldson.

UPDATE YOUR ADDRESS

If your address on file with the Enrollments Office or Office of Management and Budget is incorrect, you may not be receiving important mail from the Band. Each time you move, you need to fill out a Change of Address form from Enrollments (320-532-7730) and OMB. You can download a Change of Address form at millelacsband.com/services/tribal-enrollments.

ABOUT US

Ojibwe Inaajimowin is produced monthly by the Government Affairs Department of the Mille Lacs Band's Executive Branch. Please send questions, comments, corrections, or submissions to news@millelacsband.com or call 320-237-6851. The December issue deadline is November 15.

NEED HELP?

If you or someone you know is injured or in immediate danger, call 911 first.

Tribal Police Department dispatch:
888-609-5006; 320-532-3430.

Emergency Management Services:
24-hour fire, disaster, and emergency management response: Monte Fronk, Emergency Management Coordinator: 320-362-0435.

Addiction/Behavioral Health: 800-709-6445, ext. 7776.

Community Support Services: For emergencies related to food and nutrition, Elder services, Elder abuse, sexual assault, or emergency loans, call 320-532-7539 or 320-630-2687.

Domestic violence: (c) 320-630-2499.

Women's Shelter: 866-867-4006.

Batterers' Intervention: 320-532-8909.

Heating, water, or other home-related maintenance problems: If you live in a Mille Lacs Band Housing-maintained home, call our Customer Service Representative at one of the following on-call numbers:

District I and IIa: 320-630-2498

District II: 320-630-2492

District III: 320-630-2497.

Mille Lacs Band Family Services: Foster Care: 320-630-2663; Social Worker: 320-630-2444; 800-709-6445, ext. 7588; Family Violence Prevention: District I 320-532-4780; East Lake 218-768-4412; Aazhoomog 320-384-0149; Hinckley 320-384-4613; Toll-free 24-hour crisis line 866-867-4006.

IT'S HERE! RAISE
YOUR VOICE ON
NOVEMBER 3
page 1

BAND ASSEMBLY
PASSES CHILD
SUPPORT CHANGES
page 3

MARY ANNE AND
GLEN — LOVE STORY
FOR THE AGES
page 6

MEETING MAKERS
MAKE IT — LIVE OR
ONLINE
page 7