



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



SHARING A LEGACY OF EXERCISE

FAMILY OF LOCAL BELOVED DOCTOR DONATES BIKES TO MLB YOUTH

By Vivian LaMoore, Inaajimowin Editor

"She loved the Mille Lacs Band!" George Donovan, the late Dr. Cathy Donovan's dad, said. After the passing of his daughter, the Donovan family chose to donate the doctor's seven bicycles to Mille Lacs Band youth.

She loved this community, the people, her work, her friends, and the lake, her family said. Every day, twice a day, Dr. Cathy Donovan crossed Hwy. 169 to get to Twilight Road and back again to walk or run with her dogs. But on November 13, she was struck and killed by a moving vehicle. The vehicle didn't stop. It has been classified by law enforcement as a hit and run. The driver has not yet been identified.

Just like many families with active children, the toys, sporting equipment, and bikes, just keep accumulating throughout the children's growing years. Then the kids grow up into young adults; maybe go to college; maybe move out on their own; maybe both. And no matter where the grown child goes, the toys, sporting goods equipment, and bikes seem to stay at

home where the kids grew up. The kids may promise to return and fetch their prized possessions someday, but more often than not, the stuff just stays where it is. This was the case with Dr. Cathy Donovan's home.

"They accumulate," Joy, Cathy's daughter, said with a soft, sad chuckle.

"When she had company over, she always wanted everyone to go for a bike ride," George added with a small smile.

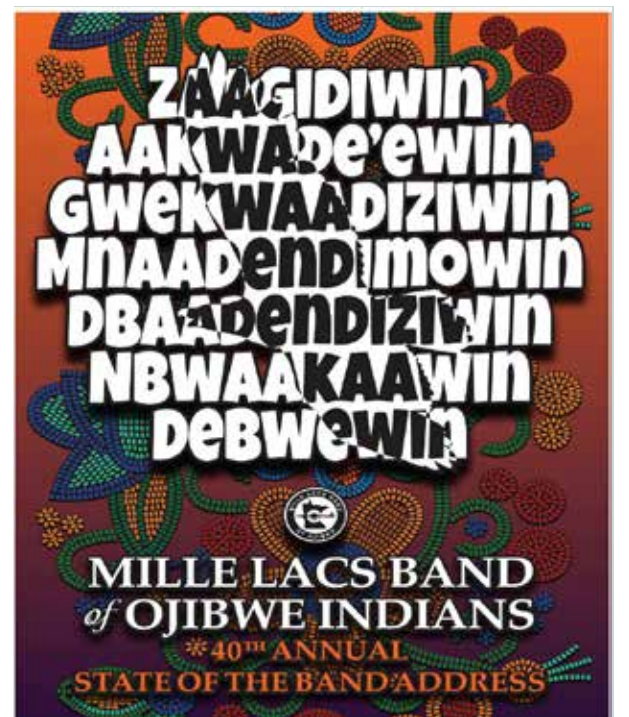
"She always wanted everyone to stay active," Joy recalled. "She would always tell us, 'Move your feet!'"

Brief smiles and muted laughs were woven through the family's grief as they told stories of many of the bicycles.

The blue bike: "That was one my mom got me when I graduated from college," Joy said. "I used to commute on that one with a little basket on the front."

The red bike was Cathy's original bike. "When I was a kid, she let me ride it and I totally crashed it going down a hill. So,

DONOVAN BIKES page 17



40TH ANNUAL STATE OF THE BAND

By Vivian LaMoore, Inaajimowin Editor

Mille Lacs Band statutes require that on the second Tuesday of each January, the Band Assembly will call a special joint assembly for the purpose of a State of the Band Address.

The 40th Annual State of the Band will be held on Tuesday, January 9, 2024, beginning at 10 a.m. in person at the Grand Casino Mille Lacs Events and Convention Center.

Joseph Nayquonabe, Waabishkibines; and George Morrow, Manidoo-gwiizens, will provide the Ceremonial Drum.

Following the Ceremonial Drum will be the Grand Entry posting of the flags by Am Vets Post 53 consisting of Anthony Pike, Zhaawanose; Jamie Short, Ebaamwewidang; Renee Pawaush, Miskwaagigikwe; Quintin Sam, Bineshii; Curt Kalk.

The Master of Ceremonies will be Samuel Moose, Naawaagiizis, Commissioner of Administration.

Guests will hear the invocation by Lee Staples, Obizaan, and the singing of the National Anthem by Band member Torrey Petite.

Following the singing of the National Anthem, the Honorable Sheldon Boyd, Enimwewidang, Speaker of Assembly will convene the first Session of the 21st Assembly.

Guests will hear speeches by Speaker Boyd and the The Honorable Rhonda Sam, Chief Justice. The Honorable Melanie Benjamin, Mandaamin, Chief Executive, will deliver the annual State of the Band Address.

Little Otter will close out the event with an honor song and lunch will be served.

Band members will also have the opportunity to view pre-recorded video statements from each of the Executive Branch commissioners.

Band members who cannot attend in person will be able to view the live-stream online at <https://us06web.zoom.us/j/8635730746>.

CHILD SUPPORT OFFICES HAVE MOVED

By Vivian LaMoore, Inaajimowin Editor

The Child Support offices have moved into a more efficient and remodeled larger space. "It feels like almost twice the size of our old space," said Director of Child Support Ann Stafford. The Child Support staff consists of five employees: Two Case Managers, Marie Stobb and Kristine Starr, Inter-Jurisdictional Coordinator Melissa Calkins, Financial Specialist Naomi Sam, Office Manager Bev Sutton, and Stafford. The staff simply outgrew the old office space.

The staff are all credited with supporting highly confidential sensitive information. All records created for each individual case are sensitive and classified and must be stored for several years in a fireproof safe filing system behind a two-lock barrier. "This new space has a room designed just for those case files," Stafford said.

The new offices are located in the old Tribal Court area. Mike Moilanen, Director of Planning and Project Management,

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WINTER SMALL GAME — SEE PAGE 9

MESSAGE FROM THE

CHIEF EXECUTIVE

Aaniin, boozhoo Band members! As I write, the holiday season is upon us which our ancestors, along with most ancient cultures of the world, celebrated around the time of the winter solstice. The winter solstice is the longest night of the year, which happened on December 21. Winter is traditionally a time to reflect on the past year; a time to listen to the Elders and each other's stories; a time to rest, recuperate, and renew our strength; a time to connect with our loved ones; and a time to hope, dream, and set goals for the future.

In keeping with that tradition, the annual State of the Band Address has become an opportunity for our tribal government to reflect on the accomplishments and challenges from the past year, to reconnect with one another, and a time to hear about our new goals for the upcoming year. Please mark your calendars for January 9, 2024, at Grand Casino Mille Lacs Convention Center. I am excited to see Band members and your family members, and enjoy this time together discussing our future.

Oftentimes, December is a slower month for my office, because Congress is not in session and most federal agencies have slowed down their business. That wasn't the case this year, which was the busiest December that I can recall.

My month began with a last minute request from the National Congress of American Indians (NCAI) that I help represent NCAI at 2023 United Nations Climate Change Conference held in Dubai, United Arab Emirates, in the middle-east. NCAI paid the travel expenses for this trip. I joined over 300 other Indigenous delegates from around the world at this conference for the International Indigenous Peoples Forum on Climate Change (IIPFCC).

This year's conference was especially important as countries conducted the global stocktake, a review of the world's progress in reaching the 2015 Paris Agreement's commitment to limit the global average temperature rise to 2.7 degrees Fahrenheit, which is still above pre-industrial levels. Under the U.N. Declaration on the Rights of Indigenous Peoples, we are right-holders.

The purpose of this forum is to ensure that as climate change negotiations happen and the rights of Indigenous people are not sidelined. This was a fascinating conference to

attend, although the end result was somewhat disappointing because our concerns were not given the attention that we asked for. I met other Canadian Anishinaabe at the conference and on the plane, which was a 15-hour flight. When I had an opportunity, I spoke about traditional ecological knowledge.

This was a very hard trip to make, and as a woman travel-

"I HELD A CABINET MEETING ON DECEMBER 19 IN ST. PAUL. WE FOCUSED ON HOW TO GET MORE BAND MEMBERS INTO HOMES AND STREAMLINE AND EXPEDITE OUR PROCESSES FOR PEOPLE WHO ARE ELIGIBLE FOR HOME OWNERSHIP."

**~ MELANIE BENJAMIN
CHIEF EXECUTIVE**

ling alone in the mid-east, this included some experiences I've never had before. The people were wonderful, and experiencing different cultures is always a learning experience. At the end of the trip, I ventured out into the old markets of Dubai, with three other people. One shopkeeper told us to walk up an old stone staircase. We were taken into a room and surprised when the door was locked behind us. Then we were taken into another room with those doors locked behind us, and yet into another room with the doors locked behind us, where the souvenir items were kept. None of us were accustomed to being locked into rooms in another country, so at that point, souvenirs did not seem important anymore. We got out of there as fast as we could, and I returned to the United States empty-handed.

The Tribal Executive Committee (TEC) of the Minnesota Chippewa Tribe (MCT) held its quarterly meeting at our Inter-continental Hotel in St. Paul on December 11. We finalized the

election ordinance for 2024, which establishes the procedures and rules for the upcoming 2024 primary election, which will be held on April 2, 2024, and the General Election on June 11, 2024. If you are interested in running for Chief Executive or for District I Representative, please note that the filing period begins on January 12 and closes on January 22.

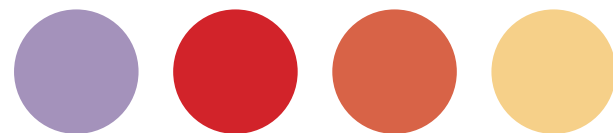
I held a Cabinet meeting on December 19 in St. Paul. We focused on how to get more Band members into homes and streamline and expedite our processes for people who are eligible for home ownership. I told the commissioners that my priority is ensuring that our policies and procedures reflect the need of the community.

I attended the Elders meeting right before the holidays. This was the largest meeting attendance in recent memory. A physician was invited who is heart specialist, and the Elders present were so impressed with him they had many questions which he answered.

I also want to acknowledge a special foster family who I spoke with. This couple has been foster parents for over 30 years to our Band children — sometimes up to 20 kids at a time. They have committed their lives to our children. They spoke to me about how being foster parents can be hard at times, but is also incredibly rewarding. When they talked about how wonderful it is to see the kids they fostered grow into very successful adults, with healthy long-term relationships, there was pure joy on their faces. We can all learn a lesson from their commitment to our youngest Band members.

Finally, thank you to the women who attended the WEWIN conference planning meeting in the Twin Cities several weeks ago, hosted by WEWIN President Susan Masten. It is our goal to make this next WEWIN conference the best that WEWIN has ever had.

I hope everyone had a safe and happy New Year, and I look forward to seeing you at the State of the Band Address on January 9, 2024. Miigwech.



HONORING SANDRA DAY O'CONNOR

By Vivian LaMoore, Inaajimowin Editor

United States Supreme Court Justice Sandra Day O'Connor served the United States Supreme Court from 1981 to 2006. She was the first woman in history to serve the High Court. During her term on the Court, O'Connor was regarded as among the most powerful women in the world. She passed away on December 1, 2023, at the age of 93.

Of the cases during her tenure that are likely at the top of the list of important cases in Indian country, is the Minnesota v. Mille Lacs Treaty case. This landmark case lasted over a decade and on March 24, 1999, the Supreme Court decision in a 5-4 vote affirmed the hunting, fishing, and gathering rights for the Mille Lacs Band and other Chippewa tribes of Minnesota, Wisconsin, and Michigan.

After her passing, on December 4, 2023, Matthew Fletcher wrote in *Turtle Talk*, that decision was a "truly impressive achievement in favoring the law." He added that "all she was

doing was following the law (it's treaty rights after all)."

Marc Slonim was the attorney hired by the Band to oversee that case. His remarks after O'Connor's passing are as follows:

"Our case rested on a complex historical record, and she took the time to understand the record and detail it in her opinion. To me, her attention to the historical record was the most important part of her decision. It reflected an understanding of the importance of hunting, fishing, and gathering rights to Indian people, the harsh realities of removal efforts in the nineteenth century, and the profit motivations that fueled efforts to remove Indian people from their homelands even when there was no lawful basis for such removals.

"I would also add that her decision in the Mille Lacs case is a part of her legacy that has survived, unlike some of her other decisions (most prominently, on abortion and affirmative action). As Matt notes in *Turtle Talk*, her decision in our case was cited in, and the basis for, the Court's decision in Herre-

ra, a case involving Crow treaty rights, in which the Court expressly overruled its early 1900s decision (*Ward v. Race Horse*) that Indian treaty rights are extinguished upon statehood. In *Herrera*, the Court held that the decision in our case, not *Race Horse*, was controlling. The decision in our case has been cited by the Court in other recent decisions, cementing its legacy in the Indian law canon.

"For the Bands, her decision secured the ability to preserve and keep alive rich cultural and subsistence practices that had been suppressed both in Wisconsin and Minnesota. The Bands fought hard for those rights over many decades, and her decision secured them once and for all."

This year, the Mille Lacs Band and GLIFWC will celebrate the 25th anniversary of this landmark decision. Watch for details to come.

GRA UPDATE

ETHICAL USE OF CCTV SURVEILLANCE TOOLS

GRA Surveillance Department employees have access to a variety of tools that allow them to protect the Tribe and its assets. A comprehensive protection plan requires that sensitive data, technology, and resources be available at a moment's notice. These tools can be used in both proactive and reactive or for investigative functions to identify individuals or processes that inflict damage or loss to the Tribe.

One of the most misunderstood tools at the Surveillance Team's disposal is the CCTV system of surveillance cameras. This technology is critical to asset protection, and a necessity throughout the property. With great power comes great responsibility, so having such tools in place requires targeted training and clearly defined policies and procedures for the staff with access. This is a priority of the Surveillance Team. Both appropriate/ethical use of the system and what is considered inappropriate/unethical use of Surveillance cameras, equipment, information, data, and recordings containing images from cameras are covered at length. In addition, team members are required to sign a confidentiality agreement.

Expectations for all GRA employees include refraining from engaging in any behavior or activities that might adversely affect the trust, integrity, or reputation of the GRA or the Band.

In accordance with this expectation, GRA Surveillance Department employees agree that surveillance cameras, and recordings made thereof, will not be used to watch, monitor, or review individuals without a specific business-related reason as determined by the GRA. Further, information on persons, groups, or other entities will not be accessed, copied, shared, or disseminated without a specific business-related reason as determined by the GRA.

GAMING REGULATORY AUTHORITY



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

While focusing on the legitimate needs of the Surveillance Department, the GRA, and other entities we work with, every effort is made to protect the dignity and privacy of persons in an ethical and respectful manner.

The GRA will not engage in nor tolerate retaliation against individuals who raise genuine ethics concerns in good faith. Feel free to contact the Executive Director of the OGR&C or the Surveillance Director with any questions you may have regarding applicable policies, procedures, and ethical expectations.

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 <https://millelacsband.com/home/indian-gaming-regulation>. You can also LIKE us on Facebook at Mille Lacs Band GRA. GRA Board meetings are open to the public. Meetings are currently being conducted remotely using Microsoft Teams.

LEGISLATIVE BRIEFS

Band Assembly December 20, 2023

The District Representatives approved Band Assembly Bill 20-04-82-23 (A bill amending Title 8, section 401 to expend the definition of domestic abuse and family or household members).

The District Representatives approved Resolution 20-04-47-23 (A resolution approving the continuance of the Mille Lacs Band Government, Circle of Health, Gaming Regulatory Authority, Department of Athletic Regulation, Supplemental Income Program for Elders, Tribal Employment Rights Office, Housing Initiative, and Band member Legal Services fiscal operations until January 31, 2024).

The District Representatives approved Resolution 20-04-48-23 (A resolution approving the continuance of Mille Lacs Corporate Ventures, non-gaming, and gaming fiscal operations until January 31, 2024).

The District Representatives approved nomination (A nomination from Chief Benjamin, nominating Rick Pardun to serve as the Commissioner of Community Development. Current term ends June 30, 2027).

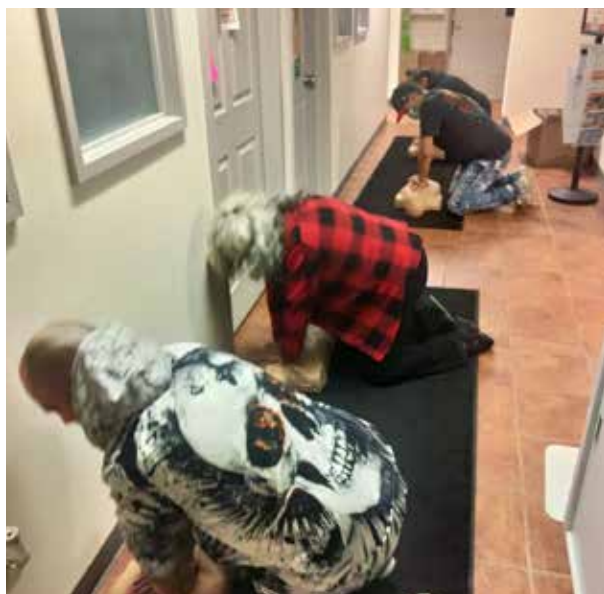
The District Representatives approved nomination (Pursuant to 12 MLBS § 306(a)(6) on September 27, 2023, the Secretary-Treasurer submitted two names to the Chief Executive to serve on the Housing Board: Leroy Day and Michael Davis. On November 27, 2023, a letter dated September 28, 2023, was received from Chief Benjamin nominating Michael Davis for confirmation. Current term ends June 30, 2026).

The District Representatives tabled nomination (A nomination from Secretary-Treasurer, nominating Andy Christensen to serve a subsequent term on the Institutional Investment Committee. Current term ends December 31, 2027).

In the "Messages from the Representatives" portion of the agenda, District I Representative Virgil Wind opened with second passing of Title 15 Gaming Regulatory Act re-sent to Bureau of Indian Affairs for approval. He added they also re-appropriated for the cannabis business project along with the legislation that should be completed soon. Representative Wind closed his comments with congratulations to Rick Pardun and to Madam Chief for having a full cabinet.

District II Representative Wendy Merrill opened with adding that the Cannabis bill is complete and will be put on the agenda the day of the State of the Band.

In the "Message from the Secretary-Treasurer" portion of the agenda, Secretary-Treasurer Sheldon Boyd opened with pointing out the process that is being followed and the reasoning why. A lot of it is accountability, it's a tedious process for everyone involved. He wants people to remember there's a lot of money being moved through here (Band Assembly), Legislative folks all account for the monies that the Band gets from gaming revenue, federal, and stated funds, etc. He thinks the process that you see in play here has a reason and he thinks we're on a good course and will continue to improve. Congratulations and applause to everyone who participates, including the people who come in and speak on behalf of the individual expenditures and contracts for the record. That's what we're doing here is fulfilling those duties to record the acts and deeds of the Assembly. He thinks we're doing a good job, and this work being archived with video and the agendas are there. "We're fulfilling our duty to membership and Band statute by what you see here. Thank you everyone," he said.



COMMUNITY RISK REDUCTION

For information on CPR/AED, Basic First Aid, Fire Extinguisher Training, Car Seat Training, and free car seats and fire alarms, contact Emergency Management Coordinator Monte Fronk at 320-532-3430. Photos of CRR classes at the Urban area and CRR training for Mille Lacs Indian Museum staff in December.



STATE AND LOCAL NEWS BRIEFS

Minnesota's new state flag to feature North Star replacing old flag seen as racist:

Minnesota's new state flag should feature an eight-pointed North Star against a dark blue background shaped like the state, with a solid light blue field at the right, a special commission decided Tuesday as it picked a replacement for an older design that many Native Americans considered offensive. The State Emblems Redesign Commission chose the final version on an 11-1 vote after finalizing a new state seal that depicts a loon, the state bird. Unless the Legislature rejects them, the new flag and seal will automatically become official April 1, 2024, when Minnesota observes Statehood Day. Source: *Associated Press*.

'Litter on Ice' law designed to keep trash and human waste out of lakes, rivers:

The law requires anglers and others to secure their trash in a container such as a bucket, garbage bag or trash bin and take it with them. Ice fishing season has been significantly pushed back across Minnesota due to temps that are more fall-like than winter-appropriate. But ice-making weather will arrive - sometime - and when it does anglers will be out on the frozen surfaces of lakes and rivers from Fairmont to Warroad, catching fish and generating a good amount of trash and refuse. A new law passed during the 2023 legislative session makes it clear that trash needs to be taken off the ice and disposed of properly, and gives DNR conservation officers more muscle in making sure they do. The law requires people to secure their trash in a bucket, garbage bag or trash bin, and specifies that leaving sewage - whether from animals or humans - is strictly prohibited. Human waste has been an increasing problem in recent years with the growing popularity of deluxe fish houses (also known as wheelhouses) and their owners dumping sewage holding tanks on the ice before heading for shore. The law gives the DNR the option of educating people first, and then taking enforcement action if necessary. Violators will be cited with a petty misdemeanor, which carries the possibility of a \$100 fine. Source: *KARE11*.

Gov. Walz is the first governor to visit all Minnesota tribal nations:

Governor Tim Walz and Lieutenant Governor Peggy Flanagan visited the Shakopee Mdewakanton Sioux Community on Nov. 30, making Governor Walz the first Minnesota Governor to visit all 11 Tribal nations in Minnesota, including the Mille Lacs Band of Ojibwe in June 2022. During their visit [to Shakopee], the Governor and Lieutenant Governor met with Chairman Keith Anderson and Secretary and Treasurer Rebecca Crooks-Stratton to learn about Tribal priorities. "No Governor in the history of our state has visited all 11 Tribal nations. Today that changed," said Governor Walz. "I am incredibly proud to reach this milestone on the final day of Native American Heritage month. By learning from and working hand-in-hand with Tribal governments, we'll continue building a state government that works better for everyone and ensures Minnesota is a place where Tribal nations and their citizens can thrive." Source: *Union-Times*.

TRIBAL POLICE

TRIBAL POLICE DEPARTMENT POISED FOR RECRUITMENT OF MORE OFFICERS

Looking for a job in Tribal PD?

By Vivian LaMoore, Inaajimowin Editor

One of the biggest challenges currently facing law enforcement is retention and recruitment within police departments. Currently, there are roughly 600 officer positions posted statewide on the Minnesota Board of Peace Officer Standards and Training (POST Board) website. Mille Lacs Tribal Police is included in that list.

Currently, the Mille Lacs TPD has 22 officers, including one balliff. "Ultimately, we should have 28," Mille Lacs Band Tribal Police Chief James West said.

State legislatures have the ability to influence recruitment by providing grants for the hiring of quality candidates. The state has recently opened a pilot program, Intensive Comprehensive Police Officer Training and Education Program, aimed at officer retention and recruitment, West said. Part of the program on the table is the state would grant 50 agencies to each hire one individual on the program. The grant program will allow the sponsorship of one individual to be paid while attending law enforcement training such as pursuing a degree in Criminal Justice. (See page 8 for information on Criminal Justice degree programs.)

Police officers with college degrees are more likely to hold leadership positions, better relate to their communities, and more easily identify best practices in the field.

The grant program is aimed at individuals who currently have a 2- or 4-year degree in something other than law enforcement. "This allows the participant the ability to transition into law enforcement. They will be able to essentially quit their current job and go to school," James said. He is currently working with the Mille Lacs Grants department to apply for the grant.

Minnesota state legislators are also working with tribal governments on a separate funding source for law enforcement statewide that will offer a one-time funding that Mille Lacs TPD and other police departments will automatically receive. This funding will be available for TPD to utilize for training programs, wellness programs, public safety, and other items, including recruitment and retention. There is also policy on what the funding cannot be used for.

James said his current plan is to use some of that funding on retention, a possible hiring bonus for new recruits, and various training programs, including an intensive 40-hour training in handling mental crisis situations. Several officers within TPD have completed the training already, and James hopes to send more officers through. "It is really good training," James said.

Other retention practices within Mille Lacs TPD are wellness programs and opportunities. Law enforcement can be a stressful job. Therefore, Mille Lacs TPD encourages physical fitness and officer wellness. Officers can work out for one hour during their shift while on duty as time allows within the department policy. The department also often holds physical fitness challenges such as step and stretching challenges in an effort to keep people moving. Officers are encouraged to see a mental health therapist at least once a year. There is a pool of



therapists who specialize in law enforcement and emergency management therapy on reserve to help in cases where a critical incident has occurred.

The bottom line is: It's more efficient to retain a qualified employee than to recruit, train, and orient a replacement employee of the same quality. Good retention starts at the time you hire an employee and continues throughout the employee life cycle.

Community policing is currently trending in the law enforcement field; however, it is a practice that TPD has been using for several years. Knowing the community members on day-to-day levels other than during an incident helps to build trusting relationships. "Community policing is vital in today's day and age," James said. "Having a positive relationship on both sides builds trust."

Another trend is increasing use of technology and tools such as social media, body-worn cameras, and use of drones. Mille Lacs TPD currently has six or more officers who are certified FAA drone pilots and carry drones in their squads. One such drone has the capability to assist in search warrants or hostage situations with two-way audio and one-way video that will substitute officers going inside not knowing what the situation is to minimize confrontations. "They do well to resolve situations," James said. "We have used it a few times and also assisted neighboring counties."

As for the pay scale at TPD, James said the department stays competitive by performing a compendium pay study every three years. They are currently awaiting approval to do the study again.

The retention rate at Mille Lacs is relatively high. "We have some officers who have been on department for 20 years," James said. "Something I have been striving for is to have more Band member officers. We have had community members throughout the years. This has advantages and disadvantages, but can be beneficial overall."

Band members who may be contemplating a career in law enforcement are encouraged to check out Mille Lacs TPD. A career in law enforcement is a "very rewarding career," James said. "Band member youth are becoming those new pillars of the community and taking an active and positive role in the community. Being the boots on the ground in a positive way is very rewarding."

CHILD SUPPORT from page 1

said his team is in the process of renovating several Mille Lacs Band government buildings and office spaces, many of which are nearly 30 years old and in need of updates. Ryan Jendro, Project Manager, said the majority of the work was contracted out with only minor projects being performed in-house.

The new Child Support office space is roughly 1,600 square feet in contrast to the nearly 1,100 square feet of the old space. "Roughly 1/3 bigger," Jendro said.

"We were practically on top of each other in the old space," Stafford said.

The renovation included cabinets, countertops, and security glass, new energy efficient LED lighting, paint and carpet, ceiling tiles, new doors and door hardware, as well as sound

damping treatment between this space and courts. Cubicles were removed and replaced with offices with real walls and doors for increased confidentiality. The old Child Support offices will be remodeled for additional space for offices for the Tribal Court area.

The Child Support Enforcement Program is funded by the U.S. Administration for Children and Families, Office of Child Support Services. "We were able to capture additional renovation funding from ACF to modify the vacated Tribal Court Office area for the Child Support Team, giving them almost double the workspace from their previous office area, and a large secure file room," said Brittany Wind, Grants Director.

"We are so appreciative of the added space," Stafford said.



"WE ARE WORKING TO NOT HAVE THE MINE PERMITTED AT ALL."

**KELLY APPLGATE,
MILLE LACS BAND DNR COMMISSIONER**

COMMUNITY ENGAGEMENT SESSION SPARKS PASSION OVER PROPOSED TAMARACK MINE

Community is encouraged to come together in the fight

By Vivian LaMoore, Inaajimowin Editor

"The Tamarack proposed mine is a huge threat to our water, our culture, our way of life, our people, our wildlife, all of our resources that we depend on culturally, and spiritually. These gifts from the Creator are what's at risk," Mille Lacs Band Department of Natural Resources Kelly Applegate said with his opening remarks at a tribal community engagement session held on Monday, December 18 at the District II community center in Minisinaakwaang.

As the Minnesota Department of Natural Resources reviews the Tamarack Mine proposal from Talon Metals, this listening and input session provided an opportunity for Mille Lacs Band members and employees to learn more and share their perspectives on the proposed Tamarack Mine and the Mille Lacs Band of Ojibwe's Water Over Nickel initiative. Attendees had the opportunity to share their perspectives and have their voices heard.

The Mille Lacs Band of Ojibwe government continues to make strong progress in the commitment to actively protect the land, water, and community from the proposed Tamarack mine. Band leaders are working diligently across many fronts — legal, political, community, and public opinion — to ensure the Band has an equal voice and that the Band's refusal to sacrifice water and resources for sulfide mining is clearly heard and understood.

In her opening statement Chief Executive Melanie Benjamin said the Band has committed to putting resources into their efforts to make sure the Band is in front of this moving forward. The Band has been actively meeting with state and federal government officials to make them aware of the Band's position.

Mining companies have been touting the benefits of carbon capture and using that as leverage against opponents of mining. This is a form of greenwashing in the eyes of many as the man-made process of carbon capture also produces carbon.

The mining company Talon Metals submitted the proposed Tamarack mine draft environmental assessment worksheet to the Minnesota Department of Natural Resources in June of 2023. This is a long environmental review process.

Applegate explained that the original proposal from Talon suggested the mine would be "safe" and would be small with relatively no impact to the land and the nickel ore would be removed with precision. "But now all of the sudden they have applied for permits for expanding the area for further exploration within miles of the critical sites," Applegate said. "And just like the playbook of most mines, the mine is growing. We want to make sure all of the environmental concerns are talked about and our community here, not just the Mille Lacs Band, but the community is able to voice their concerns. Our role as a tribal government is using those government-to-government tools in our tool box to for consultations."

"Mining has always been a threat to our environment. Track history of sulfur nickel mining is not great. It's always led to a compromised environment," Applegate said. "It is high risk. It's dirty. It couldn't be sited in a worst place. With all of this water that is interconnected through our pristine wetlands."

Applegate explained the hydrology of the area is interconnected through the ecosystem. If there is one breach in the

mining system, it will affect everything. "All of the resources that we depend on, those medicines, the manoomin could all be impacted and that is not fair to us. It's not right for a company to come in and take our resources from us. It has happened to us before.[There] is a long history of failed American Indian policy, through the federal government, [and the] state. They came in and they took our land; they forced us onto reservations; they took away our [way of seasonal harvest to travel around] our geographical area. We are working to not have the mine permitted at all."

The proposed mine is within 1.3 miles of Band member homes in District II. This is a concern for District II Representative Wendy Merrill and the Band members of the District. She encouraged Band members to share their thoughts and concerns and to let their voices be heard.

District I Representative Virgil Wind was present and further encouraged Band members, especially those whose opinions on other issues may have been divided, that "We come together," on this issue.

"My vision is that this become bigger than just the Mille Lacs Band," Rep. Wind continued. "This isn't just a Native fight. This isn't just a Sandy Lake fight. This isn't just a Rice Lake fight. This is 100 percent a fight for everybody... we need to make sure we are in this fight together... we need to engage everyone. We need to engage every tribe in Minnesota, we need to engage every state that is along the Mississippi River all the way down to the coast to make sure they know what could come their way."

Rep. Wind added that sessions such as this are important to make sure everyone knows what is going on, where the resources are being utilized, and has everyone has a voice in the conversation. "If ever there was a time for us to come together it is now."

The input, experience, questions and concerns Band members and employees have about the proposed Tamarack Mine are critical in guiding how the Band continues the fight. If you were unable to attend the Tribal Community Engagement Session, you are encouraged to participate in this important conversation by submitting your comments and feedback related to the proposed Tamarack Mine to the Mille Lacs Band DNR. The perspectives shared will be incorporated into the conversations Band officials and leaders are having with Talon Metals and the Minnesota and Federal governments. It is important that all voices and perspectives are authentically shared in these interactions. Band member continued engagement and involvement with this issue is critical.

A court reporter and videographer were present during the December 18 session. A transcription and video will be made available for Band members as soon as it is available and Band members are encouraged to watch and share. Band officials will continue to share updates as they advance this work in 2024.

"Together, we can protect clean water, land, and cultural resources from the negative impacts of mining," Applegate said.

NATIONAL NEWS BRIEFS

Sandra Day O'Connor, First Woman on the Supreme Court, Is Dead at 93: Sandra Day O'Connor, the first woman on the United States Supreme Court, a rancher's daughter who wielded great power over American law from her seat at the center of the court's ideological spectrum, died on Friday, December 1, 2023, in Phoenix. She was 93. The Supreme Court during that crucial period was often called the O'Connor court, and Justice O'Connor was referred to, accurately, as the most powerful woman in America. Very little could happen without Justice O'Connor's support when it came to the polarizing issues on the court's docket, and the law regarding affirmative action, abortion, voting rights, religion, federalism, sex discrimination and other hot-button subjects was basically what Sandra Day O'Connor thought it should be. That the middle ground she looked for tended to be the public's preferred place as well was no coincidence, given the close attention Justice O'Connor paid to current events and the public mood. "Rare indeed is the legal victory — in court or legislature — that is not a careful byproduct of an emerging social consensus," she wrote in "The Majesty of the Law: Reflections of a Supreme Court Justice," a collection of her essays published in 2003. Source: *New York Times*.

Native American translations are being added to more US road signs to promote language and awareness: Sage Brook Carbone, a member of the Northern Narragansett Indian Tribe of Rhode Island and a resident of Cambridge, Massachusetts, has successfully advocated to add the language of the Massachusetts Tribe, to some street signs in the city. She submitted to city officials the idea of adding Native American translations to city street signs. At least six states have followed suit, including Iowa, New York, Minnesota and Wisconsin. Signs along U.S. Highway 30 in Iowa include the Meskwaki Nation's own spelling of the tribe, Meskwakiinaki, near its settlement. In upstate New York, bilingual highway signs in the languages of the Seneca, Onondaga and Tuscarora tribes border highways and their reservations. In Wisconsin, six of the 11 federally recognized tribes in the state have installed dual language signs. Minnesota has put up signs in English and the Dakota or Ojibwe languages on roads and highways that traverse tribal lands, while the southeast Alaska community of Haines this summer erected stop, yield, 'Children at Play' and street name signs in both English and Tlingit. Source: *Associated Press, Detroit News*.

Federal Government Preparing its Next Report on Indian Boarding Schools: Federal archives show the U.S. government coerced, induced, or compelled Indian children to enter the schools where they were subject to "solitary confinement; flogging; withholding food; whipping; slapping; and cuffing." They were also ravaged by disease introduced into otherwise healthy Indigenous societies. The second volume in the Department of the Interior's accounting for the past harms of boarding schools is expected in the coming months, and will outline in more detail some of the still-unknowns — just how many Indigenous children died at school and who these children were. The amount of government money pumped into this network of 408 residential schools that opened in the 1800s is also expected to be further quantified, according to an Interior Department press statement. Source: *The Imprint*.

VAPING AND MENTAL HEALTH

By Sarah Larson, Community Health Educator

Did you know that our brains continue to develop until we are 25 years old? Our brains are actively learning and pruning (use it or lose it!), especially during adolescence. Most of us know that e-cigarettes and vaping aren't good for our bodies, but why are they especially harmful for youth and the developing brain?

The prefrontal cortex is the front portion of our brain that helps us make decisions. This is the last part of our brain to develop, which is why we may be more impulsive when we're young. The good thing about our brains is that they are very moldable when we are young, which means we can learn and develop skills that will stick with us. However, when our brains are developing, they are also very vulnerable to chemicals that stimulate the "reward center." That means that substances that allow our brains to release feel-good chemicals can be especially addictive. Addiction happens when our brains become dependent on the substance or chemicals that may make us feel a certain way, and our brains have a difficult time feeling good without those substances, causing irritability, low moods, and other physical discomforts.

When we are young, we tend to be interested in experimenting and learning new ways to engage with the world. If we feel bad, we may turn to things to relieve pain or anxiety. We may pick up vaping or something else just out of curiosity or to feel better. However, vaping and using substances actually make anxiety and depression worse. Addictions may start as a way of trying to control those feel-good chemicals in our brain, but the substances usually end up controlling us.

So, why are there laws that limit substances like alcohol, marijuana, and nicotine for people under the age of 21? Well, it's because of how our brains develop. Before our 20s, our brains are more vulnerable to addiction, also known as substance use disorder. If someone starts using substances as a

young person, they are more likely to become addicted for life because those pathways solidify in the developing brain. E-cigarettes, or vapes, use a unique form of nicotine, called nicotine salts, that mask the harsh taste and can make them even more addictive. Vape pods can contain as much, or more, nicotine than a pack of cigarettes. Companies know how to make their products addictive and entice young people by making interesting flavors, leading to customers with lifelong addiction. While nicotine itself is very addictive, other products like cannabis can also lead to addiction, known as cannabis use disorder.

So, how can we help the young people in our lives? Well, we can offer support if they are trying to quit — quitting can take time and multiple attempts. Secondly, we can help them learn how to manage stress in a healthy way. We can also encourage their unique talents and gifts. Overall, we can steer them towards developing healthy pathways in their brain just by being a caring, supportive presence.



VAPING AND MENTAL HEALTH

The 2022 National Youth Tobacco Survey shows that about 1 in 10 middle and high school students use e-cigarettes, and more than 1 in 4 who use e-cigarettes vape daily. At the same time, symptoms of anxiety and depression in young people have doubled from pre-pandemic levels.

These two crises are not isolated. Though more research is needed about the connections between vaping nicotine and mental health, numerous studies expose the worrying connections between them.

Many young people start and continue to vape because they think vaping will relieve their mental health symptoms. The most common reason youth give for continuing to use e-cigarettes after their first use is "I am feeling anxious, stressed, or depressed." The illusion that vaping improves mental health was created by the tobacco industry and pushed through marketing, preying on those looking for relief.

THE REAL COST OF VAPING: POOR MENTAL HEALTH

Young people who vape report more days of poor mental health than those who don't.

Vaping nicotine can make existing mental health conditions worse.

Using e-cigarettes is associated with difficulty concentrating, remembering, and making decisions.

References available at www.ansrmn.org/issues-resources/e-cigarettes.

MOCCASIN TELEGRAPH

TAKING PRIDE IN HERITAGE

By Dorothy Sam, Mille Lacs Band Elder

My favorite hobby is making quilts, and I am teaching my daughter how to make them. Although I use a sewing machine to make my quilts — unlike my mother's handmade quilts — I still make them to give away at our Ojibwe ceremonies. This is a tradition we've held onto for many years. We need to be proud of our heritage, and we should be happy to be involved with both modern and traditional ways. This is what I've taught others throughout my life.

I was born in the Aazhoomog community in District III of the Mille Lacs Reservation. Growing up, we learned much about the Ojibwe ways. We learned the drum. We learned the ceremonies. We learned the language and heard stories from our Elders.

We always lived off the land — we fished harvested wild rice, picked berries, made maple syrup, and hunted for deer, rabbits, and porcupines. Our pharmacy was in our backyard. We ate healthy and naturally. That was our way of survival.

After I was married, I moved to the Twin Cities to work. I started working at a neighborhood club and then a detox center helping people with drug and alcohol addiction. I also worked with young Native mothers through a United Way program. After about 10 years of working in the field, I went back to school for chemical dependency counseling at the University of Minnesota Duluth.

During my education and training, I always remembered my Indian ways. Because of my experience in the field and my cultural background, I knew that a lot of the things I was learning in books would need to be adapted to fit the Native culture.

This article by the late Dorothy Sam was first published in the Mille Lacs Messenger. It is reprinted here to preserve her teachings and bring them to the next generation.

After school, I went to work at Aurora Four Winds Lodge, a chemical dependency facility at the Brainerd State Hospital for people with Native heritage. I was a counselor and developed programs that included American Indian traditions, ceremonies, and teachings.

In my experiences, I found that illness and identity were the two biggest problems that addicts faced. They didn't know how to stop drinking or doing drugs, and they didn't know who they were. We had books that helped them get through alcohol and drug abuse, but they needed more than that. I brought back the American Indian ways, so that I could help them find their identity and move past their addiction. Illness and identity go hand and hand.

In my work, I saw a lot of young people involved in drugs and alcohol. Today our youth are not as interested in learning about our culture. So much of what I taught people about their addiction went back to finding their traditions and culture. It's about finding one's self and valuing life.

Life is important. We all have a spirit, and we shouldn't hurt other people's spirits. But this can happen if people are involved with drugs and alcohol.

People today are so busy working to survive that our teachings are often put aside — this is how our culture will be lost. Learn the ways of your people. There are many more resources today to help us learn about the old ways. Even though we live in a modern world, we can turn to our Elders to ask questions and learn from them. We should always be proud of who we are.

HUMAN TRAFFICKING: IT'S REAL AND HAPPENING IN EVERY COMMUNITY IN MINNESOTA INCLUDING RIGHT HERE

A \$150 billion industry depends on supply and demand

By Vivian LaMoore, Inaajimowin Editor

Human trafficking is a worldwide \$150 billion industry. And if you are thinking human trafficking happens only in large metro areas, think again. It is happening in our own communities everywhere.

Fiona Teller, creator of the Anti-Human Trafficking Indigenous Project, presented a series of workshops for Mille Lacs Band members and employees in December 2023 focused on Human Trafficking Awareness in the Digital Age. Teller is a member of the Navajo Nation. She created the project after receiving a fellowship from the Massachusetts Institute of Technology. Fiona previously worked for the Bureau of Indian Affairs Missing and Murdered Unit. Fiona received her Master's Degree from American University, where she focused her studies on human trafficking of Indigenous peoples.

"Human trafficking is alive and thriving in the United States. It is evil," Fiona said. "There is a common misconception that human trafficking victims are brought to the United States from other countries, but many victims are U.S. citizens."

Human trafficking is the recruitment, transportation, transfer, harboring, or receipt of people through force, fraud, or deception, with the aim of exploiting them for profit. Men, women, and children of all ages and from all backgrounds can become victims of this crime, which occurs in every region of the world.

There are multiple forms of human trafficking; however, Fiona's presentation focused on the issue of sex trafficking. The wording of force and fraud are key words in regards to sex trafficking.

Sex trafficking occurs when someone utilizes force, fraud, or coercion to cause a commercial sex act with an adult or causes a minor to commit a commercial sex act. Child sex trafficking involves those under the age of 18 who have been recruited, enticed, harbored, transported, provided, obtained, advertised, maintained, patronized, or solicited to engage in a commercial sex act as a victim of human trafficking, regardless of whether or not force, fraud, or coercion is used. Children cannot consent to commercial sex, therefore, child sex trafficking occurs regardless of whether or not force, fraud, or coercion is used.

Coercion is the criminal motor behind sex trafficking and may take a variety of forms, such as promises of meeting their unmet needs.

"Victims can be anyone — your daughter, neighbor, or nephew. Traffickers recruit victims in schools, online through social media, at shopping malls, bus stations, even in foster care or group homes," Fiona said. "Perpetrators often target children, believing their age makes them easier to manipulate or control."

Research has shown that traffickers often target children with increased vulnerabilities including:

- A history of sexual abuse. Traffickers will work to identify any vulnerabilities in a child's life and use that to create a closer bond to the child to hold future control
- A history of running away or current status of a run-away.
- An unstable homelife and or involvement in the child welfare or foster care system.

Traffickers may entice children using physical and psychological manipulation and sometimes violence. "They will create a seemingly loving or caring relationship with the victim to establish trust and allegiance that remains even in the face of severe victimization," Teller said.

Much of the trafficking has moved from street corners and truck stops to the internet, where children are sold for sex. Online sites allow traffickers and buyers anonymity as well as accessibility when exploiting children.

Traffickers will search through social media platforms. A 2021 Ploaris Report using data from the National Human Traf-

ficking Hotline identifies that between 2019 and 2020, traditional recruitment sites such as bus stations, strip clubs, mental health facilities, and private foster homes all experienced significant declines. At the same time, Facebook experienced a significant 125% increase in trafficking recruitment.

The Human Trafficking Institute also found:

- 83% of active 2020 sex trafficking cases involved online solicitation.
- 59% of online victim recruitment in active sex trafficking cases occurred on Facebook.
- 65% of underage victims recruited online in 2020 active criminal sex trafficking cases were recruited through Facebook while 14% were recruited through Instagram and 8% were recruited through Snapchat.

So why the shift to digital social media? Social media networking sites allow traffickers the ability to recruit and exploit victims anonymously with very little risk of being discovered using fake accounts among other options.

Traffickers use social media to recruit victims through a variety of ways, such as romantic interests, presenting a false modeling or acting job, and offering assistance to struggling individuals.

Individuals who spend more time on social media are more likely to share personal information with traffickers on social media making them easier targets.

Human trafficking is a highly underreported crime for a variety of reasons including the fact that many trafficking victims do not identify themselves as victims. Some may suffer fear, shame, and distrust of law enforcement. It is also not unusual for trafficking victims to develop traumatic bonds with their traffickers because of the manipulative nature of the crime.

Traffickers target tribal communities

"We lived here first. We lived here in the United States before anyone ever came here. Sex trafficking, human trafficking, that's not our way. That was not ever our way," Teller said. "Our women are highly valued. That is tradition."

The issue of human trafficking increases in tribal communities due to:

- High rates of homelessness.
- High rates of high school drop-out.
- High rates of domestic abuse — Youth are more than likely to run away from their homes.
- High rates of sexual abuse/assault.
- High rates of suicide.
- High rates of substance abuse.

"All of these issues often become normalized in Indigenous communities," Teller added. "All of these issues make Native American women, children, and men targets for sex trafficking."

Keep your children and family safe

One of the most important things you can do to protect your children is to create an environment in which he or she feels comfortable talking with you. Open communication is key. Help make your children be more aware by explaining the dangers of sex trafficking. This includes conversations about online safety and how traffickers use social media sites and apps for recruitment. Knowing who your child is with is always crucial to protecting their safety. "Ask yourself if you trust the people with whom your child interacts?" Teller said. It is very important to monitor what your child does and who your child is interacting with on the internet. And remember, if something does not seem right, ask questions."

More tips to protect yourself and children

Teenagers and parents should talk openly about how they use mobile devices. Get to know the ins and outs of popular social media sites and discuss appropriate privacy settings.

Convey that phones should only be used to communicate with people they know in the real world. Before accepting a request to be someone's friend on social media sites and make



Fiona Teller, creator of the Anti-Human Trafficking Indigenous Project.

sure it is actually someone you know and not an imposter or someone pretending to be someone else.

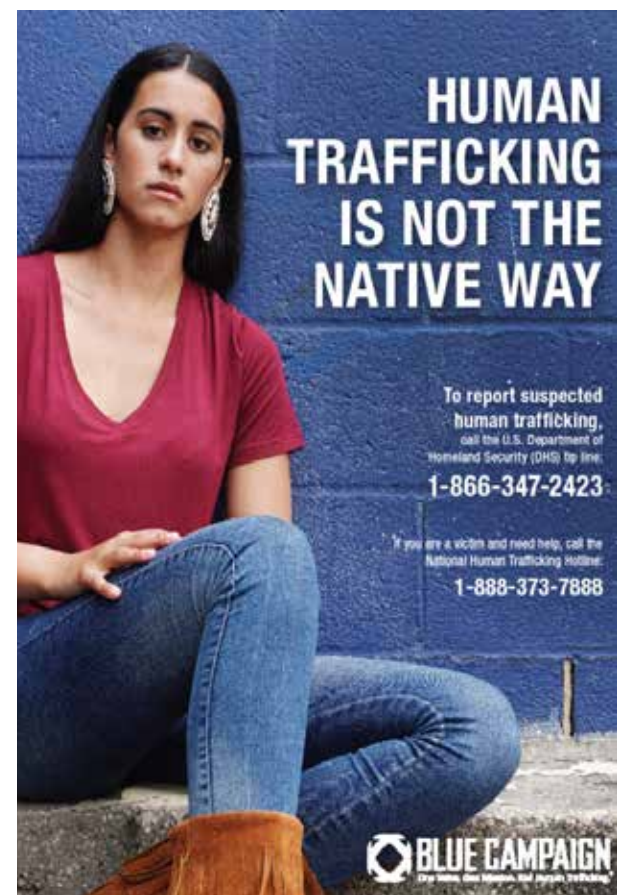
"It is important to utilize cultural teachings," Teller said. "We need to change our communities and help with programs that can facilitate integrating victims of human trafficking back into society."

Awareness leads to prevention, she continued. "Tribes have a need to take ownership over their awareness, outreach, and education... start holding more sessions like this and get more community members involved."

The awareness, outreach, and education also falls to community members. "Be a friend, be an Auntie, listen, offer self-defense classes for women. These are just some of the ways community members can start getting involved," Teller said. "Traffickers are here in the state of Minnesota and right here in our community. Awareness and education are key. Community members can make an impact and make change."

If you or someone you know is/has been a victim or simply for more information, please reach out to the Mille Lacs Band Family Violence Prevention or Kristen Allord at 320-630-2677, or Elder Advocate at 320-630-4395.

If you or someone you know is in immediate danger of being trafficked, call 911. To report a suspected trafficking situation, call the BCA at 1-877-996-6222 or email bca.tips@state.mn.us.



EDUCATION CHOOSING A PATH IN CRIMINAL JUSTICE

By Maajitaaziibikwe Mary Sam

Choosing a career as a Conservation Officer or Peace Officer helps to build a sense of pride, purpose and accomplishment at having a positive impact on community. As mental health and addiction issues rise, our communities face new challenges, and those working in the field of law enforcement are charged with staying current in their training and development.

Minnesota Peace Officer/Criminal Justice Programs across the state provide hands-on learning; both inside and outside of the classrooms.

Community college programs offer a variety of career options, preparing graduates as public servants with the duty to serve and protect communities from harm and respecting the constitutional rights of all citizens. Central Lakes College in Brainerd has a number of Native students from Mille Lacs and Leech Lake enrolled in their programs. Community college programs offer the following degrees and certificates:

CONSERVATION OFFICERS

Conservation Officers work with fish and wildlife agencies, state parks, tribal governments and trails, water, wetlands, and educational programs. Officers mode of transportation can vary, from trucks, 4-by-4 patrols, snowmobiles, ATVs and various watercrafts. Students earning a degree as a Conservation Officer need to demonstrate the following skills:

- Field identification of regionally important mammals, birds and fish and their communities;
- Use a broad range of technological tools to research, document, map, measure, record and analyze data relevant to natural resources;
- Navigate and safely function in an outdoor workplace;
- Knowledge of structure, process and relationships between peace officers, the courts and correctional systems;
- Process crime scenes from preliminary stage through disposition;
- Recognize diversity and cultural differences as a ma-

FACT BOX

Kevin Watterson-Harrington 'Waasegizhik, who is attending Central Lakes Colleges Criminal Justice Program shared the following:

"I want to work for Mille Lacs Tribal Police Department. I grew up watching Tribal do their job and it always made me want to be a police officer. Growing up on the Reservation, I would see police every day. I was fascinated by what I was seeing. One of the first interactions I had as a kid was with a the K9 Unit. It's a memory I will never forget. How that officer made me feel, made me want to be able to spread those feelings with the next generation of kids. I started thinking about being able to help my community and protect my community; to make it a better, safer place to live. I want to be that officer who anyone can talk to and trust. This comes with treating people equally, engaging with the community, talking to people, and participating in community events and programs. I want the community to be closer than ever before — especially when it comes to community and law enforcement relationships.

ture, ethical, compassionate, and adaptable citizen while meeting the needs of clients and communities;

- Demonstrate an understanding of the roles of the legislative, judicial and executive branches and how they relate to criminal law;
- Demonstrate strong communication skills—both oral and written. Understand leadership challenges and contributions in diverse communities that have experienced racial oppression as it intersects with gender, class, sexuality, disability, and other social identities.

CRIMINAL JUSTICE A.A.S.

Criminal Justice A.A.S. Degree Program is part of the Professional Peace Officer Education Program requirement for the Minnesota Peace Officer licensing standard. Students will get a first-hand look into the current industry technologies, methods, and peace officer practices. A fleet of new, state-of-the-art squad cars gives students a driver's seat view into the career field of a Minnesota peace officer. Because of a close partnership with area peace officer agencies and the college, students have a wide selection of choices for internships. Graduates will be able to:

- Understand the structure, process, and relationships between Minnesota peace officers and the correctional system;
- Apply tactical skills, such as weapon safety, defense and arrest tactics, vehicle operation, crisis management, and use of force options;
- Process crime scenes from preliminary stage through disposition;
- Recognize diversity and cultural differences as a mature, ethical, compassionate, and adaptable citizen while meeting the needs of clients and communities;
- Interpret and apply theory, law, policy, and practice as related to juvenile delinquency and deviant behavior;
- Demonstrate an understanding of the roles of the legislative, judicial, and executive branches and how they relate to criminal law;
- Apply knowledge of criminal law, constitutional law, and Minnesota traffic laws;
- Demonstrate strong communication skills — both oral and written — along with understanding leadership challenges and contributions in various communities that have experienced racial oppression as it intersects with gender, class, sexuality, disability, and other social identities.

CRIMINAL JUSTICE CERTIFICATE (ADVANCED)

Criminal Justice Certificate (Advanced). A criminal justice degree is part of the Professional Peace Officer Education Program requirement for Minnesota Peace Officer licensing standards. All course work is certified by the Minnesota Board of Peace Officer Standards and Training and meets the Board's learning objectives. Career titles may include: Police Officer, Deputy Sheriff, Corrections Officer, Parole Officer, Probation Officer.

This certificate program is available to students who have completed degree requirements (either two-year, four-year, or graduate) from a regionally accredited college or university and are seeking a professional peace officer's license. The Criminal Justice Certificate is an accelerated degree that you can complete in one year. You'll be set on a law enforcement track that will lead you to success on the POST exam. All licensing courses can be completed in less than one academic year, which allows students to enter skills and then take the state licensing exam. Graduates will be able to:

- Demonstrate knowledge of structure, process, and rela-



tionships between law enforcement, the courts, and correctional systems;

- Process crime scenes from preliminary stage through disposition;
- Function in a multicultural society as a mature, adaptable citizen, while meeting the needs and challenges of clients and communities;
- Interpret and apply theory, law, policy, and practice as it relates to juvenile delinquency and deviant behavior;
- Demonstrate an understanding of the roles of the legislative, judicial, and executive branches and how they relate to criminal law;
- Apply knowledge of criminal law, constitutional law, and Minnesota traffic code;
- Demonstrate strong and effective written and oral communication skills;
- Understand the importance of ethics and ethical behavior in law enforcement.

MINNESOTA PEACE OFFICER SKILLS PROGRAM

Peace officer professionals respond to emergency and non-emergency calls for service, perform traffic enforcement to include traffic crash response and investigation, and investigate crimes and enforce state and federal statutes.

This unique program allows students to get an insider's look into the career of a peace officer. CLC students get in the driver's seat of new, state-of-the-art squad cars that come with the same software that officers use on the streets today. In this eight-week program, you'll be trained in firearms, defense tactics, using a Taser, chemical aerosol, radar, and using LIDAR. After earning your Minnesota Peace Officer Skills Certificate, along with a Criminal Justice A.A.S. Degree, Criminal Justice Certificate, or Conservation Officer Preparation A.A.S. Degree, you'll be ready to take the peace officer licensing exam.

SKILLS ADMISSIONS

Students must pass a background check prior to being officially admitted into the program. This background check will be completed during the admissions process.

Students must also complete the Minnesota Multiphasic Personality Inventory (MMPI) with a psychologist approved by the Program Coordinator during the admissions process.

Students must possess a valid driver's license.

For more information on the Central Lakes College Law Enforcement Program, go to <https://www.clcMinnesota.edu/law-enforcement-careers/>.

WINTER SMALL GAME HARVEST TIME

SNOW OR NO SNOW, IT IS NICE TO BE OUTDOORS CHASING SMALL GAME

By Mashkode-bizhikigahbaw Benji Sam

As winter sinks its teeth into the world around us and the days grow colder into the bitter month of January, it's nice to turn the heat up with the wintertime outdoor activities. Instead of sitting in a tree stand, battling the elements waiting for some game to cross your path, this month offers the perfect time to lace the hunting boots up and chase small game.

The most wonderful part about small game hunting this time of year, is almost everywhere you travel, you will likely not encounter another hunter all day. Most people keep their hobbies indoors this time of year, and if you venture out to the woods, you will likely find a high number of critters moving during daylight hours to keep themselves warm too. Therefore, you are also likely to come across a lot of small game animals that aren't as spooky, and you have a better chance of bringing a few home for dinner.

Before the snow falls, these critters can sometimes be very evasive, sticking to the heaviest cover and avoiding well lit trails and areas with high pressure. Once there is a bit of snow cover, squirrels, rabbits, grouse, foxes, coyotes, bobcats, and more will often spend their time next to heavy cover and will leave tracks that make them predictable to us as harvesters. Watch the ground for high travel areas and narrow corridors to walk near or set snares/traps to become very successful. Predatory small game critters will often chase near these heavily wooded travel corridors and have a high likelihood of presenting near these high travel areas in a 48-hour span.

Grouse also become a little more predictable this time of year, and if you're willing to walk, you will likely find a healthy amount around. They will often travel through hick briar patches and young aspen stands feeding in the early, sunny hours of the day or late afternoons on the edges of trails to pick what's left of the gravel and any buds that did not bloom this year. These activities offer such an amazing opportunity for us tribal hunters, because there are very few winter hunters/trappers left, and we can carry on a tradition that dates back as far as the first contact of the Ojibwe in this region.

Most tribal members are not aware that we can harvest most small game until the end of March, and many species can be harvested year-round, to supplement our diet with healthy,

SPECIES	SEASON DATES	
	START	END
Badger	Day after Labor Day	March 1
Bobcat	October 1	March 31
Beaver	Year Round	
Bobwhite Quail	Day after Labor Day	March 31
Coyote	Year Round	
Cottontail	Year Round	
Hungarian Partridge	Day after Labor Day	March 31
Mink	October 1	March 31
Muskrat	October 1	March 31
Pheasant	Day after Labor Day	December 31
Raccoon	Year Round	
Red Fox	Year Round	
Gray Fox	Day after Labor Day	March 31
Red, Gray, Fox Squirrels	Year Round	
Ruffed Grouse	Day after Labor Day	March 31
Sharp-tailed Grouse	Day after Labor Day	January 31
Snowshoe Hare	Year Round	
Turkey - Spring	Saturday nearest April 11	+ 44 days or end of state season, whichever is longest
Turkey - Fall	day after labor day	December 31
Unprotected Species	Year Round	

natural proteins as well as offering the most beautiful furs of the year for projects such as hats, gloves, moccasins, and more. Historically, this has been one of the most fruitful times of year for protein harvesting because of the sheer effectiveness of setting snares, placing traps, and spotting game patterns in the snow. It's also an especially important time to remember to check beyond your target and to always know what you're shooting for to keep yourself and everyone around you safe.

I can remember the Elders once speaking of snowshoe hares running about the woods around nearly every brush pile and grouse plentiful on each and every trip. While we often only think about chasing prey species, we must also remember that life is about balance, and when we talk about conservation of the resources around us, we often talk about taking game species in balance from each property we harvest from. For example, if you are seeing very little game sign, that is likely not a great property to harvest your limit each trip to the woods. Balance is what makes the world go round, and we must remember that our footprint can change the natural landscape that surrounds us.

The best part of chasing small game is enjoying a few hearty meals after a successful hunt; enjoying a pot of fresh wabooz (rabbit) soup or some fresh fried squirrel to share with your family. Our grandmother would put whole critters in the pot with chicken stock, potatoes, celery, noodles, carrots, and sliced onions to make the most wonderful, warming soup you've ever had with a beautiful slice of frybread to match.

Knowing exactly where and how your food lived is an incredibly freeing and self-sustaining way of life in such an unhealthy world. This is something that our ancestors did since the beginning of time and is possibly one of the reasons we are more susceptible to disease and injury today. So when you take to the woods this winter, remember to be grateful for all that which our relatives gave us and to thank each critter for providing a life worth living. Happy trails and safe hunting this winter!



Coyote in the snow. Photo Adobe Stock.



Young Benji Sam with a winter harvest.

URBAN EDUCATION BAND MEMBER SHARES STORIES AND TEACHINGS WITH URBAN AREA FAMILIES

Shedding light on traditional crafting and harvesting natural materials with Urban Indian Education programs

By Aabawaagizhigookwe, Toya Stewart Downey

On a recent unseasonably warm December evening, students, families, and staff in the Hopkins School District's American Indian Education program gathered to share a meal, talk about the program highlights, and participate in a fun craft that was filled with cultural significance.

The craft of making birch bark canoe (jiiman) ornaments was taught by Band member Benji Sam, who earlier this year opened up Bizhiki Creations, LLC, with his wife, Candace. Bizhiki means buffalo in Ojibwe, and their goal is to bring light to traditional crafting and teaching.

"We're about preservation, crafting, storytelling, bringing historical knowledge to the next generations, and sharing knowledge about harvesting natural materials and utilizing natural materials in a healthy way," Sam said.

Before the activity began, Sam shared stories about his life growing up, and many teachings from his Elders and family — all of which grounded him in the culture. He also talked about the traditional uses of birch bark and why it is so important to Indigenous people.

"The inner bark of birch trees could be ground into flour; that's one way they had bread," he said. "Birch bark is a medicine that was shown and given to us as people to collect water and even boil maple sap, as we used that until the cast iron was brought to this region. Our main form of travel was with birch bark canoes that helped us be a nomadic tribe."

The craft night in Hopkins saw the largest turnout the program has seen so far, with 73 people in attendance, said Annie Faue, Red Lake Band of Chippewa, the district's American Indian Education Coordinator.

"Ben Sam came to mind for this lesson because he has been working with birch bark and is a great teacher," Faue said, who is Sam's older sister. "I knew he would be able to connect with our audience and provide a teaching experience that was both fun and informative."

"He comes from a long line of Ojibwe crafters and a family that practices traditional teachings," she added. "He believes in handing down those teachings and he can share a craft and provide scientific knowledge behind the process."

Sam told the group that the single piece of birch bark used for the craft night was gathered this past summer, together, with Faue. The bark, which was later cut into 110 pieces, was intended to be used to make baskets and canoes. But instead, Sam shared this piece with the Hopkins group to learn with together. He added that the leftover scraps would be used to supplement other projects in the future.

Sam said he will continue to share the "gifts that Mother



OPPORTUNITIES TO CONNECT WITH CULTURE

The Indian Education program at Hopkins school district offered the opportunity for Urban area families to learn traditional crafts and history..

Earth has given us," and the event in the Hopkins district allowed him and his wife to share one of their many passions with the world.

Jojo Battles, who has two daughters in the Hopkins district and serves as a leader in the American Indian Parent Advisory Committee, said she "absolutely loved the evening learning about birch bark."

"After the loss of my Native grandmother, I felt a great loss and connection to my Native culture," said Battles, whose mom is a Fond du Lac enrollee. "The opportunities presented by the Hopkins Indian Education help me to reconnect. It supports me in sharing that part of myself with my kids, and gives me hope that Native traditions and teachings can live on."

That is exactly what Sam is hoping will happen through his business and the teachings he shares.

"I spent a lot of time around my grandma, Betty Keggs, and I got to see the quality of work and what it looks like from someone who is regionally and nationally known for high-quality art," he said. "In some ways, we've lost touch with craftsmanship to some degree."

"I've seen a lot of art work, particularly birch bark work, in gift shops around the state, and I've noticed that it's built in a non-traditional way. I've noticed that things are created cheaply or are superficial and commercialized and that they are charging a lot of money for it."

"There is a difference in the quality from what I grew up around," he added. "I hope to be able to share that birch bark is a material that was a medicine that was given to us to work with and not necessarily something that should be commercialized."

Sam said a big goal he has in this venture is to create an online marketplace for Native artists to share their crafts and artwork. He wants to celebrate Native artistry that is created by Native people who don't have the access or knowledge to use technology to share their story.

For more information about the work Sam and his wife are doing, follow them on Facebook at Bizhiki Creations. And for more information about more creative events like these in the future, join and follow your local Indian Education programs and parent committees to join the fun.



Traditional crafts made with birch bark.



File photo of Mille Lacs Band member Benji Sam harvesting birch bark.

IGNITING ENTHUSIASM FOR SCIENCE AND GREEN TECHNOLOGY FOR INDIGENOUS YOUTH

Band member descendant uses skills as a scientist to leave a legacy and be a good ancestor

By Aabawaagizhigookwe, Toya Stewart Downey

When discussing how science can create a spark of excitement for students as they are doing experiments, their instructor, Antavia Paredes-Beaulieu, seems to get as excited as the youth do.

She's eager to show visitors the shared workspace, demonstrate how a project might happen, and highlight the notebooks of the students in her class who find joy in actually doing a science project.

Paredes-Beaulieu, a Mille Lacs Band descendant who is a Green Tech Instructor at Migizi, began working at the Minneapolis-based organization this past January. Migizi supports the educational, social, economic and cultural development of Indigenous youth.

"I was in a doctoral program at the University of Minnesota for chemistry and I taught undergrad — analytic chemistry," she said. "It was a great experience and I felt very supported, but I didn't feel fed."

She was "academically stimulated, but I felt like I lost sight of the work I wanted to leave behind as a legacy. I was feeling trapped, like I was in a bubble, only talking to scientists. So I decided to take a step aside."

That "step aside" led her to Migizi, where she spends her days working with young people mostly from Minneapolis Public Schools and other students from across the Twin Cities.

The role she fills has been at Migizi for about four years as a career pathway program. However, now it focuses on high school students with the end goal being to get the students to high school graduation.

"It's the job that my work and academic experience has prepared me for up until this point," she said.

Kelly Drummer, president of the organization, sings praises about her colleague and the work she's done since she joined the Migizi team.

"Antavia joined Migizi Communications in January and has been an amazing teacher, mentor, and leader in her short time here at Migizi," said Drummer. "Her background in STEM education, green energy, and working with youth has helped to rebuild our Green Tech Program with over 15 youth participation in our [last] winter cohort which focused on energy."

"She has an amazing spring plan to focus on pollution, transportation and ecology which includes making a bicycle," she added. "We are so grateful to have Antavia at Migizi and look forward to the exciting years ahead."

Paredes-Beaulieu grew up in South Minneapolis and graduated from South High School. She earned an Associate's Degree from Minneapolis College, where she was a "Power of You scholar."

She continued her studies in chemistry at Metro State University as an Increasing Diversity in Environmental Careers Fellow, as well as abroad in Cuernavaca, Mexico, as a Gilman International Scholar.

Paredes-Beaulieu has been a PhD student of chemistry at the University of Minnesota, where she helped teach undergraduate analytical chemistry labs and spent time researching and synthesizing porous nanoparticles for PFAS phytoremediation as a 3M Science and Technology Fellow.

"Growing up, I rarely, if ever, saw myself represented in STEM as a low-income Indigenous girl. Being raised by a single parent on welfare, and then being a single mother myself while studying chemistry, I have spent my life navigating barriers on behalf of myself and others in the pursuit of knowledge and stability."

"While the barriers we all face as individuals do not have to define us, they alter how our goals and needs can be met."

She added that as an Indigenous woman and scientist, she's excited about the circle of support Migizi offers youth to help them navigate their goals and dreams according to their specific needs.

She knows firsthand how important it is for young people to have someone or an organization like Migizi to help. She became a mom when she was 21 to her son, Kota, who is now 11. She is a first-generation college graduate.

"I always displayed talents in math and science — but maybe they weren't always noticed," she said. "That's partially why I'm here — negotiating what success looks like and who it's for."

When she was younger, Paredes-Beaulieu felt like she was invisible, unseen, and not valued by society. She looked around and asked herself what she needed to do to feel valuable. The only thing she could think of was a college education. And she saw that as a way out.

She was raised in poverty and found herself as an adult in poverty, so she worked really hard. She had to sacrifice time with her son as she went to school. She maintained good grades to keep her grade point average up so she could qualify for scholarships. She also started to build a network of support.

"It felt like a race for a long time. Success for people who don't have support or resources... it's harder and may not come easy... the cost is higher. It's a gamble when you don't have anything else to fall back on."

As she was finishing her four-year degree COVID-19 hit, the teacher's strike in Minneapolis schools happened, and George Floyd was murdered. With all that was happening she wasn't sleeping well, because she lived near the precinct that was burned during the insurrections following Floyd's murder and she didn't feel safe in her home. She didn't have a car and didn't want to rely on public transportation due to COVID-19 the stores and post office around her were closed, or burned down, and so was the post office so life felt very difficult.

Still, she applied for graduate school at the U of M. She admits she didn't know what she was doing, but kept moving forward.

In grad school, she said she did, "cool stuff in chemistry to help the environment, and I used my skills as a scientist to be a good ancestor."

She is grateful for the financial support she received from the Band's scholarship program, because it helped her pay for childcare, not take on student loans, and "gave me time to study and be great."



In her role, she develops a curriculum that is STEM-based and rooted in cultural teaching. Her lessons include teaching the scientific method as a paradigm from the medicine wheel, studying the ecosystem, and teaching lessons on osmosis and how road salts affect plants.

She tries to instill a sense of autonomy and independence and showing students that humans affect the environment and how that happens.

"It's not all doom and gloom, but rather what we can do. I teach them that it is not all good and not all bad, but that there's an equilibrium and how it balances out, and everything in the world is like that."

"We're all connected and we're all responsible for each other."

To that end, she follows the career pathway philosophy. She has invited people in to talk to the students about jobs and scholarships. She teaches her students to be good stewards of the land and to save money and energy at home.

"I'm hoping that it clicks... even if not now, but later. I want them to know there are so many resources out there."



NANDA-WAABANDANAN INIW IKIDOWINAN! MANIDOO-GIIZIS 2024

By Nazhike Mille Lacs Band Member

Can you find the following words? Give it a try!

- gii-kikinoo'amaa-gooyaan
- ningana-waabandaan
- indizhinikaaz
- indoonjibaa
- niminwendaan
- indigoo
- ni-wii
- endanokiiyaan
- indaanisag
- ingozisag
- ni-nitaa
- nim-bizindaan dash
- indoodem giin
- ayaawag dash
- indaa

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

KIDS COLORING CORNER

GIIGIDOWIN = TELEPHONE

Artwork by Janet Swierczek, Mille Lacs Band Member

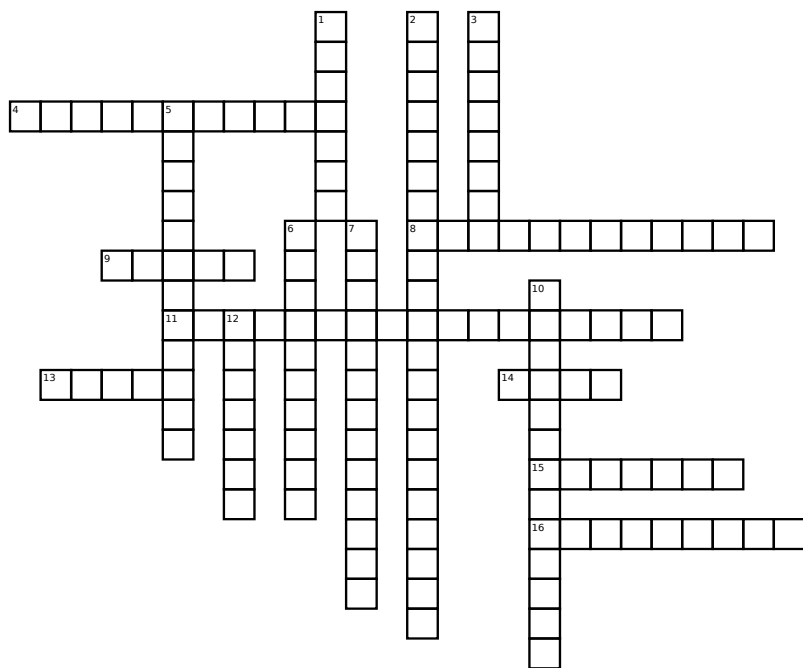
Janet Swierczek is an artist and Mille Lacs Band member Elder who lives in Minneapolis. She has developed over 50 coloring books. Find out more about her work by checking out the archives of the Inaajimowin at <https://www.inaajimowin.com/news-blog/meet-the-artist-behind-the-kids-coloring-corner>. You can also check out her website at www.janetscoloring-books.com and follow her on Instagram at @coloringbookgirl-janet and Twitter at @Booksbyjanet.

"I'm always open for more requests," Janet said. "So feel free to email me at janetswierczek06@gmail.com."



AAZHAWAAKWASING MANIDOO-GIIZIS 2024

By Nazhike Mille Lacs Band Member



Down:

1. I have.
2. I went to school.
3. is my clan.
5. I like to.
6. my daughters
7. where I work.
10. is my name.
12. I know how to ____.

Across:

4. is my origin.
8. I listen to ____.
9. I want to ____.
11. I watch ____.
13. where I live.
14. ____ dash?(How about you?)
15. they call me. (Nickname)
16. my sons

SHINAABE GOALS

By Nazhike Mille Lacs Band Member

As Anishinaabe, the winter time is a time to reflect and plan for the next series of seasons. Each season has its own responsibilities, opportunities, and gifts. As we think of our lifespan as a series of seasons, each segment has its own responsibilities, opportunities, and gifts. It causes the thoughts of where have we been, where are we at, and where are we going. Our most recent ancestors fought hard in order for us to have an operable government, ceremonies still in the community, and expanded opportunities for Shinaabe to pursue life purposes. As this winter sets in, our future generations need your reflection and plans for the next seasons and generations yet to come.

Collective communal obligations are what make us who we are as Anishinaabeg (plural). Our purpose as Anishinaabe (singular) is very personal yet contributes to our general welfare and wellbeing as Anishinaabeg. Each Shinaabe has a purpose. That purpose contributes to the spiritual energy cycle that is available in this generation or the next. What one Shinaabe does affects the rest of us. "We are all connected" is the term translated from Indinawemaaganidog (all my relatives). When one shinaabe brings us closer to the manidoog, that affects us all. These impacts are witnessed by the spirits and felt by the future. When one shinaabe takes us further from our customs and traditions, that affects us all in the present, as well as those from the past and future. It is a communal duty to bring yourself closer to the manidoog. And in doing so, you bring us all closer.

Thinking about our past leaders, they made great strides for all of us. Not just those in their generation. Short-term gratification was far from their mindset. They didn't only think about what their current relatives could receive, they thought about their ancestors, past and future. Their past ancestors to honor them, and their future ancestors to ensure a shinaabe way of life is available for them. Bringing forth their gratitude for the manidoog, honoring their ancestors, and keeping in mind next generations have great and valuable consequences. The ener-



gy is felt across the generations past, present, and future.

Currently, our decisions are going to have their consequences. For example, recently, our leadership acquired the ability to increase our financial resources. In the early 1990s, they started the Christmas bonus. Aligning with the American society and their large consumer ideals, it helped families provide a Christmas for their families like no other. What did that do to our perception? Today, our relatives celebrate this American holiday more than our Shinaabe celebrations. Is the Christmas bonus the only cause? Gaawiin. We are enveloped in this American society. It causes one to think about what if the Christmas bonus was a back-to-school bonus? (Which actually came later.) What if there was a Big Drum bonus? Would we see more of a focus on our own traditions and customs?

We need to focus on who we are as a people in the midst of a dominant society. What are we losing? What do we want to save for our future? How can we honor our ancestors? Our communal existence depends on it. Miigwech.

GIDINWEWINAAN — OUR WAY OF SOUND

By Nazhike Mille Lacs Band Member

Ojibwe Language use needs to increase soon. A good way to use our language is in the form of an introduction. Announce to whoever can hear, Manidoog included, who you are. The intro has a purpose. It tells everyone what your Shinaabe name is, your clan, and where you are from. If you know the Ojibwe word that goes in ____, use it. If not, you can use the English for now and learn the Ojibwe. Let's try!

____ indizhinikaaz = ____ is my name.

(in dih zhin nik kaaz)

____ indigoo = ____ they call me. (Nickname)

(in dig goo)

____ indoodem = ____ is my clan.

(In doo daym)

____ indoonjibaa = ____ is my origin.

(in doon jib bah)

____ dash indaa = ____ is where I live.

(dush in dah)

____ endanokiiyaan = ____ is where I work.

(ayn dun no kee yahn)

Niminwendaan ____ = I like to ____.

(nih min wayn dahn)

____ indaanisag ayaawag = _#_ daughters I have.

(in dah nis sug uh yah wug)

____ ingozisag ayaawag = _#_ sons I have.

(in goh zis sug uh yah wug)

____ gii-kikinoo'amaagooyaan = ____ is where I went to school.

(gee kik kin new' uh mah goo yawwn)

Ni-nitaa-____ = I know how to ____.

(nih nit tah)

Ni-wii-____ = I want to ____.

(nih wee)

Ningana-waabandaan ____ = I watch ____.

(nin guh nuh wah bun dahn)

Nim-bizindaan ____ = I listen to ____.

(nim biz zin dahn)

Giin dash = How about you?

(geen dush)

You can hear many words and sentences pronounced by native speakers at ojibwe.lib.umn.edu.



WAABISHKIBINES ENENDAANG — JOE'S THOUGHTS

WAWEZHI'AA PART II

GAA-TIBAAJIMOD (told by) JOE NAYQUONABE SR.,
WAABISHKIBINES

GAA-TIBAAJIMOTAWAAJIN (transcribed by)
JAMES CLARK, OZAAWAANAKWAD

I am going to continue talking about the wawezhi'aa ceremony I started talking about last month. The other reservations do this ceremony different than I was taught to do it. One day, an Elder veteran had come up to me at the dance hall and talked to me. At that time, I was only going through the motions and not fully understanding of what I was doing other than purpose. As I started getting into the culture more, I started to become more attuned. I think people started to see me doing that as well. As the time went on, more and more clicked for me. I think that is where some of the Elders saw something that made them come to me a little.

This one veteran Elder had done many of these things we do. He began to tell me during this conversation, "You know, Joe, one day you might be leading these things and I am going to tell you how I was taught to do it."

He told me where we sit, when to let the singers know to start the veterans' songs, and also to have something to mark them with. At that time, we used lipstick, so I had to go ask the Ogichidaakweg. We sit the people on the west side to be washed up, given their new clothing, and given their gifts from the community, then the veterans are allowed to start. Once the singers start that song, the veterans individually dance around these people four times, one by one. The fourth time around them is when you start marking them. I remember one time, the third time around, a man lifted that lipstick up to the sky and gave out a yell.

As soon as I mark them, the singers stop. I mark each and every single person starting on the forehead. After I am done with that, then I go to the east side and tell everyone in attendance why I am allowed to do that.

After that, then I move to the back of the line and the second veteran will begin to dance and mark the people, just as I did before, but on the left cheek. Then the third on the chin, and finally the fourth on the right cheek. Then we are excused to sit, but sometimes on other drums, the head veteran and/or

speaker will be asked to tell the people being washed up to let go of that person they were holding onto because the person who passed will finally let those people go, too. It's important to not to forget them, but to move on with their lives.

Now, I have been to other ceremonies where they have done them differently than how I was taught, and that is okay — there is no one right way, because other people were told a different way. But if I am ever asked to lead this, I will always tell them I am going to do it the way I was taught and if that's not okay, then I will help out.

That's a little brief on how I was taught. If you ever see me do it, then that is probably how I am going to do it.

Now I know there is also the question, "Who do we Wawezhi'aa, or wash up?"

I've followed what my uncle/drum keeper told me, who was a WWII veteran. When people would give him that bundle after the funeral, he'd get ahold of them at a later date to talk to the family about the future ceremony by asking them, "Who do you think needs this?" Usually, the family would decide amongst themselves who would partake in it. But be reasonable with the amount of people. Also, I remember sitting with an Elder at a funeral and one of the family members was not able to hold it together. The Elder said, "There's someone who needs to be washed up."

Now, when I am at a funeral, I will observe those who are mourning and who is having an extra hard time. I won't ever tell the family who to bring, although I will be suggesting if they were to ask. I have also heard that in other communities, they will only wash up those who are on the drums. I also have had a guy come to me with a bundle. "Joe, you don't have to do anything with us," that guy said. I fixed him up anyway; I don't think he was expecting it, but I did it anyway because this ceremony is about helping our people in a desperate time of need. Lately, the Bwaanzhiidewe'iganag have been doing them, and even other drums. They have been doing it their way. I am just there to help the community and the family, because this ceremony helped me in a time of need.

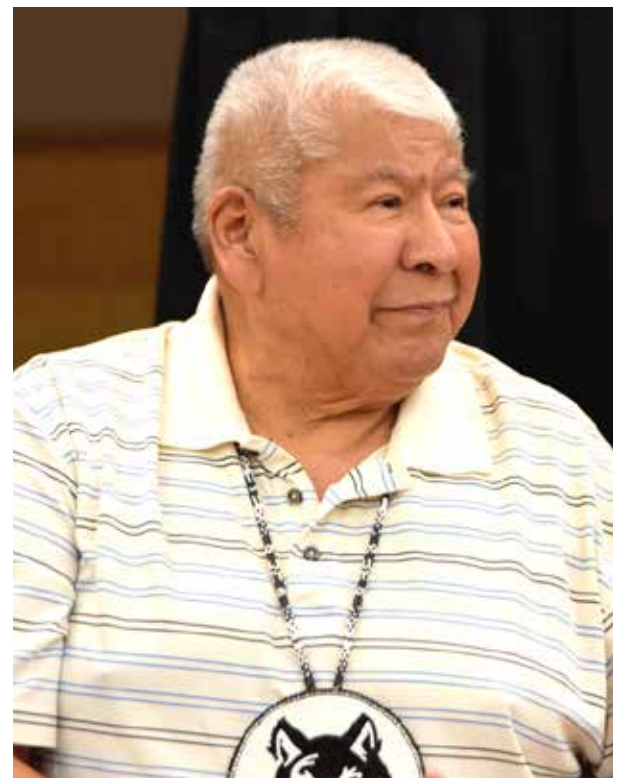
Do we need a bundle to get fixed? I used to think that we did, but when I lost my wife, she was a good Catholic woman, and we, as a family, did not have a Native funeral for her, only a Catholic service. We packed the church that time with Native people — they all came out of respect for her and all said their goodbyes. But the drum keeper came up to me and told me that

NOTES FROM JOE:

Aaniin Anishinaabedog! Waabishkibines omaa. (Hello fellow Anishinaabe!) Joe Sr. here. With the times we live in, I must tell you about the article I have submitted. This article is full of my words, observations, and experiences that I have encountered throughout my life, and it is time to have these subjects written down. Understand not everything needs to be written, but various teachings cannot be lost.

That being said, as Anishinaabe, we all experience life differently. This disclaimer is needed for all intents and purposes as the goal of this article is: to better equip our people who'd like to learn, and for topics people may not have the ability to ask an Elder about. If these teachings are not as you learned them, that is okay. It is not our way to blame and criticize but to teach and show compassion.

Any comments, questions, or further discussion, please feel free to reach out to me and I'd be happy to have a conversation. Miigwech.



he was going to fix me up despite me not having a bundle. I will always appreciate that.

ASK AUNTIE

Hi Auntie,

Over the holiday I came home from college excited for our thanksgiving. Our family got together and when my mom and aunts were all cooking together in the kitchen they were gossiping. I haven't been around since starting college and I didn't notice before how negative the gossip is. I asked them to stop and they laughed at me. Auntie why do people gossip and how can I stop it?

Thank you,

Your anti-gossip Niece

Aaniin Nishimis,

Your question is a great one to start the year. Dazhim means to talk, gossip about him or her. From your question it seems like you have a good family. Your family gets together and you have female role-models. For your question why do people gossip: there can be many reasons and some reasons we may not understand why people gossip.

People gossip for entertainment. I was thinking, a long time ago when our ancestors didn't have the technology we have today they told stories. As Indigenous people we carry so many things from our ancestors that we carry that trait as well, maybe the stories changed a little from healthy/positive to unhealthy/negative. We as Indigenous people like to talk and laugh with our family and friends. I am not saying that gossiping and talking bad about people is okay. I think gossip can be positive or neutral.

We are social people and sometimes gossiping brings people closer together and usually people are close to the people they gossip with because they trust them.

I gossip when I'm with my family or friends. I learn and get more information about various topics and people. If the gossip is ever harmful or serves no greater purpose, I remove myself from the conversation or I ask if we can change the subject.

I don't know if you can stop your mom and aunts from gossiping, but you can try some different things and you can always be that positive example of removing yourself from the conversation, changing the subject, and/or asking them to not gossip in a negative way around you. You can also change the conversations by dazhim in a good way. Talk about people in a good way and have good positive gossip.

Another good tool to use is the seven teachings when speaking about other people you can think of:

Zaagidiwin Love, is one of the greatest teachers. It is one of the hardest teachings to demonstrate especially if we are hurt.

Nibwaakawin Wisdom, a gift from the Creator, is to be used for the good of the people.

Gwekwaadiziwin Honesty, it takes bravery to be honest in our words and actions.

Dibaadendiziwin Humility, as Indigenous people we understand our relationship to all of creation.

Aakodewewin Bravery, we need to be brave in order to do the right thing even if the consequences are unpleasant.

Respect Minwaadendamowin One of the teachings



around respect is that in order to have respect from someone or something, we must get to know that other entity at a deeper level.

Truth Debwewin "Truth is to know all of these things" All of these teachings go hand in hand. For example, to have wisdom one must demonstrate love, respect, bravery, honesty, humility and truth. You are not being honest with yourself if you use only one or two of these teachings. Leaving out even one of these teachings means that one is not embracing the teachings. We must always speak from a truthful place. It is important not to deceive yourself or others.

Nishimis, here is an example of good gossip: "I am so proud of (name) for graduating, or getting a promotion, or receiving an award s/he is amazing."

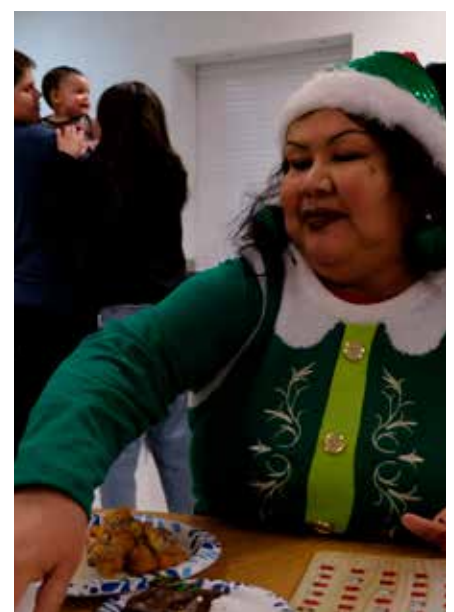
I hope this helps you and encourage to speak about others in a good way.

Mino dazhindiwin (Good gossip)

Auntie

HOLIDAY CELEBRATIONS AROUND THE RESERVATION

PLEASE VISIT INAAJIMOWIN.COM/GALLERIES FOR MORE PHOTOS.



AROUND THE RESERVATION

WEWIN BINGO

Mille Lacs Band WEWIN chapter hosted a holiday family bingo on Sunday, December 17, at the old District I community center.

WEWIN hosted this event to give back to the community and have a fun time before the holidays. This was sponsored by the local WEWIN chapter and we received donations from HHS, GCML Band Member Recruitment, and MLCV in support of community.

The group also had a donation jar to help with Dr. Donovan reward.



MEKWENIMINJIG

THE ONES WHO ARE REMEMBERED

TRAVIS BENJAMIN

Travis James Benjamin, 41, of McGregor, passed away Wednesday, November 29, 2023 in HCMC, Minneapolis. He was born January 23, 1982 in Cloquet to Charles Lee Greensky and Lisa (Benjamin) Smekoffke.



Travis is preceded in death by his father Charles Lee Greensky; two sisters, Tara and Tishana.

Travis is survived by his mother Lisa (Benjamin) Smekoffke; three children, Leah, Tia and Elyra Benjamin; sisters, Andrea Benjamin and Angelique Vos; aunt Sharon Benjamin; uncles, Thomas, Kevin, Maurice and Franklin Benjamin; great aunt, Sweetie Carlson; several nieces, nephews, other relatives and friends.

Tribal rites were on Saturday, December 2, at 10 a.m. at the East Lake Ceremonial Building, 20696 367th Lane, McGregor. The wake was held at dusk on Friday, December 1 at the East Lake Ceremonial Building. Interment was in Woodland Cemetery, McGregor. Arrangements were with McGregor Funeral Home, McGregor.

The following is being published at the request of the family as Charles "Punkin" Hanks Jr. had many friends and family within the Mille Lacs Band.

CHARLES "PUNKIN" HANKS JR

Charles "Punkin" Hanks Jr., age 83, of White Earth, Minnesota, died on Monday, December 4, 2023, at Moorhead Rehabilitation and Health Care Center, Moorhead.



Charles Louis Jr. was born February 1, 1940, in White Earth, the son of Charles Louis Sr. and Margaret (Ahbadaush) Hanks. He grew up in the White Earth area where he attended school. Following high school, Punkin entered the workforce and began as a lumberjack in Grand Portage. He traveled all over the country working a wide variety of jobs. Over the years, Punkin worked for Hellgrin Brothers, Peterson Truck Farm, as a ride operator for the carnival, driving truck for the sugar beet campaign, building houses in addition to many others. After several years he returned to the White Earth Reservation to put down roots. At age 35, he quit drinking and smoking and became a single parent of two children. Punkin became a traditional and spiritual man and a huge advocate against drinking among his native people, especially the youth. He furthered his education with carpentry classes at the Detroit Lakes Vo-Tech. An unfortunate on the job injury prohibited him from continuing a life of manual labor and he turned his work to helping through the church and the youth. He spoke to the youth at many schools and substance abuse programs and started a Talking Circle in Waubun for the youth. He taught them respect, beading, gardening, and maple syruping. Punkin was the Chairman for the Johnson O'Malley program for two years and the Chairman for the White Earth Community Council for 18+ years. He became very involved with St. Columba Episcopal Church in White Earth serving as both Jr. and Sr. Warden, lay minister, helping with readings and leading wake services until they were able to get a full time Priest. Punkin learned to sing Ojibwe from his elders, and he's been singing for over 50 years. He was part of the group, "The Ojibwe Singers," who sang at many events like funerals, wake services, graduations, and Christmas songs at the casino. Their group traveled all over singing and were honored to sing at the Grand Ole Opry in Nashville and the Smithsonian in Washington, DC. Punkin was also honored to

BEZHIGWAYWIDUNG, JEREMY DEWAYNE HARRINGTON

Bezhigwaywidung, Jeremy Dewayne Harrington, age 47, of Onamia, Minnesota, passed away on November 27, 2023. Visitation was held at 5 p.m. on Thursday, November 30, 2023, at the District I Community Center on the Mille Lacs Band of Ojibwe Reservation. A funeral ceremony was held at 10 a.m. on Friday, December 1, 2023, at the District I Community Center on the Mille Lacs Band of Ojibwe Reservation, with Ombishkebines officiating. Interment was in the Vineland Burial Grounds. Arrangements are with the Shelley Funeral Chapel of Onamia.



GIWEYAANAKWAD, RUSSELL DANIEL NAYQUONABE

Giweyaanakwad, Russell Nayquonabe, age 70, passed away on December 16, 2023. Visitation was at 5 p.m. on Tuesday, December 19, 2023, at the District I Community Center on the Mille Lacs Band of Ojibwe Reservation. A funeral ceremony was held at 10 a.m. on Wednesday, December 20, 2023, at the District I Community Center on the Mille Lacs Band of Ojibwe Reservation, with Ombishkebines officiating. Interment was in the Woodland Burial Grounds. Arrangements are with the Shelley Funeral Chapel of Onamia. District I Community Center



be featured in two books, Honoring Elders: Aging, Authority, and Ojibwe Religion, and Ojibwe Singers, written by Michael McNally.

In his younger years, he played football, basketball, and enjoyed berry picking and fishing. In more recent years, he liked playing cards, word search puzzles, watching old westerns and WWE on television and attending pow wows. Above all, Punkin loved spending time with his family, especially his grandchildren. Throughout his many travels, he met many people and always parted ways as friends. He will be missed by everyone who was lucky enough to have known him, but his spirit will live on in their hearts.

Punkin is survived by a daughter, Brenda (Tim) Antell of Mahnomen and their children: Courtney (Joshua), B, Drake, Kaitlan, Jordan (Brianna) and Dradan; and grandchildren: Elijah, Elias, Ethan, Drake Jr., John, Azalea, one arriving in 2024, Alexis, Peyton, Mackenzie, Karen, Michael, Joshua Jr., and Manny; a son, Charles Louis III of White Earth and his children: Scott, Shayleigh, Devon, Miya, Meya, Alisea, Conner, Chasity, Sophie, Sonoma, Sheldon, Charlie, Ciara, Bunny, Alawna, Betty, Bella, Jimmy and PatPat; and grandchildren: Scott "Junebug" Jr., Aalaya, Jeremiah, Michael, Violet, Mathew, Nishiime, King, Braxten, Gracelynn, Esperenza, Khaleesi and Arlo.

In addition, Punkin is survived by two sisters, Ethel (Bob) Davey of Finley, ND, and Marilyn Teiken of Mahnomen; two brothers, Richard "Wayne" (Susan) Hanks of White Earth and LeRoy "Walleye" Hanks of Waubun and many nieces, nephews and cousins.

He was preceded by his parents; six brothers: Julius "Rat", Ronald "Duck", Robert "Otis", Dallas "Kiddo", Elvis "Beaver", and John "Gook"; three sisters: Marge Bellanger, Goldie Hanks and Laverne Hanks.

Blessed be the memory of Charles "Punkin" Hanks Jr. Visitation was held on Tuesday, December 12, 2023, at St. Columba Episcopal Church in White Earth, with a Prayer Service led by the Ojibwe Hymn Singers. A Funeral Service was held at 2 p.m. on Wednesday, December 13, 2023, at St. Columba. Burial was in St. Columba Episcopal Cemetery, White Earth.

she let me ride it and I totally crashed it going down a hill. So, the handlebars are a little crooked," she added with a chuckle.

Each bike had a history with a story and a memory of happier days.

"They have all been ridden by whoever needed one," Joy said. "And now it's time for others who need them to have them."

Shan had recently graduated from NDSU and was working his shift as an EMT for an ambulance service in Fargo when he received the call from the Sheriff's Office informing him of his mother's accident. "As an EMT, I have been at accident scenes. But being on the other end, that sucks," Shan said. His life was suddenly turned upside down and he immediately quit his job and rushed back to Onamia.

Shan moved back to his childhood home to a life without his mother. After the funeral, other family members stayed and helped to sort through the memories, photographs, family heirlooms, silly items, and bikes.

"We had been taking things to the thrift store in Garrison, and started asking around for other ideas. We wanted the bikes to have a new home," George said.

"It's also nice that we can put all of this back to use the way Mom would like by helping the community. Giving back to the community is all she did," Shan said.

George connected with the Ge-Niigaanizijig Youth Program. There are 70 kids in the youth program and there were seven bikes. The youth mentors held a drawing with all of the kids who wanted a bike. Some of the bikes are in need of minor repairs such as replace a chain, fix some brakes, adjust the seats, and fine-tune the crooked handlebars.

Some of the recipients of the bikes may have even been patients of Dr. Donovan's. "She would like them to be active," Joy added with a little laugh. "That was always something Mom always wanted for us."

The students who won the drawing all stood by their new-to-them bike. Shan began to show the kids how to switch the gears and squeeze the brake controls.

"I used to ride this one in college," Shan told the new owner.

The kids suddenly opened up and started asking Shan all kinds of questions — the kind of questions kids ask in all of their innocence.

"I might have to grow into this one," one of the boys said as he excitedly checked out his new bike. "My butt is not going to get sore with this nice seat! Look how squishy it is! I could ride this for like 700 hours!"

"What happened to your arm? How old are you? Did you ever crash your bike?"

Shan candidly answered. "I was born without an arm. I am 23. And yes, I crashed a few times," he chuckled.

Shan was born in China. He was born with only one arm



Front: DeAdrian Sam, Gwendolyn Savage, Xavier Sam, Bryson Lueck, Bethany Savage Holding bike for Winner Mikeah Day, Freddie Gahbow, Craig Ballinger holding bike for winner Amaya Kimpson Sam. Back: Senicka Hardy, youth worker, Coleen Lueck, youth mentor, Bugs Haskins, youth mentor, Shan Donovan, and George Donovan.

and was placed in an orphanage when he was one year old, he said. Both Joy and Shan were adopted by Dr. Donovan who brought them both from China to Onamia and raised them with nurturing love and kindness. The family celebrated their adoption days just like birthdays.

The Donovans feel that rehoming the bikes to the youth of the Mille Lacs Band is what Cathy would want as a way to continue to encourage them to stay active and move their feet.

REWARD OFFERED

On December 14, exactly one month after Dr. Donovan was killed, the Donovans, along with the Minnesota State Patrol and the Mille Lacs County Sheriff's Office, gathered at the Department of Public Safety office in St. Paul. In front of cameras from nearly every Twin Cities news outlet, and many others, they announced a \$10,000 reward for information leading to positive identification of the vehicle and the person who was operating the vehicle at the time of the accident that took Dr. Donovan's life.

"My mom was a hero to me in every aspect of my life... She showed me what it was like to be loved and accepted and what a family was. I had the opportunity to grow up with someone who showed me what resilience is. I grew up as a 3-sport athlete, valedictorian, and a role model for others because of her. I had a lot going against me, but Mom supported me. And now she is gone," Shan said at the press conference.

Law enforcement is actively searching for the driver of the

vehicle. They are following up on hundreds of leads, all pieces of the puzzle. "On behalf of the State Patrol, and on the behalf of the Sheriff's Office and the Mille Lacs Tribal PD, these cases drive us," Matt Langer, State Patrol Chief said. "I know these officers and this will be with them forever. They will not stop looking for who did this and hold anyone accountable who was connected to this because it is the right thing to do."

George, Shan, and Cathy's twin sister gave statements and read a statement from Joy with the message for the driver, or anyone who knows anything, to please come forward.

"Someone out there knows something," Langer continued. "All we need is one phone call, one email, one anonymous text that gets us to the right place that leads us to the vehicle that was involved because that leads us to the driver of that vehicle."

Anyone with any information is asked to contact any of the following:

Mille Lacs Tribal Police at 320-532-3430, Mille Lacs County Sheriff's Office at 320-983-8250, or Minnesota State Patrol, at 218-316-3026.

"It's not going to bring her back," George said. "We may never know why, but maybe knowing who, will bring some closure."

Dr. Donovan leaves behind her two children, Joy and Shan Donovan; her parents George and Shirley Donovan; her twin sister Dr. Robin Councilman; sister Christy Pemberton; and many family members, friends, and coworkers.



Smiles of gratitude from one lucky student.



Shaking hands with Shan Donovan.



Shaking hands with Joy Donovan.

TRIBAL NOTEBOARD

JANUARY ELDER BIRTHDAYS

Mark Raymond Anderson
Garland Dean Barnes
Michelle Lynne Barnes
Debra Lou Bellamy
Mary Anne Bellonger
Shelley Marie Boyd
Karen Marie Boyd
Alida Belle Colton
Ronald James Crown
Louise Renee Davis
Leroy Henry Day
Lorna Jean Day
Gary Lee Dorr
Bonnie Jean Dorr
Jacob William Doust
John Charles Dowell
Dora Ann Duran
Joseph Ellsworth
Edgington Jr.
Denise Le Rae Fahrlander
Michael Gerard Gagne
Emma Jane Gagnon
Ella Reine Garbow

Joseph Gordon Hendren
Rose Marie Holmquist
Katherine Ann Jackson
Robert Wayne Johnson
Patty Jo Johnson
Charles Ted Johnson
James Ernest Kalk Jr.
Darrin Gene Kegg
Marty James Kegg
Richard Duane Kegg
David Henry Kost
Lucille Kuntz
Carmen Marie Lone
William Joseph Losh
Priscilla Joann Lowman
Gloria Jean Lowrie
Temperance Yvonne McLain
Michael Samuel Merrill Jr.
Jodell Marie Meyer
Frances Maria Mollett
Cora Lucille Nelson
Diane Lynn Nickaboine
Rosalie Ann Noonday
Steven Lee Pewaush
Karen Lynne Pike
Shelley Ann Pindegayosh

Michelle Louise Pomerleau
Patricia Marie Potter
Herbert James Sam Jr.
Robert James Sam
Robbin Lee Sam
Tracy Lynn Sam
Elaine Bernadette Sam
Henry Sam Jr.
Dora Ann Sam
Brenda Jean Sayers
Ruth Ann Shaugobay
Steven Ralph St. John
Joseph Alex Staples
Angela May Staples-Harvey
Kathleen Marie Vanheel
Lori Ann Vinz
Kenneth LaVerne Wade Jr.
Vicky Lynn Wind
Brian Kelly Wind
James Edwin Wind Jr.
Nancy Lee Wood

JANUARY BIRTHDAY SHOUT-OUTS

Happy 18th birthday to
Brooklyn Dorr-Charwood

on January 27 Happy 18th birthday babygirl! Love from mom, dad, and your brothers! • Happy birthday to Brent on January 6 • Happy birthday to Stan on January 6 • Happy birthday wish for my son, Brent Sam, on January 6, from Mom, Corwin, Zay, Brevin • Happy birthday Adam on January 15 love dad, Taylor, Granny Kim, Papa Kyle, Papa Brad, Val, Dan, Myla, Pie, Kev, Lily, Randi, Bruce, Jayla, Lileah, Rachel, Rory, Brad, Daphne, Braelyn, Payton, Eric, Waase, Wes, Bryn, Trinity, Bianca, Henry, and Binesiiikwe • Happy 27th birthday, McKayla Boyd, love you and miss you much, Gram Dee

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 **320-630-8195**. The deadline for the February issue is January 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 320-630-8195 or email news@millelacsband.com before the 15th of the month preceding your birthday. Send calendar items to news@millelacsband.com or call 320-630-8195.

Send your shout-outs to news@millelacsband.com!

SEND US YOUR EMAIL ADDRESS!

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.

Send your email address to news@millelacsband.com so we can add you to the list!

IMPORTANT TRIBAL GOVERNMENT PHONE NUMBERS

Mille Lacs Band Government Center: 320-532-4181

Mille Lacs Band Tribal Police: 320-532-3430

Non-Emergency Phone: 320-630-2994

Chief Executive's Office

320-532-7484

Commissioners:

Administration: Sam Moose: 320-630-2607; Assistant

Commissioner: Maria Costello: 320-630-7643, or

763-260-0164

Community Development: 320-630-7643, or 763-260-0164

Education: Niiyogaabawiikwe, Brooke Mosay Gonzalez:

320-362-4245

Finance: Mel Towle: 320-532-7475

Health and Human Services: Nicole Anderson: 320-364-9969

Natural Resources: Kelly Applegate: 763-221-0320

Housing Emergency On-Call

Districts I and IIa: 320-630-2498

District II: 320-630-2492

District III: 320-630-2497

Dan Boyd, Housing Director: 320-630-2620

Public Works

Brian Schienost, Public Works Director: 320-630-2624

Tony Pike, Roads/Solid Waste Supervisor: 320-980-5367

Sean Racelo, Waste Water Supervisor: 218-838-8391

Mike Moilanen, Director of Planning: 320-630-2623

Chad Dunkley, Earthworks: 320-630-4763

Health and Human Services

24/7 Nurse Line: 320-630-0855

Provider Appointments: 320-532-4163 option #2

Nurse Line Clinic: 320-630-0397

Mental Health Appointments: 320-532-4163 option #2

Mental Health Call line: 320-674-4385

Substance Use Assessments and Counseling: 320-532-7773

Pharmacy: 320-532-4770

Dental emergencies: 320-532-4779

Commodities: 320-630-8362

Emergency Services: 320-532-1755 or 320-532-1756. After hours: 320-362-4672

Family Violence Prevention 24/7 Crisis Line: 866-867-4006; or Kristen Allord: 320-630-2677

Elder Advocate: 320-630-4395

Other frequently requested phone numbers

Court Administrator

Gilda Burr: 320-532-7401

Legislative Inquiries

Brianna Boyd, Legislative Affairs Director: 320-532-7536

(work); 320-630-8702 (cell); 320-532-7506 (fax)

Band Assembly Inquiries

Darcie Big Bear, Parliamentarian/Clerk of the Assembly: 320-

532-7420; darcie.bigbear2@millelacsband.com

Department of Motor Vehicles (DMV) Inquiries

Deanna Sam at 320-279-0178 or 320-532-7498 to make an

appointment.

Aanjobimaadizing Case Managers

District I — Candace Benjamin, Director of Case

Management: 320-362-0014; Kaari Weyaus: 218-316-2437,

Rosa Sam: 320-364-3187; Julie Peterson: 320 290 8729;

Camille Smith: 320-982-0836

District II/IIa — Winona Crazy Thunder: 320-364-3049;

Autumn Ballinger: 320-674-0655; Mary K Boyd: 320-630-1307

District III — Renee Allen: 320-591-0559; Kathy Nelson:

320-630-2671

Urban — Winona Spaulding: 612-360-7219

Office of Management and Budget

Economic Support and Per Cap: Katy Radunz: 320-532-7471,

or Per Cap: 320-532-8928

Enrollments: 320-532-7730

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 video interview to share your memories, please email news@millelacsband.com or call 320-630-8195.



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.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<p>1</p> <p>Migizi Meeting 7 p.m. via Zoom conference.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p> <p>Men's group 5:30 p.m. Old District I Community Center</p>	<p>2</p> <p>First Tuesday SNAP Women's group 5:30 p.m. Old District I Community Center</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>3</p> <p>Red Brick NA Meeting 6 p.m. at Red Brick.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>4</p> <p>Wellbriety 6 p.m. via Zoom conference.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>5</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference.</p>	<p>6</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference.</p>
<p>7</p> <p>Wellbriety Talking Circle 10 a.m. via Zoom</p>	<p>8</p> <p>Migizi Meeting 7 p.m. via Zoom conference.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p> <p>Men's group 5:30 p.m. Old District I Community Center</p>	<p>9</p> <p>Women's group 5:30 p.m. Old District I Community Center</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>10</p> <p>Red Brick NA Meeting 6 p.m. at Red Brick.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>11</p> <p>Wellbriety 6 p.m. via Zoom conference.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>12</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference.</p>	<p>13</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference.</p>
<p>14</p> <p>Wellbriety Talking Circle 10 a.m. via Zoom</p>	<p>15</p> <p>Migizi Meeting 7 p.m. via Zoom conference.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p> <p>Men's group 5:30 p.m. Old District I Community Center</p>	<p>16</p> <p>Minisinaakwaang Community Mtg 5:30 p.m.</p> <p>Women's group 5:30 p.m. Old District I Community Center</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>17</p> <p>Chiminising Community Mtg. 5:30 p.m.</p> <p>Red Brick NA Meeting 6 p.m. at Red Brick.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>18</p> <p>District III Community Meeting 5:30 p.m. Grand Casino Hinckley</p> <p>Wellbriety 6 p.m. via Zoom conference.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>19</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference.</p>	<p>20</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference.</p>
<p>21</p> <p>Wellbriety Talking Circle 10 a.m. via Zoom</p>	<p>22</p> <p>Migizi Meeting 7 p.m. via Zoom conference.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p> <p>Men's group 5:30 p.m. Old District I Community Center</p>	<p>23</p> <p>Women's group 5:30 p.m. Old District I Community Center</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>24</p> <p>Red Brick NA Meeting 6 p.m. at Red Brick.</p>	<p>25</p> <p>Wellbriety 6 p.m. via Zoom conference.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>26</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference.</p>	<p>27</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom conference.</p>
<p>28</p> <p>Wellbriety Talking Circle 10 a.m. via Zoom</p>	<p>29</p> <p>Migizi Meeting 7 p.m. via Zoom conference.</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p> <p>Men's group 5:30 p.m. Old District I Community Center</p>	<p>30</p> <p>Women's group 5:30 p.m. Old District I Community Center</p> <p>Zooming towards Recovery NA 8 p.m. via Zoom</p>	<p>31</p> <p>District I Community Mtg. Aquatic/Fitness Ctr. 5:30 p.m.</p> <p>Red Brick NA Meeting 6 p.m. at Red Brick.</p> <p>Last Wednesday first aid CPR</p>	<div style="background-color: #ADD8E6; padding: 10px;"> <p>UPDATE YOUR ADDRESS</p> <p>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.</p> </div>		

MLEE HOLIDAY PHOTOS — PLEASE VISIT INAAJIMOWIN.COM/GALLERIES FOR MORE PHOTOS.





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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 320-630-8195. The February issue deadline is January 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:
Family Violence Prevention.**

District I: 320-532-4163 ext. 7793

District II: 320-630-7666

District III: 320-630-2691

24 Hour Crisis Line: 866-867-4006

Batters Intervention: 320-532-4163 ext. 7793

Elder Services: 320-532-7854

Emergency Services Loans: 320-532-4163 ext. 1755 or 1757

Food Shelf: 320-362-4672

Waivered Services: 320-362-0027

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: 320-532-4163, ext. 1714

On-Call Social Worker/After Hours Emergency 320-630-2444.

O J I B W E
I N A A J I M O W I N
MANIDOO-GIIZIS JANUARY 2024 | VOLUME 26 | NUMBER 1

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



HOLIDAY CELEBRATIONS

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AWARENESS SESSION**
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