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State of Minnesota

Minnesota
Indian Affairs Council



Minnesota State Seal

*The First Annual MIAC Legislative Forum:
Indian Issues 101*

February, 20, 21, and 22, 2007

*Sponsored by:
The Minnesota Indian Affairs Council*

www.indianaffairs.state.mn.us

Tuesday, February 20, 2007

8:00-9:30 AM Tribal State and Federal Law Room 400N State Office Bldg

- a. Overview of the Tribes*
- b. Legal History*
- c. District, Size, Demographics*
- d. Budget Line items/Federal "Pass throughs"*
- e. Criminal Jurisdictions*
- f. Civil Jurisdictions*

10:00-11:30 AM Tribal Sovereignty Room 400N State Office Bldg

- a. Internal and External (John Poupart-Moderator, Tribal Chairs)*
- b. Legal Practical, everyday issues dealing with sovereignty*

1:00-2:30 PM Tribal State and Federal Law (Session Repeated) Room 123 in Capital

3:00-4:30 PM Tribal Sovereignty (Session Repeated) Room 123 in Capital

5:30-7:30 Opening Reception at 317 On The Park, (317 North Washington St, Saint Paul)

Wednesday, February 21, 2007

8:00-9:30 AM Tribal Identity (Panel of Tribal Elders) Room 400N State office Bldg

- a. What it means and feels like to be member of an Indian Tribe*
- b. Urban Indian and Reservation Indian*

10:00-11:30 AM Cross Cultural Communication (Panel of Legislators) Room 400N State Office Bldg

- a. How to approach a Tribe*
- b. Speaking with the Tribal Council*
- c. Protocols for Indian Country*

1:00-2:30 PM Tribal Identity (Session Repeated) Room 123 in Capital

3:00-4:30 PM Cross Cultural Communication (Session Repeated) Room 123 in Capital

7:00 PM Native American Heritage Night with MN Timberwolves

Thursday, February 22

2:00-4:00 PM Commissioner Seagren's American Indian Education Work_group Room 318 in Capital

2:00-5:00 PM Signing of Tribal State Agreement Capital Rotunda

The best interests of Indian children are inherently tied to the concept of belonging. Belonging can only be realized for Indian children by recognition of the values and ways of life of the child's Tribe and support of the strengths inherent in the social and cultural standards of tribal family systems. Family preservation shall be the intended purpose and outcome of these efforts.

6:00 PM Minnesota Chippewa Tribe Legislative Dinner at the Science Museum of Minnesota



Minnesota Indian Affairs Council

Protocols for Working with Tribes

The following list of suggestions is provided to help you develop sound relationships with tribal officials. Thank you to the Minnesota Indian Affairs Council and the Tribes for this information.

- Meetings between tribal officials and staff should, if possible, be conducted between the same level of officials.
- Respect Tribal Council officials as officials of government.
- Tribal Council officials expect to be treated in the highest professional manner when conducting business.
- Like all business relationships, honesty and integrity are highly valued. A sense of humor is appreciated, but generally, serious business-like behavior is appropriate.
- Personal interest in tribal political and cultural history is appreciated, but don't let your personal interest interfere with your mission or task. When possible, do your homework ahead of time to help you understand a situation or issue.
- During negotiations, prepare to discuss all aspects of an issue at hand simultaneously, rather than sequentially.
- Understand that there are different ways of communication. Seemingly extraneous data may be reviewed and re-reviewed.
- Always shake hands when introduced, meeting someone and departing. It is customary to shake hands with everyone in the room.
- For business meetings, dress formally.
- Traditional authorities often do not relate well to written communication and may find face-to-face consultation more appropriate.
- Like most people, American Indians object to being "consulted" by people who have little intention of doing anything in response to their concerns. Be prepared to negotiate -- to the extent that you have authority -- to find ways to accommodate the group's concerns. And be prepared to respond with reasons why the advice may or may not be followed.
- Do not rely solely on letters or other written materials to notify tribal governments of proposed plans or actions or to seek consultation. Many groups lack the funding or administrative support to receive and respond efficiently to letters. Letters may not reach the people who are most concerned. Follow-up written communication with telephone calls or in-person contacts.
- Tribal Governments usually are not wealthy. It may be difficult for tribal officials to come to meetings or exchange correspondence. In addition, traditional leaders are busy people with responsibilities in the social and

cultural life of the community. Be careful how you use their time and avoid causing undue expense. In addition, tribal governments generally do not have large staffs to assign to meetings, follow-up, etc.

- Remember that American Indians may perceive themselves as having a long history of uneven relationships with the U.S. government. They may be suspicious of your proposals. Do not expect a sympathetic attitude to be automatic.
- Be flexible about deadlines, if possible. To be effective, try to follow the most natural schedule. If the mission requires that particular deadlines must be set, be sure to explain what they are and why they must exist. Expect to negotiate about them.
- Those you consult with might not be able to answer questions immediately. They may have to think about it and consult with others. As a result, it may be necessary to pose a question and then go away while they consider and debate the matter.
- Do not assume one American Indian speaks for all American Indians or tribal governments. Take advantage of organizations like the Urban Indian Advisory Council for broad input.

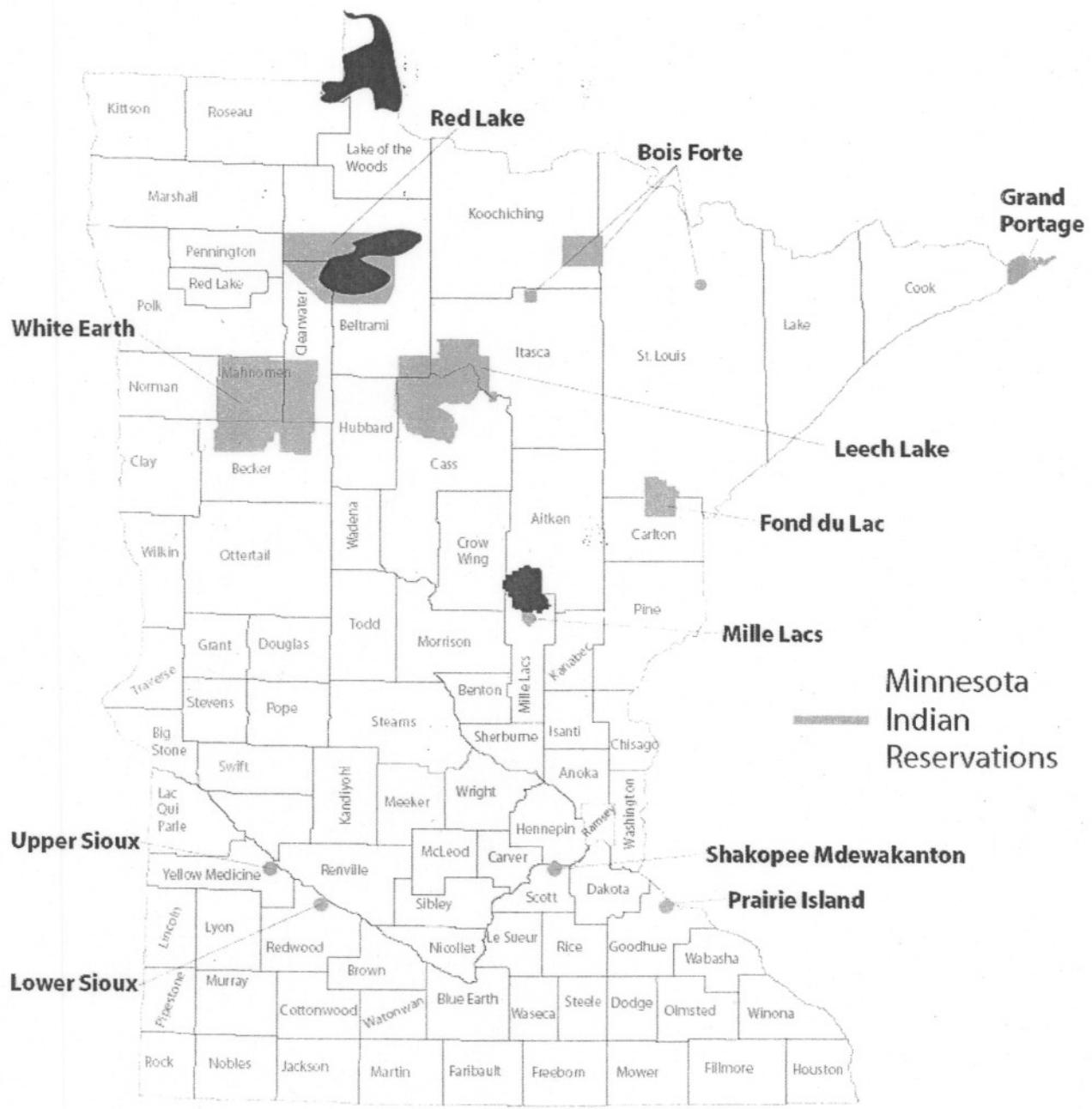
According to a survey by the National Conference of State Legislatures, "...state and tribal governments that work together on less controversial issues learn about each other in the process. Collaboration requires a willingness to overlook what might seem to be glaring differences in order to search for common ground. Increased understanding and communication that results in cooperation on less demanding issues fosters an improved ability to work together in the future.

"Success is not so closely related to what type of state organization, office or committee has been set up to deal with tribal issues as it is a function of (1) how involved (American Indians) are in the political structure; (2) how good the communication is between different branches of government dealing with Indian affairs; (3) how good the communication is between state government offices and (American Indian) communities; and (4) how much the employees of those offices understand and care about state-tribal relations."

Finally, remember what the N.C.S.L.'s *State and Tribes Building New Traditions* publication says:

"Cooperative state-tribal government relationships are difficult to establish. With slim guidance from the U.S. Constitution and inconsistent foundations in case law, states and tribes are forging their ways in a legal wilderness.

"The primary government-to-government relationship for most tribes is at the federal level. Because of ill-defined relationships and imprecise definitions of regulatory authority, state and Indian tribal governments are often on their own to work out one-to-one arrangements."



Minnesota
Indian
Reservations

Overview of Indian Tribes in Minnesota

In Minnesota, there are seven Anishinaabe (Chippewa, Ojibwe) reservations and four Dakota (Sioux) communities. A reservation or community is a segment of land that belongs to one or more groups of American Indians. It is land that was retained by American Indian tribes after ceding large portions of the original homelands to the United States through treaty agreements. It is not land that was given to American Indians by the federal government. There are hundreds of state and federally recognized American Indian reservations located in 35 states. These reservations have boundary lines much like a county or state has boundary lines. The American Indian reservations were created through treaties, and after 1871, some were created by Executive Order of the President of the United States or by other agreements.

Anishinaabe Reservations

The seven Anishinaabe reservations include: Grand Portage located in the northeast corner of the state; Bois Forte located in extreme northern Minnesota; Red Lake located in extreme northern Minnesota west of Bois Forte; White Earth located in northwestern Minnesota; Leech Lake located in the north central portion of the state; Fond du Lac located in northeast Minnesota west of the city of Duluth; and Mille Lacs located in the central part of the state, south and east of Brainerd.

All seven Anishinaabe reservations in Minnesota were originally established by treaty and are considered separate and distinct nations by the United States government. In some cases, the tribe retained additional lands through an Executive Order of the President. Six of the seven reservations were allotted at the time of the passage of the Nelson Act in 1889, which opened Tribal land to non Indians so that non Indian could obtain lands with in the boundaries of the reservations. The segment they are left with today is a result of the Nelson Act. The Red Lake Reservation is the only closed reservation in Minnesota, which means that the reservation was never allotted and the land continues to be held in common by all tribal members. Each Indian tribe began its relationship with the U.S. government as a sovereign power recognized as such in treaty and legislation. The Treaty of 1863 officially recognized Red Lake as separate and distinct with the signing of the Old Crossing Treaty of 1863. In this treaty, the Red Lake Nation ceded more than 11 million acres of the richest agricultural land in Minnesota in exchange for monetary compensation and a stipulation that the "President of the United States direct a certain sum of money to be applied to agricultural education and to such other beneficial purposes calculated to promote the prosperity and happiness of the Red Lake Indian."

The agreements of 1889 and the Agreement of 1902, Red Lake ceded another 2,256,152 acres and the Band was guaranteed that all benefits under existing treaties would not change.

Dakota Communities

The four Dakota Communities include: Shakopee Mdewakanton located south of the Twin Cities near Prior Lake; Prairie Island located near Red Wing; Lower Sioux located near Redwood Falls; and Upper Sioux whose lands are near the city of Granite Falls.

The original Dakota Community was established by treaty in 1851. The treaty set aside a 10-mile wide strip of land on both sides of the Minnesota River as the permanent home of the Dakota. However, in the aftermath of the U.S.-Dakota Conflict of 1862, Congress abrogated all treaties made with them and the Dakota were forced from their homes in the state. The four communities were reestablished in their current localities by acts of Congress in 1886. The four Dakota Communities today represent small segments of the original reservation that were restored to the Dakota by Acts of Congress or Proclamations of the Secretary of Interior.



Kevin Leecy
Chairman
Bois Forte Band of Chippewa

Born in Minneapolis and educated in Bemidji, Kevin Leecy served in the US Army and began his professional career working in Indian gaming at the Palace Casino, owned and operated by the Leech Lake Chippewa. Leecy parlayed that employment experience and extra classes at Bemidji State University into an opportunity to return to Bois Forte, his home reservation, in the late 1980s and worked hard to advance to several positions including: Black Jack Manager; Assistant General Manager and Director of Public Relations for Fortune Bay Resort Casino on Lake Vermilion.

Bois Forte Band members elected him Tribal Chairman in 2004.

Bois Forte, or “strong wood,” was the French name given to the Indians living in the densest forests of what is now extreme northern Minnesota. The Band enrollment is just over 3,000 people. The 127,000-acre reservation is located in northern Minnesota. The reservation is divided into three parts. The largest section is around Nett Lake in St. Louis and Koochiching counties. It is home to the majority of Bois Forte Band members and the Band’s primary government offices. Another section of the reservation, located on Lake Vermilion in St. Louis County, is home to additional Band members and to Fortune Bay Resort Casino. Band members do not live on the third section of the reservation, Deer Creek which lies in Itasca County.

The Band operates several successful businesses including: Fortune Bay Resort Casino; the Wilderness Golf Course (named Best New Upscale Course in the Country in the January 2006 issue of Golf Digest Magazine and best course you can play in Minnesota in *Golfweek’s 2007 Golf Guide*); Powerain Manufacturing Inc; WELY end of the road Radio Station in Ely; the Y-Store; and Bois Forte Wild Rice.

In addition to serving as Bois Forte Tribal Chair, Leecy also serves as Chair of the Minnesota Indian Affairs Council and was elected in 2006 by Tribes around the country to represent them as the Vice President of the National Indian Gaming Association.

Kevin and his wife Julie live in Tower, Minnesota with their six children.

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Tribes: Bois Forte Band of Chippewa

What does the name “Bois Forte” mean?

Bois Forte, or “strong wood,” was the French name given to the Indians living in the densest forests of what is now extreme northern Minnesota.

How did the Bois Forte people traditionally live?

The Bois Forte people lived in harmony with the rhythms of nature, moving through the woods as the seasons changed to fish, hunt, pick blueberries, and make maple sugar. This began to change when Europeans started arriving in the late 1600s and early 1700s. Since that time, the Bois Forte people have seen many changes; the great forests are gone, there are many more people and far fewer animals. Despite these alterations, the Bois Forte have endured and preserved their ancient traditions; harvesting wild rice, tapping maple trees and picking berries to name a few. Weaving everything together is a sense of community, expressed as gatherings and celebrations in powwows and sacred ceremonies.

How did the Bois Forte people come to the area where they currently live?

The Bois Forte Band of Ojibwe has lived in northeastern Minnesota for centuries, but did not originate here. The people journeyed from the east coast up the Saint Lawrence River around the Great Lakes and followed the rivers and lakes inland. During the early years of fur trading with non-Indians, the Bois Forte people moved inland from the Grand Portage area to the mouth of the Vermilion River.

Where is the Bois Forte Reservation?

The Bois Forte Reservation is located in extreme northern Minnesota, about 45 miles south of the Canadian border. The reservation is divided into three parts. The largest section is around Nett Lake in St. Louis and Koochiching counties. It is home to the majority of Bois Forte Band members and the Band’s primary government offices. Another section of the reservation, located on Lake Vermilion in St. Louis County, is home to additional Band members and to Fortune Bay Resort Casino. Band members do not live on the third section of the reservation, Deer Creek that lies in Itasca County.

How was the Bois Forte Reservation created?

To obtain Indian people’s rich land and natural resources, the U.S. government signed a series of treaties with Indian nations in the 1700s and 1800s. Under the terms of the Treaty of 1854, Indian people in northern Minnesota ceded land from International Falls to Duluth to Grand Portage. The Bois Forte Indians were given the right to select reservation lands in the vicinity of Lake Vermilion, which was the heart of their community, and they retained the right to hunt and fish in the ceded area.

But when reports of gold beneath the Bois Forte people’s lands began to circulate, non-Indians wanted the land. That led to the Treaty of 1866, in which all claims to a

reservation near Lake Vermilion were relinquished and a reservation of about 100,000 acres was established at Nett Lake. Even though the Vermilion reservation was reestablished by an 1881 executive order, the Bois Forte Indians were only given back about 1,000 acres in the Vermilion area, instead of the tens of thousands they had been promised in the Treaty of 1854.

What happened during the 19th century?

The federal government adopted a policy of assimilation, trying to squelch Indian traditions and press Indians to adopt the customs of white people. Some Indian children were taken away from their families and sent to boarding schools, where they were punished for speaking their native languages. Despite this harsh policy, the Bois Forte Band and many other Indian nations tenaciously held on to their languages, traditions and cultures.

How was the Bois Forte Band government of today created?

The federal Indian Reorganization Act of 1934 recognized that assimilation had failed and that that Indian people and Indian governments should be strengthened, not weakened. It was followed by other policies of the twentieth century, such as the Freedom of Religion Act, the Indian Child Welfare Act, and the Indian Self-Determination Act, which marked a new respect for Indian sovereignty and self-governance. Indian nations like Bois Forte were offered the choice of managing their own government programs.

Also during this century, the Minnesota Chippewa Tribe was formed as a political union of six Chippewa bands. This helped the Bois Forte Band further strengthen its government. By 1997, the Bois Forte Reservation Tribal Council had assumed full responsibility for the delivery of all governmental programs and services to its people.

When was Fortune Bay Resort Casino created?

The seeds of Fortune Bay's success were planted in the mid-1980s, when the Bois Forte Band opened its first casino, which offered high-stakes bingo. Then, in 1988, the federal Indian Gaming Regulatory Act was signed into law, recognizing that tribes have the power to regulate gaming on their own land. The Bois Forte Band signed gaming compacts with the state of Minnesota, and in 1996 the Band opened Fortune Bay Resort Casino, which quickly grew into one of the region's most successful businesses.

Today Fortune Bay employs over 500 people, annually injecting more than \$30 million into the economy of northeastern Minnesota. Fortune Bay revenues have helped fund vital programs and services that benefit Bois Forte Band members and the surrounding communities.

The Bois Forte Band has carefully reinvested their revenues and diversified their business portfolio as part of their commitment to strengthening the region's economy and increasing Band member employment. Under the management of the Bois Forte Development Corporation, the Band now owns and operates Fortune Bay Resort Casino, the Wilderness Golf Course, WELY end of the road radio, Powerain Manufacturing, Inc., the Y-Store and Bois Forte Wild Rice.



George Gogleye
Chairman
Leech Lake Band of Ojibwe

George Gogleye, Jr is currently the Chairman for the Leech Lake Band of Ojibwe. The third largest Ojibwe Band in Minnesota. Elected in June of 2004, he is currently in his third year of a four year-term in office. With the exception of going to a modern Indian Boarding School, College, and a three year commitment to the United States Marine, George has spend most of his life on or near the reservation growing up in the community of Inger in the Northeast portion of the Reservation. George is married to his wife Terri and they have nine children and eleven grandchildren. They make their home in Bena, Minnesota.

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Tribes: Grand Portage

Location

The Grand Portage Reservation is located in Cook County in the extreme northeast corner of Minnesota, approximately 150 miles from Duluth. It is bordered on the north by Canada, on the south and east by Lake Superior and on the west by Grand Portage State Forest.

The Grand Portage Reservation encompasses a historic fur trade site with spectacular northwoods Lake Superior shoreline. The reservation extends about 18 miles along the lakeshore and from nine miles to a quarter mile inland. The community of Grand Portage is the location of the tribal buildings and homesites. Grand Marais is the closest city, 36 miles to the southwest, and Thunder Bay, Canada, is 37 miles to the north.

The name Grand Portage comes from the nine-mile portage necessary to bypass the cascading waters of the Pigeon River to get inland to the lakes and rivers leading to the fur-rich areas of northern Minnesota. By the 1730's the Ojibwe, in their migration along the northern shore of Lake Superior, arrived at Grand Portage. The French record of fur trade over the portage began in 1731. The British took over in the 1760's and the North West Company built the post at Grand Portage by around 1785-87. Some 150 Ojibwe families lived in the vicinity of the post. In 1803, the British company moved to Fort William, Canada, which is now known as Thunder Bay. The Indian community that provided services and trade at the Grand Portage continued working with the British in Canada. The population in Northern America declined. In 1824, Schoolcraft reported 60 people. For a while in the 1830's the American Fur Co. used Indian people to operate a commercial fishing station at Grand Portage. It did not last long. To this day close ties continue with the Ojibwe in Canada since the border often splits extended families.

The Grand Portage Indians were members of the Lake Superior Band but were not participants in the early Ojibwe treaties with the United States. They protested being ignored in the 1842 Treaty when Isle Royale was ceded and they then received annuity rights. In the 1854 Treaty they ceded their lands in the Arrowhead region of Minnesota and accepted the Grand Portage reservation. During the allotment era, no serious attempt was made to relocate the people to White Earth.

Government

The Grand Portage Tribal Council is the governing body of the reservation and is a member of the MCT. The Tribal Council consists of a Chairman, Vice Chairman, Secretary/Treasurer, Council man, and Council woman. In 1996, Grand Portage entered the Self-Governance Program by contracting to administer its own programs from the BIA. The State is responsible for criminal and some civil jurisdiction. The Tribe established its own court in September 1997. It collects its own sales tax. The Tribe, working with the local residents, the State, and the Environmental Protection Agency, established a Land Use Ordinance for the reservation that was approved in 1996. This ordinance designates areas of land use according to tribal priorities for wildlife habitat, timber production, and protection of the resources for recreational purposes. A primitive area had been set aside in an eastern portion of the reservation in 1956. The hunting and fishing rights of tribal members in the ceded lands of the 1854 Treaty are regulated under the Tribal Code and enforced by the 1854 Authority.

Tribal Enterprise

The community at Grand Portage contains the tribal headquarters, the Trading Post, Daycare Facility, as well as other tribal businesses. The Gitchee Onigaming Community Center was built in 1994 that offers a wide variety of recreational activities, a swimming pool, a senior center, a teen center, a computer room, library, and powwow grounds. The center also provides services with a Head Start program. A log school building has provided federal and public education with an elementary school in Grand Portage since the 1930's. In 1997 a new school for student's K-6th grade was opened and linked to the community center. As a state public school operating under special legislation, the new facility will be leased to the Cook County Public School system. The old school building, the only log school in Minnesota, will continue to be used for

educational activities for the Tribe. The students go to middle and high school in Grand Marais. The community has its own health clinic, ambulance service, and volunteer fire department.

The Grand Portage Development Corporation was established in 1971 to spur economic development on the reservation. Their most successful operation is the Grand Portage Lodge and Casino that opened in 1975. It has provided an ever-increasing source of employment for band members and income for the Tribe. The hotel is located on the shore of Lake Superior, off Highway 61. It has 95 rooms, conference facilities, an indoor pool, and gift shop. The reservation has over 100 miles of hiking trails, a marina, and campgrounds. A casino opened in 1990 and expanded in mid-1990's. Eighty percent of their customers come from Canada and is the largest employer in Cook County. Approximately 18% of the employees are First Nation Ojibwe from the Thunder Bay, Ontario Area. Some of the Indian people work as loggers and commercial fishermen. Off-reservation employment is at Grand Marais and Thunder Bay, Canada.

The Grand Portage area has several other attractions for tourists. The Grand Portage National Monument, built on reservation land, features the reconstructed fur trade fort of the 1700's. The original portage trail to historic Fort Charlotte on the Pigeon River is operated by the National Monument. From the bay, ferries take visitors to Isle Royale National Park, 19 miles out in Lake Superior. Grand Portage State Park, located on the Pigeon River, has made the great falls accessible to the public. It opened in 1995. In a unique relationship, the Nature Conservancy and private donations purchased 2.5 miles of land along the river. The State acquired the land, donated it to the Tribe, then the Tribe leased it back to the State to operate as a state park. The agreement provides that staff positions should be held by those with significant knowledge of Indian culture, preferable knowledge of the Grand Portage Band. (Laws of MN for 1989, Chap 359, Subd 27a, Sect 7-11). There have been funds allocated by the State to build a new State Park Welcome Center.

The 300 year old Manito Geezhigaynce, a twisted cedar known as the little spirit cedar tree, is located on the north side of Hat Point on a stone ledge. This tree has great significance to many generations of Grand Portage Indians and boatmen on Lake Superior. The land with the tree was offered for sale in 1987. A group was formed and \$100,000 was raised to buy the land for the Tribe in 1990. To protect their heritage, the Grand Portage Indian community requires that to visit the tree, there must be a tribal guide. The John Beargrease Sled Dog race is held annually from Duluth to Grand Portage and back. It is in honor of John Beargrease, a Grand Portage member, who from 1887 to 1899 delivered the mail from Two Harbors to Grand Marais. Depending on the weather conditions, he would hike, come by boat and in the winter by dog sled.



**Floyd "Buck" Jourdain Jr,
Chairman
Red Lake Nation**

Floyd "Buck" Jourdain Jr. is only the fourth Tribal Chairman to be selected to lead the Red Lake Ojibwe Nation since it transitioned in 1959 from a more traditional Clan and Chief Systems of governance. At forty-two years of age he is also the youngest to ever hold this esteemed and honorable position.

As Chairman of the northwestern Minnesota Tribe of nearly 10,000 members that control over a quarter of a million acres of woodlands, and lakes, his duties are equivalent to the President of a small county

Chairman Jourdain is a graduate of Red Lake High School and has continued his education at the University of Minnesota, Bemidji State University, and various other learning institutions in Indian Country. He is also a teacher of native languages and culture.

He has spent 20 years working primarily with youth as a counselor, educator, activities coordinator, and advocate for healthy lifestyles. He has been chemically free for 23 years and has been instrumental in advocating for violence and drug free environments in Indian Country.

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Tribes: Red Lake Nation: Unique in Indian Country

Location: The Red Lake Reservation is located in the northern Minnesota almost totally within Beltrami County with a small portion in Clearwater County. The Red Lake "line" is about 25 miles north of Bemidji. The land, slightly rolling and heavily wooded, has many lakes, swamps, peat bogs, and prairies. Land to the west is suitable for farming.

History: The Red Band resides on aboriginal land and has lived in the area since the Dakota moved from the region in the mid-1700's. The Red Lake Band, through various treaties and land agreements from 1863 to 1902 gave up millions of acres of land* but never ceded the diminished reservation and it was never allotted. This fact makes Red Lake unique in Indian Country. All land is held in common by the members of the Band.

Tribal leadership during the late 1800's skillfully resisted allotment legislation and held the land intact for the Tribe as a whole. Pike Creek at Red Lake is the site of the historic land agreement of 1889 where seven determined and foresighted chiefs resisted complying with the Dawes Allotment Act of 1887.

Because of the foresight of Red Lake ancestors who refused to participate in the Dawes Act, Anishinabe heritage and tradition are preserved. English is a second language to many Red Lake members middle-aged and older including some on the Tribal Council. Ojibwe is spoken and/or understood by many others.

The diminished reservation is 636,954 acres. Other holdings including the Northwest Angle at 156,900 acres total 825,654 acres, larger than the state of Rhode Island. Red Lake is the largest fresh water lake in the country wholly contained within one state. The lake, Mis-quaga-me-we-saga-eh-ganing to the Red Lake Ojibwe, is held sacred.

**In 1863 in what is known as the "Old Crossing Treaty", Red Lake ceded 11,000,000 acres to the U.S. In 1889, Red Lake cedes another 2,900,000 acres referred to as the "Act for the Relief and Civilization of the Chippewa". In 1902 Red Lake finally ceded 256,152 acres to the U.S. known as the "Western Townships".*

Government: The tribal government has full sovereignty over the reservation, subject only to the federal government. Red Lake, because of its unique status is often referred to as a "closed" reservation. Because the land is held in common, few non-members live at Red Lake. The Tribe has the right to limit who can visit or live on the reservation. The Red Lake Nation is exempt from Public Law 280, consequently the state courts or government have no jurisdiction at Red Lake. Laws are made by the Tribal Council and enforced by the Tribal Council and Federal Courts.

In 1918 the Red Lake General Council Constitution was established. In 1958 a revised Constitution and By-laws was adopted by the members of Red Lake Nation, followed by the first secret ballot election of Tribal Government in 1959.

An eleven member Tribal Council, three officers elected at large and eight council members, two from each of the four communities, governs the Red Lake Band. Seven

Hereditary Chiefs, descendants from those who negotiated the 1889 Land Agreement, serve for life in an advisory capacity to the Tribal Council. In 1997, the Tribe began administering its own programs under a Self-Governance Contract with the BIA. Red Lake is not a member of the Minnesota Chippewa Tribe (MCT).

Communities: There are four reservation communities.

Red Lake: Home of the Tribal Government and several tribal programs and businesses. There is a modern IHS hospital, the Jourdain/Perpich Extended Care Facility for the elderly, and several others. Community buildings include the Humanities Center that houses the Head Start program, a swimming pool and other recreational and group facilities. There is a new Boys and Girls club and powwow grounds. An elementary, middle and high school operated by the state of Minnesota is located at Red Lake.

Redby: Located about five miles east of Red Lake. Several tribal businesses are located in Redby along with some tribal programs including an adolescent group home and a chemical dependency treatment facility.

Ponemah: Located near the end of the peninsula where Upper and Lower Red Lakes are joined. Ponemah, (also known as Obashing) because of its relative isolation, practices many of the old traditions and culture. It has a community center, an elementary school, Head Start, a health clinic, programming for elders, and powwow grounds.

Little Rock: Located about five miles west of Red Lake. It has a community center and an Indian-owned store.

Economy: Employment on the reservation is very limited, resulting in high unemployment rates. The Tribal Council is the main employer through government operations and tribally owned businesses such as Red Lake Builders which constructs both buildings and roads, retail centers, Red Lake Nation Foods, and others. There are also several small businesses many operated out of homes, including many traditional craftspeople. A farm was purchased on the southwest corner of the reservation in 1994 and the Tribe has continued with a successful paddy rice operation.

The Tribe has three casino operations all built on trust land funded by, and has always been managed by, the Tribe. Under the organization of Red Lake Gaming Enterprises, the three are Seven Clans Casino Thief River, the largest with a hotel and outstanding indoor water park. Seven Clans Casino Warroad, located on beautiful Lake of the Woods, and Seven Clans Casino Red Lake located in Red Lake on the Reservation.

Leadership: Red Lake has a history of leadership among Indian Tribes and has been at the vanguard of many initiatives in Indian Country. These include the first tribe in the Country to have tribal auto license plates; Red Lake elected the first Indian County Commissioner in the State, and a Red Lake Spiritual Leader became the first non-Judeo-Christian chaplain of the State Senate; It is the first reservation in Minnesota to build an archives-library program to preserve tribal records and historical material; and more.



Norman Deschampe
Chairman
Grand Portage Band of Lake Superior Chippewa

Norman Deschampe is an enrolled member of the Grand Portage Band of Lake Superior Chippewa. Norman and his wife Debbie have four daughters, a son-in-law and two grand children.

Norman became involved with Tribal government in 1976. He began his career with the Grand Portage Tribal Council as a committeeman, moving to the Secretary/Treasurer position, which he held for twelve years until he was elected chairman in 1992. He has been the Tribal Chairman at Grand Portage for thirteen years. He held the position of President of Minnesota Chippewa Tribe from 1994-1999 and was elected again in 2002, a position he currently holds.

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Tribes: Grand Portage

Location

The Grand Portage Reservation is located in Cook County in the extreme northeast corner of Minnesota, approximately 150 miles from Duluth. It is bordered on the north by Canada, on the south and east by Lake Superior and on the west by Grand Portage State Forest.

The Grand Portage Reservation encompasses a historic fur trade site with spectacular northwoods Lake Superior shoreline. The reservation extends about 18 miles along the lakeshore and from nine miles to a quarter mile inland. The community of Grand Portage is the location of the tribal buildings and homesites. Grand Marais is the closest city, 36 miles to the southwest, and Thunder Bay, Canada, is 37 miles to the north.

The name Grand Portage comes from the nine-mile portage necessary to bypass the cascading waters of the Pigeon River to get inland to the lakes and rivers leading to the fur-rich areas of northern Minnesota. By the 1730's the Ojibwe, in their migration along the northern shore of Lake Superior, arrived at Grand Portage. The French record of fur trade over the portage began in 1731. The British took over in the 1760's and the North West Company built the post at Grand Portage by around 1785-87. Some 150 Ojibwe families lived in the vicinity of the post. In 1803, the British company moved to Fort William, Canada, which is now known as Thunder Bay. The Indian community that provided services and trade at the Grand Portage continued working with the British in Canada. The population in Northern America declined. In 1824, Schoolcraft reported 60 people. For a while in the 1830's the American Fur Co. used Indian people to operate a commercial fishing station at Grand Portage. It did not last long. To this day close ties continue with the Ojibwe in Canada since the border often splits extended families.

The Grand Portage Indians were members of the Lake Superior Band but were not participants in the early Ojibwe treaties with the United States. They protested being ignored in the 1842 Treaty when Isle Royale was ceded and they then received annuity rights. In the 1854 Treaty they ceded their lands in the Arrowhead region of Minnesota and accepted the Grand Portage reservation. During the allotment era, no serious attempt was made to relocate the people to White Earth.

Government

The Grand Portage Tribal Council is the governing body of the reservation and is a member of the MCT. The Tribal Council consists of a Chairman, Vice Chairman, Secretary/Treasurer, Council man, and Council woman. In 1996, Grand Portage entered the Self-Governance Program by contracting to administer its own programs from the BIA. The State is responsible for criminal and some civil jurisdiction. The Tribe established its own court in September 1997. It collects its own sales tax. The Tribe, working with the local residents, the State, and the Environmental Protection Agency, established a Land Use Ordinance for the reservation that was approved in 1996. This ordinance designates areas of land use according to tribal priorities for wildlife habitat, timber production, and protection of the resources for recreational purposes. A primitive area had been set aside in an eastern portion of the reservation in 1956. The hunting and fishing rights of tribal members in the ceded lands of the 1854 Treaty are regulated under the Tribal Code and enforced by the 1854 Authority.

Tribal Enterprise

The community at Grand Portage contains the tribal headquarters, the Trading Post, Daycare Facility, as well as other tribal businesses. The Gitchi Onigaming Community Center was built in 1994 that offers a wide variety of recreational activities, a swimming pool, a senior center, a teen center, a computer room, library, and powwow grounds. The center also provides services with a Head Start program. A log school building has provided federal and public education with an elementary school in Grand Portage since the 1930's. In 1997 a new school for student's K-6th grade was opened and linked to the community center. As a state public school operating under special legislation, the new facility will be leased to the Cook County Public School system. The old school building, the only log school in Minnesota, will continue to be used for

educational activities for the Tribe. The students go to middle and high school in Grand Marais. The community has its own health clinic, ambulance service, and volunteer fire department.

The Grand Portage Development Corporation was established in 1971 to spur economic development on the reservation. Their most successful operation is the Grand Portage Lodge and Casino that opened in 1975. It has provided an ever-increasing source of employment for band members and income for the Tribe. The hotel is located on the shore of Lake Superior, off Highway 61. It has 95 rooms, conference facilities, an indoor pool, and gift shop. The reservation has over 100 miles of hiking trails, a marina, and campgrounds. A casino opened in 1990 and expanded in mid-1990's. Eighty percent of their customers come from Canada and is the largest employer in Cook County. Approximately 18% of the employees are First Nation Ojibwe from the Thunder Bay, Ontario Area. Some of the Indian people work as loggers and commercial fishermen. Off-reservation employment is at Grand Marais and Thunder Bay, Canada.

The Grand Portage area has several other attractions for tourists. The Grand Portage National Monument, built on reservation land, features the reconstructed fur trade fort of the 1700's. The original portage trail to historic Fort Charlotte on the Pigeon River is operated by the National Monument. From the bay, ferries take visitors to Isle Royale National Park, 19 miles out in Lake Superior. Grand Portage State Park, located on the Pigeon River, has made the great falls accessible to the public. It opened in 1995. In a unique relationship, the Nature Conservancy and private donations purchased 2.5 miles of land along the river. The State acquired the land, donated it to the Tribe, then the Tribe leased it back to the State to operate as a state park. The agreement provides that staff positions should be held by those with significant knowledge of Indian culture, preferable knowledge of the Grand Portage Band. (Laws of MN for 1989, Chap 359, Subd 27a, Sect 7-11). There have been funds allocated by the State to build a new State Park Welcome Center.

The 300 year old Manito Geezhigaynce, a twisted cedar known as the little spirit cedar tree, is located on the north side of Hat Point on a stone ledge. This tree has great significance to many generations of Grand Portage Indians and boatmen on Lake Superior. The land with the tree was offered for sale in 1987. A group was formed and \$100,000 was raised to buy the land for the Tribe in 1990. To protect their heritage, the Grand Portage Indian community requires that to visit the tree, there must be a tribal guide. The John Beargrease Sled Dog race is held annually from Duluth to Grand Portage and back. It is in honor of John Beargrease, a Grand Portage member, who from 1887 to 1899 delivered the mail from Two Harbors to Grand Marais. Depending on the weather conditions, he would hike, come by boat and in the winter by dog sled.



Dr. Erma J. Vizenor
Chairwoman
White Earth Band of Ojibwe

Erma J. Vizenor was elected as the Chairwoman of the White Earth Reservation in 2004 and is the first woman to lead the largest tribe in Minnesota. Previously, she was appointed Secretary/Treasurer in 1996 and then elected to the position in 1997. As Chairwoman she represents all districts on the White Earth Reservation.

Erma has worked her entire career in education on the White Earth Reservation. She holds an undergraduate degree in Elementary Education; a master's degree in Guidance and Counseling; and a specialist degree in Education Administration from Minnesota State University Moorhead. A Bush Leadership fellowship gave Erma the opportunity to earn a master's degree in Community Decision-Making and Lifelong Learning; and a doctoral degree in Administration, Planning, and Social Planning from Harvard University. Erma is committed to building a strong infrastructure within the White Earth Reservation, which is necessary in order to exercise sovereignty, self-governance, and service to the membership.

Erma has two daughters; Jody, a tribal coordinator for Minnesota State University in Moorhead, Minnesota and Kristi, a pharmacist for the Fond du Lac Tribe. She is the proud grandmother of Addie, Bethany, Marina, and Cedar.

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Tribes: White Earth

The White Earth Reservation is located in the northwestern Minnesota counties of Mahnomen, Becker, and Clearwater. The reservation is located 68 miles from Fargo and 225 miles from Minneapolis/St. Paul. Tribal headquarters are in White Earth, Minnesota.

The White Earth Reservation is named for the layer of white clay under the surface at White Earth Village. Never the historic homeland of any Ojibwe group, it became a reservation in 1867 in a treaty with the Mississippi Band of Ojibwe. It was to become the home of all of the Ojibwe in the state. The reservation was the size of a full county, 36 townships square. The land is typical of west-central Minnesota. Indian communities include White Earth, Pine Point/Ponsford, Naytahwaush, Elbow Lake, and Rice Lake. Other villages were built along the railroad track running south to north in the western part of the reservation, Callaway, Ogema, Waubun, and Mahnomen.

With the 1867 Treaty, great pressure was put on the bands to get them to move. Mississippi Band members from Gull Lake were the first group to come and settle around White Earth Village in 1868. The 1920 census reflected those who had settled in White Earth: 4856 were from the Mississippi Band including 1,308 from Mille Lacs, the Pillager Bands had 1,218, Pembina Band 472, and 113 had come from Fond du Lac of the Superior Band.

The different bands tended to settle in different areas of the reservation. Mille Lacs Lake members moved to the northeastern part of the reservation, around Naytahwaush and Beaulieu. Pillager Band members settled around Pine Point in the southeast. After 1873, Pembina Band members from the Red River Valley moved into a township on the western side of the reservation. A community concentrated in the Village of White Earth where the government agency was located. These various groups of Indians, with their different backgrounds and cultures, continue to add a diversity of interests to the reservation today.

The Dawes Act of 1887, Nelson Act of 1889 along with the Clapp Act of 1904 and Snyder Act of 1906, enabled the rapid division of the reservation into individually held parcels, allowing individuals to sell their lands and with many schemes to defraud. The timber was sold and cut and much of the land quickly passed into non-Indian ownership. In the decades since, there were several commissions and court actions to find out what happened. The implications for hunting and fishing rights have had several court challenges. The Collier agreement was to allow White Earth to hunt, fish and gather within the Tamarac National Wildlife Refuge. In 1986 the White Earth Land Settlement Act (WELSA) required transferring 10,000 acres of state/county held land to the Tribe in exchange the Tribe allowed for cleared titles of 100,000 acres of privately owned land. The Tribe also received \$6.5m for economic development, which was used to start their Shooting Star Casino.

White Earth has relatively very little allotted land still remaining in trust, reflecting the destructive land-grabbing history of the reservation. Enrolled members, however, hold

significant amounts of privately owned fee lands, currently 28,379 acres. These are also Tribal lands that pay property taxes.

The White Earth Tribal Council is the governing body and the Tribe is a member of the MCT. White Earth Village is the location of the tribal headquarters, the IHS clinic, (which underwent a five-fold expansion in 1995), the Circle of Life K-12 tribal school, and a senior's housing project and center. Because of the widely scattered settlement pattern on the reservation, government services, social programs, Head Start and daycare are provided at four other centers, Nay-tah-waush, Pine Point, Rice Lake, and Elbow Lake. There is an additional Head Start at Waubun and health stations at Nay-tah-waush and Pine Point. Hospitals are in communities off the reservation and in Mahnomen. The Tribe assists various services such as the hospital, fire departments, rescue squads and ambulance with some funding.

Seven Minnesota public school districts serve Indian children: Bagley, Detroit Lakes, Fosston, Mahnomen, Park Rapids, Waubun, and Nay-tah-waush. The White Earth Community Service Center serves as a recreational building, swimming pool and gymnasium. The center is operated by the Tribe and on tribal. The Pine Point School, K-8, is a part of the State system; it started as an Indian experimental school in 1969. Under special legislation, the Tribe administers it. In 2005 a new charter school was started in the community of Nay-tah-waush.

Criminal jurisdiction of Indians is provided by the state, the Tribe has civil jurisdiction. The Tribe has a conservation department, a police department and a civil court and is working on developing its own criminal code.

The White Earth Reservation is in an area of especially severe continuous unemployment. The Tribe's Shooting Star Casino and Hotel in Mahnomen has been a successful operation and is the largest employer in Mahnomen County. The land was purchased with monies from the WELSA Act, the casino has paid property taxes up until this past year. There is a 390-room hotel with swimming pool, arcade, entertainment, a full range of food service options and an RV park. A great deal of investment in infrastructure has been required, resulting in expanded water and waste treatment facilities, telephone systems, and highway development.

As a community development project, the Manito Mall was built adjacent to the casino complex. It has shops and other amenities for those coming to the casino. The Tribe also owns and operates the Ojibwe Building Supplies, Ojibwe Office Supplies, a Solid Waste Transfer Station and their own third-party health insurance claims administration office. In 2006 two 24-unit apartment complexes were opened in Mahnomen, in addition 25 new homes are scheduled for completion early 2007.



**Karen Diver
Chairwoman
Fond Du Lac**

Karen Diver is the Chairwoman of the Fond du Lac Reservation. This position serves as the chair of the Tribal Government and of the reservation's corporate and economic development boards.

The Fond du Lac Reservation is the largest employer in Carlton County with 1600 employees and over \$300 million in assets. Previously, Karen served for three years as the Director of Special Projects for the Fond du Lac Reservation, and for eleven years as the Executive Director of the YWCA of Duluth. Karen holds a Bachelors degree in Economics from the University of Minnesota, Duluth, and a Masters degree in Public Administration from the Kennedy School of Government at Harvard University.

Karen attended Harvard as a 2002 Bush Leadership Fellow. Karen has extensive board experience in the nonprofit sector including six years on the Minnesota Council of Non-Profits Board of Directors, and served two terms as chair. She was chair for six years on the seven-county Arrowhead Welfare Reform Partnership. Karen was a founding member of American Indian Community Housing Organization, the Duluth Community Action Program, Duluth Family Services Collaborative and the Duluth Human Rights Commission. She is a past gubernatorial appointee of Governor Arne Carlson to the Governor's Workforce Development Council. She is the immediate past Chair of the Board of Trustees of the Women's Foundation of Minnesota and a member of the Board of Trustees of the Blandin Foundation. She has experience in the areas of program and community development, workforce development, poverty and women's issues and culturally competent programming.

Karen is an enrolled member of the Fond du Lac Band of Lake Superior Chippewa. She lives with her husband Arnold Selnes in Brevator Township, and has a two grown children, daughter Rochelle and stepson Nicholas.

Tribes: Fond du Lac

The Anishinaabeg (an Ojibwe/Chippewa word meaning 'The People') of the Fond du Lac Reservation are primarily members of the Lake Superior Band of Minnesota Chippewa. The Chippewa Nation is the second largest ethnic group of Indians in the United States. Archaeologists maintain that ancestors of the present day Chippewa have resided in the Great Lakes region since at least 800 A.D. They are members of the Algonquin linguistic family, which also includes the Ottawa, Potawatomi, Fox, Cree, Menominee, and many other smaller tribes. At one time, Algonquin territory extended from the Atlantic Coast to the Rocky Mountains, and from Hudson Bay south to the Cumberland River. Control over some of this vast area passed gradually to other groups of Indians such as the Iroquois, and ultimately seized by Europeans.

Historians generally divide Chippewa history into four periods: Pre-contact, French, English, and U.S. It is most difficult to speak authoritatively about the Pre-contact period; scant archaeological evidence and the 'oral tradition' are the only sources of knowledge for the time up to about 1600 A.D. Early Woodland cultures, which date back to at least 500 B.C., were similar enough to Late Woodland cultures (800 A.D. to 1600 A.D.) to convince archaeologists that ancestors of the present day Chippewa have lived in the Great Lakes region for several centuries. Oral traditions speak of a westward migration from the Atlantic Seaboard, which proceeded through the Great Lakes region until it came to Sault Ste. Marie, where the migration wave split into two groups – one went along the north shore of Lake Superior into Canada, and the other went south of Lake Superior into Michigan, Wisconsin, and Minnesota. The exact time of this migration is not known since the oral tradition uses phrases such as, "Many strings of lives ago," to give historical context.

The first recorded contact with Europeans (the French) came in 1622 when Etienne Brule met with the Chippewa at Sault Ste. Marie. He found a hunter-gatherer culture that fished the lakes and rivers in the summer time, and hunted in the forests throughout the winter. Spring brought the families together in camps to collect maple sap, which was boiled down into sugar; and in autumn, families gathered to collect wild rice, which was abundant in many areas. Heavily influenced by seasonal activities, the lifestyle of the Chippewa was alternately isolated to small family groups in the wintertime, to being highly social during other times of the year. Deep family and tribal affiliations were developed through communal activities, celebrations, and religious rites; but due to lack of permanent communities, there were few formal structures to tribal organization. Rather, heads of family groups, and/or bands, were recognized as chiefs, many of whom met together to settle disputes and/or form alliances.

The clan or 'totemic' system once figured significantly in the culture. Each Chippewa held a specific totem animal – such as the bear, wolf, martin, loon, eagle, and crane – in reverence. Clan identity was passed through the father to his children. Members of various clans were known as a cohesive social force. Marriage within one's own clan was forbidden, the kinship of the totem being much deeper than that of blood. Prolonged contact with European traders changed profoundly the seasonal, nomadic lifestyle of the

Chippewa with the introduction of radically new technologies, which made permanent-based existence possible and desirable.

Consequently, many customs were lost during subsequent generations. Other practices such as traditional medicine, however, persisted since Europeans had nothing of value with which to replace it. In fact non-Indian people whom chose to use them used many Chippewa medicines successfully.

French traders were able to establish highly positive relationships with Chippewa people because, in exchange for animal furs, the Chippewa received guns, knives, liquor, cloth and other desired manufactured goods the acquisition of which gave them status, more power over competing Indian groups, and a more comfortable lifestyle. The French readily married Chippewa women, learned the Ojibwe language, and embraced the culture. This early positive exposure to Europeans affected Chippewa history greatly for it was to demonstrate to them how white people could be beneficial friends rather than inevitable enemies.

When the English drove the French from the Chippewa lands, the Chippewa maintained strong alliances with the French after their treaty with the English was signed in 1766. The English perceived the Chippewa in typical colonial fashion and succeeded in making them their enemies by discounting the basic integrity and wisdom of native ways and beliefs.

The Chippewa relations with Europeans continued to worsen when the United States defeated the English and opened up the frontier for westward migrations of ambitious white people in search of farmlands. As settlers poured into Michigan, Wisconsin, and Minnesota to cut timber and establish farming communities, Indians were inundated. A string of treaties were signed that kept a surprising level of peace among whites and Indians but which eroded Indian ownership of ancestral lands and made impossible the hunter-gatherer way of life. Rather than protect the rights and lifestyles of Chippewa people, treaties and legislation were enacted to force Indians to assimilate non-Indian lifestyles and cultural values.

The LaPointe Treaty of September 24, 1854 (10 Stat. 1109) was the last principal treaty between the several bands of Chippewa inhabiting Northern Minnesota, Northern Wisconsin, and the Western Upper Peninsula of Michigan. In this treaty, the various bands of Lake Superior and Mississippi Chippewa ceded approximately 25% of the land areas of the present states of Minnesota and Wisconsin plus the balance of the Upper Peninsula of Michigan to the United States. The LaPointe Treaty established the Fond du Lac Reservation at 100,000 acres.



Melanie Benjamin
Chief Executive
Mille Lacs Band Of Ojibwe Indians

Melanie Benjamin is currently serving her second four-year term as Chief Executive of the Mille Lacs Band of Ojibwe Indians, a federally recognized American Indian tribal government located in east-central Minnesota. One of the six constituent Bands of the Minnesota Chippewa Tribe, the Mille Lacs Band of Ojibwe has become one of the largest employers in MN with over 3000 employees.

The daughter of George Staples and Francis Reynolds, Melanie's childhood was spent growing up near Lake Lena, in District III of the Mille Lacs reservation east of Hinckley. Her parents worked hard to instill into Melanie and her 11 siblings the value of hard work and the importance of education. As a young girl, her family moved to St. Louis, Missouri, as part of a worker relocation program administered by the Bureau of Indian Affairs. As a teenager, Melanie's family returned to live on the Mille Lacs Reservation.

Melanie graduated from the Minneapolis Vocational Technical Institute in 1979. In 1988, Melanie obtained her degree in Business in Administration from Bemidji State University, while simultaneously working and raising her young son. Upon graduation, Melanie was the Business Development Specialist and Assistant Program Director for the Minnesota Chippewa Tribe's Indian Business Development Center.

In 1989, Melanie was hired by the late Chairman Arthur Gahbow to serve as Commissioner of Administration for the Mille Lacs Band, which is the highest appointed position in Band government. Melanie served a dual purpose; she served as chief of staff to the Chief Executive and as the head administrator of the reservation, a position that she held for eight years. It was during these years that the Band experienced some of its most unprecedented progress.

The Band was the first tribe in the Nation to negotiate a Self-Governance compact, an historic funding agreement providing the Band with new authorities with regard to federal funding from the Bureau of Indian Affairs (BIA). The Band also filed suit against the State of Minnesota with regard to its hunting, gathering and fishing rights under the 1837 Treaty, which the Band ultimately won at the U.S. Supreme Court level in 1993. The most dynamic change for the Band, however, transpired between 1989-1992, when the Band negotiated gaming compacts with the State of Minnesota and opened Grand Casino Mille Lacs and Grand Casino Hinckley.

With the growth of Indian gaming came new responsibilities for tribal government. It was during this time that Melanie spearheaded many initiatives to partner with local businesses and governments. In 1990, Melanie was appointed by Minnesota Governor Arne Carlson to serve a two-year term on the citizen board of the Roundtable for Sustainable Development.

In 1995, Melanie rounded out her view of Indian gaming from a management perspective by serving as Senior Vice President of Administration and Finance for Grand Casino Hinckley. When the Band further diversified its economy by opening Woodlands National Bank, Melanie played a lead role in the Bank and served on its Board of Directors.

In 2000, Melanie was elected to the position of Chief Executive of the Mille Lacs Band of Ojibwe. Stressing financial independence and self-determination, Melanie instituted a new home ownership program. She encouraged Band entrepreneurs with a new business loan program and provided more work for Band contractors, particularly in the area of construction. Under Melanie's administration, the Band businesses have shown record profits. Also fulfilling one of her campaign promises to elevate Band Members into leadership roles, every Commissioner position in the Band government is now held by a Member of the Mille Lacs Band.

In 2002, in acknowledgement of the Band's responsibility as a business leader in the region, Melanie convened the first ever regional economic development summit. This meeting of local businesses,

foundations, governments and the Band started a new movement toward cooperation among the businesses of East-central Minnesota. The Mille Lacs Band has taken this model to the next step by convening and hosting a similar economic development summit for the White Earth, Leech Lake and Red Lake Bands of Chippewa, scheduled for the Fall of 2006.

In 2005, Melanie led the Band in partnering with the Shakopee Mdewakanton and the Prairie Island Dakota communities in creating the Minnesota Tribal Government Foundation, which will be endowed with \$50 million for the purpose of providing economic development grants to other tribes in Minnesota.

Melanie was appointed to the Affordable Housing Advisory Council of the Federal Home Loan Bank of De Moines in 2006. The council advises the Bank on housing and economic development needs in a five-state area including the Dakotas, Iowa, Missouri and Minnesota. Other positions she currently hold include serving as a founding Member and Treasurer of Women Empowering Women for Indian Nations (WEWIN), a Board Member of the Indian Law Resource Center, the National Indian Gaming Association, Vice Chair of the Tribal Executive Committee of the Minnesota Chippewa Tribe (MCT) as Chair of the MCT Housing Subcommittee.

Melanie has an extensive record of service to many organizations and boards, which have in the past included:

- Tribal Liaison for the American Indian Resource Center at Bemidji State University.
- Bemidji State University Alumni Board of Directors.
- The Minneapolis Region on the Tribal Task Force on BIA (Bureau of Indian Affairs) Trust Management Reform Worked
- Minnesota Council on Compulsive Gambling.
- Mille Lacs Band Corporate Commission Board of Directors.
- Served as the Secretary of the National Indian Gaming Association.
- Served as the Treasurer of the Minnesota Indian Gaming Association.
- Member of the Board of Directors for the Minnesota Indian Education Association.
- Member of the Board of Directors for Anishinabeg Legal Services.
- Indian Law Support Group at the University of Colorado Law School in Boulder, Board of Directors.
- Council of Indian Students at Bemidji State University.

Melanie Benjamin resides in District I of the Mille Lacs Reservation. She has one son, Clayton Benjamin, who also lives on the reservation with his wife and three children. A proud and doting grandmother, Melanie's spends as much time as she can with her grandchildren.

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Tribes: Mille Lacs Band of Ojibwe

Economic Summit-In October 2006, the Mille Lacs Band of Ojibwe hosted the Fourth Annual East Central Minnesota Business Development Summit, providing an opportunity for businesses, government agencies, and other organizations to assess trends in East Central Minnesota and cooperatively generate ideas that will help ensure healthy, prosperous communities. The Fifth Annual Summit is scheduled for March 2007 and will focus on renewable energies. The summits draw approximately 100 participants, including state officials and business leaders.

Economic Development-The Mille Lacs Band had undertaken many economic development initiatives over the years to build and strengthen businesses on the reservation and in East Central Minnesota communities. Grand Makwa Cinema, a state-of-the-art movie theater with four screens and stadium seating, opened in 2006. The enterprise was made possible by a unique partnership with Talor Building Systems, through which the Band leases space to the company. Talor Building Systems has increased its workforce and will provide job opportunities to local Band and community members through this partnership.

Business partnerships and community outreach-The Mille Lacs Band and its businesses have built relationships with other regional companies to better East Central Minnesota communities. For example, Grand Casino Hinckley has partnered with Gateway Family Health Clinic since 1998 to improved access and affordability for casino Associates and community members.

Housing-The Mille Lacs Band had built more than 225 homes since 1991 through a self-funded, \$25 million housing initiative. This includes homes for Band members living on the Mille Lacs Reservation and the Twin Cities. The Band is currently developing infrastructure to build an additional 50 homes over the next two years.

Emergency Preparedness- In 2006, the Mille Lacs Band's Tribal Emergency Response Committee was awarded the Minnesota Department of Homeland Security and Emergency Management Planners' "Outstanding Local Partner Award." The Band Partnered with Minnesota Counties to participate in three large-scale disaster exercises, including one full-scale pandemic exercise with Pine, Kanabec and Chisago counties. These exercises help officials and first responders determine best practices in responding to an actual disaster. Local community members receive advance notice of the exercise, as well as information on how to protect themselves and their families from airborne toxins and other dangers should an actual emergency occur.

Ogechie Lake Study- The Band partnered with the Minnesota Department of Natural Resources (DNR) to study the feasibility of removing, moving, or modifying the Buckmore Dam on the Rum River and Ogechie Lake for the purpose of restoring wild rice. The Band received a \$40,000 grant from the U.S. Department of the Interior for the project, and the state DNR provided technical support. Since the modification of the Onamia Dam at Lake Onamia, wild rice levels have rebounded significantly, which has

benefited waterfowl, birds, aquatic animals, and habitat. The Band and the Minnesota DNR are currently gathering public input on a similar plan for Ogechie Lake.

Water Treatment Plan- In June 2004, a new regional wastewater treatment plant began operations to protect Mille Lacs Lake and serve area residents. ML Wastewater Management, Inc., a non-profit cooperation owned by the Mille Lacs Band's Corporate Commission, built the plant and partners with the Garrison Kathio West Mille Lacs Lake Sanitary District to provide wastewater treatment services to area residents. The state-of-the-art facility handles 625,000 gallons of sewage per day collected from a 30-square-mile area. It currently serves 8,800 residents daily and will eventually serve as many as 10,000 residents on the City of Garrison, the township of Garrison and Kathio, and the Mille Lacs Reservation.

High-speed rail-The Band is partnering with St. Louis County, Minnesota, and other interested entities to study the feasibility of high-speed rail between the Twin Cities Metropolitan area and Duluth, MN. The proposed 120-mile route will utilize the Burlington Northern tracks along the I-35 corridor. The Band has contributed \$10,000 toward completing a feasibility study and is actively involved in the planning committee.

Northern Minnesota Summit- In November 2006, the Band sponsored the Northern Minnesota Reservation Economic Development Summit for the Red Lake Nation, White Earth Band, and Leech Lake Band. The Mille Lacs Band lent its own summit model and staff to the three Tribes for purposes of planning the summit, which drew more than 400 participants.



Shannon (Leith) Blue
Community Council President
Lower Sioux Indian Community

Shannon Blue was elected to the Community Council in August 2005, was seated as the Secretary in September 2005, and became its President in October 2006.

Prior to her election to the Tribal Council, President Blue served in official tribal capacities including appointments to the Lower Sioux Indian Community's enrollment committee and pow-wow committee. Her early commitment to the Lower Sioux Indian Community was demonstrated through her vocal, civic participation in all aspects of community affairs, which included promoting greater accountability of tribal government and the protection of tribal sovereignty.

President Blue's professional experience includes a legal secretary certification and eight years of experience in a corporate real estate law firm. She later joined the Jackpot Junction personnel and management team, which is Lower Sioux's primary gaming enterprise. President Blue continues to support economic and community development for the Lower Sioux Indian Community in her capacity as president.

President Blue lives in Redwood Falls, Minnesota. She has three sons and a large extended family.

The 900-member Lower Sioux Indian Community is a federally recognized Indian tribe, located on the banks of the Minnesota River in southwestern Minnesota. The Tribe owns and operates Jackpot Junction Casino Hotel, Dakotah Ridge Golf Course and the Dakota Inn and is the largest employer in Redwood County, with more than 1,000 employees.

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Kevin Jensvold
Chairman
Upper Sioux Community

Kevin Jensvold has served as Tribal Chairman for the Upper Sioux Community, since May 2005. Prior to his election to the Tribal Council, Jensvold worked for the tribal gaming enterprises for eleven years. Mr. Jensvold has lived the majority of his life at the Upper Sioux Community and resides on the reservation. He is active with the community youth, the police reserve, land and cultural issues, and all governmental functions. Mr. Jensvold is married with five children.

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Tribes: Upper Sioux Indian Community

This land we call Pejuhutazizi Kapi (The place where they dig for yellow medicine) has been the homeland for our people, the Dakota Oyate (Nation), for thousands of years. We have always occupied this area bordering the Minnesota River Valley, with the exception of a short period of time in the late 1800's following the US/Dakota Conflict of 1862. At that time they were either exterminated, forcibly moved to reservation elsewhere, or fled to avoid harm.

Many Dakota died during that difficult time. Some of those who survived the forced removal defied the State and Federal Governments by not remaining on the assigned reservations located outside of Minnesota, but rather chose to return to our ancient homelands in the Minnesota River Valley.

In 1938, 746 acres of original Dakota lands in Minnesota were returned to our people, and the Upper Sioux Indian Community came into existence. Provisions for governing the Upper Sioux Indian Community were adopted, and a Board of Trustees was elected to carry out the responsibilities identified in these Provisions. In 1995, the Provisions were modified and the governing document is now called the Constitution of the Upper Sioux Community.

Since its formal designation as an Indian community, Upper Sioux has struggled with poverty, substandard housing, inadequate health care, and the subtleties of racism. Tribal leaders continually strived to improve the standard of living and the quality of life on the reservation. The population was small, and Upper Sioux's share of program monies from the federal government was minimal, yet elected tribal leaders still managed to provide the "bare-bones" programs in housing, health care, and education. Through the 1970's and 80's, conditions improved very little despite many vocal supporters, both Indian and non-Indian, and we continued to struggle for survival on our small tract of land along the Minnesota River.

In the late 1980's the legal standing of tribes as sovereign nations had been acknowledged in the highest federal courts. In 1990, following these court decisions, the Upper Sioux Community did as many other tribes had done—we exercised our rights as sovereign nations to capitalize on a financial opportunity by building and opening Firefly Creek Casino.

In the years since, our business has helped to revitalize and energize the Upper Sioux Community, allowing us an opportunity to obtain economic independence. Through obtaining an additional 654 acres of Dakota ancestral lands, the community can work towards meeting the growing demands of an increasing population, now at 482. We are finding ways to preserve our dignity, our culture and our traditions, free from the burden of meeting basic survival needs.



Stanley R. Crooks
Chairman
Shakopee Mdewakanton Sioux Community

Stanley R. Crooks is the Tribal Chairman and a member of the Shakopee Mdewakanton Sioux Community. In January 2004, Chairman Crooks was elected to his fourth, four-year term as Chairman of the SMSC. He is currently in his sixteenth year as Tribal Chairman.

Prior to his first term as Tribal Chairman, Chairman Crooks served as Vice-Chairman for the SMSC in the late 1980s. He was also President and part owner of a gaming-consulting firm that worked with Indian Tribes in Minnesota, most notably the Prairie Island Indian Community which owns Treasure Island Casino. Chairman Crooks is presently the Chairman of the Minnesota Indian Gaming Association. He is also the SMSC representative to the National Indian Gaming Association, as well as to the National Congress of American Indians.

In 2005 the National Indian Gaming Association awarded Chairman Crooks the Wendell Chino Humanitarian Award which is annually given to a tribal leader who shows commitment to the advancement of tribal sovereignty.

Born in the Pipestone Indian Hospital at Pipestone, Minnesota, Chairman Crooks has been a life long resident of Minnesota residing on the Shakopee Mdewakanton Sioux Community for over thirty-five years. He graduated from Granite Falls High School in Granite Falls, Minnesota. After serving in the U.S. Navy and prior to his involvement in Indian gaming and Tribal Government, Chairman Crooks worked for the Whirlpool Corporation for twenty years. He is married and has two daughters, four grandchildren, and one great-grandchild. His father, the late Norman M. Crooks, was the first Chairman of the SMSC and was one of the first proponents bringing Indian Gaming to Minnesota.

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Tribes: Shakopee Mdewakanton Sioux (Dakota) Community

Before European Contact

The Minnesota River Valley has been home to the Dakota for hundreds of years, and the existence of our ancestors was sustained by their relationship with the earth and their surroundings. For generations, Dakota families fished from the river, gathered rice from area lakes, and hunted game on the prairies and in the river valley woodlands. Along the banks of the lower Minnesota River, leaders of the Eastern Dakota including Sakpe, Mazomani, Chaske, and Wambdi Tanka, established villages. From these home sites, the Eastern Dakota traveled for hunting, gathering, and meeting with other bands of Dakota.

The Treaty and Reservation Era

Beginning in 1805, a series of treaties forced on the Dakota nation over the next 50 years would see their lands taken away, their ability to provide for themselves destroyed, and an increasing reliance upon the government's promises for payments and goods. The traditional Dakota way of life was largely replaced by confinement to reservations.

In 1862, the Dakota finally tired of the mistreatment. After another winter of starvation and a spring and summer spent listening to the agent's lies about the arrival of annuity payments and provisions as promised by treaties, the Dakota could tolerate no more and decided to fight. Our ancestors battled for their lands, their way of life, their culture.

Aftermath of The Dakota War

The events of 1862 culminated with the largest mass execution in United States history when 38 Dakota were hanged at Mankato on December 26, 1863. As a result of the war, the United States Congress abolished all treaties with our ancestors and decided that the Dakota were to be removed from Minnesota. The majority of Dakota were sent on barges to Crow Creek, South Dakota, and eventually removed to Santee, Nebraska. Other Dakota traveled to Canada and settled there. Some Dakota never left their ancestral lands.

Those Dakota who remained in Minnesota spent many impoverished years attempting to gain support and help from the federal government and people in Minnesota. Unlike those living on the reservations in South Dakota and Nebraska, the Mdewakanton Dakota in Minnesota were not given lands or annuities from the federal government. It wasn't until the early 1880s that Congress finally began to acknowledge the strong Dakota presence in Minnesota, and finally in the late 1880s land was re-acquired for the Mdewakanton Dakota in Minnesota. For the next 50 years, life for our people on the Minnesota reservations was one of poverty and hardship. Children were sent away to Indian boarding schools, and the government's policy to destroy Dakota culture continued.

Twentieth Century Life

In the 1950s and 1960s Dakota families living on trust land in Prior Lake fought hard to make ends meet and to put food on the table. Quality health care, educational opportunities, and steady employment were not readily obtainable. In 1969, after years of persistence in dealing with the Bureau of Indian Affairs, the Shakopee Mdewakanton Sioux Community was given federal recognition and began the difficult process of creating a government and economic system that would support Community members. The struggle for economic security was difficult and there

were many obstacles. During the early 1970s, Community members depended on food subsidies. Low paying jobs were still the norm. The economic reality of life on the reservation proved difficult. But, Mdewakanton Dakota families did not give up. Through a number of tribal initiatives, members created a health care program, a childcare facility, and a home improvement program. All of these programs began to change life on the reservation.

The Arrival of Indian Gaming

In the 1980s, the economic future began to look brighter. In 1982, the Little Six Bingo Palace opened and it proved to be popular. This new source of economic opportunity brought many changes to the Community. Tribal Government services expanded and business opportunities for the tribe and its members increased.

During the 1990s, the Shakopee Mdewakanton Sioux Community continued its transformation from an economically distressed reservation to one of the most economically self-sufficient Indian tribes in the United States. In this new era of self-sufficiency, the Community was able to use its inherent sovereign rights and growing economy to purchase additional lands and to radically improve its economic base. In 1992 Mystic Lake Casino opened and the positive impact was incredible and immediate.

In 1993 a new Community Center was built and dedicated to the children of the Community. The Community began to diversify its economy by opening Dakotah! Sport and Fitness, the Shakopee Dakota Convenience Store, Dakota Mall, Playworks, Dakotah Meadows RV Park, and adding the hotel to the casino complex. Throughout the 1990s the infrastructure of the Community went through major improvements, with new sewer and water systems and roads. New subdivisions offered major changes in housing for Community members. The natural surroundings were improved with major tree plantings and wetland restorations.

Twenty-First Century

Now in a new century, the Shakopee Mdewakanton Sioux Community continues its growth. Since the year 2000, the SMSC has dedicated the Tiowakan Spiritual Center, added second and third hotel towers, opened a storage facility, completed the Playworks LINK Event Center, built parking decks for Mystic Lake Casino Hotel, opened a cultural gallery, rerouted Dakotah Parkway, redesigned the Hotel lobby, opened a Mystic Lake retail store at The Mall of America, completed Phases II and III at Dakotah Meadows RV Park, opened The Buffet at Mystic Lake, and opened The Meadows at Mystic Lake Golf Course. Construction was completed on a Wastewater Treatment Facility that utilizes European biologically aerated filter technology to treat water for reuse on the golf course. A new 1,000,000-gallon water tower has been constructed to better serve the Community and its guests.

The SMSC also has developed Mdewakanton Emergency Services; a full-time, professional fire department staffed 24 hours a day, seven days a week. The department opened its new fire station in 2002 and now responds to an average of 200 calls a month, providing mutual aid to area departments on request. In October 2004 ambulance service was added with 60 transports per month now the average.

The success of the Shakopee Mdewakanton Sioux Community's enterprises has allowed the Community to create and provide numerous education, health, and social service programs for Community members, staff, and Native Americans in Scott County.

Evidence of the huge positive economic impact of the Community's enterprises can also be seen outside of the Community. The Shakopee Mdewakanton Sioux Community is proud to be



Audrey Bennett
President
Prairie Island Tribal Council

Audrey Bennett brings much experience to her role as Prairie Island Tribal Council President. She is currently serving her fourth term as president having first been elected to the five-member Tribal Council in 1997.

Bennett is known for many honorable accomplishments. In her previous terms, she played an instrumental role in the community's fight against nuclear waste being stored near their reservation, representing the tribe in appearances on C-SPAN, National Public Radio, at the National Press Club in Washington, D.C. and in the *Wall Street Journal*, which brought a new perspective to this national debate. Bennett is also credited with her key involvement in the first-ever Executive Order signed by Gov. Jesse Ventura, reaffirming the government-to-government relationship between the state of Minnesota and the Indian tribes.

In 2003, Bennett received the Wendell Chino Humanitarian Award presented by the National Indian Gaming Association (NIGA). The award recognizes many of her accomplishments, including her commitment to peace, ease of suffering and injustice, fair governance and the advancement of inter-cultural understanding.

Bennett believes that the defense of tribal sovereignty is very important to Indian Country. As a member of NIGA, she is committed to preserving sovereign rights. She strongly believes that collaboration among tribes is key in preserving a promising future for generations to come, and that NIGA plays an important role in helping to keep tribes unified.

Bennett especially enjoys working with young people and considers the involvement of youth in native traditions essential to ensuring the community's future is rich in culture. She encourages young people to participate in politics and tribal government and to interact frequently with tribal elders. She also supports youth education.

Bennett hopes the community will in the future build their own cultural building to keep the community's heritage growing and encourages Tribal Council members to be actively involved in the community. Bennett also is very spiritual and believes her involvement with the Native American Church has played a role in her success as a leader.

Prior to serving on Tribal Council, Bennett was a government relations specialist for Prairie Island. She was instrumental in representing Prairie Island and protecting the tribe's rights and interests before the Minnesota state legislature and the federal government.

Bennett is actively involved in a number of Indian organizations, having formerly served as vice chairman of the Minnesota Indian Gaming Association and treasurer of NIGA. Bennett also is a former chair of the National Intertribal Public Relations Network and the Minnesota Indian Affairs Council.

Bennett lives in St. Paul, Minn., with her husband Dennis and has two daughters, Anngelica and Cassie, a son, the late Benjamin, and an adopted son, Larry. She is also the proud grandmother of five grandchildren, Benjamin, Jr., Antoine, Marius, Quan and Ida.

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THE HISTORY OF THE PRAIRIE ISLAND INDIAN COMMUNITY

The Mdewakanton, "*those who were born of the waters*," have lived on Prairie Island for countless generations. This land, with the wooded shores of the Mississippi and Vermillion Rivers embracing a broad and fruitful prairie, is a spiritual place for our people. The medicine gatherers came here hundreds of years ago and come here still to pick medicines to heal our people, body and spirit. Traditional cultural and spiritual ceremonies are filled with color and dance. The spirit is alive.

Although the rich tribal heritage lives on, an unfortunate series of historical events contributed to great suffering – primarily from the impact of European settlers, and the subsequent imposition of government treaties. Many families were faced with countless injustices, forced into poverty, war and imprisonment, and eventually evicted from the Prairie Island territory.

However, hope inspired some families to return to Prairie Island to buy back small parcels of their ancestral home. In 1936, nearly 50 years later, the federal government officially recognized Prairie Island Indian Community as a reservation, awarding them 534 acres. Although poverty was still prevalent, the culture of home was redefining itself. The seeds of self-sufficiency were once again being planted in these sacred grounds.

Economic revival began taking root in 1984 when Treasure Island Bingo opened, and subsequently in 1988 when gaming was expanded – known today as Treasure Island Resort and Casino.

How the Prairie Island Indian Community Came to Be

Prairie Island Indian Community members are descendents of the Mdewakanton Band of Eastern Dakota, also known as the Mississippi or Minnesota Sioux, who were parties to treaties with the United States from 1805 to 1863.

In the treaty of Oct. 15, 1851, the tribe ceded much of their Minnesota lands to the U.S. government, keeping for themselves a 10-mile-wide strip of land on either side of the Minnesota River from Little Rock to Yellow Medicine River. However, the Treaty of June 19, 1858, allotted this land in 80-acre plots to each family head. The surplus land was sold for ten cents an acre. Reduced to starvation, the Dakota were forced to fight for their survival.

In August 1862, fighting erupted between the Dakota and white settlers because the Dakota were not receiving annuity payments for selling their lands and were struggling to survive. This was known as the Dakota Conflict, resulting in the deaths of many Dakota and whites. Thirty-eight Dakota were hanged in Mankato in December 1862 upon the order of President Abraham Lincoln.

The Creation of Prairie Island Reservation

The Prairie Island reservation was created when the secretary of the interior purchased land and placed it into trust. About 120 acres was purchased at Prairie Island for the landless Mdewakanton residing in Minnesota on May 20, 1886. Subsequent purchases by the secretary under congressional appropriations and later the Indian Reorganization Act expanded the reservation's borders. Under the Indian Reorganization Act of 1934, an additional 414 acres was purchased for other Indian residents whose names appeared on the Minnesota Sioux rolls.

The Tribe has a limited land base. The United States Army Corps of Engineers built Lock and Dam Number 3, which flooded Community land including burial mounds and created a larger floodplain, leaving the tribe with only 300 livable acres. More recently, Xcel Energy (formerly known as Northern States Power Company) placed a nuclear power generating plant on the Island and now stores spent nuclear fuel in dry cask storage containers only three blocks from the Community.

PRAIRIE ISLAND FACTS

Prairie Island at a Glance

People (2006):

- 711 community members (approximately half under 18 years of age)
- Only about half of the tribal membership lives on the reservation (due to limited land base and available housing)
- Tribal members are descendants of the Mdewakanton Band of Eastern Dakota.

Reservation:

- 534 acres of contiguous trust land
- Located just north of Red Wing, Minn., in Goodhue County.
- Located 600 yards from Xcel Energy nuclear power plant and nuclear waste storage site
- On May 12, 2006, President Bush placed into trust parcel D for the tribe. The 1,290 acres of land is intended to replace tribal land that was flooded during the U.S. Army Corps of Engineers' construction of Lock and Dam Number 3 in Red Wing, Minn. The land is not buildable.

Prairie Island Development

- The Prairie Island Indian Community employs over 1,600 people in its gaming, government and business operations including Treasure Island Resort & Casino, Mount Frontenac Golf, and Dakota Station
- The Prairie Island Police Department – the first licensed police department for the Community – was created in 2003. The department currently employs eight sworn officers, a probation officer and an emergency management coordinator.

Taxes

- As the largest employer in Goodhue County, Prairie Island generates over \$10 million in annual state and federal taxes.
- Prairie Island tribal members are subject to many of the same state and federal taxes as everyone else. Most tribal members pay state and federal income taxes, and those who live off the reservation also pay property taxes. Tribal members who live on the reservation pay no property tax because the land they live on is held in trust by the federal government.
- Tribal members who work directly for the tribal government pay no state income tax for the same reason the state of Minnesota cannot tax employees of the state of Wisconsin. However, these tribal employees pay federal income taxes.

Minnesota Tribes

There are 11 federally recognized tribes in Minnesota of which four are Dakota and seven are Ojibwe/Chippewa:

Dakota

Upper Sioux

Lower Sioux

Shakopee Mdewakanton Sioux Community

Prairie Island Indian Community

PRAIRIE ISLAND FACTS

Chippewa

White Earth Band of Chippewa

Leech Lake Band of Chippewa

Red Lake Band of Chippewa

Bois Fort Band of Chippewa

Grand Portage Band of Chippewa

Fon du Lac Band of Chippewa

Mille Lacs Band of Chippewa / Sandy Lake Band of Chippewa

Tribal Heritage

The Prairie Island Indian Community is a federally recognized Indian tribe located on the banks of the Mississippi River near Red Wing, Minn. The Community's ancestors have resided in that area for centuries. They remained there following the Dakota Conflict, despite the fact that their reservation was disestablished by President Lincoln and many Mdewakantons and other Sioux Communities fled the area to avoid federal military retribution, and ended up scattered throughout Minnesota, South and North Dakota, Montana and into Canada. The Community was reorganized in 1936, pursuant to Section 16 of the Indian Reorganization Act of 1934. The Community is governed by five-person Community Council, which consists of a President, Vice-President, Treasurer, Secretary and Assistant Secretary/Treasurer. Community Council officials are elected by the members of the Community to two-year terms. Membership into the Prairie Island Indian Community is descendant-based.



Kevin K. Washburn
Professor
University of Minnesota

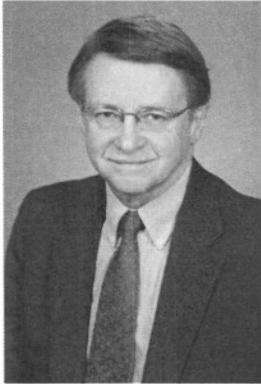
Kevin Washburn teaches and/or writes in the areas of administrative law, American Indian law, criminal law and procedure, gaming law, and property. In the Fall of 2006, his courses will include administrative law and a gaming law seminar. In the Spring of 2007, Professor Washburn will teach American Indian law and first-year criminal law. Professor Washburn will be visiting away at the Harvard Law School during the 2007-08 school year, where he will teach American Indian law, gaming law and first year criminal law.

Professor Washburn earned his law degree from the Yale Law School in 1993, where he served as Editor-in-Chief of the *Yale Journal on Regulation*. Following law school, Professor Washburn clerked for Judge William C. Canby, Jr., of the United States Court of Appeals for the Ninth Circuit. In 1994, Professor Washburn joined the United States Department of Justice, through the Attorney General's Honors Program. At Main Justice, he litigated cases involving Indian tribes, mostly in the context of environmental and natural resources law. In 1997, Professor Washburn left Main Justice to become a federal prosecutor in New Mexico, where he primarily prosecuted violent crimes arising in Indian country and referred by the FBI. In 2000, Professor Washburn became the General Counsel of the National Indian Gaming Commission, the independent federal regulatory agency that regulates Indian gaming nationwide. He joined the University of Minnesota Law School in the Fall of 2002. In his career as a practicing lawyer, Professor Washburn handled numerous bench and jury trials in federal and state courts and arguments in the United States Courts of Appeals. He has lectured at various law schools across the country and served as an adjunct professor at the University of New Mexico Law School, the University of Nebraska College of Law, the National College of District Attorneys, and the National Judicial College.

Professor Washburn serves on the Board of Trustees of the Law School Admission Council (LSAC). He is also a member of the Criminal Law and Procedure Drafting Committee of the National Conference of Bar Examiners, which drafts the Multistate Bar Examination (MBE).

Professor Washburn is an enrolled member of the Chickasaw Nation of Oklahoma, a federally recognized Indian nation. He spent most of his youth in small towns in Oklahoma within the original boundaries of the tribe's former reservation. He attended the University of Oklahoma where he earned a bachelors degree in economics with honors.

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Ken Peterson
Minnesota Director
Integrated Solutions Group

Ken Peterson, is Minnesota Director of the Washington-based government relations and research firm, Integrated Solutions Group.

For over twenty years Ken has served in leadership positions at the state and city levels in Minnesota. Most recently, he was state Deputy Attorney General for Government Operations. Among his responsibilities at the Attorney General's Office was to coordinate tribal legal matters affecting the state of Minnesota. Ken has also served as state Commissioner of Labor and Industry, Deputy Commissioner of the state Department of Public Service as well as Deputy Mayor and Director of Planning and Economic Development for the city of St. Paul.

In private legal practice Ken has represented individuals, corporations, municipalities and tribes in courts, the state legislature and before administrative agencies. He started his legal career as a lawyer on the Leech Lake Indian Reservation in northern Minnesota. Ken is a graduate of Hamline University (B.A.) in St. Paul, MN; George Washington University (J.D.) in Washington, D.C.; and Harvard University (MPA) in Cambridge, MA. He lives in St. Paul with his wife and two children.

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John Poupart
President
American Indian Policy and Research Institute

Education: Masters of Public Policy (MPA), Harvard University, Cambridge, MA, 1980. BA, Criminal Justice, University of Minnesota, 1977. Leadership Seminar, Hubert H. Humphrey Institute, 1983. Paradox of Leadership, 1985

Employment: President and founder of the American Indian Policy Center, a unique non-profit American Indian organization that does research and advocacy for American Indians. The mission of the organization is to provide accurate historic and cultural information about American Indians.

Related Experience: Poupart is responsible directly and indirectly for helping start many American Indian social service programs in Minnesota. He is founder of Anishinabe Longhouse, a culturally specific Corrections halfway house for American Indian ex-offenders. He was appointed by Governor Rudy Perpich as Ombudsman for Corrections; served on the Minneapolis Civil Rights Commission; Minneapolis City Planning Commission, and; Minneapolis Charter Commission.

Poupart retired ten years ago from the Department of Corrections after 23 years of excellent service. He has brought members of the American Indian community together to start a new Indian leadership group in St. Paul (St. Paul Indians in Action). He sponsored a number of Policy and Issues Forums for the Indian community and for non-Indians that work with the Indian communities. He was responsible for creating a Health Disparities Committee in the Indian community of Minneapolis, and a committee to address the disparities of American Indian children being placed out of home in Minnesota.

First Annual Minnesota Indian Affairs Council Legislative Forum:
Indian Issues 101
Planning Committee

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