

CITY OF GRAND RAPIDS HUMAN RIGHTS COMMISSION
CITY HALL, CONFERENCE ROOM 2A, 420 N. POKEGAMA AVE.
DATE: WEDNESDAY, DECEMBER 18, 2019
TIME: 4:00 P.M.

MISSION STATEMENT

The Mission of the Grand Rapids Human Rights Commission is to promote a community of harmony and respect for the rights and dignity of all.

4:00 CALL TO ORDER:

CALL OF ROLL:

Commissioner Ensley, Vice Chair: 3/18 – 3/21
Commissioner Learmont: 3/19 – 3/22
Commissioner Friesen: 3/18 – 3/21
Commissioner Leming-Salisbury: 3/19 – 3/22
Commissioner Erickson: 5/19 – 3/20

Commissioner Schirber: 3/17 – 3/20
Commissioner Turman: 3/19 – 3/20
Commissioner Lopez-Cortes: 3/19 – 3/22
Commissioner Moren, Chair: 3/18 – 3/21

SETTING OF REGULAR AGENDA:

This is an opportunity to approve the regular agenda as presented or add/delete an Agenda item by a majority vote of the Commission members present.

APPROVAL OF MINUTES: November 27, 2019 Meetings

FINANCIALS:

PUBLIC COMMENT/ACCOLADES:

This is an opportunity for anyone from the public to address the Commission regarding comments, concerns and accolades.

CIRCLE OF HEALING UPDATE:

BIG VIEW UPDATE:

OLD BUSINESS:

- Consider request from Support Within Reach to co-sponsor “Start By Believing” campaign
- Continue approving 2020 work plan

NEW BUSINESS:

CALLS/COMPLAINTS/INQUIRIES:

ADJOURNMENT:

**CITY OF GRAND RAPIDS
HUMAN RIGHTS COMMISSION**

**SCHEDULE OF CHANGES IN REVENUE AND EXPENDITURES
FOR THE PERIOD ENDING NOVEMBER 30, 2019**

	<u>Actual 12/13/2019</u>
Human Rights Budgeted Expenditures	\$ 5,000.00
Haven Community Event Sponsorship	500.00
Kootasca Big View Acting Black: Demystifying Racism 9/10	500.00
Kootasca Big View The LGBTQ Community & Poverty 10/17	500.00
MacRostie Beyond Borders Indigenous Invitational Exhibit	500.00
MacRostie - Indigenous People's Day Event	1,497.23
	<hr/>
Grants Received	-
Balance Available	<u>\$1,502.77</u>

Grand Rapids Human Rights Commission

2020 Work Plan

Prepared in accordance with Commission By-laws, Article 10

QUARTER	GOAL OR ACTIVITY (refer to goal or activity description page for more detail)	ORDINANCE	BUDGET GOAL	EST. COST (See Notes below)
Q1 Jan – March	Improve human rights awareness - Add information to the city’s Human Rights Commission web page - Update pamphlets and provide other marketing materials	Sec.2-301(a, b, and c)	D	\$ 500
	Explore opportunities for interfaith community event - Committee to investigate legal limits and permissible activities	Sec. 2-303(1) Article(10)(3)	C	\$ 500
	New commissioner on-boarding and commissioner training and education - Committee to scope and develop specific training materials or personnel for new and existing Commissioners - Include reports at commission meetings to further knowledge about commission duties and human rights issues	City code Division 6 Commission Bylaws, including Article Ten	E	\$ 500
Q2 April – June	Commissioner on-boarding and commissioner training and education - Conduct training for new and existing Commissioners - Include reports at commission meetings to further knowledge about commission duties and human rights issues	City code Division 6 Commission Bylaws	E	\$ 500
	Support Juneteenth Day Event - Recognize <i>Freedom Day</i> , including human rights, civil rights, and freedom of discrimination in our community by assisting street-side setting of street	Sec. 2-303(3)	C	\$ 500

	banners and United States flags and public awareness of these rights			
	Gather and evaluate demographic data -Gather or develop information on areas of greatest concern regarding human rights issues -Develop, as appropriate, activities or policy recommendations to address human rights concerns	Sec. 2-303(3)(1, 2, and 6) Sec. 2-301 (a)	D	\$ 500
Q3 July – Sept	Commissioner training and education	City code Division 6 Commission Bylaws, including Article Ten	E	
	Review human rights educational opportunities with schools Identify and support educational events	Sec. 2-303(3), Sec. 2-301(a)(5)	A	\$ 1,000
	Voting and Census Awareness Activities Monitor 2020 census activities from the standpoint of human rights Identify an educational program	Sec. 2-301	C	\$ 500
	Indigenous People’s Day Participate in planning and cosponsor activities or publications to further human rights purposes with regard to indigenous people in the city	Sec. 2-303(1, 3) Article(10)(3, 5)	B	
Q4 Oct – Dec	Commissioner training and education	City code Division 6 Commission Bylaws, including Article Ten	E	\$ 500
	Voting and Census Awareness Activities Monitor developments and needs	Sec. 2-301	C	
	Indigenous People’s Day	Sec. 2-303(1, 3)	B	\$ 1,000

	Cosponsor activities or publications to further human rights purposes with regard to indigenous people in the city	Article(10)(3, 5)		
	Human Rights Awareness Events - Human Rights Day (Dec 10)	Sec. 2-301	A	\$ 1,000
	Community Conversations Possible tie to school collaboration Possible speakers	Sec. 2-303(5)		
	Minnesota League of Human Rights	Bylaws Sec 10 (3, 7)	C	\$ 500
	Organize and sponsor human rights themed school essay contest			
Year 2020	Total Budgetted Expenditures			\$ 7,500

Notes:

- A. The time needed to organize and arrange the components for many activities will result in most listings involving more than one calendar quarter
- B. The estimated Cost column lists budgeted net cash costs to the City. It does not include contributions made to an activity by a collaborating partner nor an assumed value for donated time or resources by Human Rights commissioners, city administrative staff, or others.

Summary Description of Goals and Activities

Improve Human Rights Awareness

City of Grand Rapids Rules, Division 6 Section 2-301 states that the Commission will take positive measures to disseminate the nondiscriminatory policies of the city with respect to all unfair discriminatory practices by conducting public information meetings. During 2020, the Commission will appoint a committee to develop a plan and conduct one or more activities to improve human rights awareness in the city. Consideration of ways to promote human rights awareness may include improvements to the Human Rights Commission page on the city's website, updating or developing an distributing new brochures, literature, or pamphlets that create awareness promote better understanding of human rights with city staff and the broader community, sponsoring speakers or informational and educational events or contests, and promoting Human Rights Day on December 10, 2020. The Commission will also identify other areas in which there is need for making citizens, businesses, organizations, city staff, and institutions aware of human rights concerns and requirements.

Explore opportunities for interfaith community event

The Commission has concerns based upon empirical observations about the possibility of, or of having, discriminatory activity in the city based upon based upon religion, race, or national origin. One of the ways to deal with this, if this is the case, could be through events involving or sponsored by multifaith and non-faith organizations. Prior to developing a program, and recognizing that there are legal and other considerations relating to this type of activity by a public body such as the Commission , the Commission intends to formal a committee to consider possibilities of this type and consult with legal counsel to ascertain legal boundaries. When an acceptable activity and format is identified, the Commission expects to support such event.

New Commissioner On-boarding:

Human Rights commissioner terms are for three years. Commissioner terms may be renewed with city council appointment, and normal turnover typically results in one to three new commissioners being appointed each year. To effectively fulfill their roles, commissioners should be knowledgeable about federal and state human rights laws, city ordinances regarding the human rights commission, and human rights commission bylaws. Newly appointed commissioners should also be aware of past actions and activities of the Grand Rapids Human Rights Commission as well as city council positions and needs related to human rights. The Commission intends to develop a plan and program that would inform newly appointed commissioners, as well as continuing commissioners, of their responsibilities, duties, city policies and relevant administrative procedures, and other aspects. This on-boarding process is to be discussed with a plan and materials developed during the first quarter of 2020 for implementation with 2020 newly-appointed commissioners.

Commissioner Training and Education

Actions or decisions by the Grand Rapids Human Rights Commission to provide freedom from discrimination requires knowledge about the types of prohibited discrimination and ways in which these types of discrimination may occur in employment, housing, real property, public accommodations, public services, education, and unfounded charges (City of Grand Rapids Rules, Division 6 Sec 2-301). The Commission plans to identify and take action to identify and support commissioner training opportunities and activities in calendar year 2020. This may include approaches such as outside speakers, presentation or event sponsorship, community meetings, interviews, identifying and sharing of pertinent new articles or reports, and/or in other ways. Commissioner training and education would be an ongoing objective and activity.

Support Juneteenth Day Event

The Commission intends to recognize *Freedom Day*, June xx, which includes recognizing freedoms in our nation and community including human rights, civil rights, and freedom of discrimination and creating public awareness of these rights through assisting street-side setting of street banners recognizing these freedoms, posting of United States flags, and co-issuing news media information.

Gather and Evaluate Demographic Data

The Grand Rapids Human Rights Commission strives to identify human rights issues of greatest concern in the city, and to develop and implement activities to make improvements in the areas of greatest concern. Achieving this goal requires demographic data about the city population. To gather such data the Commission desires to identify data needs and data sources, analyze the data, and from the data analysis develop plans for Commission activities in the community or recommend city policies to address, mitigate or alleviate those human rights concerns or issues.

Review human rights educational opportunities with schools

Schools in Grand Rapids contain their own sets of human rights concerns and opportunities. The Commission intends to explore and begin discussions with the schools in Grand Rapids to look into such possibilities as improving student experiences and understanding of diverse cultures possibly through programs such as pen pal programs with students in other countries, sponsoring an education Summit focused on human rights, or conducting a Human Rights Day event with local school. When an appropriate event is identified, the Commission expects to support such event.

Voting and Census Awareness Activities

While there currently are no known specific human rights issues with the 2020 U.S. census, potential exists for such issues to arise. The Commission intends to monitor census-taking in the local area and be prepared to develop actions or information for dissemination if a need arises.

Indigenous People's Day

The Commission was an important factor in establishment of Indigenous People's Day in Grand Rapids and has continued as a key factor in conducting and sponsoring the annual event as part of creating cultural awareness in the local community. This role is planned to continue in 2020, including establishing a Human Rights Commission Indigenous People's Day committee to collaborate with other community groups to plan, identify a theme, organize, and conduct an Indigenous People's Day program and activities.

Human Rights Awareness Events - Human Rights Day (December 10)

To improve awareness of human rights in the city, the Commission plans to discuss and review ways to improve awareness of human rights in the city. Committee work is expected to include approaches such as conducting community conversations, identifying ways to tie human rights awareness with the local schools, arranging and sponsoring topical speakers, and//or other means of fostering human rights awareness preferably in collaboration with other groups or entities.

Minnesota League of Human Rights

The Commission plans to look into membership in the Minnesota League of Human Rights and associating with the League in organizing and sponsoring a human rights themed school essay contest.

Note: During the year, adjustments may be made to reflect changes in costs, changes in priorities, changes in format or delivery methods, or identification of human rights concerns that were not identified in compiling the preceding list but which the Commission feels need to be addressed. Examples include:

a. Human rights concerns related to protected groups or situations not included above:

- Housing
- Employment
- Public accommodations / services
- Disability / different abilities
- Cultural sensitivity or diversity training
- Implicit Bias
- Others

b. Alternative education/training delivery methods: print, seminars, webinars, speeches, and others

Support Within Reach—Sexual Violence Resource Center
“Start By Believing” Campaign Funding Request

Start By Believing (SBB) is a global public awareness campaign that Support Within Reach (SWR) is implementing in Itasca County to help change the ways in which our communities respond to victims of sexual violence. As few as 1 in 5 victims report their sexual assaults, so they often don't get the help they need. Without a report, law enforcement misses opportunities to identify perpetrators in their community, repeat offenders go undetected, and more people are victimized.

Studies have shown that victims of sexually violent crimes are much more likely to report their assaults and seek medical attention (to collect evidence/rape kits) if the first person they disclose to believes and supports them. Through Support Within Reach's SBB Campaign, Itasca County residents will learn that survivors need to be believed, their stories need to be heard, and supporting a culture where harm is allowed to occur is NOT acceptable! SWR will give people the necessary tools for providing this type of support so they can connect friends or family members to community resources they need to heal from the trauma.

The overall goal of the SBB campaign is to help students, faculty, business leaders, criminal justice system professionals, agency partners, civic leaders, faith communities and area residents to:

- Recognize the need to stop blaming victims of sexual assault;
- Break the silence of this violence; and,
- Hold offenders accountable for their actions.

The SBB Campaign kicked off at Itasca Community College (ICC) during New Student Orientation on August 26, 2019. SWR staff revealed exciting opportunities for students to participate in SBB Campaign events and activities that are designed to significantly reduce campus-based sexual violence. Through classroom discussions, presentations to athletic teams and campus organization meetings, interested volunteers will be recruited to help organize a series of student-led SBB Campaign initiatives including: SBB social media and pledge drive campaigns; “What Were You Wearing?” survivor clothing art exhibits; and an educational film event that explores America’s Rape Culture through true crime documentaries. The overall goal of this educational outreach campaign is to provide information that can prevent students and faculty from becoming victims of sexual assault and/or perpetrators.

SWR requests \$890 from the Grand Rapids Human Rights Commission to help cover the costs of organizing the **“Getting REEL about Sexual Violence”** film series slated for May 2020. Documentaries such as, “Roll, Red, Roll” and “Audrie & Daisy” examine how societal stereotyping and the stigma of sexual violence perpetuates victim blaming, while also exposing the failure of our criminal justice system to prosecute offenders for their unspeakable crimes.

“I am Jane Doe” is an intense film that follows real cases of American girls enslaved in the child sex trade through social media. A panel discussion will follow “I Am Jane Doe”, featuring regional sex trafficking investigators from Tribes United Against Sex Trafficking (TRUST) and Minnesota Human Trafficking Task Force, along with criminal justice system professionals, Minnesota Safe Harbor Regional Navigators, and at least one victim survivor of sex trafficking. Together, the panelists will expose the realities of sex trafficking in rural Minnesota communities, such as Grand Rapids, while dispelling the myth that this problem only exists in metropolitan communities.

SWR staff will work with faculty advisors and student leaders to help plan and promote the “Getting REEL about Sexual Violence” educational film event, which will be held at ICC in early May 2020 (date TBD). SWR advocates will actively recruit students from the following campus organizations for involvement in the event: Sexuality And Gender Equality (SAGE), Psychology Club, O-Gitch-I-Dah, Cru, Itasca Vikings Athletic Departments, Circle K, American Indian Science & Engineering Society (AISES) and Phi Theta Kappa.

Student organizations will play a key role in the logistical coordination of the event, which will be offered to the community at no charge. They will be asked to: provide assistance with event marketing (through social media outlets and mainstream media), help secure in-kind sponsorships (to help offset food and beverage costs), coordinate travel and lodging logistics for guest speakers, create event banners and other campus signage, assemble audience resource

Support Within Reach—Sexual Violence Resource Center
“Start By Believing” Campaign Funding Request

packets, work with technical staff to manage audio/visual elements, serve as greeters and ushers, direct audience traffic, distribute and collect evaluation forms and form post event clean-up crews.

SWR staff will work with a variety of community organizations to identify and secure guest speakers and panelists, and encourage member participation. These groups include, but are not limited to, Communities Against Sexual Exploitation (CASE), Haven, Circles of Support, Kiesler Wellness Center, National Alliance on Mental Illness (NAMI), American Association of University Women, Child Protection Task Force, Children’s Justice Initiative, Advocates for Family Peace and a slew of local service and fraternal organizations.

Members of the Human Rights Commission will also be asked to actively participate in “Getting REEL about Sexual Violence” by welcoming the audience, introducing the films and moderating the panel discussion.

“Getting REEL about Sexual Violence” will help increase community awareness about the prevalence of sexual violence in Itasca County, while building momentum for the next phase of the Start By Believing Campaign, which will be rolled out to the broader community in 2020-2021.

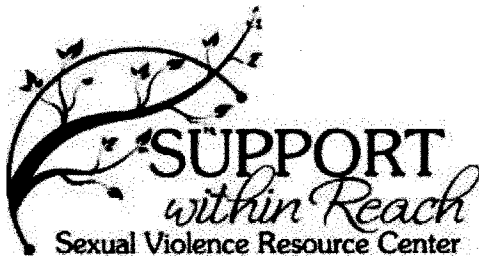
The total costs of implementing the first phase of the SBB Campaign is \$3,500. SWR received a \$1,610 grant from the Grand Rapids Community Area Foundation for activities that will be carried out in 2020; specifically the “What Were You Wearing?” survivor clothing micro art exhibition.

The cost of the “Getting REEL about Sexual Violence” film series is expected to run as high as \$1,890. SWR, ICC and other collaborative partners will provide in-kind contributions (e.g. staff time, facility rental, agency brochures, etc.) to offset expenses of the event. SWR hopes to leverage a \$1,000 donation from Communities Against Sexual Exploitation (CASE) to cover food, beverages and other incidental costs of this unique prevention education project.

SWR’s \$890 funding request to the Human Rights Commission will be designated for remaining event expenses, such as mileage reimbursement for panelists; speaker honorariums for the victim survivor(s); lodging (out-of-state guest speakers only); Netflix documentary licensing fees; printing and copying (e.g. audience resource packets, evaluation forms, off campus promotional flyers, etc.) and paid advertising.

Please direct any questions about this request to SWR District Supervisor, Sherry Shadley at (218) 326-5008 or s.shadley@supportwithinreach.org.

Support Within Reach is a private, non-profit, community service organization serving residents and those impacted by incidents of sexual violence in Aitkin, Beltrami, Cass, Clearwater, Hubbard, and Itasca Counties. Our Mission: ***To reduce the impact and harm of sexual violence in the communities we serve.*** SWR is dedicated to offering a variety of essential services to anyone who is dealing with sexual violence in their life.



We offer the following free, confidential services to victims of sexual violence:

- 24-hour crisis hotline at (866) 747-5008
- Medical accompaniment to sexual assault examinations at local emergency rooms
- Crisis intervention
- Accompaniment to meetings with law enforcement for reporting purposes and follow up interviews
- Assistance with filing Harassment Restraining Orders (HRO) and Orders for Protection (OFP)
- Specialized criminal justice advocacy throughout the prosecutorial process
- Ongoing, basic “peer-to-peer” counseling
- Follow-up assistance to primary victims and their loved ones in their pursuit of justice, healing and recovery

Grand Rapids Human Rights Commission
Commissioner Phone Script
Complaints/Inquiries
12/18/2019

Complaints

(Make clear your name and position on the GR Human Rights Commission)

Ex: [REDACTED]
concern you would like to bring to the board's attention.

"Before we continue, would you like to use your name or remain anonymous? I do my best to respect your privacy."

(If name is used, also act for best method of contact. If not, simply note complaint)

[REDACTED]
judicial body, however we do have resources we can give you to report to the Human Rights Department, which can officially process, investigate, and move forward with your complaint. Are you interested in filing a complaint with the state department?"

(If yes)

"To file a complaint you can call toll free at 1.800.657.3704 or you can fill out a form online at <https://mn.gov/mdhr/intake>. The directions are included on the page. If it is okay with you, I would like to bring the board's attention to this community issue. Would you mind telling me what happened?"

(If no)

"No problem. If you can tell me what happened now, I will be sure to bring it to my fellow Commissioner's attention at our next meeting. Otherwise, you are always welcome to attend a public board meeting to express your concern."

(If person would like to attend meeting)

"I can make sure your name is on our agenda for the next meeting on _____ at 4:00pm at City Hall. Does that work for you?"

(If person would rather not attend meeting)

"Okay. I will take notes during our conversation to make sure I collect all of the details to relay to my board members at our next meeting. Please continue."

(Final response)

"Thank you for sharing your concern with me. I understand it isn't easy to come forward, and I value your time. (Repeat desired action and upcoming meeting date)."

[REDACTED]

Inquiries

(Make clear your name and position on the GR Human Rights Commission)

Ex: [REDACTED]

(Resources)

(Local)

"You are always welcome to email our HRC at admin@cityofgrandrapidsmn.com. Otherwise you can check out our page on the City of Grand Rapids website at <https://www.cityofgrandrapidsmn.com/your-government/boards-and-commissions/human-rights-commission>."

(State)

"For questions regarding your state rights, the best resource is the Minnesota Department of Human Rights website. Do you have access to a computer?"

(If yes)

"The website address is <https://mn.gov/mdhr/>."

(If no- and you do not have access to internet)

"Unfortunately I am unable to look up the answer to your question now, but we have two options. You can call the MNHRD hotline at 1.800.657.3704 or if you want to give me your contact information, I can look up the information and contact you after _____ later today."

(If no- and you do have internet access)

“Let me see if I can look up the answer to your question on the MNHRD website. (Go to <https://mn.gov/mdhr/yourrights/>)”

(Unsure How to Answer)

“Unfortunately I’m not sure how to answer to your question now, but I am willing to contact someone who can. I am going to reach out to HRC Chair Alice Moren and get back to you. What is the best way to reach you? What time? (Take down name, number, date, and time).

(Final Response)

[REDACTED]



Oceti Sakowin Foundational Knowledge

DEVELOPED BY
Center for American Indian Research and Native Studies

Center for American Indian Research and Native Studies

This is a publication of the Center for American Indian Research and Native Studies (CAIRNS), an Indian-controlled, nonprofit research and education center that is committed to advancing knowledge and understanding of American Indian communities and issues important to them by developing quality educational resources and innovative projects that acknowledge and incorporate tribal perspectives, and by serving as a meeting ground for peoples and ideas that support those perspectives. CAIRNS also provides quality evaluation and design services for projects dealing with American Indians and Indian communities and offers cultural awareness training to organizations and institutions. CAIRNS was founded in 2004 and is located at Wingsprings in the Lacreek District of Pine Ridge Reservation near Martin, South Dakota.

CAIRNS Logo

The CAIRNS logo contains several layers of meaning that reflect different aspects of the mission statement. The central disk of the logo is quartered by four converging arrows. The arrows represent diverse viewpoints coming together at a common meeting ground. They also depict the four directions that characterize Lakota cosmology, as well as the four foundations of our work: Rigor, Reliability, Respect and Relevance. Just as collaborative initiatives between individuals create a combined effect greater than the sum of their separate efforts, a four-pointed star is created by the confluence of the four arrows. The star evokes the traditional relationship between Lakotas and stars while simultaneously representing the north star, an unwavering guide toward which our work is oriented. Moreover, the overlap of the arrow ends are four diagrammatic tipis, or lodges, reinforcing that CAIRNS is a gathering place.

The black disk itself symbolizes a sun rising. The white crescent that encircles most of it is an implied moon. Thus, the sun, moon and stars are all represented in the logo. However, the black sun is not a complete circle. Instead, the notch near its bottom emphasizes an axis that aligns with two of the arrows and the central star. The "S" of our organization's acronym is one end of the axis, signifying south and orienting the arrows to the four cardinal directions, which are associated with the Four Winds of Lakota cosmology.

Around the crescent are stylized fingers and a thumb depicting an open hand conveying friendship. More specifically, it is a left hand with the central disk in its palm. Lakota tradition assigns preference to the left as opposed to the right. The fingers and thumb are reminiscent of feathers, which are meaningful symbols in Lakota philosophy that signify important relationships and accomplishments.

Beneath the hand is our acronym, CAIRNS. As a noun, a cairn is a pile of stones erected to mark a path or location and can be found in places around the world. The Four Winds in Lakota tradition are quadruplet brothers who erected a cairn at each of the cardinal directions, beginning at the west and then moving in a sunwise direction to the north, east and south. Therefore the west arrow of the logo aligns with the first letter of our acronym.

Every aspect of the CAIRNS logo is thoughtfully arranged so as to reinforce both the explicit and implicit orientations of our mission statement. We strive to align everything we do with the same thoughtfulness and attention to detail.



Bibliography

- 2 CAIRNS. (2016). Vocabulary List 1.
- 3 CAIRNS. (2016). Vocabulary List 2.
- 4 CAIRNS. (2016). Lakota Land Maps [Maps].
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- 6 CAIRNS. (2016). Oceti Sakowin Lands Today [Map].
- 7 CAIRNS. (2016). Oceti Sakowin: Temporal Order, with Reservation, Tribe, Capital and Oyate [Diagram and Table].
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- 13 CAIRNS (2010). Lakota World, Wakan Tanka Waste and Four Winds Genealogy [Diagrams].
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- 15 U.S. Department of the Interior. (1883). Rules [excerpt]. In *Rules Governing the Court of Indian Offenses*. Retrieved January 13, 2014, from <http://rclinton.files.wordpress.com/2007/11/code-of-indian-offenses.pdf>.
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- 19 CAIRNS. (2010). Lakota Genealogy [Diagrams].
- 20 CAIRNS. (2010). Lakota Kinship Terms [Table].
- 21 CAIRNS. (2014). Wingsprings Allotment Stakes.
- 22 CAIRNS. (2014). Bennett County Allotment Map, 1915. [Map].
- 23 CAIRNS. (2014). Bennett County Allotment Map, 1915 [excerpt], with Deeded Land. [Map].



Vocabulary List I

	Oceti Sakowin Oyates	oh-CHAY-tee shaw-KO-ween oh-YAW-tays
[Dakota]	Mdewakantonwan	muh-day-waw-KAWN-tone-wawn
[Dakota]	Wahpekute	wagh-PAY-ku-tay
[Dakota]	Wahpetonwan	wagh-PAY-tone-wawn
[Dakota]	Sisitonwan	see-SEE-tone-wawn
[Nakota]	Ihanktonwan	ee-HONK-tone-wawn
[Nakota]	Ihanktonwanna	ee-HONK-tone-wawn-naw
[Lakota]	Titonwan	TEE-tone-wawn
	Lakota Oyates	law-KO-taw oh-YAW-tays
	Sicangu	see-CHAWN-ghu
	Oohenunpa	oh-OH-hay-noon-paw
	Mniconjou	muh-knee-KAWN-zhew
	Oglala	oh-GLAW-law
	Itazipco	ee-TAW-zeep-cho
	Sihasapa	see-HAW-saw-paw
	Hunkpapa	HOONK-paw-paw
	Eya	AY-yaw
	He Sapa	ghay SAW-paw
	Iktomi	eek-TOW-me
	Inyan	EEN-yawn
	Ite	ee-TAY
	Kanka	KAWN-kaw
	Okaga	oh-KAW-ghaw
	Tate	taw-TAY
	Tate Topa	taw-TAY DOH-paw
	Tunkasila	tune-KAW-she-law
	Wazi	waw-ZEE
	Yanpa	YAWN-paw
	Yata	YAW-taw
	Yumni	youm-NEE



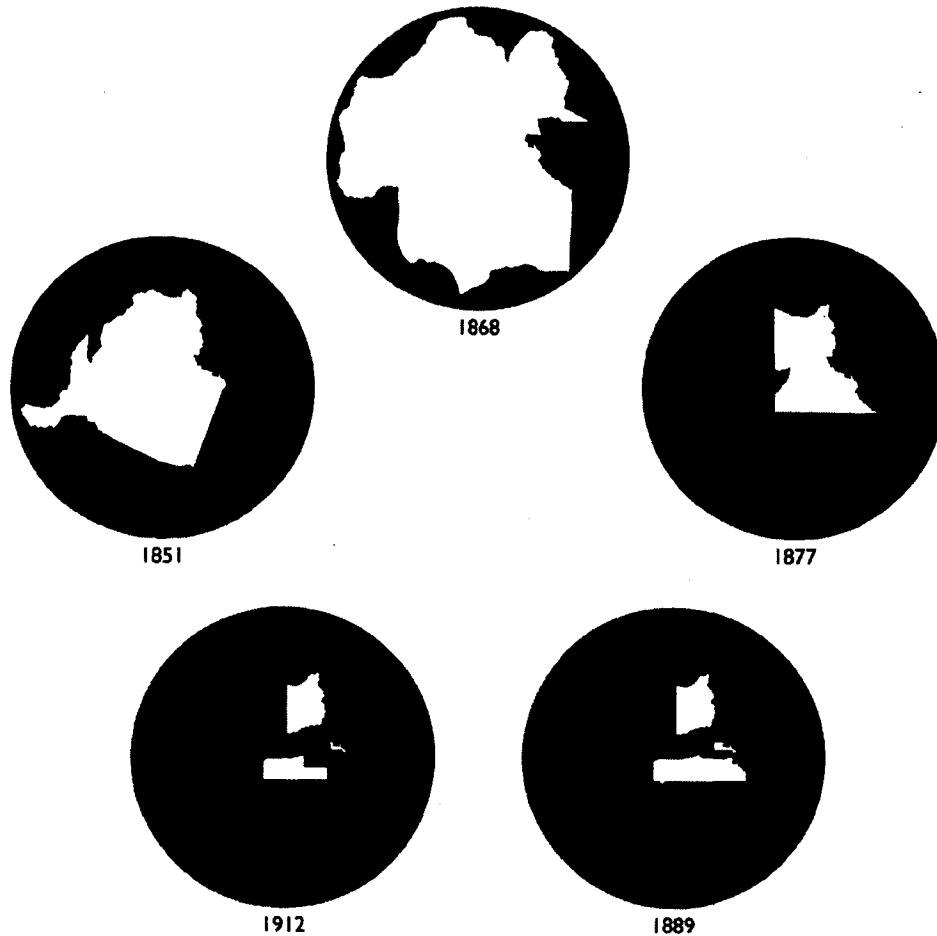
Vocabulary List 2

One	Wanci	wawn-CHEE
Two	Nunpa	NOON-paw
Three	Yamni	YAW-muh-nee
Four	Topa	DOH-paw
Five	Zaptan	ZAWP-tawn
Six	Sakpe	SHOCK-pay
Seven	Sakowin	shaw-KO-ween
Eight	Saglogan	shaw-GLOW-ghawn
Nine	Napcinunka	nawp-CHEEN-youn-kaw
Ten	Wikcemna	week-CHAY-muh-naw
Eleven	Ake wanji	aw-KAY wawn-ZHEE
Twelve	Ake nunpa	aw-KAY NOON-paw
Twenty	Wikcemna nunpa	week-CHAY-muh-naw NOON-paw
First	Tokeya	doh-KAY-yaw
Second	Inunpa	ee-NOON-paw
Third	Iyamni	ee-YAW-muh-nee
Fourth	Itopa	ee-DOH-paw
Fifth	Izaptan	ee-ZAWP-tawn
Sixth	Isakpe	ee-SHOCK-pay
Seventh	Isakowin	ee-shaw-KO-ween
Eighth	Isaglogan	ee-shaw-GLOW-ghawn
Ninth	Inapcinunka	ee-nawp-CHEEN-youn-kaw
Tenth	Iwikcemna	ee-week-CHAY-muh-naw
Eleventh	Iakewanji	ee-AW-kay-wawn-zhee
Twelfth	Iakenunpa	ee-AW-kay-noon-paw
Twentieth	Iwikcemnanunpa	ee-week-CHAY-muh-naw-NOON-paw
Place of honor	Catku	chawt-KU
Camp circle	Hocoka	HO-cho-kaw
Middle of circle	Hocokab	HO-cho-cob
Entrance	Hunkpa	HOONK-paw



Treaties are one example of how American Indian tribes are fundamentally different from all racial, cultural, ethnic, or minority groups. The United States has not negotiated a single treaty with a racial, cultural, ethnic or minority group, but there were hundreds of treaties negotiated between the U.S. and American Indian tribes. The first was between the U.S. and the Delaware nation in 1778. The final one was between the U.S. and the Nez Perce nation on August 13, 1868. Less than three years later, a rider inserted into the Indian Appropriation Act of March 3, 1871 prohibited the U.S. government from negotiating any further treaties with Indian tribes.

The U.S. chose to negotiate treaties with American Indian tribes for a number of reasons. One of those reasons was because the newly-formed United States of America was comparatively weak, whereas many of the American Indian nations were militarily superior. Another reason was because the U.S. wished to demonstrate to the rest of the world, particularly Europe, that it would treat American Indian nations "with utmost good faith." Thus, the treaty process enabled the U.S. to acquire Native lands through negotiation and contractual consent, instead of by taking it through decree, theft or military might.



Lakota Land Maps



Between 1851 and 1868, American Indian tribes signed six treaties with the U.S. government that collectively accounted for all of the land in what is now South Dakota. The last of these treaties was the Fort Laramie Treaty of 1868 that was negotiated between representatives of all seven Lakota oyates and the United States. Articles 2, 11 and 16 of the Fort Laramie Treaty of 1868 identify three types of Lakota lands: reserved lands, hunting lands and unceded lands, respectively. The map on the previous page shows the combined territorial extent of these Lakota lands.

Below is the exact text of the three Articles of the Fort Laramie Treaty of 1868. Articles 2 and 16 are reproduced in their entirety. Article 11, on the other hand, includes only the portion of the Article that dealt with the unceded lands.

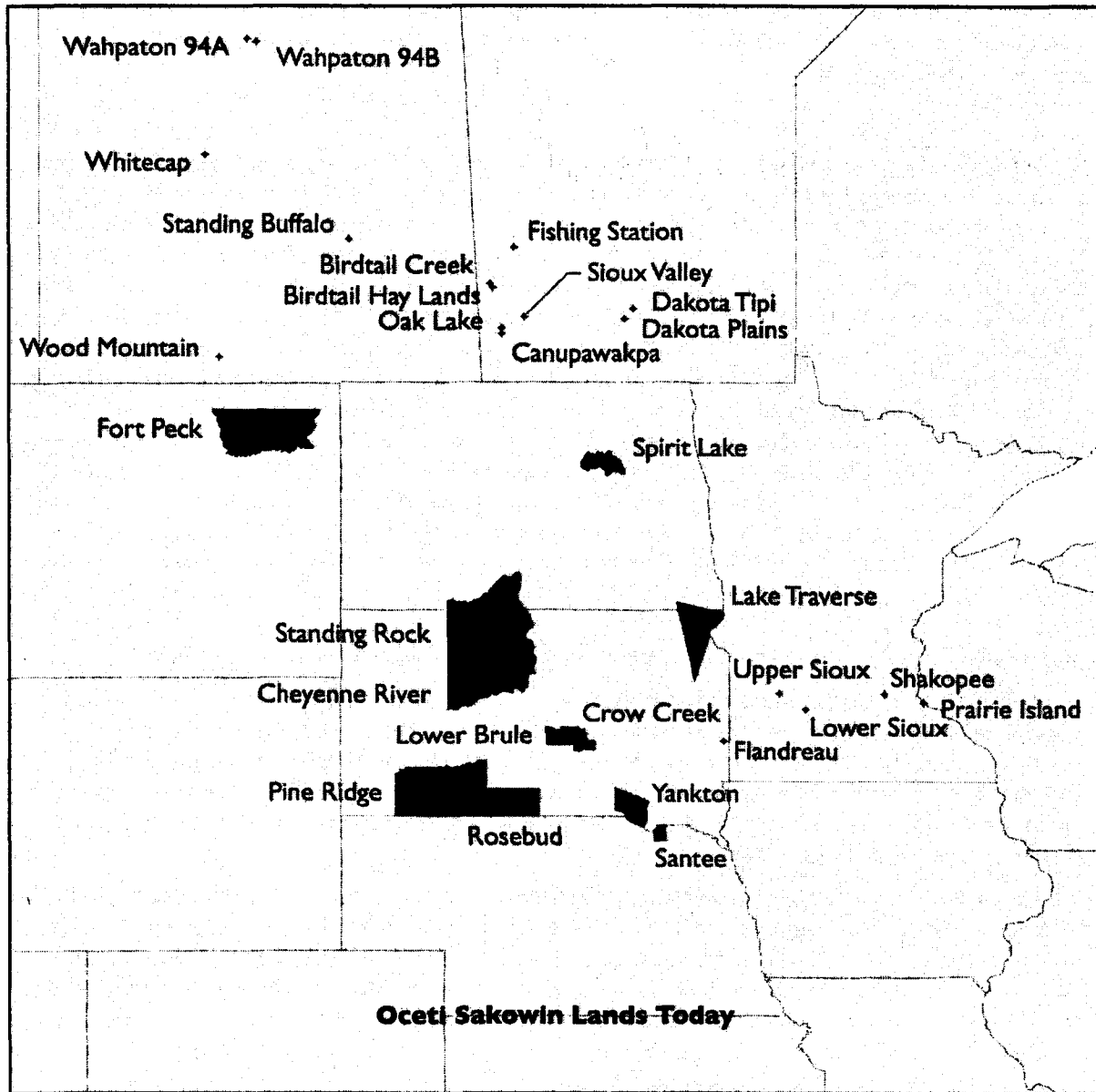
Article 2. The United States agrees that the following district of country, to wit, viz: commencing on the east bank of the Missouri River where the forty-sixth parallel of north latitude crosses the same, thence along low-water mark down said east bank to a point opposite where the northern line of the State of Nebraska strikes the river, thence west across said river, and along the northern line of Nebraska to the one hundred and fourth degree of longitude west from Greenwich, thence north on said meridian to a point where the forty-sixth parallel of north latitude intercepts the same, thence due east along said parallel to the place of beginning; and in addition thereto, all existing reservations on the east bank of said river shall be, and the same is, set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them; and the United States now solemnly agrees that no persons except those herein designated and authorized so to do, and except such officers, agents, and employés of the Government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article, or in such territory as may be added to this reservation for the use of said Indians, and henceforth they will and do hereby relinquish all claims or right in and to any portion of the United States or Territories, except such as is embraced within the limits aforesaid, and except as hereinafter provided.

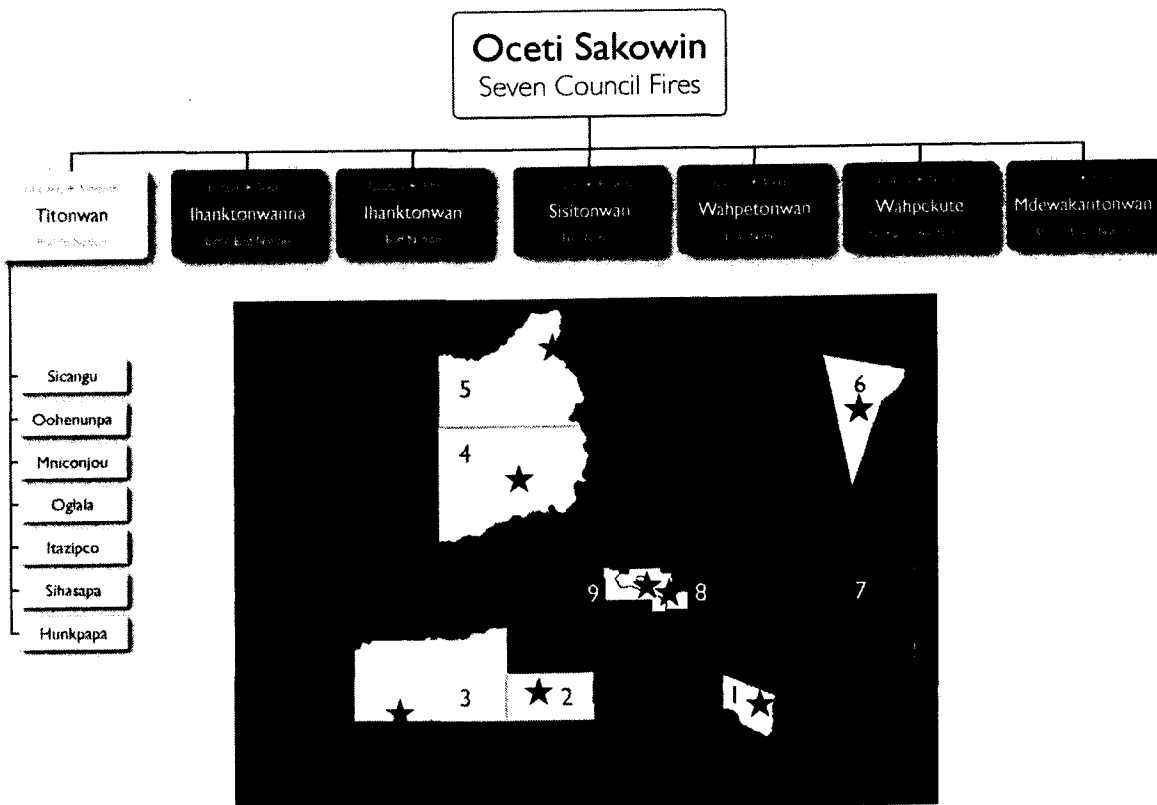
Article 11. In consideration of the advantages and benefits conferred by this treaty, and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby stipulate that they will relinquish all right to occupy permanently the territory outside their reservation as herein defined, but yet reserve the right to hunt on any lands north of North Platte, and on the Republican Fork of the Smoky Hill River, so long as the buffalo may range thereon in such numbers as to justify the chase.

Article 16. The United States hereby agrees and stipulates that the country north of the North Platte River and east of the summits of the Big Horn Mountains shall be held and considered to be unceded Indian territory, and also stipulates and agrees that no white person or persons shall be permitted to settle upon or occupy any portion of the same; or without the consent of the Indians first had and obtained, to pass through the same; and it is further agreed by the United States that within ninety days after the conclusion of peace with all the bands of the Sioux Nation, the military posts now established in the territory in this article named shall be abandoned, and that the road leading to them and by them to the settlements in the Territory of Montana shall be closed.



There are 25 Oceti Sakowin reservations and reserves. In the United States, 16 reservations are located in five states. In addition to the 16 U.S. reservations, there are nine reserves in two Canadian provinces. These 25 Oceti Sakowin land bases are shown on the map below.





ID	Reservation	Tribe	Capital	Oyate
1	Yankton Sioux Indian	Yankton Sioux	Wagner	Ihanktonwan
2	Rosebud	Rosebud Sioux	Rosebud	Sicangu
3	Pine Ridge	Oglala Sioux	Pine Ridge	Oglala
4	Cheyenne River	Cheyenne River Sioux	Eagle Butte	Itazipco, Mniconjou, Oohenunpa, Sihasapa
5	Standing Rock	Standing Rock Sioux	Fort Yates	Ihanktonwanna, Hunkpapa, Sihasapa
6	Lake Traverse	Sisseton Wahpeton Oyate	Agency Village	Wahpetonwan, Sisitonwan
7	Flandreau Santee Sioux	Flandreau Santee Sioux	Flandreau	Mdewakantonwan, Wahpekute
8	Crow Creek	Crow Creek Sioux	Fort Thompson	Mdewakantonwan, Ihanktonwanna
9	Lower Brule	Lower Brule Sioux	Lower Brule	Sicangu



Tribes in South Dakota

ID	Name	For Against	Citizens 1890 1930 2005	Citizenship Requirement	JS	Oyate ⁷
4	Cheyenne River Sioux Tribe (1935)	576 366	2,823 3,143 15,376	A, I, J	3	Itazipco, Mniconjou, Oohenunpa, Sisasapa
8	Crow Creek Sioux Tribe (1949)	168 76	1,058 936 3,507	D, G, H, J	1	Mdewakantonwan, Ihanktonwanna
7	Flandreau Santee Sioux Tribe (1936)	42 1	292 328 723	A ¹ , D ² , E, J	1	Mdewakantonwan, Wahpekute
9	Lower Brule Sioux Tribe (1935)	300 146	1,026 605 3,036	A, J	2	Sicangu
3	Oglala Sioux Tribe (1935)	1,348 1,041	5,014 7,995 43,146	A, J ³	3	Oglala
2	Rosebud Sioux Tribe (1935)	992 643	5,126 6,069 26,237	A, F, J	5	Sicangu
6	Sisseton Wahpeton Oyate (1946)	300 146	2,071 2,620 11,763	A, B ⁴ , E ⁵ , J	3	Wahpetonwan, Sisitonwan
5	Standing Rock Sioux Tribe (1959)	409 182	4,096 3,645 14,170	F, I, J	3	Ihanktonwanna, Hunkpapa, Sisasapa
1	Yankton Sioux Tribe (1932)	77 35	1,725 2,029 8,300	C, J ⁶	1	Ihanktonwan
	Tribes in South Dakota		23,231 27,370 126,258		22	
	South Dakota (1889)	37,710 3,410			46	
	United States (1788)	1,071 577	62,622,250 137,008,395 308,745,538	K, L, M	880	



The legal sovereignty of American Indian tribes can be traced to three United States Supreme Court decisions that are collectively known as the Marshall Trilogy. The trilogy gets its name from the Chief Justice of the Supreme Court at that time—John Marshall. He served in that capacity from 1801 to his death in 1835. Each of the decisions is listed below with a brief note regarding how the decision articulated the relationships between tribes, the federal government and state governments.

Johnson v. McIntosh [1823]. Tribes have occupancy rights and can sell land only to the federal government.

Cherokee Nation v. Georgia [1831]. Tribes are “domestic dependent nations” and are within federal judiciary power.

Worcester v. Georgia [1832]. Tribes have original natural rights, and state laws have no force in Indian country.

Indian tribes are established within U.S. law as nations. Evidence of this is that tribes negotiated treaties with the United States. The United States does not negotiate treaties with minority groups, cultural groups, ethnic groups, racial groups or any other such groups.

Citizenship criteria are those requirements that are spelled out in each tribe's constitution. Establishing who is and who isn't a citizen is one of the fundamental rights and responsibilities of governments. In the chart on the previous page, criteria for citizenship eligibility are identified with the letters A-M. The criterion associated with each letter appears below.

- A** A child born to a citizen of the tribe who is also a resident of the tribe's reservation.
- B** A child of 1/8 or more tribe blood who is born to a citizen of the tribe.
- C** A child of 1/8 or more tribe blood and 1/4 or more Indian blood who is born to a citizen of the tribe.
- D** A child of 1/4 or more Indian blood who is born to a citizen of the tribe who resides in the tribe's reservation.
- E** A child of 1/4 or more tribe blood who is born to a citizen of the tribe.
- F** A child of 1/4 or more Oceti Sakowin blood who is born to a citizen of any tribe.
- G** A child of 1/2 or more Indian blood who is born to a citizen of the tribe.
- H** A person of some Indian blood who is a descendant of a citizen of the tribe and whose application is approved by a majority of the tribe's Council.
- I** A person, having some tribe blood, whose application is approved by 2/3 vote of the tribe's Council.
- J** A person of Indian blood whose name appeared on an Official Census Roll of the tribe prior to the date the tribe's constitution was ratified.
- K** A child born to a citizen.
- L** A child born in the United States.
- M** Naturalization.

Notes

- ¹ The parent may also be a resident of any territory of the tribe or of Moody County, South Dakota.
- ² The parent does not have to reside in the reservation.
- ³ The person is not required to have Indian blood.
- ⁴ This criterion applies only to persons born between December 21, 1959 and November 21, 1978.
- ⁵ This criterion applies only to persons born on or after November 21, 1978.
- ⁶ This criterion does not require Indian blood.



Reservations in South Dakota

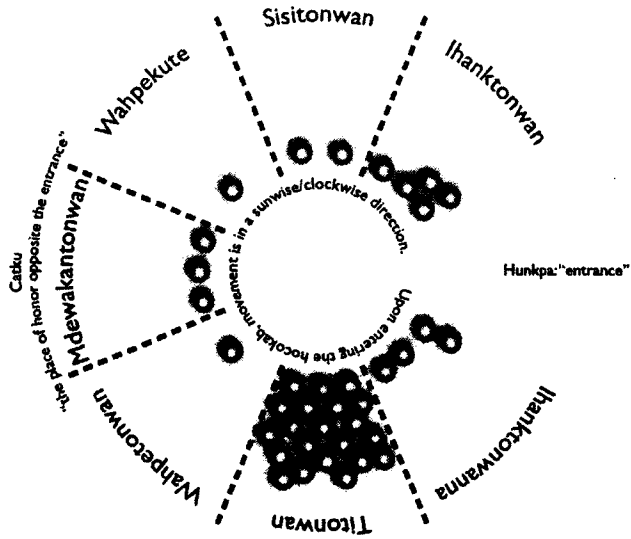
ID	Name	Residents Density	AI/AN Other	F M	<20 20-34 35+	HUs	Vacant Rent Sale	Land Area Trust Area (square miles)
4	Cheyenne River Reservation (1889)	8,090 1.8	6,331 1,759	4,138 3,952	3,198 1,508 3,384	2,984	338 103 7	4,419.095 2,266.631
8	Crow Creek Reservation (1889)	2,010 4.4	1,821 189	1,012 998	880 391 739	608	47 26 0	461.372 195.313
7	Flandreau Santee Sioux Reservation (1936)	418 119.5	371 47	218 200	145 92 181	156	12 9 0	3.498 3.413
6	Lake Traverse Reservation (1867)	10,922 7.2	4,393 6,529	5,309 5,613	3,375 1,858 5,689	5,475	460 127 31	1,508.729 169.670
9	Lower Brule Reservation (1889)	1,505 3.9	1,396 109	726 779	658 338 509	440	40 15 0	389.558 250.690
3	Pine Ridge Reservation (1889)	18,834 4.3	16,906 1,928	9,526 9,308	7,991 3,960 6,883	5,387	554 128 11	4,353.800 2,656.250
2	Rosebud Reservation (1889)	10,869 5.5	9,809 1,060	5,484 5,385	4,752 2,259 3,858	3,548	367 97 4	1,975.421 1,382.616
5	Standing Rock Reservation (1889)	8,217 2.2	6,414 1,803	4,013 4,204	3,215 1,584 3,418	2,858	362 94 7	3,662.635 1,315.156
1	Yankton Sioux Indian Reservation (1858)	6,465 9.4	3,074 3,391	3,283 3,182	2,306 951 3,208	2,576	255 63 17	684.533 57.408
RS	Reservations in South Dakota	67,330 3.9	50,515 16,815	33,709 33,621	26,520 12,941 27,869	24,032	2,435 662 77	17,458.641 8,297.148
SD	South Dakota (1889)	751,176 12.3	35,181 715,995	375,186 375,990	201,942 150,953 398,281	340,800	25,577 9,737 3,624	60,893.238



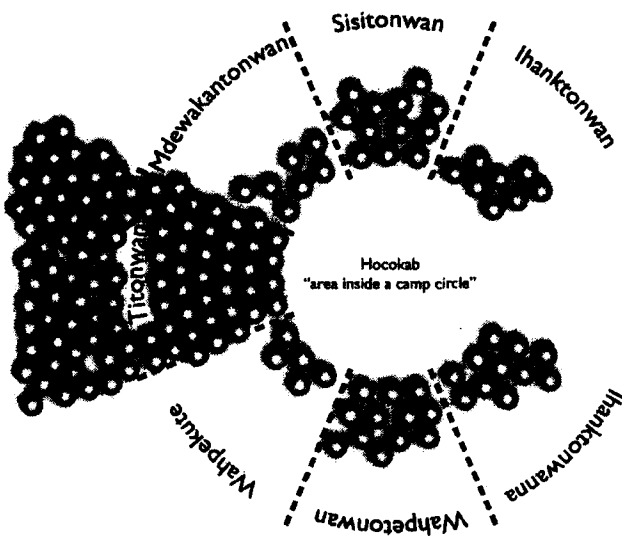
Reservations in South Dakota

Median Household Income	Per Capita Income	Unemployment	Poverty	Pre-K	K 1-8	9-12 13+	<9 9-12	Col BA Grad
29,798	14,056	21.7%	2,861 35.9%	5.1%	6.1% 51.1%	24.9% 12.9%	4.4% 53.0%	30.2% 9.1% 3.3%
26,563	11,652	26.8%	1,020 50.3%	6.1%	8.7% 45.6%	36.9% 2.6%	4.5% 62.1%	27.7% 4.7% 1.9%
41,705	16,221	0.4%	20 4.8%	5.7%	4.1% 42.3%	35.0% 13.0%	7.5% 27.1%	58.4% 4.6% 2.5%
37,077	18,754	8.4%	2,433 23.3%	10.6%	2.0% 49.5%	25.6% 12.2%	7.6% 43.8%	32.8% 10.8% 5.0%
29,250	10,485	25.9%	528 32.7%	12.0%	8.4% 49.2%	21.5% 9.0%	4.4% 52.2%	34.1% 4.8% 4.5%
27,065	9,728	21.3%	8,720 48.3%	7.7%	4.8% 46.9%	23.7% 16.8%	6.1% 46.8%	30.8% 12.4% 3.9%
24,169	10,688	25.3%	5,367 50.3%	9.8%	7.6% 44.5%	22.0% 16.2%	5.6% 44.0%	32.9% 11.5% 6.0%
30,976	13,474	23.8%	3,354 41.1%	7.8%	5.7% 46.4%	23.6% 16.6%	5.5% 46.2%	35.1% 10.3% 3.0%
30,668	15,173	13.5%	1,905 30.0%	6.4%	7.6% 53.0%	25.9% 7.2%	12.7% 43.7%	29.3% 10.5% 3.8%
29,498	12,962	19.6%	26,208 39.9%	8.1%	5.5% 47.9%	24.5% 13.9%	6.5% 46.4%	31.7% 10.9% 4.5%
47,807	25,053	3.5%	81,336 11.5%	6.5%	4.6% 40.5%	21.9% 26.5%	4.8% 37.8%	31.2% 18.6% 7.5%

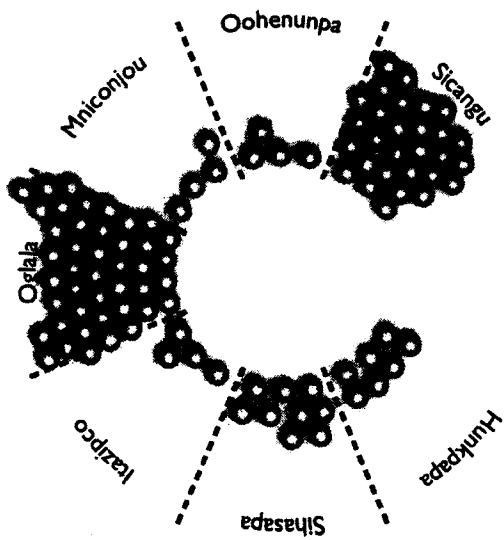




**Oceti Sakowin Original
Camp Circle**



**Oceti Sakowin Current
Camp Circle**

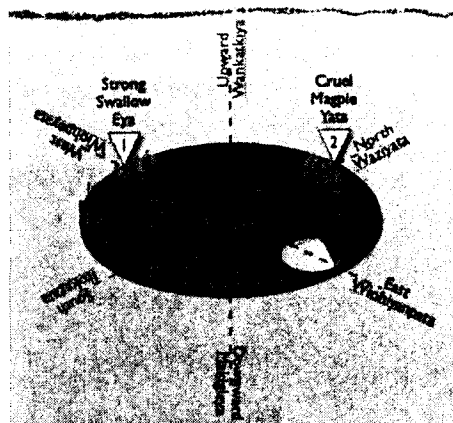


Tetonwan Camp Circle

Each dot represents approximately 1,000 citizens in 1880 (Original Camp Circle) and 2010 (Current Camp Circle and Tetonwan Camp Circle).

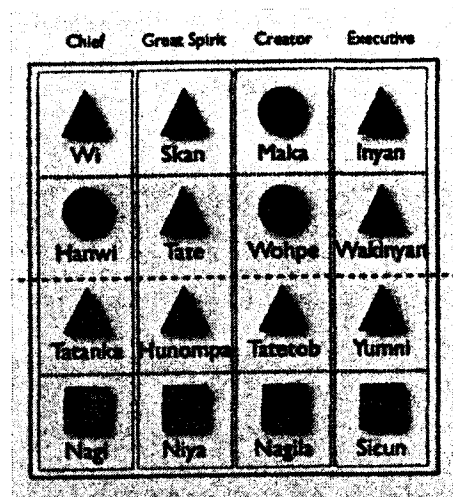


The Lakota world is an animated one. It is not just a living entity, but rather is comprised of relatives who have many of the same qualities and characteristics as other human relatives. The four cardinal directions of the world are believed to be quadruplet brothers whose mother later gave birth prematurely to a fifth son. After the quadruplets established the cardinal directions, the first ancestors of Lakotas emerged onto this earth through a cave that many believe is now known as Wind Cave in the Black Hills. The drawing to the right is a diagrammatic representation of the Lakota world at around that emergence time.



Lakota World

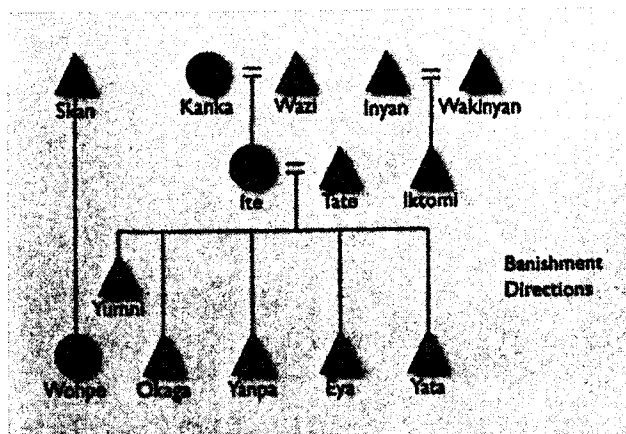
Wakan Tanka Waste is the Lakota conception of what is commonly called the "Great Spirit." That entity is conceived of as being comprised of sixteen separate entities that are hierarchically arranged, with the most important being on the top row. Those four entities have a specific sequence of their coming into being. The sequence is, from right to left, first to fourth: Inyan, Maka, Skan and Wi. These are paired with an "associate:" Wakinyan, Wohpe, Tate and Hanwi, respectively.



Wakan Tanka Waste

In the genealogy diagram below, females are represented by circles and males by triangles. Marriage between entities is represented by an equal sign, and offspring of a marriage are indicated by a line linking them to the equal sign. The diagram includes the quadruplet brothers who later established the four directions on this earth, as illustrated in the Lakota World diagram. The birth order of the brothers is Yata, Eya, Yanpa and Okaga. Their youngest brother, Yumni, was born prematurely.

The parents of these five brothers are Ite and Tate (who is one of the sixteen entities who comprise Wakan Tanka Waste). Ite's parents are Kanka and Wazi.



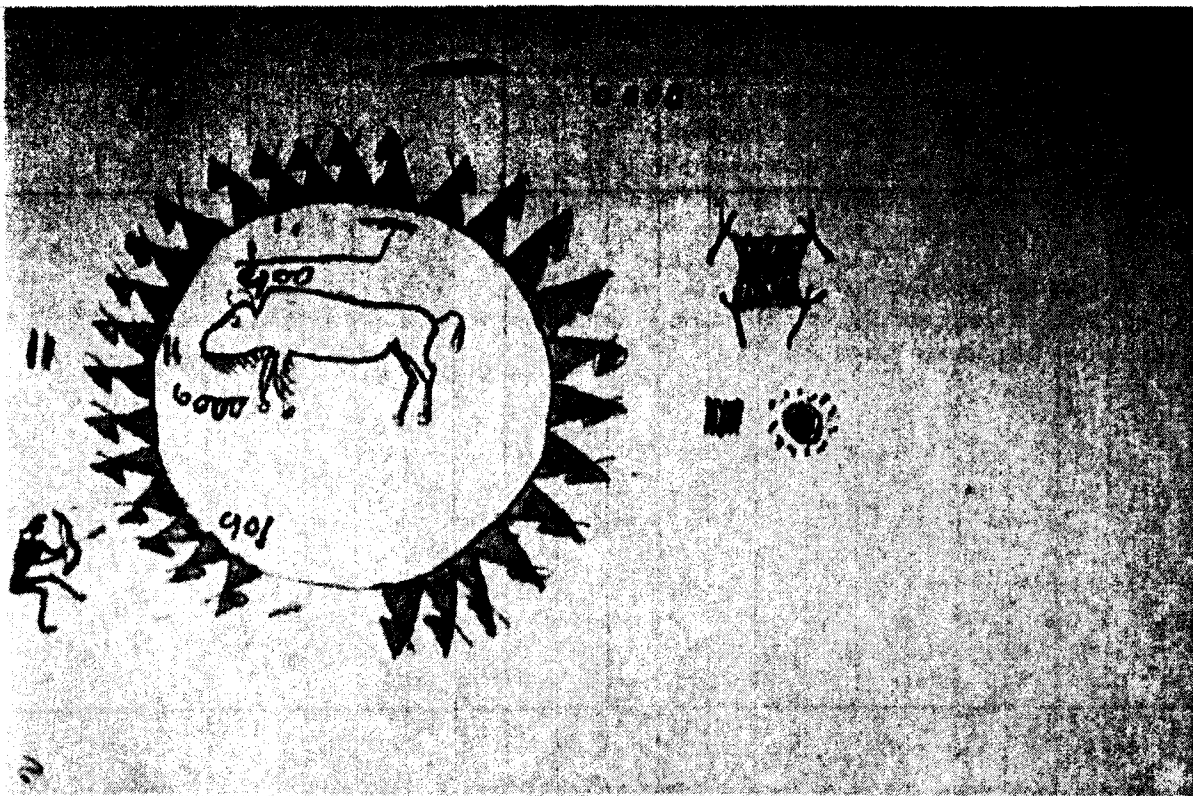
Four Winds Genealogy



Battiste Good, a Sicangu Lakota, drew the image below that depicts the remarkable event when White Buffalo Calf Woman presented the Itazipco people with the White Buffalo Calf Pipe as a gift from the Pte (Buffalo) people. After gifting the pipe, she told the people that they would eventually have seven sacred ceremonies and that these would define them as Lakotas. She didn't tell them what the ceremonies were because she herself didn't know. She did know, though, that the ceremonies would be revealed to them.

These are the ceremonies, according to Nicholas Black Elk:

Living Alone	Isnati Awicalowanpi
Throwing the Ball	Tapawakaliyeyapi
Making Relatives	Hunkapi
Keeping of the Spirit	Nagi Yuhapi
Purification	Inipi
Pipe Fast/Vision Quest	Hanbleceya
Sun Dance	Wiwanyang Wacipi



Many times we hear Lakota people say that practicing their traditional spiritual traditions was prohibited. It is hard to believe. America is the land of religious freedom, so how could the religious practices of the first peoples in America have been outlawed? Amazing as it seems, not only were American Indian religious practices prohibited, but the spiritual leaders themselves were subject to imprisonment. The paragraphs below are excerpts from the *Rules Governing the Court of Indian Offenses*, Department of the Interior, Office of Indian Affairs, March 30, 1883:

4th. The "sun-dance," the "scalp-dance," the "war-dance," and all other so-called feasts assimilating thereto, shall be considered "Indian offenses," and any Indian found guilty of being a participant in any one or more of these "offenses" shall, for the first offense committed, be punished by withholding from the person or persons so found guilty by the court his or their rations for a period not exceeding ten days; and if found guilty of any subsequent offense under this rule, shall be punished by withholding his or their rations for a period not less than fifteen days, nor more than thirty days, or by incarceration in the agency prison for a period not exceeding thirty days.

...

6th. The usual practices of so-called "medicine-men" shall be considered "Indian offenses" cognizable by the Court of Indian Offenses, and whenever it shall be proven to the satisfaction of the court that the influence or practice of a so-called "medicine-man" operates as a hinderance to the civilization of a tribe, or that said "medicine-man" resorts to any artifice or device to keep the Indians under his influence, or shall adopt any means to prevent the attendance of children at the agency schools, or shall use any of the arts of a conjurer to prevent the Indians from abandoning their heathenish rites and customs, he shall be adjudged guilty of an Indian offense, and upon conviction of any one or more of these specified practices, or, any other, in the opinion of the court, of an equally anti-progressive nature, shall be confined in the agency prison for a term not less than ten days, or until such time as he shall produce evidence satisfactory to the court, and approved by the agent, that he will forever abandon all practices styled Indian offenses under this rule.

There are a number of federal laws that directly relate to American Indian religious practices and beliefs. A few examples include:

- 1978 American Indian Religious Freedom Act
- 1979 Archaeological Resources Protection Act
- 1990 Native American Graves Protection and Repatriation Act
- 1994 American Indian Religious Freedom Act Amendments



There are many ways to organize a review of Federal Indian policy eras and a quick survey of related books will illustrate the point. For our purposes, this review is organized chronologically into six eras. These are not totally discrete eras, as there is considerable overlap between them. Still, there appears to be a focused thrust of the federal government toward Indian tribes and American Indian individuals during these periods of time.

Independence [Long Ago–1820]. Tribes were sovereign nations that negotiated treaties with the U.S.; states had no power over tribes or Indians in Indian country.

Treaty between Delawares and U.S. (1778)

- Land transfer by negotiation and contractual consent

Northwest Ordinance (1787)

- *The utmost good faith shall always be observed towards Indians; their land and property shall never be taken from them without their consent*

Trade and Intercourse Acts (1790, 1802 and 1834)

- Separated Indians and non-Indians
- Federal control of interactions
- Established boundaries of Indian country

Removal [1820–1890]. Tribes were removed to or settled in reservations that were to be free from non-Indians.

Indian Office established in War Department (1824)

- Transferred to Department of Interior in 1849

Indian Removal Act (1830)

Treaties with tribes prohibited (1871)

Off-reservation boarding schools established (1878)

Detribalization [1890–1930]. Reservation lands allotted to Indians and surplus sold to non-Indians; community traditions abolished; civilization efforts by federal government.

Courts of Indian Offenses (1883)

Ex Parte Crow Dog (1883)

- Major Crimes Act (1885)

General Allotment Act/Dawes Act (1887)

- Culture: from communal to individual ownership
- Land: loss of 90 million acres in 47 years

Indian Citizenship Act (1924)

- Indians allowed to vote in South Dakota (1951)
- Indians allowed to vote in New Mexico (1962)



Retribalization [1930–1950]. Preservation and restoration of tribal lands and promotion of tribal traditions by federal government.

Meriam Report (1928)

- Failure of allotment

Indian Reorganization Act/Wheeler-Howard Act (1934)

- Land preservation and restoration
- Self-government
- Constitutions

Termination [1950–1970]. Federal trust responsibilities ended; tribes legislatively abolished; Indians non-existent; state control over Indians and Indian lands.

BIA relocation program (1952)

- Urbanization and dislocation

Congress' termination policy (1953)

- Abrogation of treaties

Public Law 280 (1953)

- CA, NE, MN, OR, WI, AK
- AZ, FL, ID, IA, MT, NV, ND, SD, UT, WA

Self-Determination [1970+]. Tribal control over federal Indian programs; government-to-government relationships.

Indian Civil Rights Act (1968)

President Nixon's statement (1970)

Indian Self-Determination and Education Assistance Act (1975)

- Tribes responsible for administering federal Indian programs

President Clinton's instruction (1994)

- Government-to-government relationship

Federal Indian Policy Overview

Independence [Long Ago–1820]. Tribes were sovereign nations that negotiated treaties with the U.S.; states had no power over tribes or Indians in Indian country.

Removal [1820–1890]. Tribes were removed to or settled in reservations that were to be free from non-Indians.

Detribalization [1890–1930]. Reservation lands allotted to Indians and surplus sold to non-Indians; community traditions abolished; civilization efforts by federal government.

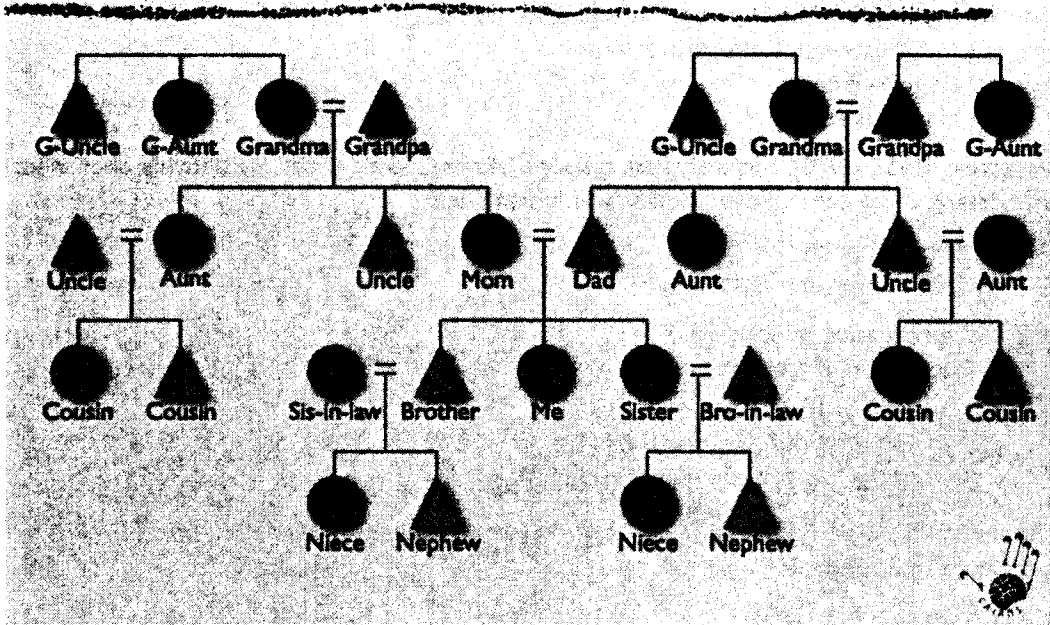
Retribalization [1930–1950]. Preservation and restoration of tribal lands and promotion of tribal traditions by federal government.

Termination [1950–1970]. Federal trust responsibilities ended; tribes legislatively abolished; Indians non-existent; state control over Indians and Indian lands.

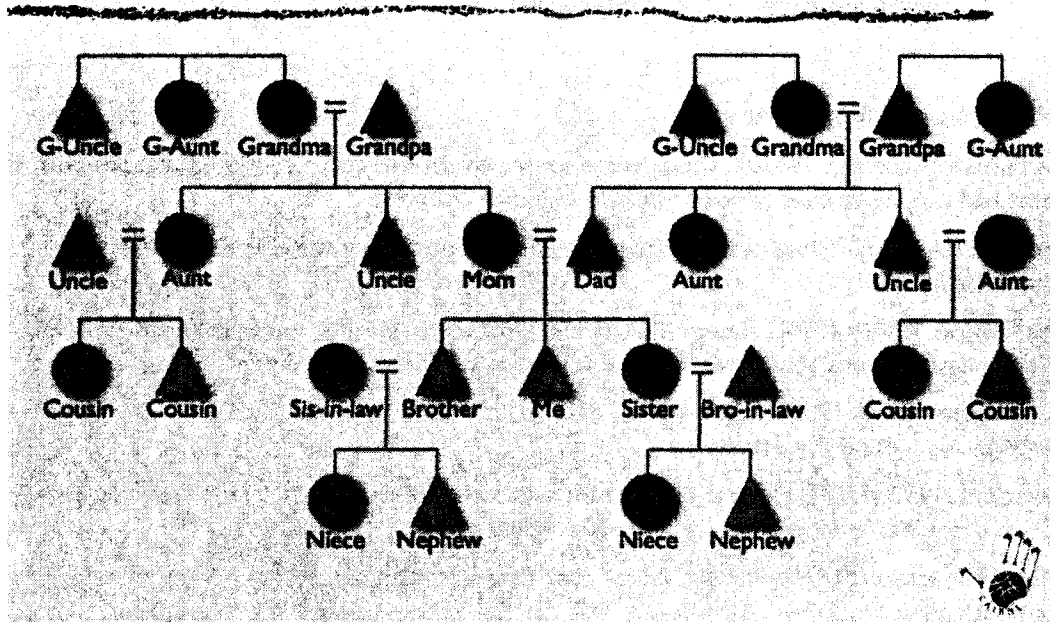
Self-Determination [1970+]. Tribal control over federal Indian programs; government-to-government relationships.



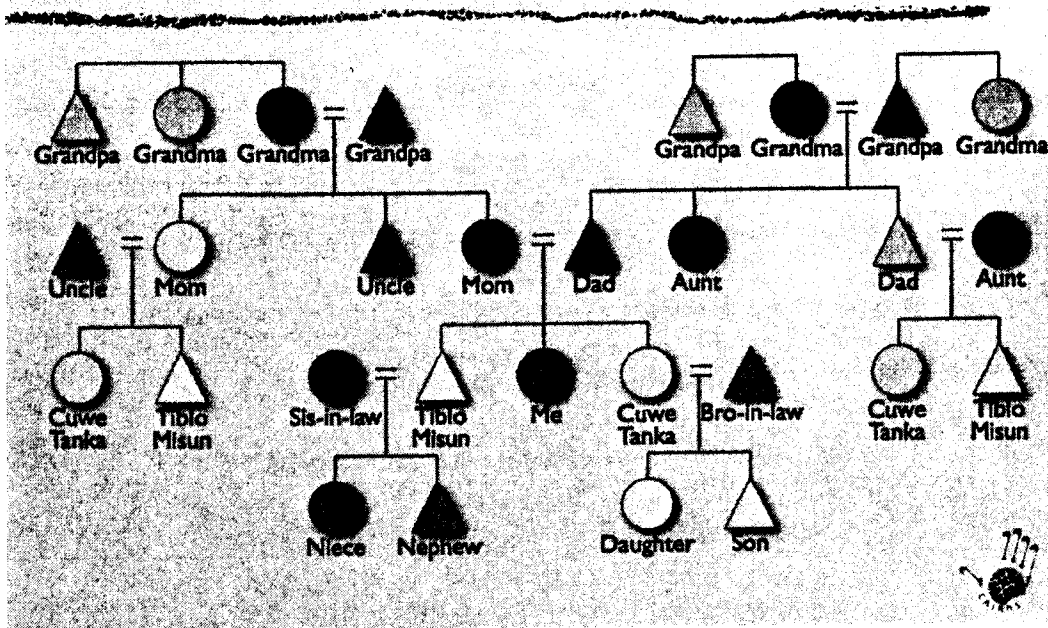
Genealogy Diagramming



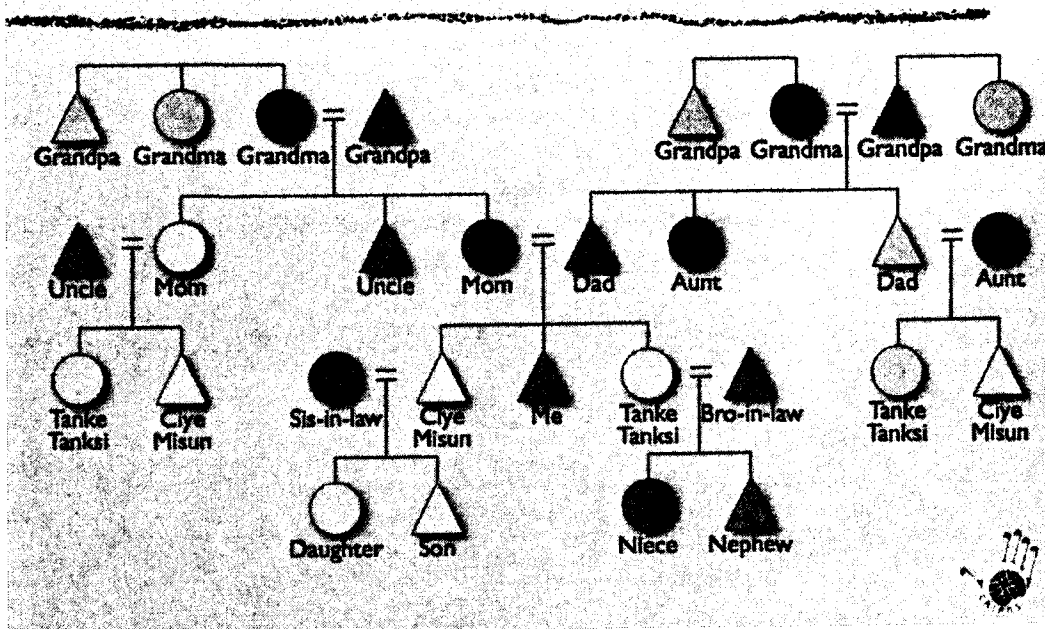
Genealogy Diagramming



Lakota Kinship Terms-Female

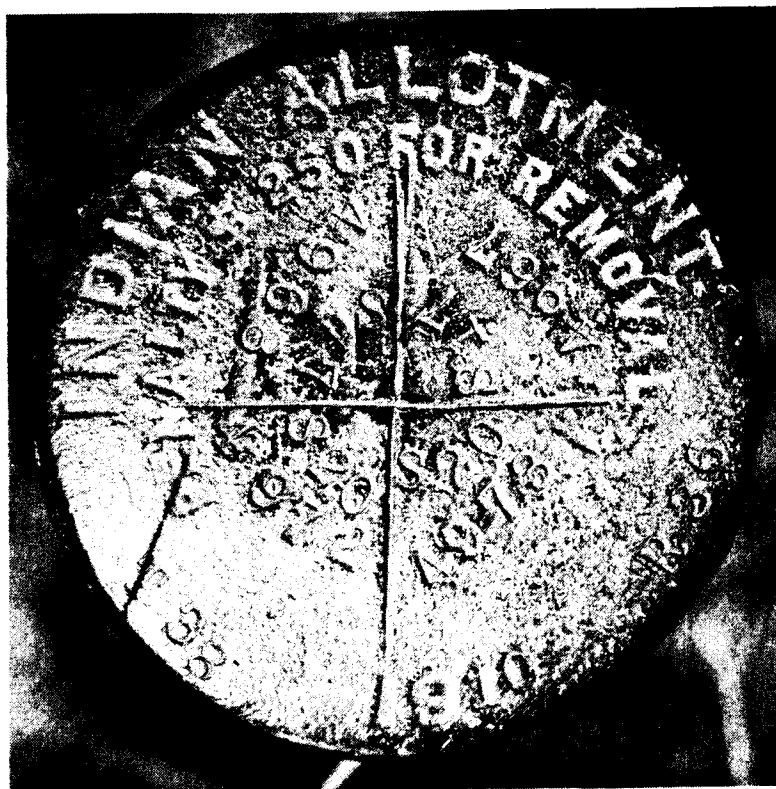


Lakota Kinship Terms-Male



Lakota Female	English Kinship Relations	Lakota Male
Unci	Grandmother	Unci
Tunkasila	Grandfather	Tunkasila
Ina	Mother [and her sisters]	Ina
Ate	Father [and his brothers]	Ate
Tunwin	Aunt [father's sisters, father's brother's wife, and mother's brother's wife]	Tunwin
Leksi	Uncle [mother's brother, mother's sister's husband, and father's sister's husband]	Leksi
Cepansi	Female cousin [daughters of mother's brothers and father's sisters]	Hankasi
Sicesi	Male cousin [sons of mother's brothers and father's sisters]	Tahansi
Cuwe	Older sister [and older daughters of mother's sisters and father's brothers]	Tanke
Tiblo	Older brother [and older sons of mother's sisters and father's brothers]	Ciye
Tanka	Younger sister [and younger daughters of mother's sisters and father's brothers]	Tanksi
Misun	Younger brother [and younger sons of mother's sisters and father's brothers]	Misun
Sicepan	Sister-in-law [a woman's husband's sister or her sister's husband; a man's wife's sister or his brother's wife]	Hanka
Sice	Brother-in-law [a woman's husband's brother or her sister's husband; a man's wife's brother or his sister's husband]	Tanhan
Cunksi	Daughter [and daughters of a woman's sisters or a man's brothers]	Cunksi
Cinksi	Son [and sons of a woman's sisters or a man's brothers]	Cinksi
Tojan	Niece	Tonjan
Toska	Nephew	Tonska
Uncisi	Mother-in-law	Uncisi
Tunkan	Father-in-law	Tunkan
Wakanyeja	Child	Wakanyeja
Takoja	Grandchild	Takoja









Herald Review

WEDNESDAY

October 9, 2019

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Support Within Reach marks 30 years

An open house is Thursday

STAFF REPORT

Support Within Reach (SWR) is celebrating its 30th anniversary as a long-standing sexual violence resource center in Itasca County. The center invites the public to join them for an open house event Thursday, Oct. 10 from 11 a.m. to 1 p.m. At this time, the center will kick-off a new public education campaign, "Start By Believing."

The theme of the event will be, "Let's Taco Bout Sexual Violence Prevention." Taco-in-a-bag, dessert and light refreshments will be served. The open house will be at SWR's new location—Willow Professional Building, 9 Willow Lane, Grand Rapids.

There will be many activities at the event including the tours of the building, the opportunity to register for door prizes and learn about volunteer opportunities, and the chance to join the "Start By Believing" campaign pledge drive. Guests can also ask SWR Executive Director Caroline Larson questions regarding the organization's future goals.

"'Start By Believing' is a grassroots campaign that's designed to transform the ways in which Itasca County communities respond to victims of sexual violence," District 2 Supervisor for SWR Sherry Shadley said.

Over the next three years, the campaign will be implemented throughout Itasca County. Its goal is to improve how the community respond to sexual violence. This includes not blaming victims of sexual assault, holding offenders accountable and breaking the silence that typically surrounds the topic. Shadley reported that campaign was created in response to the increasing demand for victim advocacy services SWR provides. Just this past year, the need for these services have doubled.

"Through SWR's 'Start By Believing' Campaign, Itasca County residents will learn that survivors need to be believed, their stories need to be heard and supporting a culture where harm is allowed to occur is not acceptable," Shadley said.

As little as one in five victims of a sexual assault will report the crime, according to Shadley. She added that victims who disclose the assault to someone who offers support are more likely to report the assault to law enforcement and seek medical attention.

SWR provides services to anyone who has experienced sexual violence either directly or indirectly. The mission of this non-profit organization is, "to reduce the impact and harm of sexual violence in the communities we serve."

According to a press release from SWR, services that are free and confidential include, "a 24-hour crisis line, basic 1-to-1 peer counseling, medical accompaniment to sexual assault examinations, law enforcement advocacy through the reporting process, prosecutorial advocacy (support at hearings and trials), and outreach to outlying communities located within Aitkin, Beltrami, Cass, Clearwater, Hubbard and Itasca Counties."

For more information about SWR, visit <https://www.supportwithinreach.org/>.



ARE YOU READY TO END THE CYCLE OF SILENCE?

Most victims of sexual assault do not report the crime to law enforcement. Many never tell anyone. Then because so few assaults are reported – most perpetrators walk free.

It's time to end this cycle. It all starts in your own community.

When someone tells you they were sexually assaulted, make a pledge to Start by Believing. Then spread the word. This action kit will give you and your community all the tools to get started.

Are you ready to make your community a Start by Believing community?

WHAT IS START BY BELIEVING?

Start by Believing is a public awareness campaign designed to end the cycle of silence and change the way we respond to sexual assault. It was first launched in April 2011. Since then, thousands of people across the country and around the world have made their own personal commitments:

My name is Marcy Hanson. I am on the Board of Directors for Galveston County Crime Stoppers and I am bringing this wonderful campaign to our community! When someone tells me they were raped or sexually assaulted, I Start by Believing.

My name is Amber Kanazbah Crotty. I am a Navajo Nation Council Delegate/Chairwoman of Sexual Assault Prevention committee, and a strong advocate for women and children. When someone tells me they were raped or sexually assaulted, I Start by Believing.

My name is Ryan. I am Criminal Investigator. As a husband, father, and male role model, I strive to become better for the people involved. When someone tells me they were raped or sexually assaulted, I Start by Believing.

My name is Beth Bohon. I am retired from the US Postal Service. I have not had personal experience with sexual violence, but know that believing will help all victims! When someone tells me they were raped or sexually assaulted, I Start by Believing.

But it's more than just a personal pledge. By transforming personal and professional responses to sexual assault, we can help victims pursue justice and healing.

Failed responses... additional victims.

Stop the cycle and make our communities safer.



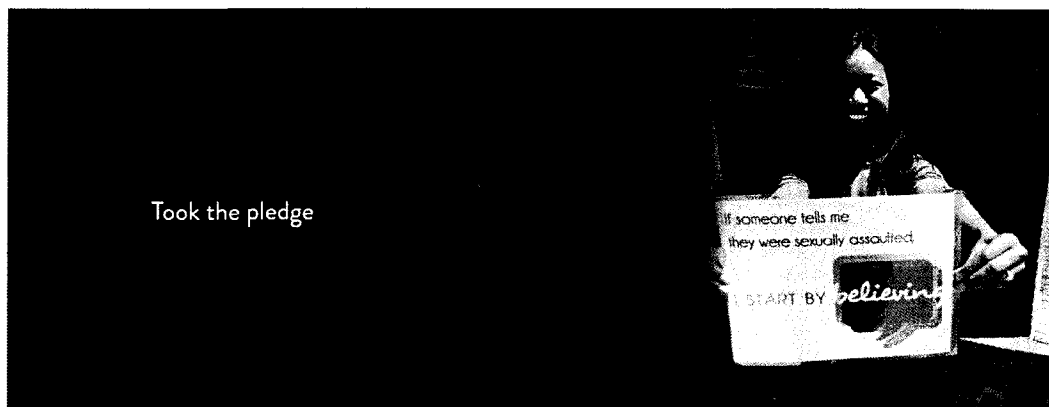


WHERE DO WE BEGIN?

It's time to end this cycle of silence, and change the way we respond to sexual assault. The first step is to personally take the pledge. It all starts with you. Make your personal commitment to Start by Believing.

- ✓ I pledge to Start by Believing if someone tells me about their sexual assault.
- ✓ I pledge to support survivors on their road to justice and healing.
- ✓ I pledge to end the cycle of silence.

Pledge now



In our personal action kit, we provide you with ways to get involved with the campaign on a personal level. The focus of this kit is to get your community involved – so keep reading for tips on how to become a Start by Believing community.

WHAT NEXT?

After you've taken your own personal pledge, it's time to get others on board. The first critical step is a brainstorming session. You need to figure out what you want to accomplish and evaluate what resources are available in your community. To help you get started, here are a few questions you might think about:

Who are the key community members you want involved in the campaign?

Who will provide leadership for the campaign?

What is the scope of your campaign – what do you want to accomplish?



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- Will you use social media? If so, how?
- Will you work toward a city or state proclamation?
- Will you reach out to local media for coverage?
- How will you market the campaign?
- What is your target launch date?

WHAT DOES A TYPICAL START BY BELIEVING CAMPAIGN LOOK LIKE?

Perhaps the most exciting thing about communities having the freedom to build their own campaign is that no two campaigns look exactly the same. We are amazed at the countless ideas communities have come up with. However, here are a few commonalities we see...

Many campaigns are multidisciplinary: It's important to bring a diverse group of community leaders to the table. Key players often include: law enforcement officers, victim advocates, health care providers, prosecutors, and social service agencies. Depending on your campaign focus, you may also consider local colleges or universities, military installations, local businesses, and more.

Most campaigns use a variety of strategies: Some campaigns have access to incredible marketing resources, but others do not. The point is this – you need to take a look at the people involved in your community and make the best use of their specific skills. And don't re-create the wheel! Hundreds of communities have already been in your shoes. Build on their successes.

Many campaigns launch in April, as part of Sexual Assault Awareness Month: Of course, you can launch your campaign whenever you want. But, we do encourage everyone to participate in Start by Believing Day, which is the first Wednesday in April. It's incredible to see the impact across the country, and around the world, all in a single day.

Most campaigns use social media: Social media is a powerful tool for creating positive change! Social media allows you to spread your message farther and faster, and it also allows people across the globe to see your efforts simply by using #startbybelieving! Post pictures of your events, upload your videos, and share the media coverage you worked so hard to achieve.

Campaigns begin because someone was inspired: After hearing about the campaign at our 2014 annual conference, members of the Denver Police Department were inspired to bring the message home. With a goal of making the campaign as inclusive as possible, a team immediately went to work to secure the partnerships that galvanized the Denver government, and the entire community to Start by Believing. You can do the same. Be the one who motivates your community to take action.



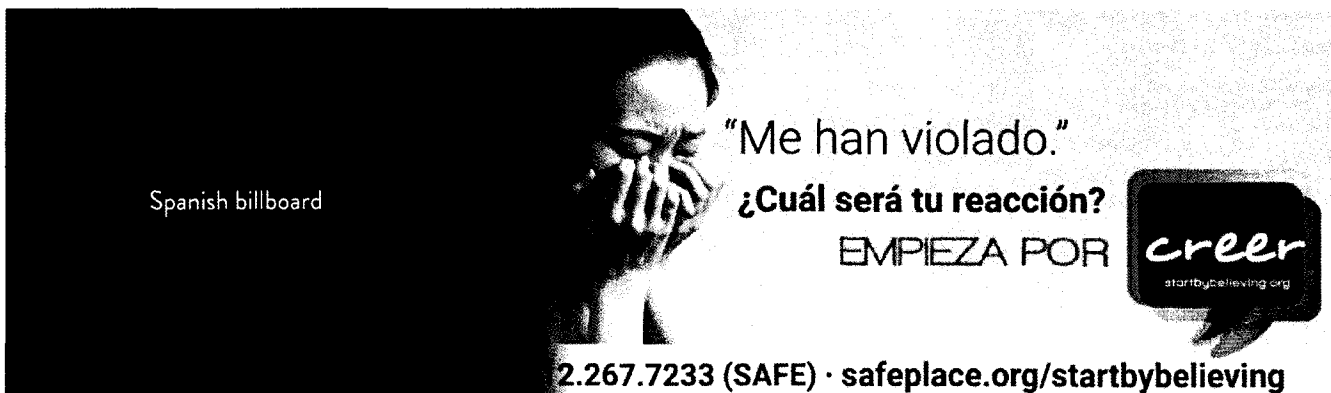


READY, SET, GO!

After you've done some brainstorming and decided what your campaign will look like, you can draw ideas and inspiration from other communities.

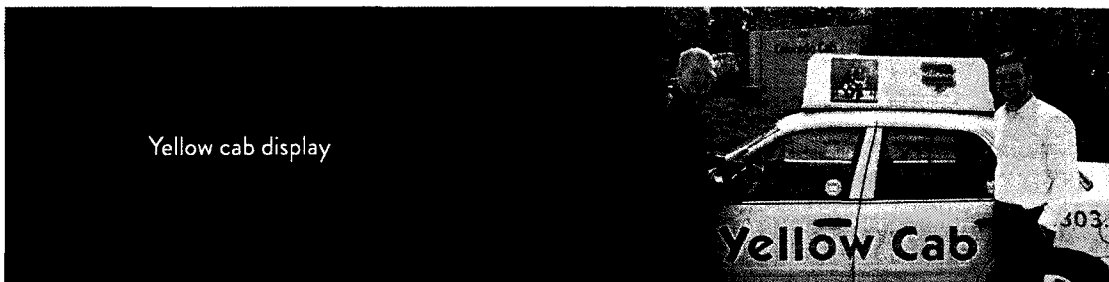
Kick off your campaign with a press conference: Follow the example of Denver, Colorado, where their event was a true representation of what multidisciplinary collaboration looks like. Participants included Mayor Michael B. Hancock's office, the Denver District Attorney's Office, the Denver Department of Public Safety, the Denver Police Department, the Denver Sheriff's Department, the Denver Fire Department, Denver Health Medical Center, the Sexual Assault Interagency Council, and The Blue Bench (a community-based sexual assault advocacy program). Also featured was a young male survivor and his mother.

Use creative marketing to reach thousands: In Austin, Texas, campaign organizers displayed the Start by Believing message on 13 billboards in key locations across the city of Austin in both English and Spanish. By the end of the campaign, an estimated 77% of Austin's population saw the Start by Believing message. In fact, people saw the message at least 9 times on average. Approximately one million people were reached!



Spanish billboard

The campaign message in Denver was also prominently displayed on three billboards throughout the city, as well as 50 bus shelter advertisements, and 20 Yellow Cab displays. An additional 2,000 Yellow Cabs had bumper stickers proclaiming the Start by Believing message.



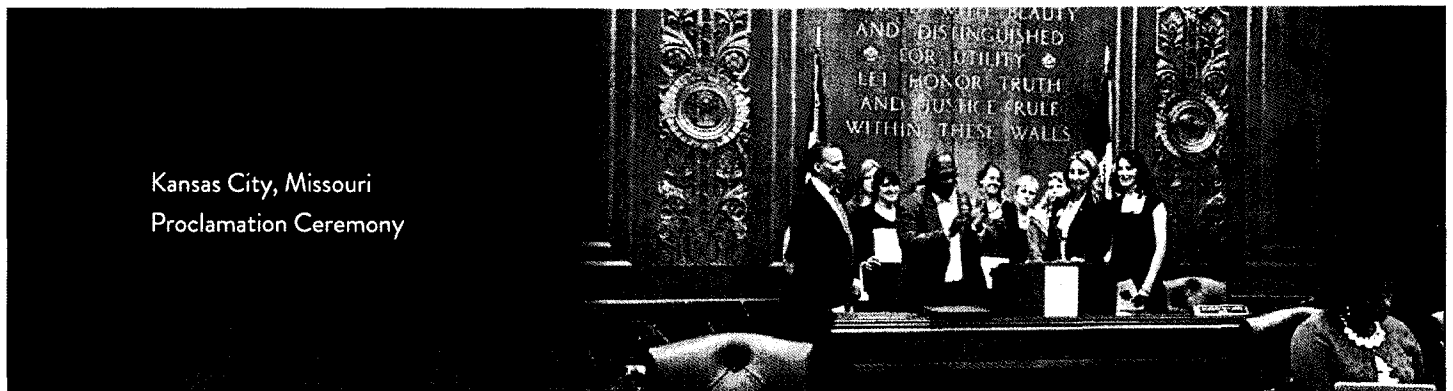
Yellow cab display



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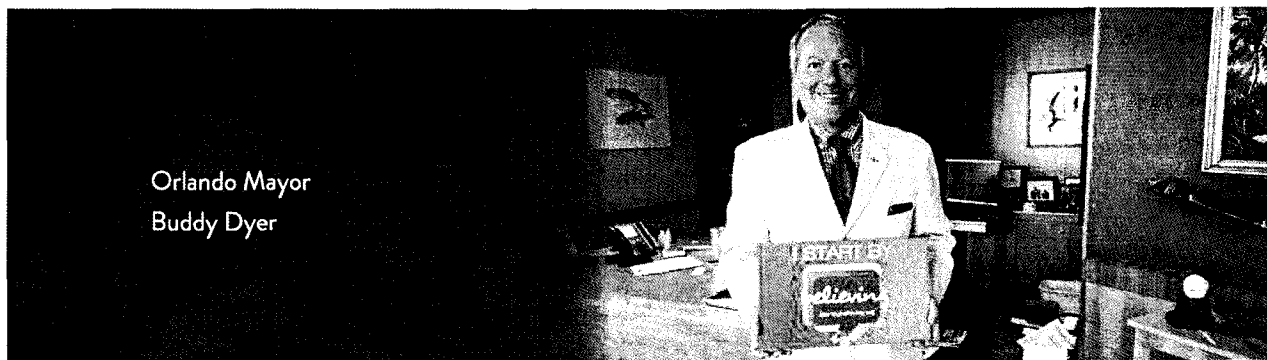


Get local policy leaders on board: In the bi-state greater Kansas City Metropolitan area, 17 cities and their police departments officially became Start by Believing communities in April 2016, led by Mayor Sly James of Kansas City, Missouri. We have a [proclamation template](#) ready to go.



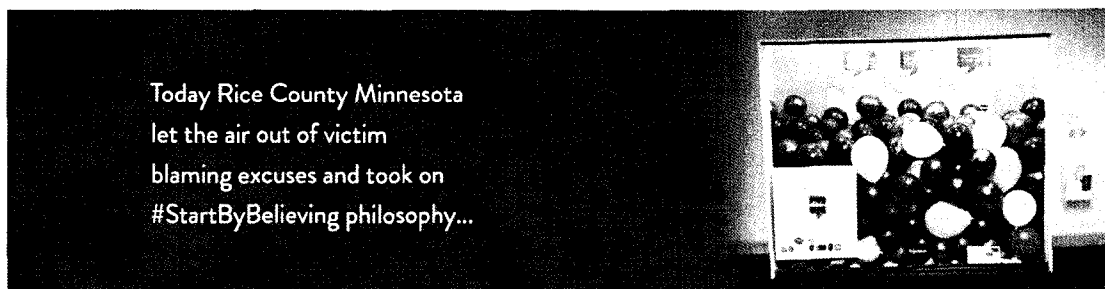
Kansas City, Missouri
Proclamation Ceremony

Use social media: In Orlando, Mayor Buddy Dyer announced his support of Start by Believing by sending out a tweet with his commitment placard. We've said it before, and it's worth saying again – use social media!



Orlando Mayor
Buddy Dyer

Here are a few of our personal favorites:



Today Rice County Minnesota
let the air out of victim
blaming excuses and took on
#StartByBelieving philosophy...



Start by Believing



COMMUNITY ACTION KIT

Be Someone's hero.
Woof. #startbybelieving



It's #StartByBelievingDay! Tweet us a photo with friends, family, or coworkers if you #StartbyBelieving

Iowa State University &
Ames Police Department



Reach a diverse audience: In Utah, campaign organizers created this excellent [multi-lingual video](#) in recognition of Start by Believing day in 2016.

In Travis County, the non-profit organization SafePlace reached out to the Deaf Community in Travis County, and beyond. This [video](#) sends a message of support and encouragement for Deaf survivors in American Sign Language.

Make a video of why everyone should Start by Believing: The Central Virginia Start by Believing taskforce hosted a video challenge to encourage various groups to declare why they Start by Believing. [See all the videos for yourself.](#)

Sam Houston State University created this excellent [video](#) of students and professors banding together to pledge their commitment.

In this wonderful multi-disciplinary [video](#) from Shelby County, Alabama you will follow the powerful story of a survivor and professionals in the community.



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evawintl.org | startbybelieving.org

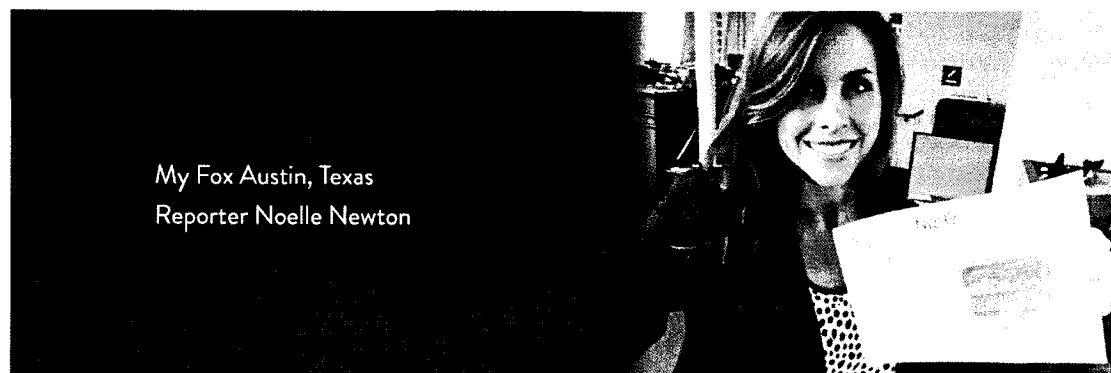
Start by Believing



COMMUNITY ACTION KIT

And finally, meet Ned.

Get local media on board: In Denver, 9 News Anchor Kyle Clark leveraged his social media platform to pledge his own personal commitment to Start by Believing and share the stories of survivors.



Need more support? Give us a call or send an email to info@startbybelieving.org. We're here to help your community join the hundreds of others transforming our response to sexual assault. Thank you for becoming a Start by Believing ally!



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