



**CITY OF GRAND RAPIDS HUMAN RIGHTS COMMISSION  
CITY HALL, CONFERENCE ROOM 2B, 420 N. POKEGAMA AVE.**

**DATE: OCTOBER 30, 2013**

**TIME: 4:00 P.M.**

4:00 CALL TO ORDER:

CALL OF ROLL:

	Present	Absent
Commissioner LaPlant	<input type="checkbox"/>	<input type="checkbox"/>
Commissioner Dowell	<input type="checkbox"/>	<input type="checkbox"/>
Commissioner Freeman, Chair	<input type="checkbox"/>	<input type="checkbox"/>
Commissioner Hall, Vice Chair	<input type="checkbox"/>	<input type="checkbox"/>
Commissioner Learmont	<input type="checkbox"/>	<input type="checkbox"/>
Commissioner Nichols	<input type="checkbox"/>	<input type="checkbox"/>
Commissioner Sanderson	<input type="checkbox"/>	<input type="checkbox"/>
Commissioner Weidendorf	<input type="checkbox"/>	<input type="checkbox"/>
Commissioner Noyce	<input type="checkbox"/>	<input type="checkbox"/>

MEETING PROTOCOL POLICY:

*Please be aware that the Council has adopted a Meeting Protocol Policy which informs attendees of the Council's desire to conduct meetings in an orderly manner which welcomes all civil input from citizens and interested parties. If you are unaware of the policy, copies (orange color) are available in the wall file by the Council entrance.*

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.

PRESENTATION:

APPROVAL OF MINUTES: October 2, 2013 regular meeting

FINANCIALS:

CORRESPONDENCE:

PUBLIC COMMENT:

CIRCLE OF HEALING UPDATE:

OLD BUSINESS:

- Follow up on consideration of monetary support for Flag Installation

NEW BUSINESS:

- "Diversity in rural schools" ~ Collaboration with GRHS
- Boarding Schools & American Indians, Featuring "The Great Hurt" theatre production
- Columbus Day
- "I Have a Dream" youth video competition
- 2013 Human Rights Symposium

REPORTS ON CALLS AND INQUIRIES:

PENDING COMPLAINTS:

OTHER:

ADJOURNMENT:

## CITY OF GRAND RAPIDS HUMAN RIGHTS COMMISSION

**CALL TO ORDER:** Pursuant to due notice and call thereof a regular meeting of the Grand Rapids Human Rights Commission was held in Conference Room 2B of City Hall, Grand Rapids, Minnesota, on Wednesday, October 2, 2013 at 4:00 p.m.

**CALL OF ROLL:** On a Call of Roll, the following members were present: Commissioners: Freeman, Dowell, Nichols, Hall, Sanderson, Noyce, and Learmont. Absent: Commissioners Weidendorf, LaPlant.

Staff Present: Lynn DeGrio, Kimberly Johnson-Gibeau

**CALL TO ORDER:** The meeting was called to order at 4:00 p.m.

**CORRESPONDENCE:** Authorized letter of thanks to Joe Silko, school Superintendent.

### SETTING OF REGULAR AGENDA:

**MOTION BY COMMISSIONER SANDERSON, SECOND BY COMMISSIONER HALL TO APPROVE THE AGENDA AS PRESENTED. Motion passed by unanimous vote.**

### APPROVAL OF MINUTES: August 28, 2013 regular meeting

**MOTION BY COMMISSIONER HALL, SECOND BY COMMISSIONER DOWELL TO APPROVE THE MINUTES OF AUGUST 28, 2013 AS PRESENTED. Motion passed by unanimous vote.**

**FINANCIALS:** Reviewed financials, noting balance and the total of \$1,527.00.

**CIRCLE OF HEALING UPDATE:** Commission Chair Freeman discusses the flag installation that took place on September 12, 2013 at the Courthouse and the Chamber of Commerce. Approximately 200 people were in attendance. Commissioner Sanderson indicated that City Administrator Pagel has made mention of having the flag installed at City Hall as well, showing City support.

Commissioner Learmont arrived at 4:17 PM.

Also discussed was creating more opportunity for local law enforcement training. Ms. DeGrio questions focus on City Police regarding discrimination issues. There have been no complaints filed against the City Police for discrimination of Native American citizens, or any other ethnic group in the past nine years. Commission members believe that complaints are not filed because individuals believe that no action will be taken to correct discriminatory behavior. The indication is that law enforcement can use the training provided to them to help educate the public when the opportunities arise.

**NATIVE AMERICANS AS MASCOTS:** Commissioner Dowell discusses the Memories of Grand Rapids facebook page and the history behind the name change. Reviewed and discussed was letter to the editor from Sharon Rasumussen-Marty in support of the "Indian" legacy at Grand Rapids High School. Commissioner Sanderson states that her daughter was the individual who initially suggested the name change which resulted in many threats of violence.

### OJIBWE FLAG INSTALLATION & CONSIDERATION OF MONETARY SUPPORT:

At a previous meeting, the Commission indicated they would consider a monetary donation to help cover costs of the flag installation event. Commissioner LaPlant will bring information to the next meeting regarding cost of event and amount requested.

NEW BUSINESS:

PERFORMANCE BY 515 THEATRE GROUP: This group would like to return to Grand Rapids to perform in late October. Group is seeking sponsorship, though they have not asked for funding at this time. Commissioner Sanderson is waiting for the details of dates and times and location of performances.

**MOTION BY COMMISSIONER SANDERSON, SECOND BY COMMISSIONER HALL TO CO-SPONSOR 515 THEATRE GROUP PERFORMANCE TO BE HELD IN OCTOBER 2013. The motion passed by unanimous vote.**

TRAINING IN CULTURAL COMPETENCY (ANNISHINAABE WORLDWIDE VIEW): This is training in cultural competency. Customized training options are available. This will be brought to the next agenda for further review.

HOMELESSNESS EXHIBIT AT MACROSTIE: The exhibit is scheduled for the month of March 2014. Speakers for the community may include a representative from the State Department and a former guest of Grace House who is now living independently for the first time. The event will be sponsored by the Commission and Grace House.

Reports on calls & inquiries: None

Pending Complaints: None

Other:

- Commission discussed mental health presentation at the Blandin Foundation. Several members attended and felt it was well done.
- Commissioner Learmont shares news article describing a discrimination event that took place in a Chisholm. This was an anti-Muslim event hosted by Chisholm Baptist Church. A copy of the article distributed is on permanent record in the Administration office.

There being no further business, the meeting adjourned at 5:06 pm.

Respectfully submitted, Kimberly Johnson-Gibeau, City Clerk



# “I Have a Dream” Youth Video Competition



## SHOW US WHAT THE “DREAM” MEANS TO YOU

As part of Human Rights Week, the Minnesota Department of Human Rights (MDHR) is sponsoring a video contest to hear from youth across the state about their take on Martin Luther King, Jr.’s “Dream” and what its ideals mean to them in their lives today. Finalists will be honored the first week of December during Human Rights Week in Minnesota and their videos will be showcased by MDHR on YouTube. Commissioner Lindsey will recognize the finalists at their school and discuss diversity and Dr. King’s Dream with the student’s class.

## BACKGROUND

On August 28, 1963, more than 200,000 Americans gathered in Washington D.C., for a rally known as the March on Washington for Jobs and Freedom to shed light on the political and social challenges faced by African Americans across the country. The march culminated in Martin Luther King, Jr.’s “I Have a Dream” speech where he expressed, “I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.”

## CHALLENGE

Videos should creatively show how participants view race, diversity and the ideals of Martin Luther King, Jr.’s dream today in their life, their school and their community.

## Contest Details

- Eligibility: youth in grades 4-12 and adults ages 18-25
- Video length: 30 seconds to 2 minutes
- Upload your video to You Tube, Vimeo, Dailymotion or other video hosting site
- Download rules and entry forms from the [MDHR web site](http://mn.gov/mdhr) (mn.gov/mdhr)
- Deadline: November 16, 2013

## MORE INFORMATION

Email [info.MDHR@state.mn.us](mailto:info.MDHR@state.mn.us) with questions about this activity.





## Rules and Eligibility for “I Have A Dream” Youth Video Competition

1. You must be a US citizen or legal resident to enter and win. Minnesota Department of Human Rights employees, contractors, or grantees and their immediate family members may post their videos, but are not eligible to win.
2. Videos must be 30 seconds to 2 minutes in length.
3. Videos must not contain violence, profanity, sex, or direct attacks on individuals or organizations.
4. Videos may not advocate or endorse any specific legislation or political party.
5. The video must be your own original creation. No copyrighted music, video, or images may be used in the video.
6. Videos must not infringe on any third party rights.
7. Videos must not have been produced for compensation.
8. Videos must be accompanied by a video release form (included on the MDHR web site) from each person whose face is shown in the video or will be acknowledged.
9. Entrants must complete a contest entry form. This form must provide the valid contact information for one adult mentor.
10. By submitting a video to this contest, you grant the Minnesota Department of Human Rights a royalty-free license to copy, distribute, modify, display and perform publicly and otherwise use, and authorize others to use, your video for any educational purpose throughout the world and in any media.
11. The Minnesota Department of Human Rights reserves the right to make your video available to the general public from its Web site and to distribute it to groups and any other organizations interested in showing it for educational purposes, including, but not limited to, on Internet sites, at conferences and events, on television, and other media outlets.
12. Minnesota Department of Human Rights will disqualify any entries it deems to contain offensive material.

13. Entries must be received or postmarked by November 16, 2013. Finalists will be notified via e-mail and posted to the web site the week of December 9, 2013. Winners will be announced at the awards ceremony to be announced later.
14. Entrants must agree to these terms and conditions, or the agreement of a legal guardian must be obtained if the entrant is a minor.
15. Minnesota Department of Human Rights reserves the right to not select a winner if none of the entries received are judged to be high quality based on the Rules and Eligibility.
16. Please don't use the Minnesota Department of Human Rights seal or logo.

If your video follows the rules and meets the eligibility criteria above, it will be judged by a panel based on:

- Accuracy of the content presented
- Creativity in presentation
- Quality of the video
- Innovative insights regarding race, diversity and the ideals of Martin Luther King, Jr.
- Adherence to contest theme and categories
- Adherence to contest rules



## Entry Form for "I Have A Dream" Youth Video Competition

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Name

---

Grade

Age

---

Street Address

City

---

Email (used to notify finalists)

Phone

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Title of Video

URL of Video

I hereby grant the State of Minnesota and the Minnesota Department of Human Rights (the State) permission to use my video or portions of my video in any and all of its publications, including web site entries, without payment or any other consideration.

I hereby irrevocably authorize the State to edit, alter, copy, exhibit, publish or distribute my video or portions of my video for purposes of publicizing the Minnesota Department of Human Rights' programs or for any other lawful purpose. In addition, I waive the right to inspect or approve the finished product, including written or electronic copy, wherein my video/portions of my video appears. Additionally, I waive any right to royalties or other compensation arising or related to the use of the video and educational materials.

I hereby hold harmless and release and forever discharge the State from all claims, demands, and causes of action which I, my heirs, representatives, executors, administrators, or any other persons acting on my behalf or on behalf of my estate have or may have by reason of this authorization.

I am 18 years of age and am competent to contract in my own name. I have read this release before signing below and I fully understand the contents, meaning, and impact of this release.

If the person named above is under age 18, there must be consent by a parent or guardian, as follows:

I hereby certify that I am the parent or guardian of \_\_\_\_\_, named above, and do hereby give my consent without reservation to the foregoing on the behalf of this person.

---

Signature

Date

---

Printed Name

Date





## Waiver for “I Have A Dream” Youth Video Competition

I hereby grant the State of Minnesota and the Minnesota Department of Human Rights (the State) permission to use my likeness or quotations in a photograph or video in any and all of its publications, including web site entries, without payment or any other consideration. I understand and agree that these photographs, images, or quotations will become the property of the State.

I hereby irrevocably authorize the State to edit, alter, copy, exhibit, publish or distribute these photos or videos for purposes of publicizing the Minnesota Department of Human Rights' programs or for any other lawful purpose. In addition, I waive the right to inspect or approve the finished product, including written or electronic copy, wherein my likeness appears. Additionally, I waive any right to royalties or other compensation arising or related to the use of the photograph and educational materials.

I hereby hold harmless and release and forever discharge the State from all claims, demands, and causes of action which I, my heirs, representatives, executors, administrators, or any other persons acting on my behalf or on behalf of my estate have or may have by reason of this authorization.

I am 18 years of age and am competent to contract in my own name. I have read this release before signing below and I fully understand the contents, meaning, and impact of this release.

If the person named above is under age 18, there must be consent by a parent or guardian, as follows:

I hereby certify that I am the parent or guardian of \_\_\_\_\_, named above, and do hereby give my consent without reservation to the foregoing on the behalf of this person.

---

Signature

Date

---

Printed Name

Date



Minnesota Department of  
**HUMAN RIGHTS**

## Human Rights Symposium, Dec. 5, 2013

**2013**  
**HUMAN RIGHTS SYMPOSIUM**  
*Thursday, December 5, 2013*

Workshop Topics:  
 ● Employment  
 ● Public Policy  
 ● Criminal Justice  
 Business  
 Unemployment  
 Schools

### Employment. Public Policy. Criminal Justice

**Don't miss this all-day event that kicks off Human Rights Week in Minnesota covering the latest in employment, public policy, criminal justice, case law and more!**

The Department of Human Rights will kick off Human Rights Week in Minnesota with an all-day symposium providing must-have information on the latest trends and legal decisions that affect you. From wage equity to workforce diversity to the new "Ban the Box" law, these are **key issues** for **attorneys, employers, human resource professionals, diversity advocates** and everyone concerned with human rights and social justice.

The Human Rights Symposium will take place at the [University of Minnesota Continuing Education and Conference Center](#) in St. Paul on Thursday, December 5, 2013, from 8 AM to 3:30 PM.

### Register Today -- Seats are Limited to 200

Don't wait to register, seats are limited to 200 and are expected to be filled quickly! The cost for attending is \$85 per individual and includes:

- Continental breakfast and lunch (with fabulous dessert selection)
- Plenary session by Human Rights Commissioner Lindsey
- Four tracks of workshops in public policy, employment, emerging human rights issues and the latest Department of Human Rights updates from an outstanding group of speakers and panelists. (See an overview list of [workshop topics here](#).)

The Department has applied for up to four hours of continuing legal education (CLE) credits for the entire day.

## Who Should Attend?

This event is a great opportunity for attorneys, employers, human resource professionals, educators, diversity advocates and everyone concerned with human rights and social justice to get the latest updates and trends on the issues shaping our society today.

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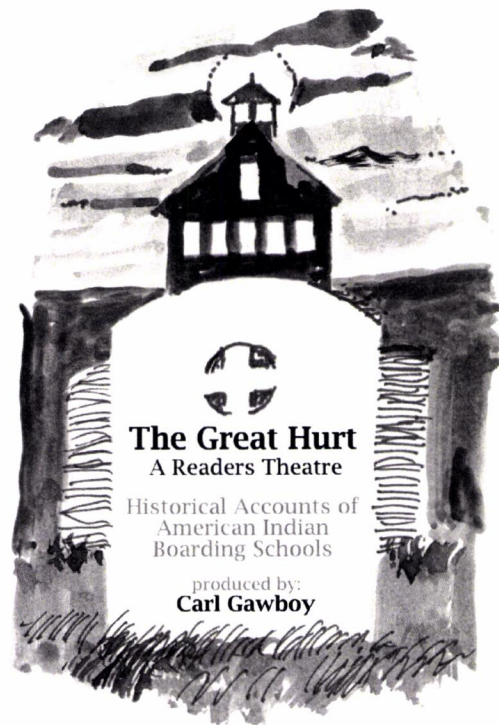
Check our [Facebook](#) page at mnhumanrights and [Twitter](#) stream @mnhumanrights #hrsymposium for the latest updates and announcements about this event.

### AN EQUAL OPPORTUNITY EMPLOYER

Minnesota Department of Human Rights  
Freeman Building, 625 Robert Street North, Saint Paul MN 55155  
Phone 651.539.1100 | MN Relay 711 or 1.800.627.3529 | Toll Free 1.800.657.3704 | Fax  
651.296.9042

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[Accessibility](#) | [Disclaimer](#) | [Contact MDHR](#) | [Minnesota.Gov](#)



*The Great Hurt* is a Readers Theatre presenting specific accounts of American Indian boarding school experiences. Organized by Carl Gawboy and presented by people from a variety of backgrounds (potentially involving workshop participants) with follow-up discussion. The consequences today of the Indian Boarding School era are presented here for all to see; school teacher and administrator suspicion of Indian parents; the high Indian dropout rate; virtual destructions of native languages; high rates of unemployment, suicide, and alcoholism; all are dysfunctions that can be traced to the effects of boarding schools.

Readers Theatre has become an important medium for delivering historical facts associated with colonization. Through dramatic readings of actual narrative from historical materials, the people and social systems that formed, carried out, fought against, and fell victim to forces of structural oppression are brought to life. In *The Great Hurt* the focus is on the boarding school period affecting American Indians. In between character monologues, the audience interacts with the performance by reading brief descriptions of influential actions according to specific time periods on the screen, thus engaging in a multi-sensory experience of historical truth and impact.

**PERFORMANCE OVERVIEW:** Participants of this presentation can expect to gain a better understanding of the historical trauma of American Indians and will hear actual statements from both Indian and non Indian people who lived during the boarding school era, while viewing historical period information and pictorial images on a large

screen. Readers are enlisted from regions and communities where performances occur, and pre-performance preparation and coordination is negotiated with local tribes, organizations or institutions that want to offer *The Great Hurt*. Following the 1-hour performance, a de-briefing discussion is facilitated by the presenters to further engage sharing of stories from audience members as well clarify and contribute to collective understanding of historical facts and related impact facing multiple generations of Indian people. Recommended minimal time for performance and discussion is 90 minutes. Workshop addition:

### **THE GREAT HURT: Understanding Historical Trauma associated with American Indian Boarding Schools**

**WORKSHOP OVERVIEW:** In a 3 - 5 hour\*\* workshop (including a performance of the *The Great Hurt*) the audience is presented with an overview on what American Indians and Alaska Natives are doing nationally (in the U.S. and Canada) to facilitate understanding and healing of historical trauma associated with boarding schools. Participants are guided through an interactive small group exercise focused on deepening the discussion and understanding of current issues associated with the collective impact of the boarding school era. The focus of workshop content for educators is on additional approaches and resources to facilitate classroom learning. Focus for helping professionals is on best-practice, multi-level community efforts aimed at confronting and healing from historical trauma. Participants are encouraged to contribute specific ideas for action that emerged from this workshop, in a final collective summary facilitated by presenters.

\*\*Minimal time for workshop portion of *The Great Hurt* is three hours. Additional time, with more content and outcomes based on needs and interests of target audience can be negotiated.

Performances and workshops have been delivered to various tribal and college communities and through professional conferences in Minnesota, Iowa, Nebraska, South Dakota, Alaska, and Germany. Feedback from these endeavors has been very favorable, and more information is available on request.

#### **Presenters:**

Carl Gawboy, enrolled member of Bois Forte Band-Minnesota Chippewa, taught Indian Studies at The College of St. Scholastica and University of Minnesota before becoming a full time Artist/Historian. His accomplishments include a lifetime of murals, watercolors and acrylics depicting historical life of the Ojibwe at museums and tribal centers throughout Minnesota. Mr. Gawboy consults regularly with designers of educational displays and curriculum projects on the Ojibwe, and frequently presents on the historical life and art of American Indians to diverse audiences. The initial script was organized by Gawboy during an internship in 1972 with the Walker Art Center in Minneapolis, Minnesota.

Cynthia Donner is Coordinator of the Tribal Partnership Initiative and instructor for The College of St. Scholastica's Social Work Program. She has worked for 20 years in a variety of leadership roles with several human service, non-profit organizations, and grassroots community groups in northern Minnesota. As a social activist and community organizer, she is committed to participatory education and structural social work as primary approaches to achieving social justice. She works with her husband Carl Gawboy to coordinate and deliver The Great Hurt performances and workshops.

Michelle Robertson, enrolled member of White Earth Band-Minnesota Chippewa Tribe, is the Director of Field Education-Social Work Program at The College of St. Scholastica, in Duluth, Minnesota. She has been at the College for seven years, prior to that, she served the Indian community in a Tribal foster care program. Ms. Robertson trains both child welfare/tribal workers and foster parents for the State of Minnesota and provides Leadership Coaching for the Blandin and Reservation Community Leadership Programs. She has worked with Carl and Cynthia to deliver the performances and workshops.



## ***Why Treaties Matter: Self-Government in the Dakota and Ojibwe Nations*** **Traveling Exhibit Tour Highlights Through February 2013**

National Award Received!

- Why Treaties Matter has been awarded the 2012 Helen and Martin Schwartz Prize from the Federation of State Humanities Councils. The national award recognizes outstanding work in the public humanities.

The traveling exhibit has been:

- seen by over 46,000 people
- at 33 locations, including:
  - 12 schools and colleges;
  - the Mayo Clinic, Minnesota Department of Health and Minnesota Department of Transportation; and
  - the state capitol during the 2012 legislative session.

The exhibit has received over 76 media hits (average 4 per month):

- Minnesota Public Radio;
- The Nightwolf Show, Washington, D.C.;
- The Martha Fasthorse Radio Show;
- Humanities Magazine, of the National Endowment for the Humanities; and
- American Indian Magazine, of the National Museum of the American Indian.

People are saying:

- "A fantastic amount of information in limited space. Every Minnesotan should be aware of this history." *Exhibit attendee, Riverland Community College, Austin*
- "Thank you for bringing *Why Treaties Matter* [to the American Indian Magnet School]. I have learned a lot and I enjoyed learning about treaties. I learned that there are different tribes. I learned they got forced to move. I learned why they lived on reservations." *Elementary student, American Indian Magnet School, St. Paul*
- "Great! We need more exhibits like this, to make us think and know where we stand." *Exhibit attendee, Riverland Community College, Austin*
- "Thanks for telling the truth about oppression and treaty violation." *Exhibit attendee, Mayo Clinic, Rochester*
- "Now I understand why Natives assert their rights to Mille Lacs fishing." *Exhibit attendee, Mayo Clinic, Rochester*
- "Never learned this part of history in school – inspired me to look at treaties." *Exhibit attendee, Mayo Clinic, Rochester*
- "For many visitors both American Indian and those from other backgrounds, *Why Treaties Matter* was their first entry point into beginning to learn about the history of treaties in Minnesota." *Native American Community Development Institute, Minneapolis*



A collaboration of the Minnesota Indian Affairs Council, the Minnesota Humanities Center and the Smithsonian Institution's National Museum of the American Indian, this project is funded in part with money from the Arts and Cultural Heritage Fund that was created with a vote of the people of Minnesota on November 4, 2008 and The Patrick and Aimee Butler Family Foundation.

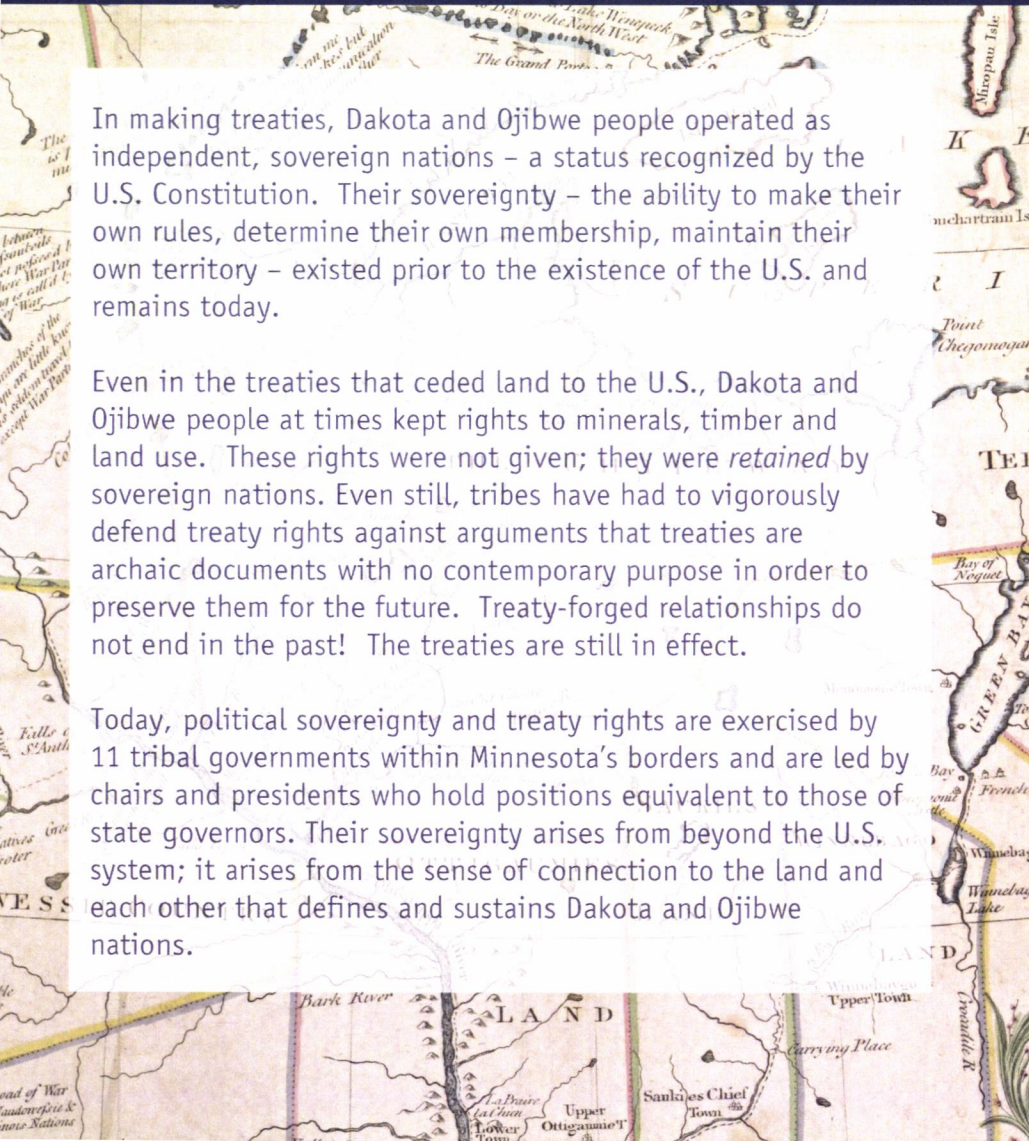


The Why Treaties Matter project helps establish American Indian sovereignty as an ongoing continental reality and provides a vehicle for all Minnesotans to learn new and innovative ways to create community, build sustainable systems, and relate to one another.

Courtesy of the Great Lakes Indian Fish & Wildlife Commission.

## RELATIONSHIPS BETWEEN GOVERNMENTS: SOVEREIGNTY

Map courtesy of the James Ford Bell Library, University of Minnesota

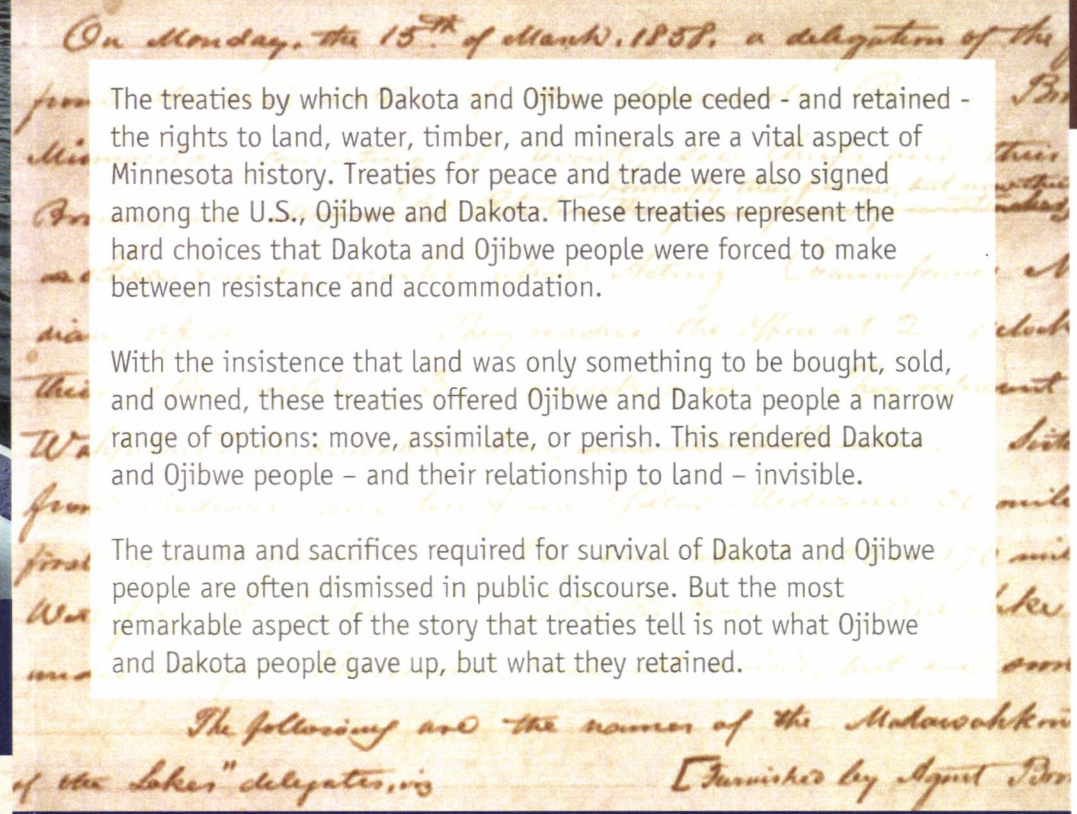


In making treaties, Dakota and Ojibwe people operated as independent, sovereign nations – a status recognized by the U.S. Constitution. Their sovereignty – the ability to make their own rules, determine their own membership, maintain their own territory – existed prior to the existence of the U.S. and remains today.

Even in the treaties that ceded land to the U.S., Dakota and Ojibwe people at times kept rights to minerals, timber and land use. These rights were not given; they were *retained* by sovereign nations. Even still, tribes have had to vigorously defend treaty rights against arguments that treaties are archaic documents with no contemporary purpose in order to preserve them for the future. Treaty-forged relationships do not end in the past! The treaties are still in effect.

Today, political sovereignty and treaty rights are exercised by 11 tribal governments within Minnesota's borders and are led by chairs and presidents who hold positions equivalent to those of state governors. Their sovereignty arises from beyond the U.S. system; it arises from the sense of connection to the land and each other that defines and sustains Dakota and Ojibwe nations.

## RELATIONSHIPS IN WRITING: THE TREATIES

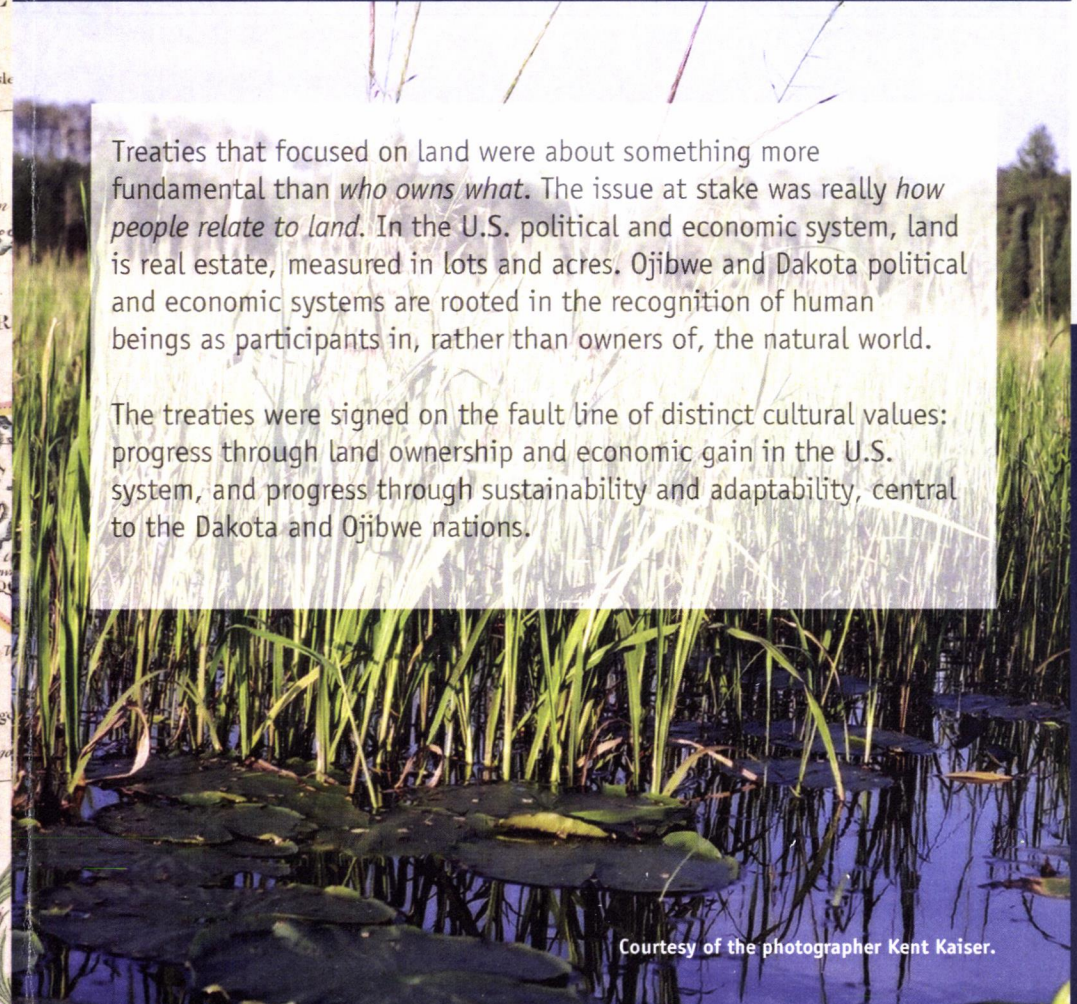


The treaties by which Dakota and Ojibwe people ceded - and retained - the rights to land, water, timber, and minerals are a vital aspect of Minnesota history. Treaties for peace and trade were also signed among the U.S., Ojibwe and Dakota. These treaties represent the hard choices that Dakota and Ojibwe people were forced to make between resistance and accommodation.

With the insistence that land was only something to be bought, sold, and owned, these treaties offered Ojibwe and Dakota people a narrow range of options: move, assimilate, or perish. This rendered Dakota and Ojibwe people – and their relationship to land – invisible.

The trauma and sacrifices required for survival of Dakota and Ojibwe people are often dismissed in public discourse. But the most remarkable aspect of the story that treaties tell is not what Ojibwe and Dakota people gave up, but what they retained.

## RELATIONSHIPS TO LAND



Treaties that focused on land were about something more fundamental than *who owns what*. The issue at stake was really *how people relate to land*. In the U.S. political and economic system, land is real estate, measured in lots and acres. Ojibwe and Dakota political and economic systems are rooted in the recognition of human beings as participants in, rather than owners of, the natural world.

The treaties were signed on the fault line of distinct cultural values: progress through land ownership and economic gain in the U.S. system, and progress through sustainability and adaptability, central to the Dakota and Ojibwe nations.

Courtesy of the photographer Kent Kaiser.

## DAKOTA AND OJIBWE TRIBAL NATIONS

There are two distinct tribes in the place we now call Minnesota: Dakota and Ojibwe.

### Dakota Nations



### Ojibwe Nations



## RELATIONSHIPS BETWEEN AGENCIES

In August 2010, a resolution creating a unique partnership of the Minnesota Indian Affairs Council, the Minnesota Humanities Center, and the Smithsonian's National Museum of the American Indian in Washington, D.C. was approved by the tribes residing in Minnesota and made it possible for this exhibition to be developed as an educational tool for Minnesota audiences.

This partnership led to the creation of an exhibit unique in its community-based approach. From its inception, the knowledge, insight, and perspective of tribal members have been the foundation upon which this exhibit was developed. From this foundation of community involvement has emerged a vehicle for authentic Dakota and Ojibwe voices upon which these communities tell their own stories of sovereignty, adaptability and sustainability.



## DID YOU KNOW?

### What is a treaty?

Treaties are agreements between self-governing, or sovereign, nations. Native Nations existed long before the formation of the United States. European powers recognized the sovereign status of Native Nations when they made treaties with us, as did the United States. Article I, Section 8 of the U.S. Constitution.

*Kevin Leecy, Chairman, Bois Forte Band of Ojibwe and Chairman of the Minnesota Indian Affairs Council*

### I don't understand why American Indians should have any rights that are different from anyone else. Do treaties give "special rights" to American Indians?

Treaties, affirmed in courts, have not given, but retained for native people the right to hunt, fish, and gather as they have for hundreds of years. These rights are often called usufructuary rights, which is just a legal term for the right to use something. You can sell a piece of land, but retain the right to use the dock. You can have an easement put in place where two neighbors share the same driveway. This concept was written right into the treaties between native tribes and the U.S. government.

*Dr. Anton Treuer, Professor of Ojibwe, Bemidji State University*

### What's the benefit of learning about American Indian – U.S. treaties?

The history of Indian treaties is the history of all Minnesotans and all Americans. Even now, states, Native Nations, and the federal government continue to engage on a government-to-government basis every day, making in effect new treaties, building upon those made many years ago. We cannot have a complete understanding of what

it means to be Americans without knowing about these relationships, whether we are Native Americans or not.

*Kevin Gover, Director, Smithsonian's National Museum of the American Indian*

### How are treaty rights being exercised today?

For Native Americans, treaties stipulate the basis upon which their sovereignty rests. The right of their tribes to have their own governments is very much tied up in treaties that define their lands and their history of interactions with the United States government.

*Dr. Anton Treuer, Professor of Ojibwe, Bemidji State University*

### Indians already got the land where the reservations are and all these other things occurred a long time ago - so why are you still talking about them?

This is a misunderstanding. The Dakotas [and Ojibwe] were not given anything. I always try to explain it like this, what do you do when you want to save a room at a hotel? You make a reservation for it and it's reserved for yourself. Well, the Dakota did that in the treaty-making process. They were able to reserve some portions of land for themselves, albeit probably not the best for their existence, but it was still reserved by the Dakotas for that purpose. It was never given. How could the United States government give something that they did not own to a people that was already giving up so much? Reservations weren't given to Indian people. They were reserved by Indian peoples for themselves.

*Dallas Ross, Upper Sioux Community*

Learn more at [www.treatiesmatter.org](http://www.treatiesmatter.org)

## Traveling Exhibit Highlights

### National Award Received

*Why Treaties Matter* received the 2012 Helen and Martin Schwartz Prize for Public Humanities Programs from the Federation of State Humanities Councils. The national award recognizes outstanding work in the public humanities.

### Locations

More than 46,000 people have engaged with the exhibit over 33 locations, including: 12 schools and colleges, the Mayo Clinic, Minnesota Department of Health and Minnesota Department of Transportation, and the state capitol during the 2012 legislative session.

### Testimonials

"Thank you for bringing *Why Treaties Matter* [to the American Indian Magnet School]. I have learned a lot and I enjoyed learning about treaties. I learned that there are different tribes. I learned they got forced to move. I learned why they lived on reservations."

*- Elementary student, American Indian Magnet School, St. Paul*

"For many visitors both American Indian and those from other backgrounds, *Why Treaties Matter* was their first entry point into beginning to learn about the history of treaties in Minnesota."

*- Native American Community Development Institute, Minneapolis*

### What Is Next?

The *Why Treaties Matter* exhibit continues to serve as an educational tool. Classroom material has been identified as necessary to the ongoing impact of the *Why Treaties Matter* exhibit. In 2013, exhibit host sites will partner to pilot innovative classroom material for students in grades 6-12 and enhance engagement with the exhibit content.

### 2013 Exhibit Itinerary

- May 1-June 7: Eden Prairie High School-Performing Arts Center, Eden Prairie
- Dates to be announced: Bemidji State University, Bemidji
- June 16- June 18: Hosted by Department of Human Services, Board on Aging at Duluth Convention Center, Duluth

The project is funded in part with money from the Arts and Cultural Heritage Fund that was created with a vote of the people of Minnesota on November 4, 2008, and The Patrick and Aimee Butler Family Foundation.



# Visitor's Guide

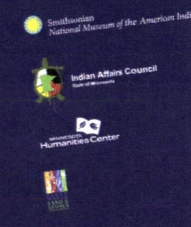
[www.treatiesmatter.org](http://www.treatiesmatter.org)

## Why Treaties Matter

Self-Government in the Dakota and Ojibwe Nations

Treaties are agreements between self-governing, or sovereign, nations. The story of Native nations within Minnesota is the story of making treaties—from the time before Europeans came to this land, through treaty making with the United States, to the growth of tribal self-determination in our time.

A collaboration of the Minnesota Indian Affairs Council, the Minnesota Humanities Center, and the Smithsonian Institution's National Museum of the American Indian, this project is funded in part with money from the Arts and Cultural Heritage Fund that was created with a vote of the people of Minnesota on November 4, 2008, and The Patrick and Aimee Butler Family Foundation.



"The history of Indian treaties is the history of all Minnesotans and all Americans. [...] We can-not have a complete understanding of what it means to be Americans without knowing about these relationships, whether we are Native Americans or not."

*- Kevin Gover, director of the Smithsonian's National Museum of the American Indian*

