Anishinabe Legal Services Newsletter

Serving the Leech Lake, Red Lake, & White Earth Reservations

Cass Lake, Minnesota • January 2023

P.O. Box 157, Cass Lake, MN 56633 • Phone 218-335-2223 or 1-800-422-1335

From the Director:

By: Chari LaDuke-Clark
Admin Director

Well, 2022 was a busy year for ALS. We undertook our 5 year comprehensive needs assessment this year. The results are used to help establish case priorities for years to come. You can learn more about that in this newsletter, see page 5.

Many changes took place at ALS in regards to staffing levels. As individuals move on with their career paths, we have numerous opportunities to grow and with the change of tide in employment following the Covid 19 pandemic, ALS has had some difficulties remaining at full staff. We continue to be hopeful to find the right individuals to come do this necessary work, but in the meantime we have explored different ways to continue to deliver services. One of those ways is by promoting existing staff to provide direct client services. In 2022, M.C. Goggleye and Joni Tapio began working more closely with our attorney staff as paralegals/non-attorney advocates.

Additionally, we have Erin Anderson who is a 3L law student from the Mitchell Hamline Law school. Erin was born and raised in Minnesota and is very passionate about helping Indigenous people. She has obtained her certificate in Native American Law and Sovereignty through Law School which is a new program. Erin joined ALS as an extern in Fall 2022, where she volunteered part time at ALS for direct experience and class credits. She will continue on as a fulltime employee of ALS beginning January 2023, providing direct client services for individuals in the Leech Lake Tribal Court.

Finally, we are fortunate to have a private volunteer attorney on board to take on some representation cases at White Earth.

In the near future, we hope to have two additional fulltime attorneys on staff and will be anxious to expand services when that happens. But in the meantime, ALS must adapt to the challenges before us and continue working on solutions to better serve our communities.

Gender Dysphoria

By: Rita Ostman
Paralegal

I have worked on Social Security Disability cases for about 10 years. Social Security Administration has a set of listings that a person has to equal or meet with a combination of impairments to be considered disabled. It is important to understand that gender dysphoria is not in itself a disability. Gender Dysphoria is described when a person does not identify with the sex that they were born with. They see themselves differently and this can be very confusing to individuals.

The effects of gender dysphoria, however, can meet or equal a disability listing. Gender dysphoria has been recognized by our mental health care providers, but as for society this has taken longer to be recognized and to be accepted.

Gender dysphoria can show up in the early stages of life or it may happen during adolescence. It may not be recognized until they reach adulthood. No matter the timing, the mental trauma to the person is typically the same. Gender dysphoria may cause significant distress that effects how you function in social situations, at work or school, and in other areas of life.

According to the Mayo Clinic website: https://www.mayoclinic.org/diseases-conditions/gender-dysphoria/symptoms-causes/syc-20475255 A diagnosis for gender dysphoria is included in the Diagnostic and Statistical Manual of Mental Disorders (DSM-5), a manual published by the American Psychiatric Association. The diagnosis is created to help people with gender dysphoria get access to necessary health care and effective treatment. The term focuses on discomfort as the problem, rather than identity. Gender dysphoria might cause adolescents and adults to experience a marked difference between inner gender identity and assigned gender that lasts for at least six months." The difference is shown by **at least two** of the following:

- A difference between gender identity and genitals or secondary sex characteristics, such as breast size, voice, and facial hair. In young adolescents, a difference between gender identity and anticipated secondary sex characteristics.
- A strong desire to be rid of these genitals or secondary sex characteristics, or a desire to prevent the development of secondary sex characteristics.
- A strong desire to have the genitals and secondary sex characteristics of another gender.
- A strong desire to be or to be treated as another gender.

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Gender Dysphoria

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• A strong belief of having the typical feelings and reactions of another gender.

Complications: Gender dysphoria can affect many aspects of life, including daily activities. People experiencing gender dysphoria might have difficulty in school due to pressure to dress in a way that is associated with their sex assigned at birth or out of fear of being harassed or teased.

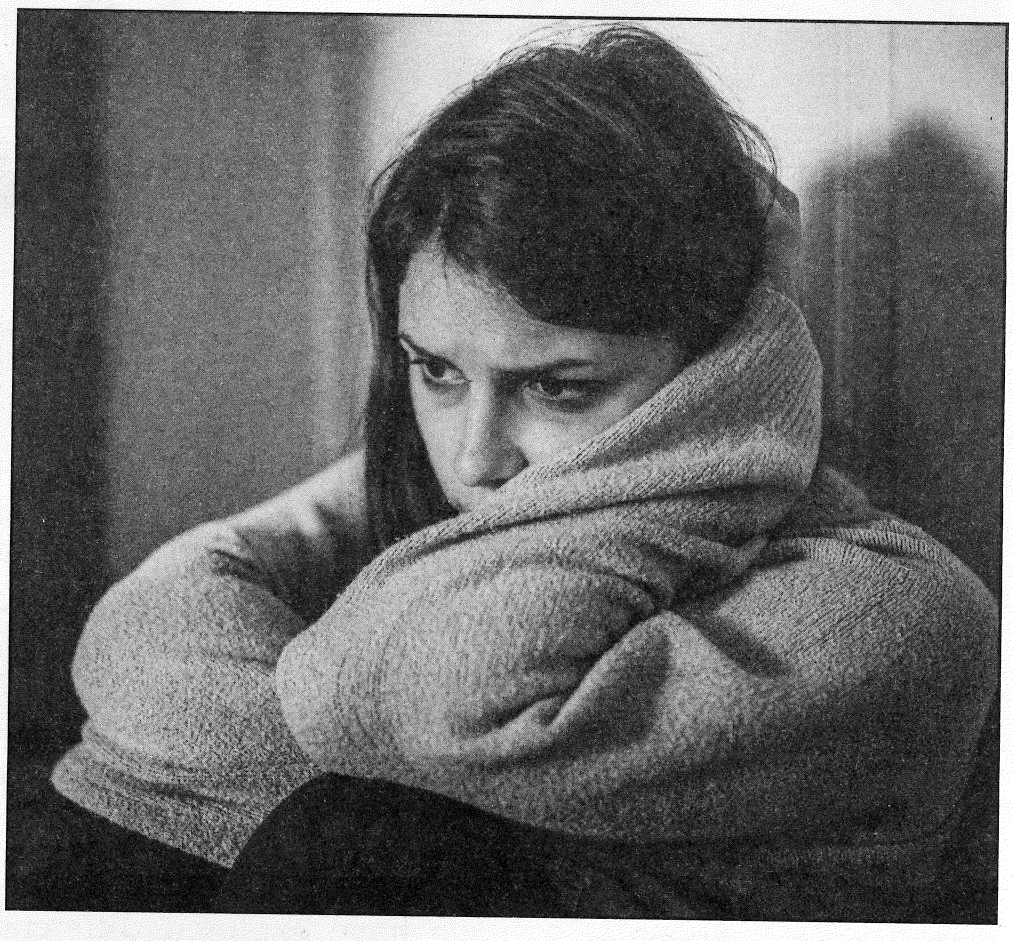
If gender dysphoria impairs the ability to function at school or at work, the result may be school dropout or unemployment. Relationship difficulties are common. Anxiety, depression, self-harm, eating disorders, substance misuse and other problems can occur.

People who have gender dysphoria also often experience discrimination, resulting in stress. Accessing health services and mental health services can be difficult due to fear of stigma and a lack of experienced care providers.

Adolescents and adults with gender dysphoria without gender-affirming treatment might be at risk of thinking about or attempting suicide.

Recommendations from the Mayo clinic providers for gender dysphoria include: Timely care and empathetic support can be crucial to the overall health and well-being of trans gender youth. The constant worry and fear of being harassed and rejected, being called the wrong name or using the bathroom wears on the mental health of trans kids.

According to Heidi Back, CNM from the Mayo Clinic, multiple studies indicate that among trans gender non binary youth in the U.S., over 50% have seriously considered suicide, which is significantly higher than the 3% to 5% of the general population. It's been found that if trans kids start on the appropriate gender-affirming hormone, this figure drops considerably.



Because of the daily stressors of being trans, children may be ready and eager to see a provider — sometimes before their parents. Their current care providers may be a good place to start. For help finding a health care provider with trans gender expertise, visit the World Professional Association for Trans gender Health website.

Parents need to advocate for their trans gender children's health care to support them and help them become the true people they are. Here are some tips for parents:

• **Do your homework and ask questions.**

The more parents know, the better advocates they'll be. Some excellent resources for learning about trans

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Challenge to Indian Child Welfare Act: Updates on Brackeen case

By: Joel Vorhes
Staff Attorney

The Indian Child Welfare Act is one of the most important pieces federal Indian legislation enacted. It was enacted in response to a long and tragic history of separating Native American children from their families. Native American children were removed from their families and placed in boarding schools across the country in an effort to promote assimilation. This continued into the mid 20-th century through state-court proceedings that determined, without considering Native American culture, that the children had been neglected or abandoned and that it was in the children's best interests to be placed with families that were not Native American.

In 1978, Congress passed the Indian Child Welfare Act (ICWA) in order to at least partially address some of these concerns. Under ICWA, tribes have exclusive jurisdiction over child-custody proceedings involving Native American children who live or have their permanent residence on tribal land or who are members of or eligible for membership in one or more Native American Tribe. Preference is given to placing Native American children with their family members. If a family member is not available, preference is then given to placing Native American children with foster families that are members of the children's Native American Tribe. If neither are available, then preference is given to place the children with members of another Native American Tribe. In any event, the child's Tribe must approve of the placement of the child.

On November 9, 2022, the United States Supreme Court heard a challenge to the Indian Child Welfare Act. The dispute before the Supreme Court – Haaland v. Brackeen and three consolidated cases, including one from Minnesota, involved a challenge to the constitutionality of ICWA. A brief discussion of the history of two of the cases will be presented before we discuss the constitutional arguments.

Chad and Jennifer Brackeen were a non-Native American couple from Texas. They served as foster parents for a Native American child whom they eventually adopted. Four tribes later joined the dispute trying to avoid the adoption. The District Court ruled ICWA was unconstitutional, but a three-judge panel for the United States Circuit Court of Appeals for the 5th District reversed. A ruling by the full U. S. Circuit Court of Appeals for the 5th District partially affirmed and partially reversed this ruling. This prompted four different petitions (one from the Biden administration, one from Texas, one from the individual challengers –

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Challenge to Indian Child Welfare Act

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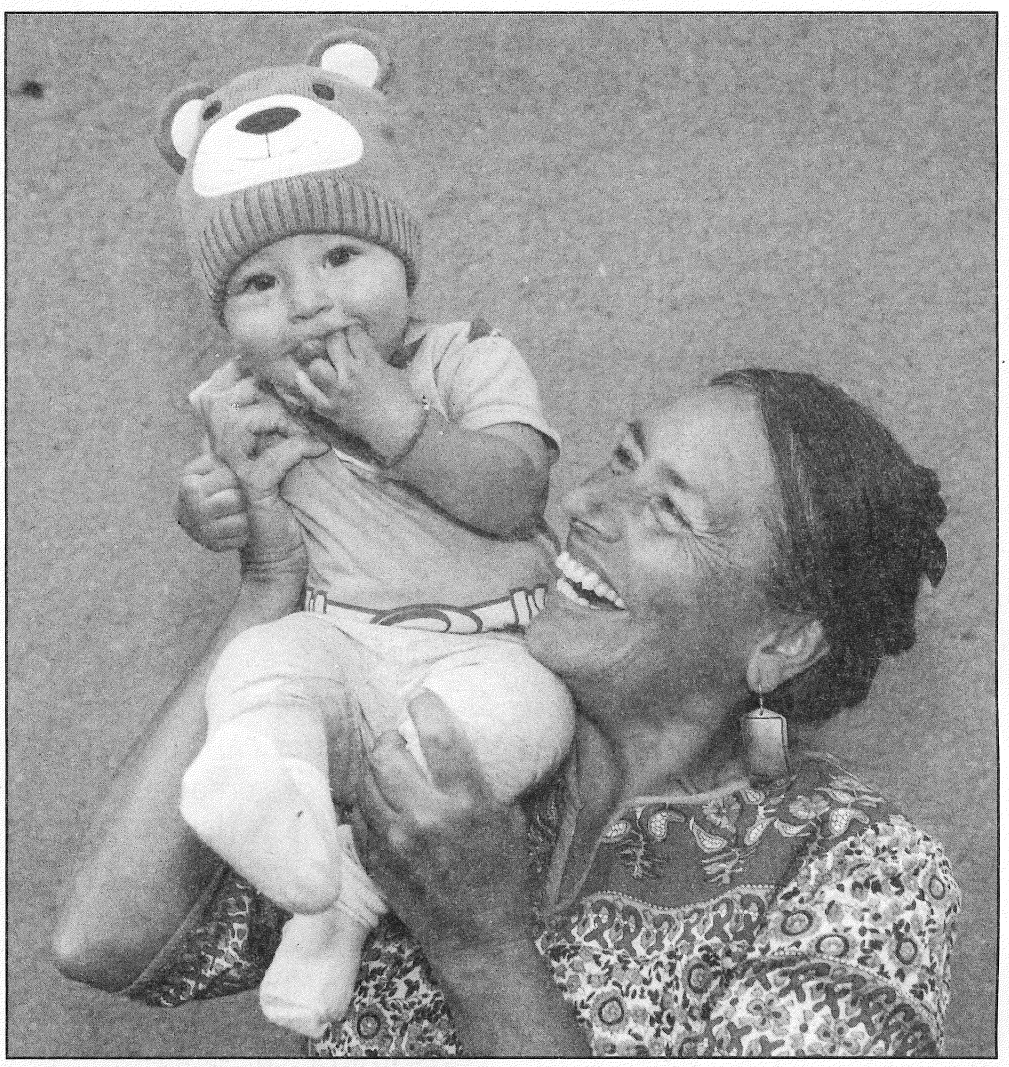
Brackeens et. al., and one from the tribes) for review by the United States Supreme Court.

In a companion case, which was consolidated with the Brackeen's case, a Minnesota couple took in a six-year-old girl who was a member of the White Earth Band of Ojibwe. The child's biological mother and biological father lost custody of the child. The Twin Cities couple fostered the child for approximately 18 months, and sought to adopt her. The child's grandmother, who was a member of the White Earth Nation and who lives in Minneapolis, also sought to adopt her. The grandmother was able to win custody of her granddaughter through the assistance of the White Earth Tribe and ICWA.

Constitutional Arguments Presented at the Supreme Court

The first argument is whether ICWA goes beyond the powers that the Constitution gives to Congress in Article I, which authorizes Congress to regulate commerce with the Indian Tribes. The challengers (Brackeens and others) argue that the states rather than the United States Congress have long had the power to regulate adoption and child placement, and nothing in the Constitution expressly or impliedly gives Congress the right to interfere with those proceedings. They further maintain that children and families seeking to give them a home are not instrumentalities of commerce. The Biden administration and the tribes counter that there has always been a federal and tribal sphere. They further argue that Congress has the power to regulate Indian affairs broadly as a part of the duty the federal government owes to protect Native Americans. Specifically, they insist that the power to regulate commerce with tribes has never been limited to buying, selling, and transporting goods, and that the Constitution gives Congress the power to regulate interactions between Native Americans and non-Native Americans.

The second argument is whether ICWA violates the Constitution's guarantee of equal protection. The Brackeens argue that ICWA is racially-based law requiring application of a strict scrutiny test which ICWA would fail. They further advance the idea that since ICWA applies even if a child is not a member of an Indian tribe or does not live on a reservation, ICWA must be a racially-based law. In fact, they argue that a principal purpose of ICWA is to treat Indian children, parents, and potential adoptive families differently than non-Indians in order to shore of the Tribes membership numbers. The Biden administration and tribes counter that ICWA is based on political considerations – membership in or a close connection with a tribe. If the Biden administration's and tribe's arguments are found to be true, ICWA would require application of a rational basis test to be upheld, which they contend ICWA would easily pass because ICWA seeks to prevent unwarranted separation of children from their families and communities. The Third issue involves whether ICWA violates the 10th Amendment to the Constitution. This is sometimes referred to as the anti-commandeering doctrine since it bars the federal government from requiring states and state officials to adopt or enforce federal law. The challengers to ICWA argue that Congress cannot require state governments to adopt federal placement preferences and Congress cannot do so indirectly do so by adopting ICWA and requiring state courts to implement ICWA. The Biden administration counters that the treatment of Native



American children has long been the province of the tribes and federal government. ICWA, they argue, merely provides rules for state courts to apply in cases involving Native American Children, which is not commandeering but preemption – which means that federal laws trump state or local laws.

The fourth issue is whether the tribes have power to determine the order of preference. Texas (arguing on behalf of the Brackeens), argues that this unconstitutionally delegates legislative powers by giving the power to the tribes and allowing the tribes to determine with whom state courts should place children and under what circumstances. The Biden administration counters that this provision does not delegate legislative powers, rather it merely prospectively incorporates the Tribes' own placement preference into federal law.

Effect on Minnesota Indian Family Protection Act

Minnesota has its own state law governing the placement of Native American Children. The Minnesota Indian Family Protection Act (MIFPA) is broader than ICWA and, like ICWA, covers placement of Native American children. If ICWA is struck down because it violates the 10th Amendment to the Constitution or because it violates the restriction on delegation of legislative powers, MIFPA will likely be found to be Constitutional and the state law will, with a few non-substantive differences provide the protections provided by ICWA. If, however, ICWA is found to violate the Equal Protection Clause, MIFPA would likely be found to be unconstitutional. If that happens, tribal sovereignty in other areas, such as separate hunting and fishing regulations, gambling laws, and other areas may be challenged by non-Native Americans.

The Supreme Court is expected to make a ruling on these arguments sometime in Summer 2023.

Sources: Howe, Amy, *In Challenge to Indian Child Welfare Act, Court will Weigh the Rights of States and the Role of Race*, SCOTUSblog (Nov. 8, 2022).

Radelat, *Ana, Based in Part on Minnesota Case, Supreme Court Hears Challenge to Indian Adoption Law*, MinnPost (Nov. 10, 2022).

Indian Arts & Crafts Act

By: Erin Anderson
Resident Staff & 2023 JD Candidate

Many people living in what is today known as the United States, whether familiar with Tribal Nations or not, recognize the outstanding ability of Native American crafts persons and artists. Consumer demand for "Native-made" products is high—but so is fraud within the arts and crafts sales industry. In 1938, for instance, the annual income from Native American arts and crafts was approximately $860,000, but only one year later that income rose to about $1,000,000.[1] The reason for the notable increase in income was not necessarily that production soared. but was rather likely the result of the Indian Arts and Crafts Act. The Act and the efforts of the Indian Arts and Crafts Board are meant to protect Native American arts and crafts by making sure that the money for Native-made products go to Native American artisans.

In 1935, Congress passed the IACA to "promote the economic welfare" of Native Americans through "the development of Indian arts and crafts and the expansion of the market for the products of Indian art and craftsmanship."[2] The IACA was amended in 1990 and 2000, and it is a federal law, rather than a state or Tribal law, that was passed with the specific goal of protecting Native American intellectual property, or creations such as artwork, music, designs, or symbols. The IACA seeks to protect such intellectual property from being sold by non-Native vendors to consumers, a phenomenon which has resulted in the diversion of millions of dollars from Native communities to counterfeiters.

The IACA can be described as a "truth-in-advertising" law because it aims to prevent entrepreneurs who are not Native American from falsely suggesting that the arts and crafts they sell are Native-produced or the products of a particular Tribal Nation or Tribal arts and crafts organization. Under the IACA, the legal term "Indian" is defined as not only enrolled members of Tribal Nations, but also those certified as a Native artisan by a Tribal Nation. In other words, to receive protection under the IACA, an artist or crafts person need not be enrolled in a Tribal Nation but must be at least "certified" as a Native artisan by a Tribal Nation. This means that the protections of the IACA are quite robust and available to a variety of Native or Native-certified artisans.

While the protections are robust, it is important to remember that the IACA applies specifically to arts and crafts products "being displayed or offered for sale, or sold, as American Indian, Indian, Alaska Native, Native American or the product of a particular Indian tribe as defined by the Act."[1] Examples of an IACA violation would be products sold using a sign claiming something like "Indian Jewelry," if the jewelry was produced by someone other than a member, or a certified Native artisan, of a Tribal Nation. For instance, products advertised as "Navajo Jewelry" would be in violation of the IACA if they were produced by someone who is not a member, or certified Native artisan, of the Navajo Nation.[2] Not included within the protections of the IACA are concerns about cultural appropriation as well as non-art and crafts products, such as literary works, films,

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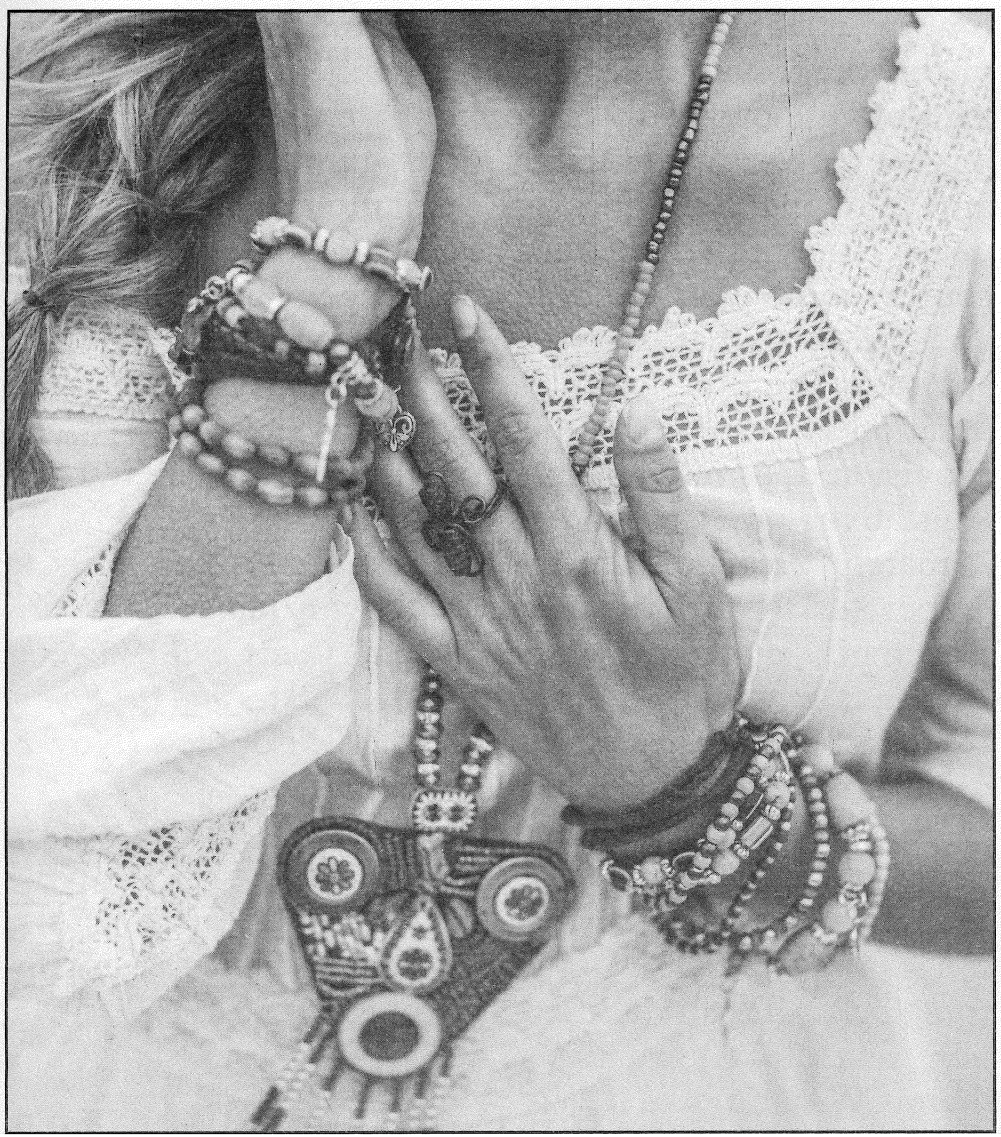

Gender Dysphoria

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health care for kids are The Trevor Project and the Human Rights Campaign.

• **Talk with your children before an appointment about what they want to discuss with their health care provider.**

Children may know the problem but not the way to ask for a solution. For instance, children may point out that an estrogen patch gets sticky, and they don't like the feeling. Parents can ask if it's possible to replace the patch with injections.

• **Be sure your children's provider knows your child is trans.**

Parents should not hesitate to correct a health care provider if that provider uses the wrong name or gender for their children. This preferred information should be in the medical record.

• **Reassure children that discussions with their provider are confidential.**

Sharing sensitive information is protected by law

• **Let your children talk.**

By the time they have come out, Trans children have done the research. They know about Trans health.

Remember that their brain not their parts determine their gender, trans children still need health care based on their anatomy, regardless of their gender identity or expression. This includes age-appropriate screenings and vaccinations.

Gender Dysphoria as said is not a disability according to Social Security Disability, but the mental health of the child and the severity of the diminished daily functioning could be. It is important to identify the signs of severe mental concerns and consult mental health provider.

Information in this discussion is taken from the Mayo Clinic website and articles from Mayo Clinic providers on gender dysphoria.

Indian Arts & Crafts Act

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audio recordings, mascots, or educational workshops.

The IACA created the Indian Arts and Crafts Board (the Board) to "promote the economic development of federally recognized American Indians and Alaska Natives through the expansion of the Indian arts and crafts market."[5] The Board promotes Native arts and crafts by maintaining a consumer directory of approximately 400 Native owned and operated arts and crafts businesses. The artisans listed in Minnesota can be found at the following website maintained by the Board: https://www.doi.gov/iacb/minnesota.

The IACA also empowers the Board to oversee a system of trademarks to "prove authenticity and quality" of Native-made products as well as refer claims of counterfeit items to the FBI.[6] Enforcement and remedies, or compensation, under the IACA provide for criminal penalties as well as civil. Criminal penalties for violations of the IACA may include prison time, and civil penalties may include payment of significant fines in the hundreds of thousands of dollars. For example, an individual can face up to a 5-year prison term or up to a $250,000 fine, or both, for a first-time violation of the IACA.[7]

Artisans wishing to apply for a business listing in the Board's directory may download an application at: https://www.doi.gov/iacb/source-directory-application-forms. Further instructions for submitting the application may be found at the same website. To report a violation of the IACA, you may file a complaint at the following website: https://www.doi.gov/iacb/should-i-report-potential-violation.



1 Indian Arts and Crafts Board, The Living New Deal (May 6, 2018), available at https://livingnewdeal.org/glossary/indian-arts-and-crafts-board-1935/.

2 Reinvigorating the Indian Arts and Crafts Act, Gabriel S. Galanda, Indian Country Today (Sep. 12, 2018), available at https://indiancountrytoday.com/archive/reinvigorating-the-indian-arts-and-crafts-act.

3 https://www.doi.gov/iacb/should-i-report-potential-violation

4 The Indian Arts and Crafts Act of 1990, U.S. Department of the Interior (last accessed Dec. 20, 2022), available at https://www.doi.gov/iacb.

5 Who We Are – IACB, Department of the Interior (last accessed Dece. 20, 2022), available at https://www.doi.gov/iacb/who-we-are.

6 See Footnote 1.

7 The Indian Arts and Crafts Act of 1990, U.S. Department of the Interior (last accessed Dec. 20, 2022), available at https://www.doi.gov/iacb.

Community Needs Assessment

By: Chari LaDuke-Clark
Admin Director

Thank you to everyone, both staff who spent long hours travelling and participating in numerous outreach events and community members who took time to complete the community needs assessment survey. We had **428 responses** to our survey and have taken a closer look at the results with our Board of Directors. We were fortunate to have two different grants help to support this process, including being able to offer some gift cards as a token of appreciation for participation. ALS gave away over $600 in gift cards through a drawing for those who took the survey. The drawing was held on facebook live and cards mailed to the winners.

I like to provide updates about our process since it's very involved. The most important thing is that we want to capture an audience of individuals who have 1) used our services and can tell us how helpful it was or wasn't for them and 2) target people who have not used our services but are potentially eligible for services.

The methods that staff at ALS undertook are as follow:

- Direct mailing to former clients. A random sample of 50 individuals from the past 3 years from each reservation service area are selected to receive a survey by mail. These are sent with self addressed stamped envelopes for ease of return.
- Direct emailing request. New this year is a direct email request link for an online survey. Our new case management software allowed ALS to collect some email addresses and for those that agreed to receive electronic communications, we sent a survey link to. There were over 208 email addresses collected.
- Direct outreach request. By far the biggest source of data collection was by being in the community at a wide variety of events including powwows, celebrations, picnics, and health fairs. Staff divided these duties throughout the summer and fall months. It was a nice way to get back in the community and talk directly to individuals.
- Indirect outreach: there were a few surveys placed at the satellite offices of ALS where information was collected.
- Focus Group discussion: ALS held three focus group meetings, one on each reservation. Individuals who participated offered their opinions and experiences concerning civil legal matters or processes. It was a great opportunity to get more one on one with conversations and some folks were very detailed and knowledgeable about a variety of issues. The results in a nutshell:

Who participated in the survey, lived on or near:

Leech Lake	39.95%
Red Lake	22.90%
White Earth	31.54%
None	5.61%

Although ALS services aren't specifically limited to band members, 94 % of survey Respondents were Native American.

69 % are ages 18-59, and

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Community Needs Assessment

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29% are elders.

70% of people who took the survey had someone with a needs-based government financial assistance in their home which tells us that there's a high poverty percentage out there, and many people who responded also qualify financially for legal services. However nearly 20% of the respondents indicated they had never heard of ALS or resource. Roughly half of the individuals surveyed had a civil issue that they could have received legal help with.

There are definitely trends shown in the survey responses received as far as the case types are concerned, and as such the board of directors and staff have decided to do more outreach and look for additional funding to help target these needs. In the meantime, ALS staff continue to be available for advice regarding these topics (expungment and school law to name a couple).

The next survey process will take place in another 5 years. We are always looking at new ways to collect this necessary information and for the program to adapt to changes when its needed. Thank you again!



Steps parents can take in child protection cases to help their child or children return home

By: Erin Anderson
Resident Staff & 2023 JD Candidate

Many parents involved in Children in Need of Protective Services (Or CHIPS) cases want to fix the problem or issue that caused their child or children to be removed from home in the first place. The information below is **specific to Leech Lake Tribal Court**, but the other local tribal courts have similar requirements. Below are some important steps parents can take to work towards getting custody of their child or children back. While there is a never a guarantee that your child or children will be returned to your custody, taking the below steps will give you the best chance of this happening.

Stay in Regular Contact with your Case Worker: You will be assigned a Case Worker in a Leech Lake CHIPS case. This person's job is to work with you to create and help you follow a Case Plan (more information about case plans is below). **You should be regularly calling, texting, and/or emailing with your Case Worker.** It is better to talk to this person too much rather than too little. If you call them and they do not answer, leave a voice message. Try sending them text messages and emails. Keep a log of all your attempts to call, text, and email your Case Worker.

To find out who your Case Worker is, you can ask for that person's phone number in court. You can also call the Leech Lake Child Welfare Office at (218) 335-8270. You should save your Case Worker's name and contact information in your phone so you can have that information ready.

Follow Your Case Plan: Always keep a copy of your Case Plan with you and follow each step as soon as possible. Your case plan will be prepared with the social worker assigned to your case, or it will be included in the Court Report that you receive after a hearing in Leech Lake Tribal Court.

Following the recommendations of the Leech Lake Tribal Court and the Case Worker assigned to your case is incredibly important as a parent in a CHIPS case. If you do not understand something in your Case Plan, call your attorney or your case manager as soon as possible to ask how you can complete the case plan.

Resources for Following Your Case Plan

Many case plans will recommend that a parent take certain steps. Below are some of the ways you can follow each step:

- **Complete a Rule 25.** For a Rule 25 Assessment, a qualified assessor, typically a Licensed Alcohol and Drug Counselor, collects information about an individual's alcohol and drug use. This information determines whether that individual is recommended for alcohol or drug treatment and the intensity of treatment. To schedule a Rule 25 Assessment for yourself, you can call 218-335-8382.
- **Sign a Release of Information.** A Release of Information is a document that you can sign giving one person or party the right to share your personal information with another person or party. For example, if you are receiving counseling services for addiction, you can sign a Release of Information with your counselor to release information about your counseling to the Leech Lake Tribal Court. You can ask your attorney or other service providers about signing Releases of Information.
- **Complete a Diagnostic Assessment.** A Diagnostic Assessment is a test to determine the state of your mental health. To schedule a Diagnostic Assessment, you can call Leech Lake Behavioral Health at 218-335-7211.
- **Enroll in a "Positive Indian Parenting Class."** This is a type of class that will you help you work on parenting skills. These are a good idea for any parent involved in a CHIPS case. Some options to enroll in a Positive Indian Parenting Class are:

– The Leech Lake Office of Family Preservation (218-335-7286)

– Northwest Indian Community Development Center (218-759-2022)

– Parent Support Outreach Program (218-335-4448)

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Community Needs Assessment

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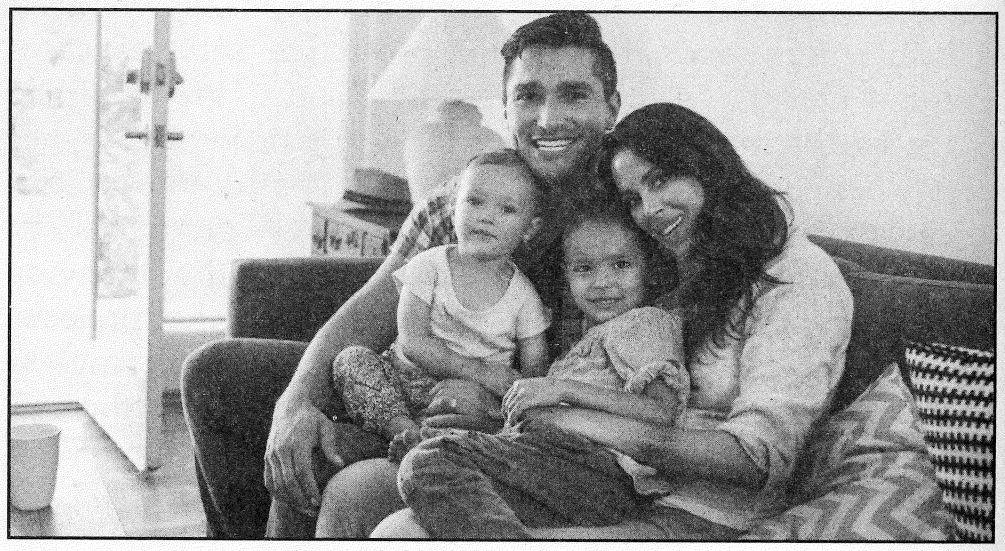
If you need support with a chemical dependency or addiction issue, enroll in in-patient or out-patient treatment. There are many options for receiving the appropriate type of treatment you might need. For help finding services, you can call the Northwest Indian Development Center at (218) 759-2022.

Apply for a job. Having a job is a positive step as a parent in a CHIPS case. If you are interested in working a job and in a good place to apply, you can call the Northwest Indian Development Center at (218) 759-2022. You can also call the Leech Lake Employment & Training Program at (218) 335-3626. Make sure to keep copies of all employment applications you submit.

Secure stable housing. You can call the Leech Lake Band of Ojibwe Housing Authority at (218) 335-8280 for helping finding stable, appropriate, and affordable housing. Make sure to document any applications you send for housing.



Free Civil Legal Resources, and Minnesota's Legal Kiosk and Justice Busses

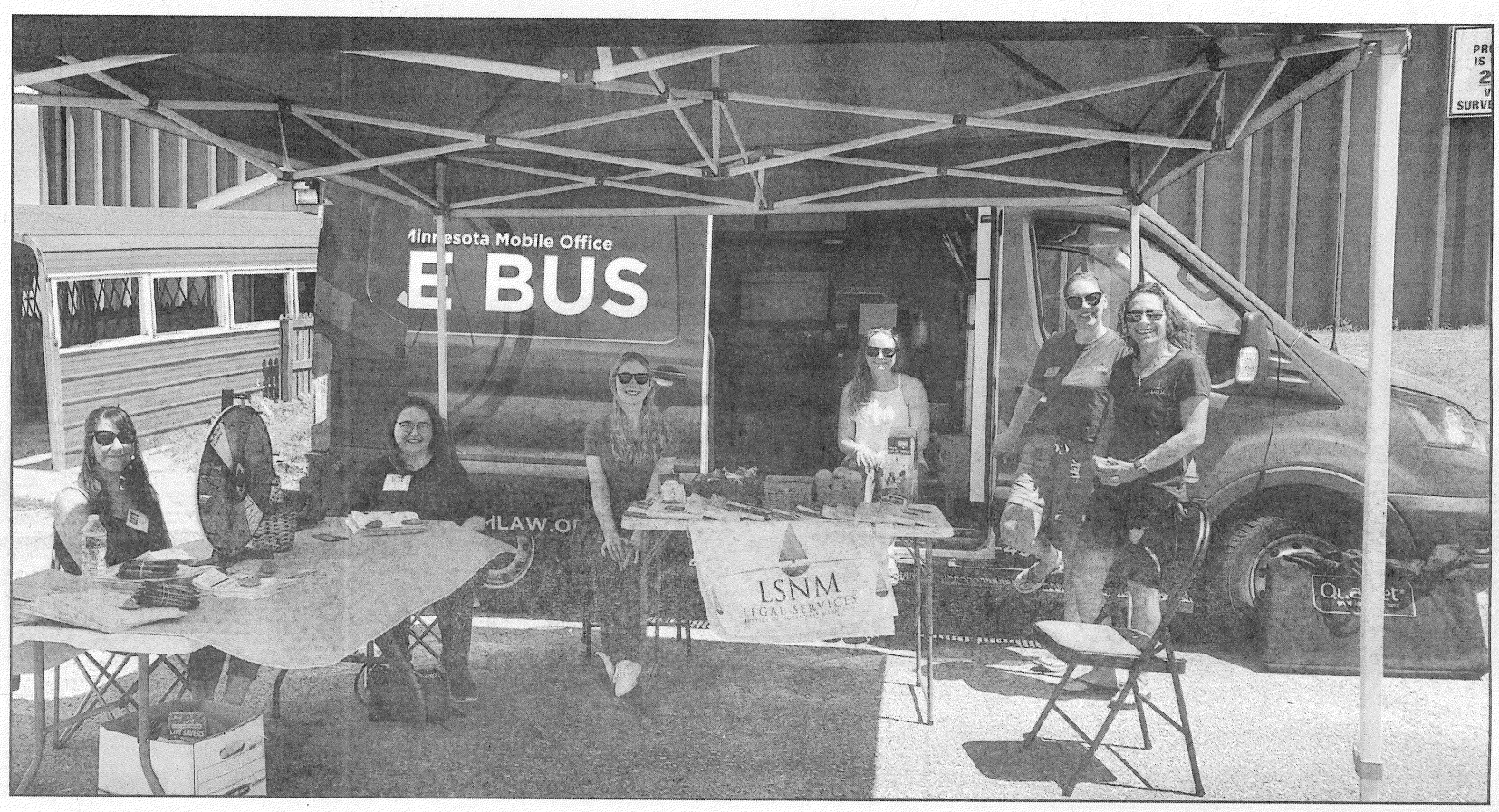
By: Chari LaDuke-Clark
Admin Director

If the Covid-19 pandemic showed us anything, it was that there was a huge need to expand available resources throughout the state, especially in rural areas far from courthouses, public transportation, and necessary services.

To help connect many Minnesotans who were in need of assistance, the Minnesota Legal Services Coalition (a group of MN legal aid programs banded together) utilized grant funding and partnered together to plan, setup, and publicize the Legal Kiosk project. A legal kiosk is basically a free to use computer that has internet access and connects individuals to various online resources such as MN Court forms website, www.LawHelpMN.org, or MN legal advice online. You can even complete an intake for legal assistance online. Some legal kiosks are equipped with a webcam to allow you to video chat providers or participate in court hearings. Some even have printers where you can work on your legal documents and print when finished. Throughout the state, there are over 250 legal kiosks which are offered at no charge. You might have to call ahead to schedule use of one, but you can find more information at www.legalkiosk.org which also includes the many different locations near you. A legal kiosk is available at the Main Office of ALS for both client's and the general public's use.

Another recent project developed by the MN legal aid partners is the Justice Bus. Throughout the state there are 4 Justice Busses, each serving a different section of rural Minnesota.

What is a Justice Bus? It is a mobile law office. The justice bus is handicap accessible, has air conditioning, computer and printer, and is connected to wireless internet. A justice bus is usually found at community events in rural areas, such as health fairs, community picnics, powwows or other events that may attract a group of individuals who possibly qualify for services.



What can a Justice Bus do? They are usually staffed by individuals who provide direct client services. You can request information from a justice bus, or you can do an intake and if you qualify, oftentimes if staff is readily available to help, you can receive direct services like advice or completion of forms right onsite.

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Free Civil Legal Resources, and Minnesota's Legal Kiosk and Justice Busses

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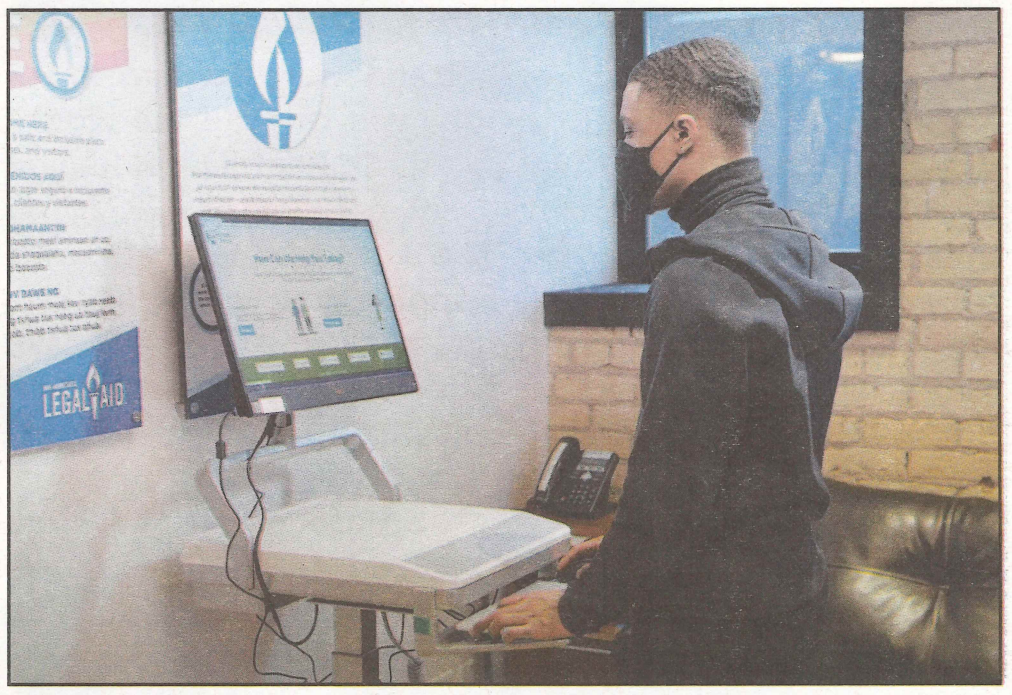
You can visit https://www.reachjustice.org/justice-buses to learn more about this project or request a Justice Bus visit at your event!

In addition to these two great new resources, programs are always looking for new and innovative ways to provide assistance, and especially to those in greater Minnesota. ALS staff have created fact sheets in the past, which are available upon request. Additionally, staff have more recently begun working on a handbook for parents involved in children in need of protective services cases in tribal court. We would be happy to partner with other agencies nearby to speak to client eligible groups about ALS's services, the statewide resources, and other projects. As we explore new ways to offer services across the reservation, we welcome your feedback and input.



Anishinabe Legal Services Mission Statement

Ensuring equal access to high quality legal assistance for historically under-served people living on or near the Leech Lake, Red Lake, and White Earth Tribal Lands and to protect legal rights and Tribal Sovereignty.

On average, 2/3 of eligible individuals are turned away from legal services statewide due to resource limitations:

Have you considered a donation to ALS?

We are a private non-profit organization and your donation is tax deductible.

Please visit our website for secure online donation or make your check payable to:
Anishinabe Legal Services, PO Box 157,
Cass Lake, MN 56633.

Your support is greatly appreciated and will be used in accordance with the LSC Act.

Please find enclosed a check for donation in the amount of:

❑ $500 ❑ $250 ❑ $100 ❑ $50 ❑ $ _____

❑ I will need a contribution letter returned for tax purposes, my address is:

_____

_____

www.alslegal.org

Find us on

www.facebook.com/anishinabelegalservices
www.alslegal.blogspot.com

LSC

Helping Low-Income Minnesotans Solve Legal Problems

LawHelpMN.org

The new website is designed to make finding legal information even easier. Learn about your legal rights and responsibilities; fill out court forms; find free and low-cost legal help; and more!

Do You Want To Be On The ALS Mailing List?

YES! Please Add Me/My Family:

Name: _____

Address: _____

City: _____ State: ____ Zip: _____

Return to: P.O. Box 157, Cass Lake, MN or call Joni at 1-800-422-1335