

INDINAWEMAAGANIDOG

HOW DO WE CONSIDER WHO IS A MCT MEMBER/CITIZEN/ENROLLED/BELONGS?

HOW DID WE USED TO DETERMINE THIS?

In traditional villages, we were organized by families and clans. When we had new comers, people moved in and out of our villages and governing system as the community allowed and accepted. There wasn't need for documentation of the sort we are expected to provide nowadays.

One way to describe our connectedness is:

AAnikobijigan





AANIKOBIJIGAN

STRING OF LIVES

We are tied together on an unbroken string of lives that goes back to the beginning and forward to the end. Ancestral wisdom, knowledge and resiliency connects our stories, old and new, and spreads these through the relationships we develop and nurture through family, friends and neighbors to give us a common perception of how to live our lives.

Aanikobijigan is a family word shared between grandparents and grandchildren that holds all of these things.

WHEN DID IT CHANGE?

With the coming of outsiders wanting to gain access to land and resources, we began to be identified and enumerated as "Lake Superior Chippewas" or "Mississippi Band" or "Pillager Band" or "Non-removables" or (you fill in the blank).

Treaties were signed by various tribal members, leaders and US representatives.



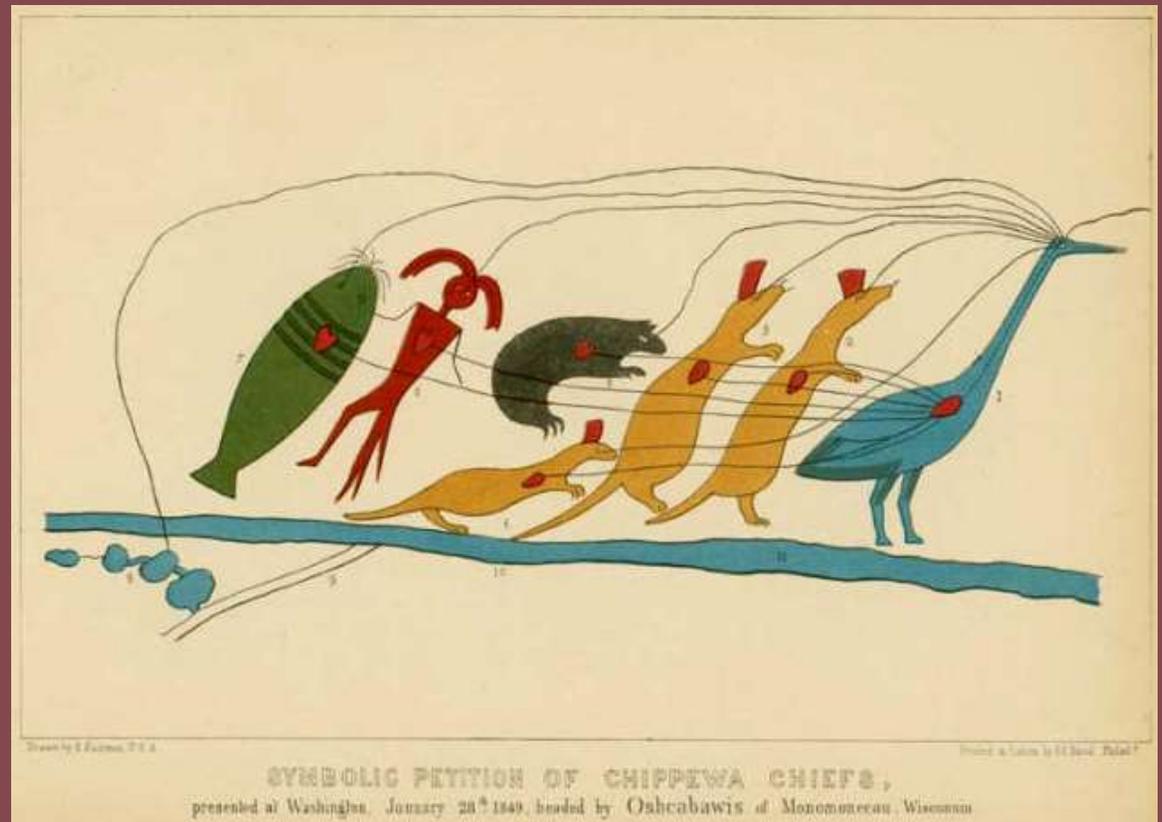
Map from Protect our Manoomin Blog

1847 TREATY RE: CHIPS & DESCENDANTS

- The treaty of 1847 between the Chippewa of Lake Superior and the Chippewa of the Mississippi stipulated in Article II that the “half-breeds and the mixed bloods that reside among them shall be considered Chippewa.
- This is the only treaty with the United States that contained this kind of consideration for all the people associated with treaty making tribes.
- As acknowledged by the Supreme Court of the United States, treaties are the supreme law of the land.

WE HAD DIFFERENT WAYS TO IDENTIFY MEMBERSHIP AND RELATIONSHIP

Anishinaabe relationships and cultural identity are very different than those who came to identify us.





OVER TIME THESE ARE THE WAYS WE'VE BEEN COUNTED

- Initially we were identified by dodeim.
- Gitchi Gami ininni, michi zibi ininni,
- Fond du lac Band, Grand Portage Band, Boise Forte/Nett Lake Band, Millelacs Band, Leech Lake Band, White Earth Band,

THESE ARE THE CHANGES IN OUR CONSTITUTION EFFECTING ENROLLMENT

Initially and descendent was considered to belong as nindinawaamaganidog

- During the mid 1800's pressure by the United States negotiators began to classify those who belong as half-breeds, mixed bloods and full bloods. Also, distinction as either Lake Superior Chippewa or Mississippi Chippewa. This is when the Ojibwe of Lake Superior and Mississippi insisted on stipulating in the treaty of 1847 that the half-breeds and mixed bloods be considered simply Chippewa.

The Indian Reorganization Act initiated the idea of blood quantum for enrollment

- In 1964 after prolonged pressure the Minnesota Chippewa tribe was coerced into holding a secretarial vote on a blood quantum requirement for belonging to the Tribe. This criteria for membership was rescinded by the Tribal Executive Committee in 1967 by a vote of 8 to 2, however the Superintendent of the Bureau of Indian Affairs required this condition be included in an omnibus bill to be approved by congress.



TODAY MCT CONSTITUTION USES BLOOD QUANTUM SYSTEM

- There are many examples of how Blood Quantum falls short of including all of our community or relatives.
- Besides MCT, how do other sovereign nations identify their citizens/members/relations?

TODAY'S ENROLLMENT NUMBERS

Minnesota Chippewa Tribal Members Adults & Minors:

Reservation	Adults		Minor		Total:
Bois Forte	2,728		800		3,528
Fond du Lac	3,440		766		4,206
Grand Portage	1,011		87		1,098
Leech Lake	7,848		1,801		9,649
Mille Lacs	3,330		1,448		4,778
White Earth	<u>16,680</u>		<u>1,362</u>		<u>18,042</u>
Total:	35,037		6,264		41,301

POPULATION PROJECTIONS

BASED ON VARIOUS SCENARIOS

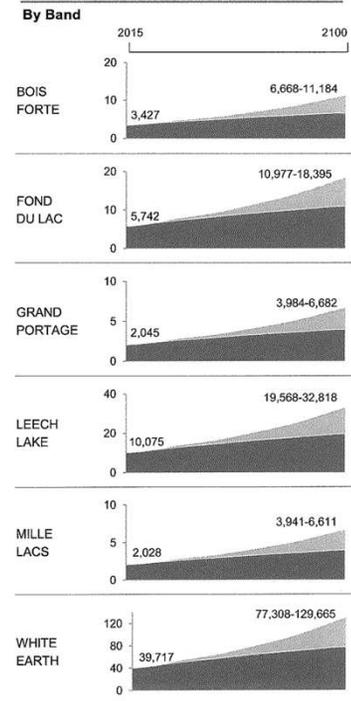
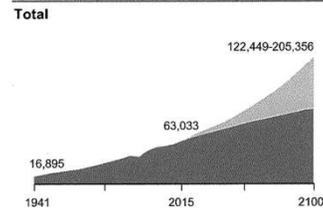
Scenario 5

Population projections for the Minnesota Chippewa tribe assuming the enrollment criteria is changed to lineal descent from the 1941 MCT Base Roll to be eligible for enrollment

This is the most liberal scenario than the others under consideration, because it does not use blood quantum, but instead would make anyone who is a lineal descendant from someone on the 1941 MCT Base Roll to be eligible for enrollment.

Under this scenario, the highest possible base population of MCT as of 2015 would be 63,033. However, as with the other scenarios, not everyone who would become eligible to enroll if the enrollment criteria were changed would actually enroll, so the 2015 base population would likely be somewhere between the current MCT population and this number.

By the end of this century, the MCT population under this scenario could range from a lower end estimate of just over 120,000 to a higher end estimate of just over 200,000. This huge range is based on varying projections of fertility rates for this population over the next century.





WHAT DO WE WANT FOR THE FUTURE OF OUR TRIBE?

MORE IMPORTANTLY, HOW DO WE GET THERE?

Currently tribal belonging is based on blood quantum. The calculation of blood quantum for membership is based on a law of diminishing returns. Trend analysis using statistics from the Minnesota Chippewa Tribe pinpoints future dates that will result in either no births or statistically insignificant numbers of people to renew our tribe. These statistics also show an end date for all living members of the tribe if we continue to use blood quantum as the sole criteria for membership.

Belonging criteria needs to be reflective of the values, beliefs and customs of our nation. Those who belong should be motivated, inspired to incorporate these values, beliefs, and customs into their everyday lives. Their relationships need to encourage, promote, enhance, expand on these values into everyday interactions.

As a nation we need to have those who belong contribute to the whole. The values, beliefs, customs are the foundation to our resolutions, ordinances, policies and national paradigm. When our citizens reflect these characteristics and they influence behaviors, decisions, policies, ordinances, resolutions, laws, we have instituted self-determination.



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