

MCT CONSTITUTIONAL REFORM DRAFTING COMMITTEE

Date: 9/26/23 Time: 6 PM

Facilitator: Carol J.

Present: Marcie M., Rita E., Julie H-C, Clair G.

OLD BUSINESS:

NEW BUSINESS:

1. Reviewed 9/19/23 suggestions from Patty S. regarding the Alliance document. She said, "In my opinion, the Alliance Document needs much work, Nov. 2023 approval (yet!)." Also, where is the proposed separate Constitution listed in this document?"

Before we started the meeting, we reviewed the process for reviewing these suggestions. All the delegates discuss the suggestions at the next convention for everyone's comments and approval. We will go through each so that when the delegates have conversations at your reservations, they can discuss them and then come to the convention with ideas from your citizens.

PREAMBLE

- Patty S. "To many "We" in paragraphs." Suggested deleting three sentences.

We, the Maamawiino Anishinaabeg Nation, the original people, have formed powerful Alliances with other nations throughout history. ~~We will continue to form future Alliances to reunify the many people of the Maamawiino Anishinaabeg Nation, We will form Alliances to protect the Rights of Nature, uphold our treaty responsibilities, preserve our sovereignty, enrich our culture, and achieve and maintain a desirable measure of prosperity.~~ We ordain and establish this Alliance for the governance of the Maamawiino Anishinaabeg Nation. We can enjoy freedom while acknowledging humility, gratitude, the goodness, aid, and guidance of the Universe's Creator (Gizhe-manidoo/Ke-che-mun-e-do) in permitting us to do so.

- Drafting Committee's comments and suggested change
Possibly link a couple of the sentences together, but do not cut any sections.

Article I ORIGIN

- Patty S. suggested we switch the two first sentences around and strike the second sentence.

Human Beings were the Creator's last creation. As taught in our Creation story, ~~Our Creator prepared the Earth with a great abundance and diversity of life to sustain and keep our Ancestors well.~~ The Creator taught us to respect all life as it is necessary to maintain us while recognizing our humble role as caretakers and fully realizing our responsibilities to protect our good environment.

- Drafting Committee's comments.

Carol- We have resources given to us by our Creator. If we care for them, they will sustain us, as they did for our ancestors.

- Marcie-Our ancestors are the reason for our being, the meaning of our lives.

ARTICLE II MINO BIMADIZWIN (LIVING THE GOOD LIFE)

- Patty S. "Too many "WE" in the statement." A lot of Fluff. She suggested cutting three sentences in the first paragraph. She suggested that paragraph 3 was too wordy and cut all but one sentence. She suggested cutting all of paragraph 4.

Maamawiino Anishinaabeg of Anishinaabe Akiing of the federally recognized sovereign nations now forms a government. We have freedom, live under just laws, and have self-determination and self-sufficiency. We honor the sanctity of the individual, the preservation of all living beings, and the principles governing our environment and inherent sovereignty. ~~We also pledge to honor Mino Bimadiziwin for all generations. We share the love of our people and our children. We speak of the people and those who cannot speak for themselves.~~ Gichi Manido gave us rights and responsibility for the good of all Maamawiino Anishinaabeg, encompassing the beauty of omaa ayaaying (underground, above ground, gizhigoon, surroundings, the sky, adjacent areas). We recognize that we are a distinct society that will preserve our innate right to govern within the traditional cultural values and language, ceremonies, customs, traditions, and the protection of all living beings. Directed by our philosophy of respect and stewardship, we pledge to protect the fundamental values of the distinct Maamawiino Anishinaabeg identity. We have existed in time and immemorial as a tribe and will continue.

Our people have a tremendous responsibility to protect Anishinaabe Akiing in terms of human rights and the rights of nature. The rights of nature have proven to be congruent with the various indigenous traditions of living in harmony with nature. We are one with Anishinaabe Akiing. There is the recognition that all life and ecosystems are intertwined. All forms of nature have the right to exist, persist, maintain, and regenerate the vital cycles. Maamawiino Anishinaabeg is responsible for enforcing the rights of nature on behalf of all ecosystems.

Anishinaabe philosophy guiding our actions and daily lives is the concept of Mino bimaadiziwin, which means "the good life." ~~Living Mino bimaadiziwin means we must be a "good person" to live a good life. It signifies that everything we do is good. If we live a good life, everything will come easy for us. Such character traits as kindness, respect, humility, honesty, patience, peacefulness, quietness, acceptance of others, generosity, helpfulness, and caring for Anishinaabe Akiing can be cultivated, transformed into action, and eventually become our essence.~~

~~Mino bimaadiziwin helps us maintain a sense of responsibility and duty toward ourselves, our community, and Anishinaabe Akiing. Therefore, we must respect and preserve our lands, way of life, and the generations to honor our spirits and ancestors. We must strive against the exploitation of ourselves and our villages.~~

The life of Anishinaabe Akiing is inseparable from the life of Maamawiino Anishinaabeg. All life is interconnected; our actions and laws must reflect what is good for the whole. No one can own

Anishinaabe Akiing; nature is not considered property under the law; nature has inalienable rights just as humans do. Akiing has a legal identity.

When we maintain our ecological integrity, we can live sustainably and support critical needs for food, fresh water, decent shelter, and ways of making a living. The hunting, fishing, and gathering rights in the Treaties with the Chippewa of August 3, 1795; July 4, 1805; November 17, 1807; November 25, 1808; August 24, 1816; September 29, 1817; August 19, 1825; July 29, 1829; March 28, 1836; May 9, 1836; July 9, 1837; October 4, 1842; September 30, 1854; February 22, 1855; July 31, 1855; August 2, 1855; and July 16, 1859 have significantly impacted our sustainability. Nevertheless, there are ceremonial ways of thanking nature for the sacrifice to feed us.

- Drafting Committee's comments.

Carol- Other people have been very receptive to this information because they wanted to see more tradition and culture in our documents.

Marcie- About our ancestors, this is the reason for being the meaning of our lives. It is what makes us who we are. We have ancestors, and our traditions going down to the present. Otherwise, we would be just like anyone else, a county or city government. We are unique, so we have to talk about our ancestors.

ARTICLE III RIGHTS OF NATURE

- Patty S. circled the words, doodemag, and miinawaa in section 3.??

Section 3 The **doodemag** are our spiritual helpers. Animals are known to have spirits who interact with humankind, often to guide people or offer their wisdom and other gifts. They are celestial, sentient beings in Anishinaabe Akiing **miinawaa** Ishpiming. Therefore, within the structure of our doodem system, animals have a right to exist. We are taught to honor our doodem, including treating them with kindness and protecting them.

- Drafting Committee' comments.

Marcie-doodemag is pleural. Why should miinawa be capitalized or changed? The word used in Anthropology, a totem, is taken from the Ojibway word, doodem, because the white person did not have a word. They took it from us and used it in their professional papers.

ARTICLE IV TREATY AND RESERVED RIGHTS

- Patty S. suggested cutting a portion of a sentence.

As Sovereign nations of this Alliance, we affirm that in our many Treaties with the U.S. government, the Maamawiino Anishinaabeg Nation retains all rights and responsibilities **since time immemorial, inherently retained by our Ancestors**. The treaties preserved our rights to hunt, fish, and gather and the natural authority to maintain our original language, teachings, customs, ceremonies, and stewardship over our lands. We retain all our Reserved Rights of Maamawiino Anishinaabeg Nation, any right not expressly extinguished by a treaty or federal statute.

- Drafting Committee's comments.

Carol-Patty did not explain (the removal of ancestors). I was surprised at the comments because we had spent a full day at a convention discussing the Articles of the Alliance. Patty was there. She could have stated this there. This Alliance Document was in this form many months before that convention. These are not major issues that can be addressed in the next convention meeting.

Marcie- If she wants this changed, use "retains all rights and responsibilities since antiquity."

ARTICLE V DECLARATION OF SOVEREIGNTY AND SOVEREIGN RIGHTS

- Patty S. comment was, "Has the U.S. approved UNDRIP? She also suggested that we delete one sentence.

We, the Maamawiino Anishinaabeg of the Alliance, declare our Inherent sovereignty as distinct, independent, political, tribal nations because of our original historical autonomy. We affirm the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) within our Alliance and tribal courts. **We acknowledge that traditional tribal governments existed centuries before the United States and its Constitution, and those Tribal governments were, and are, based on notions of equality, freedom, fair representation, and justice.** Thereby, tribes have inherent sovereignty, a supreme power from which a people derive their social, political, and economic governance. Nothing shall prohibit the citizens of the constituent reservations from pursuing their inherent right to govern themselves. The citizens retain the right to organize local government, adopt their Constitution, exercise rights included explicitly in their Treaties, and adopt local rules, regulations, ordinances, and legislation that do not diminish the Alliance as enumerated in this document.

- Drafting Committee's comments.

Carol- The United States, Canada, and two other countries have not signed UNDRIP. However, the U.S. has made clear statements that they support UNCDRIP.

At the last convention, we talked very clearly about what Sovereignty means. Because of our sovereignty, The United States does not have to sign UNDRIP for us to agree to use it.

ARTICLE VI DOODEMS (CLANS)

- Patty S.- Referring to this section, she stated, "We cannot allow this statement."

Doodems are the center of our identity and culture, symbolize ancestral lines, and are spiritual guides. ~~The Alliance shall not prohibit any citizen from belonging to one of the original doodems or any derivative.~~

- Drafting Committee's comments.
Carol- I think she just didn't read the word "not" in the sentence. There would be no reason not to have our citizens determine and belong to their Clans.

Julie agrees Because it states no person shall be prohibited from belonging to their Clan. She must have read it wrong because why would you say "No" to that?

ARTICLE IX ADMISSION OF ADDITIONAL TRIBAL NATIONS

- Patty S.suggested that we delete this Article, writing Why??

~~We agree that Tribal Nations requesting to join the Alliance may participate with the consent of each founding reservation and the people's vote. The citizenship and Constitution of Tribes admitted to the Alliance will remain at their local level.~~

- Drafting Committee's comments
Carol- After writing a draft of all the Governing Bodies, I struggled to conceptualize how to structure the admission of other Ojibway Nations. I discussed this article with the FDL delegate. We agree with Patty for these reasons.
 - An Alliance is a new concept. Not in our history, but adding other Ojibway nations into our Alliance becomes confusing.
 - How do we write this structure. What criteria? Who is admitted, and why?
 - John R., a former delegate from FDL, wanted this Article in the Alliance "to build our Nation for support and to become stronger.
 - Maybe it is premature to add this Article. Wait until we have the current Alliance and new governing bodies up and running.
 - We already have systems in place now; for example, in court cases tribes file amicus briefs to support another tribe's opinion (i.e., ICWA). Other strategies include getting together, protesting, and writing to the legislature for changes on common concerns.
 - Too soon, It will be difficult enough to educate and understand the current Alliance and our new government. We also don't want the Alliance to fail because this is a sticking point.
 - There is a problem of how to implement it.

Clair-I think we can write articles for the admission so other tribes can be admitted.

Marcie-where this comes from is various political thoughts that our Alliance should not be just the six reservations but all the Ojibway nations, including Montana and Michigan. It's a nice idea, but is it possible? We take all the ideas, listen, and try to incorporate them, but this might not be possible because it would be a can of worms. What would we do about the First Nation people in Canada and Red Lake? Just having an Alliance of six reservations is going to be hard enough.

ARTICLE X TERRITORY AND JURISDICTION

- Patty S. suggested that we delete a portion of Section 5. related to the Treaty.

~~Section 5. Ceded lands, known as treaty boundaries, were first used in the Treaty with the Wyandot, Delaware, Ottawa, Chippewa, Potawatomi, and Sauk in 1789, and in subsequent treaties, extended the boundaries of the Maamawiino Anishinaabeg Nation to those ceded territories on which our off-reservation treaty rights are exercised.~~

- Drafting Committee's comment
Carol-Everyone is asking us to mention treaties wherever we can, and this Treaty is the first Treaty that mentioned ceded land. We can discuss this in the convention meeting.

ARTICLE XI CITIZENSHIP

- Patty S. stated, "If separate constitutions (as proposed) will cover this section (Section 2.)?" referring to Sections 3 & 4, "Will/Can be stated in separate Constitutions.

~~Section 2. Enrollment under this Alliance shall be lineal descent, meaning a descendant of a person in a direct line of blood relationship, starting with the children, grandchildren, etc. After the ratification of this Alliance, citizenship of the Maamawiino Anishinaabeg Nation shall consist of:~~

- (a) Citizens enrolled under Sections 1 above.
- (b) A descendant of a citizen enrolled under Section 1 above, verified by acceptable Indian Rolls, Census, or Allotment Records.

~~Section 3. Each constituent reservation will manage enrollment within the criteria in Sections 1 and 2 of this Article.~~

~~Section 4. An Enrollment Appeal Board shall hear all disputes related to adverse enrollment decisions, including denial of enrollment, transfers, and disenrollment.~~

- Drafting Committee's comments

Carol-Chitizenship needs to go in Alliance as the overall enrollment criteria. Implementation policy will be addressed in the local constitutions. Citizenship/ Enrollment Ordinances might be different. Everything related to enrollment is in process.

ARTICLE XIII RIGHTS OF CITIZENS

- Patty S. stated the following:
"Won't this (Article) fall within the separate Reservation Constitutions?"
"If used, put a link for UNDRIP."
Regarding Rights # 35-40, she wrote How?
Suggested that we strike #41.

The Alliance adopts the United Nations Declaration on the Rights of Indigenous People (UNDRIP) for our on and off-reservation citizens. ~~The rights fall under the categories of Self-determination and Indigenous Institutions; Equality and Nondiscrimination; Survival Rights; Cultural Rights; Education and Public Media; Participation in Decision-making and Free, Prior, and Informed consent; Economic and Social Rights; Land, Territories, and Reserves; Treaties and Agreements; and Implementation and Interpretation, and are summarized as follows:~~

1. To fully enjoy all human rights and fundamental freedoms.
2. To be free and equal to all other peoples, free from discrimination in exercising these rights, particularly those based on our origin or identity.
3. To self-determination, free to determine political status and pursue economic, social, and cultural development.
4. To self-government in internal and local affairs and ways and means for financing autonomous functions.
5. To maintain, strengthen, choose, and participate in our distinct political, legal, economic, social, and cultural institutions.
6. To have a nationality.
7. To life, physical and mental integrity, liberty, and security and to live in freedom and peace, not subject to any act of genocide or violence or forcibly removing our children.
8. To not be forced into assimilation or destruction of our culture. To have effective mechanisms for prevention and redress for any action depriving us of our integrity, our cultural values or ethnic identities, or activity that has the aim or effect of dispossessing us of our lands, territories, or resources; for any forced population transfer; forced assimilation or integration; and any form of propaganda designed to promote or incite racial or ethnic discrimination directed against us.
9. To belong to an indigenous nation according to their traditions and custom, and no discrimination may arise from exercising such a right.
10. To remain on our lands and not removed without prior and informed consent and after agreement on just and fair compensation and the option of return.
11. To practice traditions and customs, and maintain, protect, and develop cultural manifestations, such as archaeological and historical sites, artifacts, designs, ceremonies,

technologies, visual and performing arts, and literature, and to restitution for cultural, intellectual, religious, and spiritual property taken without our consent.

12. To practice and teach our spiritual and religious traditions, customs, and ceremonies; to maintain, protect, and access our religious and cultural sites; and to use and control our ceremonial objects; the repatriation of our human remains.

13. To revitalize, use, develop, and transmit to future generations our histories, languages, oral traditions, philosophies, writing systems, and literature and to designate and retain our names, places, and persons.

14. To establish and control our educational systems providing education in our languages appropriate to our citizens and children's cultural teaching and learning methods to all levels and forms of education.

15. Ensure our education and public information reflect the dignity and diversity of our cultures, traditions, histories, and aspirations. To develop measures, in consultation with our citizens, to combat prejudice, promote tolerance, eliminate discrimination, and have good relations with all other segments of society.

16. To establish our media in our languages and access all non-indigenous media without discrimination and to expect State-owned and privately owned media to accurately reflect indigenous cultural diversity, without prejudice.

17. To enjoy all rights under international and domestic labor law, including measures to protect our children from economic exploitation and hazardous work that interferes with their physical, mental, spiritual, moral, education, or social development.

18. To participate through representatives chosen by ourselves in decision-making that affect our rights and decision-making institutions.

19. To have good faith consultation and cooperation with our citizen representatives to obtain prior, and informed consent before adopting and implementing legislative or administrative measures that affect us.

20. To maintain and develop political, economic, and social systems to be secure in the enjoyment of our means of subsistence, to engage freely in our traditional and other economic activities, and to just and fair redress if deprived of our means of subsistence.

21. To improve our economic and social conditions in education, employment, vocational training and retraining, housing, sanitation, health, and social security.

22. To ensure that indigenous women and children enjoy complete protection and guarantees against all forms of violence and discrimination, including the unique needs of indigenous elders, women, youth, children, and persons with disabilities.

23. To determine priorities and strategies for health, housing, and other economic and social programs, if possible, to administer such programs through our institutions.

24. To traditional medicines, our health practices, and conserving our vital medicinal plants, animals, and minerals, enjoy the highest attainable physical and mental health standards and access health services without discrimination.

25. To maintain and strengthen our spiritual relationship with our traditionally owned, occupied, used, or acquired lands, territories, waters, and other resources to uphold our responsibilities to future generations.

26. To the lands, territories, and resources that our ancestors and citizens have traditionally owned, occupied, used, or acquired for ownership, development, and control, and to have legal recognition and protection of the lands, territories, and resources, for our citizens' customs, traditions, and land tenure systems.

27. To participate in establishing and implementing a fair, open independent, impartial, and transparent process, recognizing our indigenous laws, traditions, customs, and land tenure systems and the right to adjudicate our lands, territories, and resources, including those traditionally owned or otherwise occupied or used.

28. To redress, restitution, or a fair and equitable compensation in the form of lands, territories, and resources equal in quality, size, legal status, or monetary value for the confiscated, taken, occupied, used, or damaged lands, territories and resources which we traditionally owned, occupied or used, without our free, prior, and informed consent.

29. To protect and conserve the environment and the productive capacity of our lands, territories, and resources by establishing and implementing programs for our citizens and taking adequate measures to ensure that no storage or disposal of hazardous materials takes place on our lands or territories without our informed consent, and expect States to have programs with effective measures to protect, monitor, maintain, and restore the health of our citizens affected by such materials.

30. The right to have no Military activities take place on our lands or territories unless justified by a relevant public interest or otherwise freely agreed with or requested by the citizens. Before using our lands or territories for military activities, we have the right to consultation through appropriate procedures and our representative institutions.

31. To maintain, control, protect and develop our cultural heritage, traditional knowledge, and cultural expressions, the manifestations of our sciences, cultures, and technologies, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literature, designs, sports, and traditional games and visual and performing arts.

32. To set priorities and strategies and obtain our informed consent before the approval of any project affecting the use of our lands, territories, and other resources through good faith consultation; particularly in connection with the development, utilization, or exploitation of mineral, water, air, or other resources. To expect effective mechanisms for just and fair redress for such activities and appropriate measures to mitigate the adverse environmental, economic, social, cultural, or spiritual impact.

33. To determine our citizenship according to our customs and traditions, choosing the structures and selecting citizenship according to our procedures will not impair our descendants' request to obtain citizenship in the States where they live.

34. To promote, develop and maintain our institutional structures and distinctive customs, spirituality, traditions, procedures, practices, and, in the cases where they exist, juridical systems or customs according to all human rights standards.

35. To determine the responsibilities of individuals to our communities.
36. To maintain and develop contacts, relations, and cooperation with our citizens, including activities for spiritual, cultural, political, economic, and social purposes.
37. To the recognition, enforcement, honor, and respect of treaties, agreements, and other constructive arrangements concluded with States or our successors.
38. To have States consult and cooperate with our citizens and to take appropriate measures, including legislative measures, to achieve the ends of these rights.
39. To access financial and technical assistance from other entities and through cooperation for the enjoyment of the rights of indigenous people.
40. To access and prompt decisions through just and fair procedures for resolving conflicts and disputes with States or other parties and to have adequate remedies for all infringements of our individual and collective rights. Such a decision shall consider our citizens' customs, traditions, rules, legal systems, and human rights.
41. ~~To have all intergovernmental organizations fully realize these provisions by mobilizing financial cooperation and technical assistance.~~
42. To have all intergovernmental organizations and agencies promote respect for and complete application of the identified provisions.
43. To recognize herein constitute the minimum standards for our citizens' survival, dignity, and well-being.
44. All rights and freedoms herein are equally guaranteed to male and female citizens.
45. Nothing may be construed as diminishing or extinguishing our citizens' rights now or may acquire in the future.
46. The exercise of the rights set forth herein shall be subject only to limitations determined by the law and according to human rights obligations. Any such restrictions shall be non-discriminatory and strictly necessary solely for securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society. We shall interpret the provisions according to justice, democracy, respect for human rights, equality, non-discrimination, good governance, and good faith. We shall not interpret anything to imply that a State, people, group, or person has the right to engage in activities, perform any acts, or encourage actions construed as authorizing dismembering or impairing the territorial integrity or political unity of sovereign and independent States.

- Drafting Committee's comment.

Carol-add a hyperlink. We will discuss this at the convention. Maybe we don't need the summary of the rights now that we have included all 46 rights. Regarding 35-46, these are the rights of every indigenous under UNDRIP. Literature from the United Nations and elsewhere discuss how to implement these rights. I can pull examples out for suggestions on dealing with these issues.

Marcie--#41, answers the how. You need money to implement it. We found that out in the Indian Arts and Crafts Act, which had to be redone. They had to get staff and funds appropriated.

Proposed Local Constitutions

- Patty S. Suggested we list the Proposed Local Constitutions in the Alliance document.
- Drafting Committee's comment.

We agree. Our thought is to include a statement in Article XVI. Governance Structure. The suggested language is "Each of the six constituent Bands of the Maamawiino Anishinaabeg Nation shall write a local constitution that meets the needs of its citizens and one that is consistent with the articles of the Maamawiino Anishinaabeg Nation Alliance."

2. Reorganization and redistribution of MCT Function, what they would retain, what functions. The Central Council will do their policymaking, and the other areas they retain will be implemented, most likely through the Administration and Supervisory Council, which will handle the enforcement and implementation.

| Current Functions | Functions Retained | Functions redistributed from MCT title to Governing Body | Functions taken over by Bands |
|--|--------------------|--|-------------------------------|
| <p>Administration Provides assistance in the areas of governmental affairs and supportive services. Advocating for sovereignty and self-determination.</p> <p>...policy development,</p> <p>...labor law compliance ...employee relations ...tribal hiring ...benefits, ...evaluation ... safety ...compensation programs.</p> | | <p>Central Council</p> <p>Administration / Supervisory Council</p> | |

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|--|---|--------------------------------------|------------|
| <p>Enrollments</p> <p>Elections</p> <p>Accounting and computer service department</p> <ol style="list-style-type: none"> 1. Payroll 2. Individual Indian Monies (IIM) Accounts 3. Payment of travel reimbursements 4. Monitoring for compliance with tribal travel and purchasing policies. 5. Internal billing of insurance and other services, i.e. phone, copies, fax, etc. 6. Tracking of income and expenditures by contract, grant or other funding source; financial reporting of funding agencies and the appropriate tribal subcommittee; 7. Annual preparation for audit by independent firm. 8. Assist staff with budget preparation, evaluation and monitoring of expenses. 9. Coordination and administration of computer network systems including the purchase, installation and maintenance of hardware and software. 10. Administration of employee funded loan programs and activity accounts. 11. Administer tribal liquor license. | | Administration / Supervisory Council | Enrollment |
| <p>Human Services</p> <ol style="list-style-type: none"> 1. Employment Services operates from both Federal and State funding, with two funding sources: <ul style="list-style-type: none"> • Native Employment Works (NEW) • Minnesota Family Investment Program (MFIP) 2. Child welfare 3. Elderly services <ul style="list-style-type: none"> ...services to elders 60 years of age and older, caregivers of elders 60+, and | X | Administration / Supervisory Council | |

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|--|--|--|--|
| <p>grandparents/relatives raising relative children.</p> <p>4. Nutritional education</p> <p>5. Chemical dependency prevention/intervention programs.</p> <p>6. Welfare services -food stamps.</p> | | | |
| <p>Finance</p> <p>1. Home loans</p> <p>2. Housing Initiative Program</p> <p>3. Renovation Loans</p> <p>4. Construction Loans</p> <p>5. Modification Loans</p> <p>6. Business loans</p> <p>7. Selling homes that have gone through foreclosure on the loans that they have.</p> | | Administration and Supervisory Council | |
| <p>Education.</p> <ul style="list-style-type: none"> • Scholarships • Check on the clients with Johnson O'Malley for the various reservations. | | Administration and Supervisory Council | |
| <p>Environnemental</p> <p>1. Waste Management</p> <p>2. CWD Surveillance Program</p> <p>3. Managing Environmental Risk from Polyfluoroalkyl Substances (PFAS)</p> <p>4. Chemicals of emerging concern in waters, sediments, and subsistence fish.</p> <p>5. Moose Health Research</p> | | Administration and Supervisory Council | |

Discussion:

- MCT is the middleman. They get funds that come from the top-down down-funds that are available through grants. We can't structure our governing structure around the grant programs. We need to be proactive instead of reactive. MCT is not going away. We need to change our way of thinking. We have to ensure the structure lasts for years. The Grand Council will have oversight of MCT, as will all the other programs. If they are not doing the job, they will need a system to deal

with the removal of persons from their positions. Write a procedure that would include Recall, Removal, and or censure.

- Democracy is competing interest groups overall citizens participation and citizen organizations so when wrongs are committed they are ready for them could be in the form of a caucus that meet ordinarily they would be tribal members that go to native people there could be an environmental caucuses groups listed then figure out those subjects needed to be addressed example the old ladies can come on the floor of the grand council meeting and state what is not right input a demand to oust a person it could come in the form of a resolution to host a person. Even in a single party system it can function as in removing when a frat faction in the party will get together in August the bad guy, another way would be to sign and write a petition. However everyone is afraid of doing these things in fear of losing their job.

Stay focused on our goals. We will remain proactive by doing the following:

- Education
- Write Roles and responsibilities
- Policy for recall, removal, and censure.
- Identify appropriate conduct
- State clear policies.
- Emphasize that decisions take into consideration a budget, audits, proposing initiatives, Fiscal responsibility, Rights of Nature in Article III, Rights of Citizens in Article XII, Rights of Children in Article XIII, sustainability, the preservation of traditions and culture of the Maamawiino Anishinaabeg Nation.

Marcie proposed the following:

- **Financial Services Board:** people who ensure each person gets \$ per meeting. The board will search for & provide grant money to pay for all transportation costs. The board will write grants to purchase a fleet of vehicles as an example.
- **A Fiscal Responsibility Committee**, for example, filters money from the Federal Government for money to put in Wells.

In transforming a system:

- The money will no longer be in the hands of a few. We will redistribute the wealth. They will fight us. About three weeks ago, a delegate passed away, and a council member demanded that the delegate's widow turn over all his papers related to the constitutional reform. She was told not to because these papers belong to the delegate committee, not the council member.
- We will need funding for an attorney with Federal and Indian law knowledge to review our documents. Possible money sought is the Bush Grant.
- Need to determine the role of the current MCT lawyer and potential Conflicts of interest. Need for additional band attorneys?
- We must discuss where the governing bodies will be housed and where the money comes from for operating expenses and staffing.

- Look at how P.L. 280 affects our court system and what Retro-ceded territory is. Discuss Bois Forte, who is not under P.L.280. What are the advantages and disadvantages of their status?

Constitutional Reform:

- Our current government is failing, and we need to rebuild.
- We must redistribute the TEC and RBC functions and reorganize MCT into our new governing bodies.
- We will not continue to exist like this. We are lacking something.
- To compete and be unique, we need separation of powers, a court system, and less secrecy, transparency, and accountability. There has been too much mixing of funds and misuse of funds.
- There is too much disparity between the governing officials and the people. People are sick and tired of seeing this. We have to stop hiding behind the facade of sovereignty. We need to rethink. Not everything evolves around money.
- Many other tribes are reforming their constitutions and government.
- Next week, we will continue with the Grand Council and start a review of the Central Council Draft.

Next Meeting: 10/3/2023 at 6 PM