

Draft 10

**MAZINA'IGAN
MAAMAWIINO ANISHINAABEG NATION (AKA CHIPPEWA)
ALLIANCE**

PREAMBLE

We, the Maamawiino Anishinaabeg Nation, the original people, have formed powerful Alliances with other nations throughout history. Anishinaabeg will form future Alliances to reunify the many people of the Maamawiino Anishinaabeg Nation, 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 honor this Alliance honor and protects 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.

ARTICLE I ORIGIN

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

ARTICLE II MINO BIMADIZWIN (LIVING THE GOOD LIFE)

Maamawiino Anishinaabeg of Anishinaabe Akiing of the federally recognized sovereign nations have a form 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.

ARTICLE III RIGHTS OF NATURE.

We affirm that our first responsibility is to protect Anishinaabe Akiing in a natural state and tribally manage and utilize our abundant gifts in a good way and agree that:

Section 1 The inherent Rights of Nature are preserved and protected equally with human rights, as nature sustains us. Nature, including All Plant life, Treaty Lands, Waters, Air space, adjacent territories, and every living soul and creature, are granted plenary rights to exist, flourish, and be protected from all agencies that disturb her Natural serenity.

Section 2 In addition to honoring Mino bimaadiziwin, we respect the Maamawiino Anishinaabe clan system, which represents the foundational support for the laws of nature. The various Doodemag deserve the same reverence and respect we would give another human being.

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 miinawa 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.

ARTICLE IV TREATY AND RESERVED RIGHTS

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 mewinzha wayeshkad gii-majiseg biinish ko moogomong (long ago in the beginning (when) it began up to now) inherently retained by our Ancestors.

The treaties preserved our rights to hunt, fish, and gather, and they gave us 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.

ARTICLE V DECLARATION OF SOVEREIGNTY AND SOVEREIGN RIGHTS

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. 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.

ARTICLE VI DOODEMAG

Doodemag 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 Doodemag or any derivative.

ARTICLE VII EXTERNAL GOVERNMENTAL RELATIONSHIPS

Section 1 The Alliance shall continue to emanate for Anishinaabe Izhitwaawin (custom, practice, and religion).

Section 2 The Alliance may authorize using tribal powers to enter into treaties with other Turtle Island Nations (North American Indian Tribes).

Section 3 The Alliance acknowledges the legal and political relationship between the original applicable Chippewa and the United States of America treaties. Furthermore, the Alliance recognizes the United States of America's lawful empowered governmental units when appropriate.

Section 4 The Alliance will not have intergovernmental relationships with foreign nations except when allowable under United States treaties with the Chippewa.

Section 5 The Alliance acknowledges that the state government shall provide essential services established under law through collaboration and negotiated as partners with the tribal government and its citizens.

ARTICLE VIII SELF DETERMINATION

The Alliance aims to maximize and create sustainable Tribal economic benefits through collaboration with federal agencies while seeking other sources not highly dependent on federal funds. We affirm our right to self-determination to freely determine our economic development while understanding that many federal funds are due to us under the United States' obligations in the treaties. We endorse UNDRIP as a tool for addressing our economy and other issues and challenges identified in this Alliance.

ARTICLE IX ADMISSION OF ADDITIONAL TRIBAL NATIONS

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.

ARTICLE X TERRITORY AND JURISDICTION

Section 1 The Maamawiino Anishinaabeg Nation (aka Chippewa) historically, and still do, inhabit the boundaries of Turtle Island/North America, our off-reservation Communities.

Section 2. The founding Reservations were previously organized as the Minnesota Chippewa Tribe under Section 16 of the Act of June 18, 1934 (48 Stat. 984), as amended and established by treaties. They are Bois Forte, Grand Portage, Fond du Lac, Leech Lake, Mille Lac, and White Earth.

Section 3. The boundaries of Maamawiino Anishinaabeg Nation territory shall be those reservations established by Treaties and any additional land acquired. For Bois Forte, Fond du Lac, and Grand Portage, by the Treaty of 1854; Leech Lake, Mille Lac, and Sandy Lake, by the Treaty of 1855; White Earth, by the Treaty of 1867, and the land held by the Minnesota Chippewa Tribe.

Section 4. Jurisdiction of the Maamawiino Anishinaabeg Nation shall extend to all territory outlined in Section 2 in this Article and to all persons or activities therein and include but is not limited to air, water, land, surface and subsurface, natural and cultural resources, and any interests therein.

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.

ARTICLE XI CITIZENSHIP

To Be Determined

ARTICLE XII CIVIL RIGHTS

The Maamawiino Anishinaabeg Nation, exercising its powers of self-government, shall not:

- Make or enforce any law prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition for a redress of grievances;
- violate the right of the people to be secure in their persons, house, papers, and effects against unreasonable search and seizures, nor issue warrants, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the person or thing to be seized;
- subject any person for the same offense to be twice put in jeopardy; compel any person in any criminal case to be a witness against himself;
- take any private property for public use without just compensation;
- deny to any person in a criminal proceeding the right to a speedy and public trial, to be informed of the nature and cause of the accusation, to be confronted with the witnesses against him, to have a compulsory process for obtaining witnesses in his favor, and at his own expense to have the assistance of counsel for his defense;
- require excessive bail, impose excessive fines, inflict cruel and unusual punishment;
- deny to any person within its jurisdiction the equal protection of its laws or deprive any person of liberty or property without due process of law;

- pass any bill of attainder or ex post facto law;
- or deny to any person accused of an offense punishable by imprisonment the right, upon request, to a trial by jury of not less than six (6) persons; or deny the privilege of the writ of habeas corpus to any person, in a federal court of the United States, to test the legality of this detention by order of an Indian tribe.

ARTICLE XIII RIGHTS OF CITIZENS

Upon ratification, the Alliance, the Maamawiino Anishinaabeg Nation, adopts the United Nations Declaration on the Rights of Indigenous People (UNDRIP) for our on and off-reservation citizens. These rights 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 customs, 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 reflect indigenous cultural diversity, without prejudice accurately.
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 free, 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 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 constitutes 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.

ARTICLE XIV RIGHTS OF CHILDREN

The Alliance affirms that our children hold the future of our continued existence. Children have the right to have their general and specific needs to thrive, develop, and survive met. They have a right to freedom of expression, their views respected, and their best interests always considered. Children have a right to nationality, name, and access to information about themselves. If possible, children have the right to live in a family environment or alternative care and have contact with both parents. All children have the right to be free of violence directed at them and free from exposure to violence in their home; a right to education, leisure, arts, cultural resources, language, and ceremonies. All children have the right to social, health, health care security, clean water, clean food, and shelter. We will have special protection for children in the juvenile justice system, deprived of their liberty. These protections will extend to children suffering economic, sexual, or other forms of exploitation.

ARTICLE XV SEPARATION OF POWER

The Alliance agrees that no branch of the government shall exercise the powers or functions delegated to another branch of government.

ARTICLE XVI GOVERNANCE STRUCTURE

We proclaim our right as a Sovereign Nation to exercise self-governance. We acknowledge the need for accountability and transparency to maintain the trust and faith of our citizens, which shall be vested in independent governing bodies that function as oversight, advisory, policymaking, law and rulemaking, implementation and enforcement of tribal laws, tradition and Custom dispute resolution, and Judiciary. Each of the six constituent Bands of the Maamawiino Anishinaabeg Nation (aka Chippewa) 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.

ARTICLE XVII GRAND COUNCIL

The Grand Council shall consist of all citizens of the Maamawiino Anishinaabeg Nation. It will have the authority to provide oversight, approvals, and advisory functions, the role of proposing initiatives, approving the annual budget, and reviewing the annual audit.

ARTICLE XVIII CITIZEN COUNCILS

The Citizen Councils shall consist of Women, Elders, Men, Youth, and Off-Reservation community citizens. They will have oversight authority, proposing initiatives and advocating for their constituent group.

ARTICLE XIX CENTRAL COUNCIL

The Central Council shall have policymaking functions.

ARTICLE XX GENERAL ASSEMBLY

The General Assembly has the Law and Rulemaking functions and the power to establish Law Enforcement, a Tradition and Custom Dispute Resolution, and Tribal and Supreme Courts.

ARTICLE XXI ADMINISTRATION AND SUPERVISORY COUNCIL

The Administration and Supervisory Council shall have the role of Implementation and enforcement of Tribal Rules and Laws.

ARTICLE XXII TRADITION AND CUSTOM DISPUTE RESOLUTION

The Tradition and Custom Dispute Resolution shall include "making things right" through peacemaking and restorative justice techniques.

ARTICLE XXIII JUDICIARY

Section 1 Tribal Courts that have original jurisdiction over all cases and controversies arising under the Alliance, laws, customs, and traditions of the Maamawiino Anishinaabeg Nation.

Section 2 is a Supreme Court with the power to interpret and apply the Alliance and laws of the Maamawiino Anishinaabeg Nation. The Supreme Court shall have appellate jurisdiction over any case on appeal from the Trial Courts.

ARTICLE XXIV ETHICS, REMOVAL, RECALL, AND VACANCIES

Grounds for Recall and Removal include convictions for theft or embezzlement from a tribe; a Major Felony (i.e., Murder, Sexual Assault and Human Trafficking, Distributing,

selling, or trafficking drugs); Engaging in Ethics Violations; Malfeasance; Dereliction of Duty; Neglect of Duty; Good Cause; or Failure to Comply with Any Provisions of this Alliance. The General Assembly shall write an ordinances authorizing the Grand Council to process recalls, and removals and fill vacancies.

ARTICLE XXV AMENDMENTS

A majority vote of the Grand Council may amend the Alliance.

ARTICLE XXVI SOVEREIGN IMMUNITY

The Maamawiino Anishinaabeg Nation shall not waive or limit the right to be immune from suit except as authorized by the Central Council and the General Assembly Council.

ARTICLE XXVII ELECTIONS

A simple majority vote will be the rule for all elections.

ARTICLE XXVIII SEVERABILITY

If a clause, or portion of a clause, in this Alliance is considered invalid under the rule of law, it shall be regarded as stricken. The remaining clause shall continue to be in full effect.

ARTICLE XXIX SAVINGS CLAUSE

Any previous ordinance or resolutions enacted by the Minnesota Chippewa Tribe shall continue in full force and effect to the extent they are consistent with this Alliance unless amended.

RATIFICATION

Section 1 This Alliance shall not become operative until ratified at a special election by the majority vote of the adult citizens of the Minnesota Chippewa tribe, voting at a special election called by the Secretary of the Interior, provided that 30% of those entitled to vote, shall vote and until the Secretary of Interior has approved it. After that, all elections will become Tribal elections.

Section 2 The provisions of this Alliance revoke (overrule and supersede) the Origin Constitution and Bylaws of Minnesota Chippewa Tribe approved by the Secretary of the Interior (Secretary) on July 24, 1936, the subsequent revised Constitution approved by the Secretary on March 6, 1964, and the amended Constitution approved

by the Secretary on _____ 1972 and the amended Constitution approved by the Secretary _____ 2006.

ADOPTION

This Alliance shall become effective when ratified by the entitled voters of the Minnesota Chippewa Tribe who vote. Upon ratification of this Alliance, the Minnesota Chippewa Tribe shall officially become the Maamawiino Anishinaabeg Nation (aka Chippewa). The General Assembly shall enact laws in conformance with this Alliance within eighteen (18) months of its ratification, provided that the provisions for Articles XVI-XXIII shall be enacted within six (6) months of its ratification. The Minnesota Chippewa Tribe's Tribal Executive Committee and Reservation Business Committee shall dissolve upon adoption.