

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.

Agreement:

The Maamawiino Anishinabeg Nation (aka Chippewa) Alliance is an agreement between Bois Forte, Fond du Lac, Grand Portage, Leech Lake, Mille Lacs, and White Earth Bands that WE ARE ALL ANISHINAABEG TOGETHER standing and working for the common goals and shared objective, to strengthen our Policial Status, and uniqueness, and to protect our Sovereignty, Self-Determination, Rights of Nature, Right of Citizens, Children, Preservation of Tradition, Culture, Language and Treaties Rights for generations to come.

Replace the word ARTICLE with an Ojibwe word.

_____ **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.

_____ **II MINO BIMADIZWIN (LIVING THE GOOD LIFE)**

Maamawiino Anishinaabeg of Anishinaabe Akiing of the federally recognized sovereign nations has a form of 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 guides our actions and daily lives, which 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.

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 land, water, 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.

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, giving 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.

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 endorse 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.

_____ 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.

_____ 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.

_____ 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.

_____ 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 Constitutions of Tribes admitted to the Alliance will remain at their local level.

_____ X TERRITORY AND JURISDICTION

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

Section 2. The Maamawiino Anishinaabeg Nation (aka Chippewa) include Bois Forte, Grand Portage, Fond du Lac, Leech Lake, Mille Lac, and White Earth, reservations previously organized under the Minnesota Chippewa Tribe.

Section 3. The Maamawiino Anishinaabeg Nation (aka Chippewa) shall also include Sandy Lake and any other tribes admitted under _____ IX of this Alliance.

Section 4. 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 5. Jurisdiction of the Maamawiino Anishinaabeg Nation shall extend to all territory outlined in Sections 2 & 3 of 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 6. 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.

_____ **XI CITIZENSHIP**

Chippewa Bloodline shall be the basis of the Citizenship of the Maamawiino Anishinaabeg Nation (Chippewa).

[The criteria TBD- the citizens will determine a form of blood quantum or lineal descent in a Secretarial Election]

_____ **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.

_____XIII RIGHTS OF CITIZENS

Upon ratification, the Alliance, the Maamawiino Anishinaabeg Nation, endorsed the United Nations Declaration on the Rights of Indigenous People (UNDRIP).

Article 1. Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the following:

1. Charter of the United Nations
2. Universal Declaration of Human Rights.
3. International Human Rights Law.

Article 2. Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in exercising their rights, in particular, based on their indigenous origin or identity.

Article 3. Indigenous peoples have the right to self-determination. By virtue of that right, they freely determine their political status and freely pursue their economic, social, and cultural development.

Article 4. Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5. Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social, and cultural institutions while retaining their right to participate fully, if they so choose, in the political, economic, social, and cultural life of the State.

Article 6. Every indigenous individual has the right to a nationality.

Article 7.

1. Indigenous individuals have the rights to life, physical and mental integrity, liberty, and security of person.
2. Indigenous peoples have the collective right to live in freedom, peace, and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8.

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of and redress for:
 - (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples or of their cultural values or ethnic identities;

- (b) Any action which has the aim or effect of dispossessing them of their lands, territories, or Resources;
- (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
- (d) Any form of forced assimilation or integration;
- (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9. Indigenous peoples and individuals have the right to belong to an indigenous community or nation in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10. Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior, and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11.

1. Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies, and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious, and spiritual property taken without their free, prior, and informed consent or in violation of their laws, traditions, and customs

Article 12.

1. Indigenous peoples have the right to manifest, practice, develop, and teach their spiritual and religious traditions, customs, and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.
2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent, and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13.

1. Indigenous peoples have the right to revitalize, use, develop, and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems, and literatures, and to designate and retain their own names for communities, places, and persons.
2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal, and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14.

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education in the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15.

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories, and aspirations, which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding, and good relations among indigenous peoples and all other segments of society.

Article 16.

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.
2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17.

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labor law.
2. States shall, in consultation and cooperation with indigenous peoples, take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.
3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labor and, inter alia, employment or salary

Article 18. Indigenous peoples have the right to participate in decision-making in matters which would affect their rights through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

Article 19. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior, and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20.

1. Indigenous peoples have the right to maintain and develop their political, economic, and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.
2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21.

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health, and social security.
2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children, and persons with disabilities.

Article 22.

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children, and persons with disabilities in the implementation of this Declaration.
2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and

discrimination.

Article 23. Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing, and other economic and social programs affecting them and, as far as possible, to administer such programs through their own institutions.

Article 24.

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals, and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.
2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25. Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas, and other resources and to uphold their responsibilities to future generations in this regard.

Article 26.

1. Indigenous peoples have the right to the lands, territories, and resources which they have traditionally owned, occupied, or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop, and control the lands, territories, and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories, and resources. Such recognition shall be conducted with due respect to the customs, traditions, and land tenure systems of the indigenous peoples concerned.

Article 27. States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open, and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs, and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories, and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28.

1. Indigenous peoples have the right to redress by means that can include restitution or, when this is not possible, just, fair, and equitable compensation for the lands, territories, and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.
2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories, and resources equal in quality, size, and legal status or monetary compensation or other appropriate redress.

Article 29.

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programs for indigenous peoples for such conservation and protection without discrimination.
2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior, and informed consent.
3. States shall also take effective measures to ensure, as needed, that programs for monitoring,

maintaining, and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30.

1. Military activities shall not take place in the lands or territories of indigenous peoples unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.
2. States shall undertake effective consultations with the indigenous peoples concerned through appropriate procedures and, in particular, through their representative institutions, prior to using their lands or territories for military activities.

Article 31.

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge, and traditional cultural expressions, as well as the manifestations of their sciences, technologies, and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.
2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural, or spiritual impact.

Article 32.

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural, or spiritual impact.

Article 33.

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.
2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

Article 34. Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices, and, in the cases where they exist, juridical systems or customs in accordance with international human rights standards.

Article 35. Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36.

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations, and cooperation, including activities for spiritual, cultural, political, economic, and social purposes, with their own members as well as other peoples across borders.
2. States, in consultation and cooperation with indigenous peoples, shall take effective

measures to facilitate the exercise and ensure the implementation of this right.

Article 37.

1. Indigenous peoples have the right to the recognition, observance, and enforcement of treaties, agreements, and other constructive arrangements concluded with States or their successors and to have States honor and respect such treaties, agreements, and other constructive arrangements.
2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements, and other constructive arrangements.

Article 38. States, in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39. Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation for the enjoyment of the rights contained in this Declaration.

Article 40. Indigenous peoples have the right to access to and prompt decisions through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules, and legal systems of the indigenous peoples concerned and international human rights.

Article 41. The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring the participation of indigenous peoples on issues affecting them shall be established.

Article 42. The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.

Article 43. The rights recognized herein constitute the minimum standards for the survival, dignity, and well-being of the indigenous peoples of the world.

Article 44. All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.

Article 45. Nothing may be construed as diminishing or extinguishing our citizens' rights now or may acquire in the future.

Article 46.

1. Nothing in this Declaration may be interpreted as implying for any State, people, group, or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.
2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of 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.
3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good Governance, and good faith.

_____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.

_____XV SEPARATION OF POWER

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

_____XVI GOVERNANCE STRUCTURE

Section 1. We proclaim our right of Sovereignty to exercise self-governance. While each of the Bands of the Maamawiino Anishinaabeg Nation (aka Chippewa) shall have a Local Constitution that meets the needs of its citizens, it will be consistent with the principles and values of the Maamawiino Anishinaabeg Nation Alliance.

Section 2. Each Local Constitution shall have a statement of endorsement of the Alliance.

Section 3. Each band will provide elected representatives who will collectively provide oversight and an advisory role to the Minnesota Chippewa tribal organization, formerly the Minnesota Chippewa Tribe.

_____XXV AMENDMENTS TO THE ALLIANCE

A majority vote of the citizens of the Maamawiino Anishinaabeg Nation voting may amend the Alliance.

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 and replace 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. Upon ratification of this Alliance, the Minnesota Chippewa Tribe shall officially become the Minnesota Chippewa Tribal Organization (or some other name), and the Local Constitutions shall be enacted as laws in conformance with this Alliance within eighteen (18) months of its ratification. The Minnesota Chippewa Tribe's Tribal Executive Committee shall dissolve upon adoption. The Local Constitutions will determine the roles and responsibilities of the Reservation Business Committee, which the local constitutions may rename.