

SUMMARY REPORT

Leech Lake Band of Ojibwe MCT CONSTITUTIONAL CONVENTION MEETING #6

December 18-19, 2017 | Walker, MN

*Facilitated by: The Native Nations Institute, University of Arizona
Joan Timeche, Executive Director*

Danielle Hiraldo, Outreach Specialist/Senior Researcher

Sponsored by the Minnesota Chippewa Tribe and Native Governance Center



THE UNIVERSITY OF ARIZONA
**NATIVE NATIONS
INSTITUTE**

Founded by the Udall Foundation
& the University of Arizona

Strengthening Indigenous Governance



**NATIVE GOVERNANCE
CENTER**

SUMMARY REPORT
LEECH LAKE BAND OF OJIBWE
MCT CONSTITUTIONAL CONVENTION MEETING #6
Sponsored by the Minnesota Chippewa Tribe and the Native Governance Center
Presented, Facilitated, & Reported by the Native Nations Institute,
University of Arizona
Walker, Minnesota | December 18-19, 2017

Day 1 | Monday, December 18, 2017

Location: Northern Lights Casino Hotel & Event Center

The Minnesota Chippewa Tribe (MCT) hosted a series of community meetings beginning August 2017. This report is a summary of the sixth gathering held in the Leech Lake Band of Ojibwe's (LLBO) community on December 18-19, 2017. The meetings were intended to provide the MCT members/citizens educational information on the existing MCT constitution and begin the process for its revision.

Day 1 started at 10:29 a.m. with a welcome from the Leech Lake Band Chairman Faron Jackson, Sr. and Leslie Harper providing the opening prayer. Chairman Jackson stated that the constitution meetings are important and have been talked about for years now. He shared his personal excitement about the process; however, he wished there would have been more participation as the constitution affects all families. He explained that this is the first round of the process to gather information and the meetings will be ongoing after the seven meetings to figure out the next best steps. Chairman Jackson discussed the purpose of the constitution, its interpretations, and his hope that it will lead to a functioning and effective constitution. He agreed that there is strength in numbers, but tribes cannot handcuff one another as there needs to be a sense of freedom at the individual tribal level. He stated that perseverance and commitment will drive this process. Chairman Jackson said, "We all want it." However, there is a need to engage everybody because it involves everybody. It's good to analyze everything thoroughly, but not over analyze the process. He was encouraged to see young people attending. He stated that this is a learning process and when everyone is involved that means there is positive dialogue. When a prayer is said or pipe smoked it brings good feelings into the room. He stated, "Let's make something good come from the two days." He encouraged people to say something when participants have an idea. He stated, "Don't be afraid to say something that you are thinking about." Chairman Jackson then introduced the Native Governance Center (NGC) and Native Nations Institute (NNI) as the facilitators for the session. Rebecca Crooks-Stratton (Shakopee Mdewakanton Sioux Community) discussed NGC and NNI partnership and introduced NGC Executive Director Wayne Ducheneaux II (Cheyenne River Sioux Tribe), NNI Executive Director Joan Timeche (Hopi), and Danielle Hiraldo (Lumbee), NNI Senior Researcher/Outreach Specialist. She encouraged participation and reviewed the agenda (see **Appendix A**). Thirty participants signed in for both days. Participants were encouraged to sign in but it was optional. There were several individuals who chose not to sign in.

MCT Counsel Phil Brodeen (Bois Forte Band of Chippewa), introduced himself and introduced his objective: to provide as much information as possible about the MCT constitution. He gave an overview of the information contained in the binders distributed during registration. Brodeen presented **SESSION 1: THE DEVELOPMENT OF THE MCT & CURRENT STRUCTURE**, which covered the history of the MCT Constitution, the powers and duties of the Tribal Executive Committee (TEC) and Reservation Business Committees (RBC), and the constitution's day-to-day operations (Administration, Education, Finance,

Human Services departments). He explained that the hope is to eventually take this information and turn it into curriculum for MCT schools.

The following are feedback and questions from the audience:

- MCT had a much shorter time to vote on the constitution.
- The Humphrey family had to sell land. In order to sell land, MCT members had to write down that they were 7/8th Ojibwe as officials believed that “full bloods couldn’t sell land.” However, the family was so poor they had no choice. The falsified blood quantum filtered down to the children and we are now “losing Indian blood.” Some relatives are darker than others, but can’t enroll. How can Indian people depend on the Bureau [of Indian Affairs] to help our people, or will they hinder us?
 - Brodeen answered that the BIA often hindered by trying to “help.” The participant’s story illustrates how present-day some MCT members have weird blood quantum amounts. He argued that fractionated ownership makes it hard to use the land. The Allotment Act disposed members from their land and made a complicated system where many people own an interest in the land but can’t make any use of the land.
- Who was responsible for drafting the charters? Who were the three reservations that wanted to leave the government?
 - Brodeen answered “Not sure.” He assumes the same people drafting the other constitutions. He can say Fond du Lac might have been one because of the way the constitution was ratified.
- They did this on purpose. The members thought that BIA was looking out for them and they (BIA) weren’t doing what they (Ojibwe people) thought.
- We need more explanation about the General Council and ratifying the IRA constitution. Members need more understanding of what took place and what went on. White Earth was making up a council to send to Washington that people knew nothing about. The Court case regarding how much “blood” it took to sell land back -- how much white blood it took to sell and steal land -- determined how “human” we were.
 - Brodeen explained that his presentation was not meant to go into detail; it is very general. He offered for participants to feel free to add anything they know about the topic. His intention is not to gloss over certain things.
- A participant explained that people voted on accepting the charters and in the 1990s did away with them. The Tribal Executive Committee (TEC) assumed authority to abolish without the people’s consent. Things are being done without the people’s consent. I criticize them calling us citizens and not members. We are members. NNI keeps referring to us as citizens. I am very uncomfortable with that. “Thank you” in Ojibwe.
- Question was raised on the duties and responsibilities and how much is specified within the constitution between TEC and RBCs. TEC and RBCs should be separate and different.
 - Brodeen compared the federal U.S. constitution to MCT’s. The U.S. constitution specifically enumerates powers to the U.S. Congress, and reserved rights at the local level to states.
- A participant stated that RBCs are just that “Reservation Business Committees.” How do we go on with constitutional reform with the full MCT when everything is different, e.g. jurisdiction, sovereignty, authority? As an example, Grand Portage has land and authority over it, Leech Lake has land but no authority over it, why it is not the same? Everybody is different now and it became that way with authorities enumerated within the constitution.
 - Brodeen responded with the following questions- “What is the role of a centralized government, if at all? What is the role of local authority?” The same thing is stated at

nearly all meetings. We need to make sure the ideas and thoughts of everyone are shared.

- Do we need to all be under the same constitution?
 - Brodeen answered that some have talked about creating very limited MCT authorities and more authority to individual reservation. That's one option and the membership could be explored more.
- How do you follow a constitution where RBCs have no authority?
 - Brodeen clarified that the main way to ensure compliance is through the vacancy and removal process.
- How can you do that when they [TEC] interprets the constitution?
 - Brodeen stated that is very good question and it is something we need to consider.
- A participant mentioned that the U.S. maintains plenary power over tribes. Article I, Section 1 of the MCT constitution is a creation of federal law. He argued that MCT is actually exercising authority under the 1934 Indian Reorganization Act which suggests that tribes are quasi-sovereign. Article IV and V - elected positions are one of the things that needs to be discussed. There is a need to talk about the membership and federal government's responsibility and rights enumerated in treaties. If you could explain, when Gary Frazer, Executive Director of MCT, sends out elections, whose elections are those?
 - Brodeen said he was not sure if it warranted an explanation, but it is an MCT election.
- Another participant read a BIA letter to former White Earth Chairwoman Erma Vizenor that addresses the 2015 secretarial election request (to adopt a constitution).
 - Brodeen commented: to avoid any confusion, it would be necessary to amend the constitution to allow local reservations to adopt constitutions.
- A participant stated that the Article IV amendment lowered the voting age from 21 to 18. In 2005, the Secretary of Interior (SOI) election prohibited those with felonies from holding office. Also, it had a rider with increasing voting age to 21.
 - Brodeen clarified that the rider was to run for office, not to vote.
- A participant asked at the time of the previous amendments, were the same requirements met by the members – the 30% SOI approval threshold?
 - Brodeen answered that the TEC created a higher threshold to make sure "everyone" agrees with the amendments.
- Can you provide a definition of 'deference'?
 - Brodeen stated, in this reference, SOI will accept a reasonable interpretation by the tribe.
- Where does the authority to interpret come from in the constitutions?
 - Brodeen answered is it not specifically stated in the constitution. There is a need to consider this process going forward.
- A participant stated that the TEC needs to come to the people to get that authority. It belongs with the people. What do we do with these things that are unconstitutional?
- A participant said that in 1980's there was a stated need for tribal courts to be established for the purposes of child welfare cases, but MCT is still waiting on this today. Someone from the BIA gave deference to MCT to set up a court.
- Another participant asked: Under PL 280, I'm wondering at what point with the local Reservation Tribal Council, what supersedes what?
 - Brodeen explained that PL 280 ceded criminal jurisdiction to state agencies, so the State of Minnesota and tribes within the state have jurisdiction. It creates issues with bad actors who come onto reservations and situation is limited with individuals. We have to

rely on state jurisdiction, which isn't often consistent. Tribes still retain civil jurisdiction (ban and then enforce through banishment).

- A participant explained that Leech Lake, White Earth and Sandy Lake comprise the 1855 Treaty authority. There should be more attempts to re-exert those treaties. In terms of how federal law is used, the reserved right document is important. 1826 and 1836 treaties are the most important treaties to understand. '26 jurisdiction (state, county, tribal etc.) of everything north of Minneapolis' and no other treaties say it has been reduced or provides any exclusions. He believes we did not give authority for criminal jurisdiction and believes understanding plenary rights are important. Article XII articulates how membership can amend the constitution and adopt amendments. There is proof that it can be done. He reminded all that everyone in the room represents families and it is important to talk to them about what is discussed and encourage their participation.

Before lunch, Chairman Jackson thanked everyone for the morning's dialogue, "This dialogue will move the process forward."

After lunch Ms. Timeche, explained NNI's use of the terms citizenship and membership. She explained the use of "citizen" is not meant to offend anyone, that it is increasingly being used in other Native communities as it denotes greater rights and responsibilities than being a member of a club, but of a country/nation state. She acknowledged the MCT constitution uses "member" and apologized in advance if the NNI staff slipped in using this terminology.

For the sake of time, the agenda was changed to move to the discussion around two (2) questions: 1) *Does the current MCT Constitution accurately reflect who we are as a people today,?* 2) *What suggestions do you have in changing the MCT Constitution;* and *Complete the following sentence: "I want my (grand)children to live in a tribal community where...."* Discussion was held at each table on these questions, and representatives shared the following:

1) Does the current MCT Constitution accurately reflect who we are as a people today?

- I believe that the constitution accurately reflects who we are as a people. I want to make sure that the members use continuity as a process. I want to make sure the LGBTQ community is accepted and there is protection for enrolled members. It is ensuring that individuals have vote and access to land. Red Lake seceded from the MCT, it has served MCT very well. But, it's time to discuss what to do with the enrollment process.
- The current constitution does not meet the government's needs. Some changes that are needed: eliminate balance of power, which will mean no more corruption and people will have input. Local Indian Councils will have just (sic) and value within the system.
- We need to address the issue regarding felons; change RBC members removal from 4/5 to a 3/5 vote; refrain from hiring and firing willingly. There is a need to protect members, hire a qualified Human Resources director who is educated and not biased, and take care of elders.
- From a personal point of view, the constitution was never meant to reflect the Anishinaabe/Ojibwe. There's nothing wrong with the constitution. The simple mistake is that the amendment process has not been followed. It is a colonial tool of U.S. government and we continue to believe it is ours. Each member swore an oath to protect the MCT constitution to raise his/her hand. The participant read the Corporate Charter passed in 1937. The definition of colonial tool is the MCT. He continued to read Article I, Section 1 of the MCT constitution. The document states 'members'; therefore, we cannot be citizens. This is why I say the constitution should remain. It is a conduit of funding from the federal government to operate federal programs. It is a colonial tool that has managed rights and resources. This has been an oppressive document.

There is no such thing as interpretation powers. MCT [constitution] never reflected who we are as a people. It did not come from us, the tribal members. It was forced upon us by the BIA through each reservation. MCT does not reflect who we are. Employees are being micromanaged. LLBO has a lot of intelligent people.

- I don't believe the constitution was meant to function for us. If we want a document for our grandchildren, you have to go back to treaties. Anything is better than what we have. State education does not teach children about the past. I don't know what kind of document the people want. If we don't get back under the treaties, we won't be a people much longer. Anything would be better than this document.
- We would like to see a constitution with a separation of powers and more ways at developing reservations' economy.
- No, I don't think the constitution reflects who we are because at the LLBO reservation do we need the MCT or can we be on our own? The constitution needs a lot of definition. MCT is the constitution our government uses today. Our enrollment doesn't believe that there's a lot of participation.
- No, it does not reflect who we are as a people. Some bands have gotten bigger, others have not. We cannot be equally represented this way. We need to get stronger against government.
- This is our second meeting that we have attended. It's been eye opening. One issue about blood quantum is the need more reasonable method to enroll.
- No, I don't believe MCT reflects who we are. We need to develop a structure based on our values, a good example of a tribe with members in U.S. and Canada. In addition, we need to eliminate 3/2 vote system.
- Ours is similar to the previous answer. It really doesn't reflect who we are as a people. One thought or change to the constitution is to include a clear separation of authority necessary in order for us to move forward. Too many decisions are made by a few that affect many.
- My observation that it is not culturally relevant. Western culture and power structure has conveyed to us as Anishinaabe that we must comport ourselves according to Robert's Rules of Order. This goes against everything that has been said today. If we are talking about culture, we should be talking about our culture and not laying down rules of how to conduct ourselves. It was written by a non-Indian. If we're going to be talking about culture, think about it in the context of current constitution. If we are going to take care of our children, we need to think about in the context of who we are as a people. Fair and equal representation is an issue. The current structure of TEC allows the larger reservations with larger population to out vote all the time. 3-2 voting does not sound fair or Anishinaabe.
- It's about us being Anishinaabe people. Our ancestors and relatives. The constitution never reflected who we were because it was not written by an Anishinaabe. They want us to follow Robert's Rules of Order, is that the way Anishinaabe took care of their families? Keep a positive eye on things. Be optimistic and do it together. Practice autonomy. This has a good chance of being successful, but we don't have to break up and disband. What we are deciding in this meeting, we are putting our priorities out there. We need more participation and bringing more membership here. It's all about them. We should start all over from the preamble all the way to the end. We can tear this constitution up, then have one written by us. If anything is not right, then we have to look at ourselves. We should start all over from the front to back with input from membership every step of the way.
- I am not a part of the reservation, but it affects us between both of our families. I have to choose between one or another. Matthew Fletcher said [paraphrasing] in order for our people to carry on, we need to write laws in our culture and tradition. Enrollment creates boundaries. One day I would like to run for office. I meet all the requirements, but I'm not an enrolled

member. It's genocide. Culture genocide still happens today with every child who doesn't know their language, who doesn't know their culture. I don't need a piece of paper saying I'm Ojibwe. I was born here, I live here.

- No, the constitution doesn't accurately reflect who we are today. It focuses on people, and individuals protecting us from government and giving the government too much power over us. It would help if more people participate in government. There needs to be more responsibility to people vs. government. That style would help be more inclusive.
- There's a conflict with our identity. It's not really a reflection of who we are. We all have a human right to self-determination and self-governance. We can structure a governance document in a manner that we choose. If we want to remove from MCT, what are we losing or giving up? We need to consider those things.
- No. Here's some food for thought: Change the name/label that is on us and call us Anishinaabe again. In the preamble, we privilege the rights that we have reserved, but we have granted certain rights to them and they have not followed. Treaties are not mentioned enough in constitution. I would want to throw the whole thing out and start over. I will charge the delegates to come up with something better that reflect us. Overall the constitution should remain because we are stronger as six than as one.

2) What suggestions do you have in changing the MCT Constitution?

The responses from participants were categorized as reflected in **TABLE 1**:

TABLE 1. Suggestions for Changing the MCT Constitution

Culture
We need to develop a structure based on our values, a good example would be of a tribe with members in U.S. and Canada.
The constitution never reflected who we were because it was not written by an Anishinaabe.
We need to write laws in our culture and tradition.
Separate from MCT
At the LLBO reservation, do we need the MCT or can we be on our own?
Separation of powers
Separation of powers.
One thought or change to the constitution is to include a clear separation of authority necessary in order for us to move forward. Too many decisions are made by a few that affect many.
Rewrite constitution
1) Overall and update; 2) each tribe should have own constitution.
If we want a document for our grandchildren, you have to go back to treaties. Anything is better than what we have.
Change the name/label that is on us and call us Anishinaabe again. In the preamble, we privilege the rights that we have reserved, but we have granted certain rights to them and they have not followed. Treaties are not mentioned enough in constitution. I would want to throw the whole thing out and start over.
We should start all over from the front to back with input from membership every step of the way.

We can structure a governance document in a manner that we choose.

Enrollment

3) Eliminate blood quantum.

One issue about blood quantum is the need for more reasonable method to enroll.

Enrollment creates boundaries.

Member Rights and Responsibilities

I want to make sure the LGBTQ community is accepted and there is protection for enrolled members.

It is ensuring that individuals have a vote.

Address the issue regarding felons.

There needs to be more responsibility to people vs. government. That style would help be more inclusive.

Land

It is ensuring that individuals have access to land.

Remain the Same

It is a conduit of funding from the federal government to operate federal programs.

Economy

More ways at developing reservations' economy.

Representation

Some bands have gotten bigger, others have not. We cannot be equally represented this way. We need to get stronger against government.

In addition, we need to eliminate 3/2 vote system.

Fair and equal representation is an issue. The current structure of TEC allows the larger reservations with larger population to out vote all the time. 3-2 voting does not sound fair or Anishinaabe.

3) Complete the following sentence: “I want my (grand)children to live in a tribal community where...”

Individual responses were shared and categorized as reflected in **TABLE 2**.

TABLE 2. I want my (grand)children to live in a tribal community where...

Safety	Drug and Alcohol Free	Equality	Culture and Language	Identity/Enrollment	Accountability	Opportunities
They feel safe.	[It will] hopefully, be a drug free environment.	They will not be exploited, speaking from a position of a grandfather, father, past RBC member (Chairman of LLBO). I see children treated with a lack of respect. They are looked at as a potential vote.	Language and culture are taught.	Youth are barely eligible for programming because members have to have ¼ blood quantum or more.	[They] speak the truth.	It is thriving and traditionally based.
it is safe and secure.	We all want alcohol and drug free [communities].	Women have taken back leadership roles, we can be proud of people who come before them and there is trust in leadership.	Everyone speaks Ojibwe and has positive role models.	[They live in] a community where children and grandchildren are recognized as enrolled members; not recognized as outcast.		
[They are] domestic violence free communities (children, elders are not abused).			Where the culture is strong and we speak language fluently.	Our document reflects our true identity and sovereign status.		
			We need a land base to hunt, gather, and practice traditional ways.			

- The Leech Lake Youth Council and students from Deer River High School attended the session and reported their answers to “I want my (grand)children to live in a tribal community where...”-
 - They continue to have natural resources; no drugs; everyone is treated with equality; have a better understanding of what the meaning of life is about; live by traditions; and everyone is treated equally.
 - They are equal and accepted for who we are; learn our ways and culture and language.
 - There is no fear from the tribal government.
 - It is drug and alcohol free, everyone of age has own job, and totally independent.
 - What was inherent in ancestors would like to see it carry on, where Indians look and feel Indian.
 - There is a healthy and drug, alcohol free environment.
 - They are not ashamed of who they are and live in a drug free world where drugs are not normal.

They commented that youth are barely eligible for programming because members have to have ¼ blood quantum or more.

Additional comments included:

- Leaders are tainting their minds, putting things in their head that are not true. Children are our future leaders. Seven generations ago ancestors prayed for us to live in a good way. There have been two overdoses in LLBO and we need leaders to step up and take a stand. What are we doing? We have to have respect for each other. We can't hold grudges from 10, 15, 20 years ago. We have to let some of those things go and put things behind you. Traditionally, we had a camp circle when people used to talk and listen to each other. My grandfather sat on the RBC in the 1960s and consulted with the community, women, mother-in-law before making decisions. This has to change all throughout the ranks.
- I come from a time where everybody pitched in. Now, there are enclaves where communities are watched or acted on. Western culture has labeled us. We are separated by those labels. We are not Mississippi, we are not Pillagers, we are Anishinaabe. We are not Leech Lake, Mille Lacs; we are Anishinaabe. We are supposed to care for each other and help each other. Leave here and go home to hug your kids, tell them you love them. Reach out to your relatives, tell them the same thing. 'He made us Ojibwe.' Speak the truth about being Anishinaabe.
- We are all in this together. We have a personal stake in this and that's the way we have to approach this. A lot of knowledge in this room, a lot of elders, and we need to channel that to have something we can live by.

Timeche continued with **SESSION 3: GOVERNMENT & CONSTITUTIONS: WHAT THEY ARE, DO, & LOOK LIKE ACROSS INDIAN COUNTRY**. The presentation acknowledged that governance is an Indigenous tradition; reviewed traditional Indigenous governing systems, contemporary structures, and the role constitutions play in governing.

Statements/questions from audience:

- A participant asked about VAWA (Violence Against Women Act) and how it relates to MCT tribes.
 - Brodeen explained that tribes in Minnesota can opt into VAWA. Both Mille Lacs and White Earth have gone through pilot programs.
- The bands are doing these things without consulting the people.
- The end product of the IRA is to assimilate us.

- We should look at the Navajo and Peabody case that happened a few years ago. The Navajo court case has far reaching authority.
- What we are doing here is very old. We've governed by ceremony. Prior, free, and informed consent is law. The Red Lake 1908 constitution was perfect. We took time to gain consensus among ourselves. Wampum. We never sold any land.
- Leech Lake is not an affirmative action reservation; we've always been Indian preference.
- MCT President and Fond du Lac Chairman Dupuis thanked everyone for attending. He stated we need to look at the past to influence the future. Keep an open mind and respect what each other say. There's a lot knowledge in this room. The TEC is supporting this move. You have the answers. You hold the future in your hand. The membership holds the future of us. We need to agree with a document whether it is called a constitution or not. It has to be something else, something we all agree to. I want to talk because it belongs to the people. Enrollment is the biggest issue. There were meetings years ago at Fond du Lac and enrollment held up the process. The constitution is yours. It doesn't belong to the TEC. Fond du Lac never voted for the constitution, but we're in it. He understands everybody's concern about proper representation. A constitution allows for community organization. TEC willing to do this.

Day 1 discussion went longer than initially planned. SESSION 4: STRENGTHENING OUR GOVERNMENT — HOW HAVE OTHER NATIVE NATIONS ADDRESSED THE PROCESS OF REVISING OR REFORMING THEIR CONSTITUTIONS? was moved to the end of Day 2.

Day 2 | Tuesday, December 19, 2017

Location: Northern Lights Casino Hotel & Event Center

Day 2 started at 8:40 a.m. with a welcome from the Chairman Jackson. Timeche led the **REVIEW OF DAY 1 DISCUSSION and REVIEW OF DAY 2 AGENDA** session and reviewed the broad categories identified by NNI for the discussion prompt "*What suggestions they have in changing the MCT Constitution?*" (see **TABLE 1** for individual responses and the broad categories listed below for convenience). She asked for feedback on the categories.

- Enrollment
- Separation of Powers
- Separation from MCT
- Fair and Equitable Representation
- Rewrite Constitution/Start Over
- Keep MCT Constitution as Is
- Roles and Authorities
- Incorporate Culture/Traditions into Constitution
- Land
- Individual Voice Matters (a participant responded this should be Informed Consent)

Timeche also shared a comparison table of responses to this same question from the Mille Lacs, and Bois Forte sessions (see **TABLE 3**). This table shows commonalities found among the sessions. She explained that not all five previous sessions had the same discussion questions because of changes made to the agendas thus only the three-session comparison.

TABLE 3. Comparison: *What suggestions they have in changing the MCT Constitution?*

Leech Lake	Mille Lacs	Bois Forte
Enrollment	Enrollment	Enrollment
Separate from MCT	Creating six autonomous bands outside of the MCT	Autonomous Bands
Separation of powers	Separation of powers	Separation of powers
Fair and equitable representation	Representation and elections	Elections
Roles and authorities	Things to consider when discussing the status of MCT and the separate bands	Clarification
Keep MCT constitution as is	The need for a decision to be made to separate from the MCT or not	Remain the Same
Rewrite constitution /Start over	Begin a constitutional reform process and rewrite the MCT constitution	Start Over
Incorporate culture/ traditions into constitution	Removal of the Secretary of Interior approval clause	Culture
Individual voice matters		Rights of Members
	Discuss who has the power to interpret the MCT constitution	Accountability
Land	Land	Communication

Participants discussed the information presented. The following are their comments:

- The MCT was dead after its approval. It is unlawful and it’s about time to come up with a new constitution.
- One of the things that is missing with the list is empowering the members. Nothing in the agenda addresses rights of members. If we move forward, we need to have a discussion about informed participation. We should be working on empowering the membership for informed participation.
- There is a history of corruption with dirty politics and people buying votes. I made the decision to move to LLBO to run for office but didn’t win. We need an internal constitution to protect our employees. Elders were fired. We need to follow the constitution the way it is.

Hiraldo led **SESSION 5, ROUND 1: HOW DO WE STRENGTHEN THE MCT & BAND GOVERNMENTS?** and instructed the participants to individually think about the following: *What’s WORKING with the existing constitution of the: MCT overall? Tribal Executive Committee (TEC)? Reservation Business Committees (RBCs)?* NNI recorded the individual responses and categorized them accordingly as reflected in **TABLE 4.**

TABLE 4. What’s WORKING with the existing constitution

What’s WORKING		
MCT	TEC	RBCs
It is not working, equality wise, even though Leech Lake (LL) is 2nd largest reservation. I believe there should be equal representation of band members.	Elected officials do not represent our band (Leech Lake). They are uneducated and do not know or follow the constitution as it stands for.	The RBC of Leech Lake governs and controls businesses without consulting community members.
Legitimizes our existence.	Drives individual agendas.	Chair and Secretary/Treasurer do not consult with reps on voting on issues with MCT.
Framework still exists and can be built on.	Existing structure.	RBC of Leech Lake doesn’t have separation of powers.
Amendment process exists.	Provides for regular meetings of MCT bands and gets them talking about issues.	Each reservation with the TEC is inclusive, but Leech Lake RBC is exclusively operating on their own without members input.
MCT Constitution is functioning and recognized by the United States and is needed for our sovereignty.	Structure is there but not beneficial to all six member bands. There is opportunity. We speak on behalf of our individual communities because we want what’s best for our people, so it’s somewhat challenging.	Brings us to the table.
Defines a process for us; it is foreign to our historical perspective but a process. Unless you sat on RBC or TEC, it is difficult to understand how this works but could potentially be really good if concepts are applied if we follow it.	They meet at a set time as specified.	RBC’s structure provides representation at Leech Lake Band of Ojibwe level – three district reps. At Leech Lake, we have the Local Indian Councils (LICs) internally.
Opportunities exist, for those who are privileged to shared information.	TEC still meeting per constitution.	There is a structure there.
Structure provides a foundation for us, but it could be better.	MCT constitutional convention.	Leadership is there. Grandfather was a RBC rep and he took seriously talking to people, and he never made a decision without talking to the communities. Some don’t always have best interest of people. It worked well at one time. We’ve seen the respect RBC members received when they listened to everybody, no matter the reservation they represented.
Keep strict guidelines that have no pertinent use to numerous Anishinaabe individuals.	Fair voice representation for smaller and larger reservations so have equal voice.	Promoting, continuing language – traditional life.
MCT has kept Anishnaabe’ Ojibwe MCT membership together.	Grants and resources, as well as lobbying level.	Constitutional convention.
Because they are able to go after resources and grants that apply to all of	TEC holds us together.	Overall, falsifying jobs for representation of the people to all.

What's WORKING		
MCT	TEC	RBCs
us.		
MCT size is powerful!	Nothing.	Disorganization among the tribes. Been talking about constitutional reform for a long time but no action yet.
Nothing.		Ability to govern ourselves, but designated to members, a voice through committees.
Transparency and accountability – processes like written constitution, bylaws, etc. – we trust them to do that but parameters are defined enough.		Jobs, job opportunity.
Distance and time to get to meetings.		Local voices.
Apathy.		Working as a conduit for funding, they are going after grants at the local level.
		RBCs can get things done quickly.
		Nothing.

Hiraldo continued the discussion with **SESSION 5, ROUND 2: HOW DO WE STRENGTHEN THE MCT & BAND GOVERNMENTS?** She asked participants to consider *What's NOT WORKING with the existing constitution of the: MCT overall? Tribal Executive Committee (TEC)? Reservation Business Committees (RBCs)?* Their responses are listed in **TABLE 5.**

TABLE 5. What's NOT WORKING with the existing constitution

What's NOT WORKING		
MCT	TEC	RBC
That all voices are heard.	Share the information – we are ALL in this together! Right?	Ensure all elders with a safe and secure environment.
Equal representation – we're all different sizes so the structure is disproportionate. Perhaps we restructure like example looked at yesterday.	Lacks accountability for equal members. Maybe they are not taking what's best for MCT at heart and doing things for own membership on reservation.	Lacks separation of powers/checks and balances – not defined in Constitution. "Protect people from government" should be in Constitution and separate from business aspect.
What is purpose of MCT? Those funds could be going to different reservations and it is okay to leave some as one. There is no need for MCT.	TEC does not make decisions on Anishnaabeg values – not in the existing Constitution. It is very corporate "business" focused.	Distribution is unfair due to Leech Lake's large size. Tribal delegates being the TEC is one idea and looking forward to the change.
What does MCT do? Protection. Over the years, our people are looking for protection – civil rights, homes, jobs, etc.	Unfair representation – never going to win at a table representing a large number of people.	Unequal representation among the districts causes power struggles, dissention, and dissatisfaction leading to having a majority on

What's NOT WORKING

MCT	TEC	RBC
<p>– that are not violated by tribal councils. This has happened in the past, have heard from TEC that they do not want to get involved with grassroots tribal organization, so what is their purpose? They should be our line of defense so our people can feel confident to get a fair shake in addressing their issues on their individual reservations.</p>		<p>local business committee that swings back and forth causing problems (majority vs. minority).</p>
<p>Equal representation for six tribes doesn't work, so maybe instead of TEC being elected members (Chairman and Sec/Treasurer) it could be arranged where there are so many candidates of each reservation. Allow for general election by the people so we can have fair hearing/due process.</p>	<p>We have unequal representation (each reservation gets two votes on the TEC so smaller reservations can override the two larger reservations = tyranny of minority) and this causes/ encourages separation.</p>	<p>Often representatives from different reservations don't make decisions on behalf of the people.</p>
<p>Protection of natural resources – we need a cohesiveness and protective message in how we respond – write codes, salt bites [NNI is not sure this was captured correctly] with wild rice, etc. We want to feel comfortable in taking grandkids out to do ricing.</p>	<p>Confused about changing voting requirement of 2/3 to 4/5 when we operate on consensus.</p>	<p>[I was] born Anishinabeg, my parents went through political change so I could be enrolled in MCT. The Reservation doesn't give me anything. It is not part of my identity. I am Anishinabeg. Who we are we?</p>
<p>Constitution doesn't reflect the population disparity – equal representation is not there.</p>	<p>Interpretations took voice away from membership, giving it to the TEC members instead. We need enforcement mechanisms to ensure accountability and consent has to come from the membership.</p>	<p>If land gets separated, will we file a lawsuit against the US government for just compensation?</p>
<p>Equal individual protection – lacks individual protections, reads like business corporation, so focus on this more.</p>	<p>The TEC does not disseminate information, resolutions, ordinances, or opportunities for different grants/programs but maybe that is responsibility of reservation chairman's and sec/treasurers? A petition by Grand Portage didn't confirm to new format so was rejected, lack of information.</p>	<p>Unequitable unfair represented.</p>
<p>Poor foundation, zero reflection of member rights.</p>	<p>Unfair representation.</p>	<p>Delegates.</p>
<p>Blood quantum needs immediate attention especially when youth have children.</p>	<p>Oversteps boundaries with other tribe's issues.</p>	<p>The power structure.</p>

What's NOT WORKING		
MCT	TEC	RBC
The individual reservations often fight each other over issues and resources and this is encouraging separation.	TEC Board needs to be more involved with the membership.	RBCs can't determine our own enrollment criteria.
We are stronger if can find a way to be Anishinaabeg together (six sticks harder to break than one stick).	Members have to step up to be involved.	We are not preparing for future generations.
MCT hasn't collectively gone after grants and could win a lot of grants but we have to derive something for MCT to do this without taking away Band's ability to get a grant and need to figure out how to do this.	Unequal TEC representation on the TEC board. Should be based on population numbers.	Lack of accountability.
We are here today but this is furthest we've made progress. It doesn't address who we are, the treaties, etc. In the past, we have advocated for not accepting Nelson Act as we could have gotten more money than \$20 million.	Lack of communication process to MCT membership.	System of spoils.
If we want to be sovereign, one way to do this is to take out the Secretarial election. It's an option for us.	No checks and balances for accountability.	Communication with people.
If we want to separate, let's first make sure there is a base there. If one band is under a treaty issue, we all should support them, we're all relatives.	Lopsided representation.	Lopsided representation.
MCT is a good discussion but those elected to it don't follow it. Comments regarding informed consent is the main reason why we are here.	Leave members off-reservation without representation.	Leave members off-reservation without representation.
Outdated.	Communication with RBC and people,	Often not representative of their membership when making decisions.
Article XII doesn't work.	Does not disseminate information, resolutions, interpretations, ordinances, opportunities.	
Blood quantum.		
Immediate action on blood quantum.		
The poor structure.		
Constitution restricts tribes from exercising self-determination on certain areas:		

What's NOT WORKING		
MCT	TEC	RBC
<ul style="list-style-type: none"> ○ Land issues ○ Hunting and gathering on land 		
Constitution is NOT clear.		
Doesn't suit us today.		
No separation of powers.		
No rights for individual members.		
Our teachings are best.		
Needs to be more defined - clarification needed in roles of TEC/RBC/MCT.		
Interpretations show us that lack of definitions evolved into misapplications.		
Number needed to vote seems set up for failing.		
Exclusivity (only Leech Lake Band members).		
Management of land: clear cut timber, pipeline, powerlines, rice.		
Allocation of money.		

Additional comments included:

- President Dupuis stated that amendments to the constitution require elections, the last two amendments did not follow this Secretarial election process so we have five new amendments. We are applying regulations and laws that were not accepted by the membership. Rather than interpretations, these decisions require a Secretarial election. The constitution amendments didn't go out to the membership for their consent. We have faith in our people to make this work for us. We can't go back to the old system. We have to be who are. If a tribe wants to break off, that tribe needs to establish a base first. I am concerned about bands who haven't won their treaties yet. Fond du Lac just signed theirs but not everyone has their treaty. When making decisions, we are supported to make decisions on behalf of 41,000 people not individual bands. We can make this work, we could set up a government so each band has their own constitution. After this process, there's still another big process to go through. We would not be having these meetings right now if the constitution had been followed. This has been turned over to you, the people, it is not on the TEC. You have the answers. Fond du Lac has been having constitutions meetings since 1992. If we are going to maintain the existing structure, then two members from each reservation should be elected by the band members; then tribe votes collectively for its president. There is no mechanism in place to change this right now. We only have a few articles that are enforced by ordinances.

- It would be nice to go back to being self-sufficient. With the new administration, federal funding (food stamps, HUD housing, etc.) will be decreased that we are now dependent upon. I would prefer to continue to live my life with choices and independence that I have today (self-sufficient).
- They signed treaties with Anishinaabe not citizens of state. I'm not sure if we're asking the state (Minnesota) to help us. I'm not sure what we're doing here. It looks bleak, to me, if we asking the State to represent us. If that's the case, we should break everything down, give out per cap and close down. We're either Anishinaabe or Americans, can't have it both ways. If the State cared about us, would have returned some of its stolen land. Buying back land is dangerous. It can be put back into trust but not re-establish sovereignty and jurisdiction over it. So we need to either do this or something else.
- Originally MCT legislative dinners were established to get legislators together to get to know each other. Now we have to devise a different way of holding legislators' feet to the fire. We don't know exactly where they stand. It matters that legislators hear from us. State legislators should be telling us what they are doing. We need to make sure they are including our agendas when they are running for office.
- I am just learning so I have no opinion except for the fact that the people seem to be very interested and willing to show up for the meetings.
- A Councilman stated that he is in the majority of not understanding the history of the MCT constitution, laws, decision, etc. We are here to learn from elders, those who have studied the constitution, and here for dialogue. Though I agree with some things being said, I don't agree with everything either. As a representative in my band, I talk to people from all districts not just the one I represent. I didn't grow up here on the reservation. I didn't come from a home where tribal politics and history were discussed, so I appreciate the opportunity to learn from everyone. The younger generation is pure, not biased, and are empowered. It's about nationhood, pride, where they are from; it's a feel good feeling. I don't know it all but try to learn as much as I can. I saw a video where the person talked about positive things – our values, a document that helps guide our people, putting in words of wisdom for people of future, originalism – they only think about the intent, focus on everything enacted, what were they were thinking when [constitution was] ratified while the flip side is living constitutionalism, where we respect and honor work of people who accepted the constitution but want a constitution to reflect their life today. We have to understand that when they made the constitution it was okay for them at that time. Are we still the MCT of 1960? Can I go to Grand Portage to get my deer; go ricing on another reservation? This is not a reality today. Will we argue about this in this future? I have thought about adding a question onto the next band election asking if folks want to continue to be part of MCT, for their own information. Is putting moratoriums from changing band membership still okay? We have changed from being MCT member to individual local reservation.
- TEC meetings are dysfunctional as heck. We put a lot of energy into this – like who's going to be in elected positions – and not on the real issues.
- Localized autonomy is what people have asked for. We haven't been vocal at TEC meetings about this. What if we wanted to change the size of the RBCs? What if we removed Secretary of Interior [approval clause]? Will there be a loss of watchdogs? I trust our community to hold our leaders accountable.
- I didn't grow up in the TEC system so need to take into consideration the reality of life today.
- I am from a different generation and come from a different perspective. Ultimately, it is the way of people. We need to get beyond ourselves, provide opportunities for more input without

having to go through a secretarial election. Will we get 10,000 people to vote? Let's be real about what we want and get out of the way of ourselves.

After lunch, Hiraldo followed the discussion with **SESSION 5, ROUND 3: HOW DO WE STRENGTHEN THE MCT & BAND GOVERNMENTS?** She asked the participants to consider, *"Of the issues identified in previous rounds, how might we address some of the key issues."* Below is a list of the discussion.

Small Group Reports

- This process is about an exercise of sovereignty.
 - We need a document that brings accountability and balance.
 - We need to make sure that TEC members represent 41,000 people, not just their own reservation. We are six bands and we are part of the Algonquin Nation. We need to remind each of the reservations of this and to protect our sacred traditional lands and Anishinaabeg.
- A number of solutions were presented in previous questions such as build in and ensure following reviews of constitutions and ordinances (in response to no one following them); celebrations.
- At the TEC level, 12 people representing 41,000 people means improved communications, how do we draw line between individual member and the TEC?
- Change enrollment requirements to ensure wider enrollment.
- Change TEC membership so there is an equitable representation. We need to examine this and adopt a system that makes sense (not Chairman and Secretary/Treasurer as one option).
- In reference to band government, we could change the number of band representatives so it is more equitable. Why would secretary/treasurer role be included in a vote with district reps being closer to people? We need to re-examine the roles of the council members.
- Many years ago we worked with NNI to give the people more power, so perhaps we could change the referendum process. Allow easier access via electronic means, do surveys online, or using 'no confidence' votes.
- We have two elected officials to represent everybody. We have three district representatives for communities. District representatives have to do their job of contacting community members through LICs and back to the Secretary/Treasurer and Chairman. Time to get out of this. Leech Lake is last, the most oppressed. We need someone to stand up for us.
- Only people [present who are] close to my age are the high school students, we need to work on this. How many educated officials have we had in the MCT, in the past, present, and in future? Nobody in this world will listen to you unless you have your education, that's all they see ingrained with our values backing our education. How many of children have positive role models to look up to – want to change the poverty line here? Why are there rich tribes (in comparison to poor tribes)? Every reservation has the same problems and our children will be the ones to change it. The fight will pass down to us. We need to encourage our nieces, children to go to school, then come back to help the people. I'm not enrolled here but still a Leech Laker. This doesn't change who I am.
- Bring the understanding of the MCT system into the schools so we can understand it more.
- Bring back the culture and roles and clans.
- Bring this type of discussion into educational institutions (high schools, colleges, etc.). We need a foundation – our families have to be strong based on the morals that we have so we need to

build a solid foundation. If people agreeing to oath are not in a good spot, then this causes a problem. Our future is bright, it is not all lost.

- I hope that everything shared here is heard and know that there is second process and it is so meaningful.
- Is there a right for citizens to have power to raise an issue to bring a referendum vote? That process needs to be fully identified, understood, and honored by TEC and individual RBCs. The participant thanked young people and tribal college student for being here.
- Make certain that MCT is inclusive in protecting the rights of the two-spirited people. Many don't understand the gay, lesbian, two-spirited people. They are in your families and out here and it's up to us to be supportive if and when they decide to come out. Remember young people's suicide rate is so high but [don't know the] underlying reasons for this that we're losing a lot of young people. They need to get recognized and protected.
- Informed participation and consent by the affected Indians.
- Follow what we have until it is changed.
- Start the referendum process- step by step and vote on the issues.
- Survey membership for input.
- If we're one, then act it or separate.
- Keep MCT together, but let each band be themselves.
- Let each reservation decide what's best for them.
- Encourage our youth.
- Education beyond high school.
- Teach our constitution, treaties and land.
- Honest communication/listen to one another- all age groups.
- "Old" history = wisdom

Hiraldo presented **SESSION 4: STRENGTHENING OUR GOVERNMENT — HOW HAVE OTHER NATIVE NATIONS ADDRESSED THE PROCESS OF REVISING OR REFORMING THEIR CONSTITUTIONS?** The presentation included a brief survey of several constitutional reform process examples. They concluded with a group discussion prompting the participants to provide recommendations for the MCT constitution process. The group was asked to answer ***Based on what we've heard and discussed today, our recommendations for continuing the MCT constitution process are...***

The following are individual responses:

- Make informative videos like Zaagibaang.
- Inform the people.
- Peer education.
- Transportation.
- Community gatherings by all communities led by districts.
- Leech Lake central gathering.
- LIC ad hoc committees.
- Consult with Tribal Council.
- Instruct TEC on consensus.
- Live streaming, using technology to get information out.
- Conduct a survey asking MCT members their knowledge and recommendations concerning the MCT constitution.
- Facebook page, radio, people chatting, YouTube for young people.

- Survey members to see priorities and start working on them to get out the vote.
- Hire project manager to make sure the process is followed and there is plan for implementation. Create independent committees for reservations including LIC members.
- Incorporate radio, newspaper, etc.
- More education through website, tribal newspapers on each of the reservations, local Indian councils, radio, schools, tribal colleges, Facebook.
- List the options pros and cons, get the info out, and then vote.
- Offer additional education straw polls or a non-binding referendum during the next tribal election to gauge public opinion regarding the constitution.
- Recruit LICs to begin the process.
- [Establish] committees for how to garner people, fundraising committees.
- Monthly meetings to begin with.
- More education, outreach from schools, LICs, radio, technology (website for more awareness).
- Surveys to collect ideas and come up with general direction as far as terms, blood quantum, decision-making by RBCs and TEC.
- There has been five prior meetings, and one more meeting in Grand Portage. We will wait for the reports to identify ways/process to follow. Then putting forward one amendment is what type approach you can take.
- Better publicity.
- Inform younger generations.
- Advertise, advertise, advertise (on social media sites).

NEXT STEPS

- MCT confirmed that NNI reports will be made available on websites, offices, reservation websites, anywhere.

Other announcements included:

- Grand Portage will start at 10:00 am.
- MCT will schedule another Twin Cities meeting closer to the community.
- Legislative dinner set for February at InterContinental in St. Paul.

Chairman Jackson thanked everyone for the dialogue. It's all about communicating and thinking about what's working and not working. He would like to see district representatives have job duties. There are a lot of things to do. It all starts with the dialogue at these meetings. Separating is "iffy" and we need to run it by the membership to determine whether they are in or out. Chairman Jackson stated that he felt good about the meeting. There were a lot of important remarks and comments. He shared that they have to find a way to engage membership more. There needs to be more active effort to engage. It's all about them, the children will need to live under the new document. He thanked the radio station for broadcasting. He encouraged the participants to keep the ideas positive. He concluded that 'we are all in this whether we want to be or not.'

After the raffle, the meeting adjourned at 2:43 p.m.

LEECH LAKE WRITTEN SURVEY RESULTS

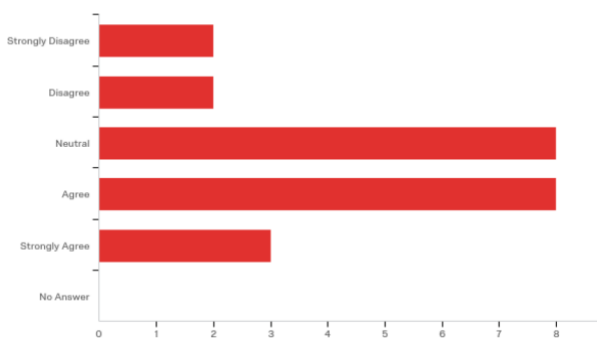
NNI received 21 responses. The following pages include those responses and a preliminary analysis.

Note about survey: On the morning of the first day MCT representatives distributed a paper copy to the participants who chose to participate during the Leech Lake Band of Ojibwe Constitution Convention meeting. Participants submitted their completed surveys in to box at the end of each day. NNI collected the responses and recorded them into an online version through Qualtrics, a survey software. In order to maintain the integrity of the survey, an NNI staff member recorded the responses verbatim into the online software. Misspellings and illegible remarks are marked with [sic] and [illegible], respectfully.

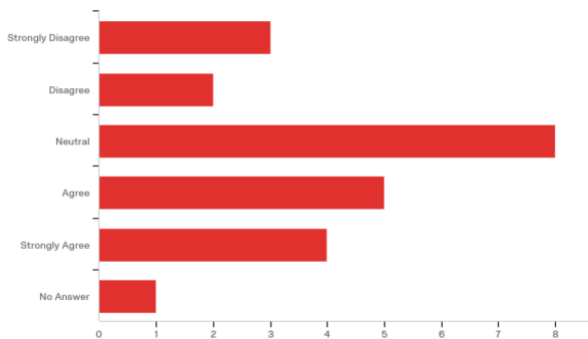
The survey was developed to assess three main categories: level of understanding, personal views, and general information. Respondents were asked to “rate each statement by circling a number between 1-5.” **1 =Strongly Disagree; 2=Disagree; 3= Neutral; 4= Agree; 5= Strongly Agree.** There were two open-ended questions that focused on recommendations for specific changes to the MCT constitution.

The first set of questions (Q1-4) relate to the respondent’s level of understanding of the Minnesota Chippewa Tribe. You will notice that the *majority of the respondents “agree” that they understand the constitution or are “neutral” on the matter (Q1). Respondents largely remained ‘neutral’ on understanding the powers of the Tribal Executive Committee (Q2); “strongly agree” they understand the powers of the Reservation Business Committees (Q3); and ‘neutral’ on understanding the way the MCT government operates (Q4).*

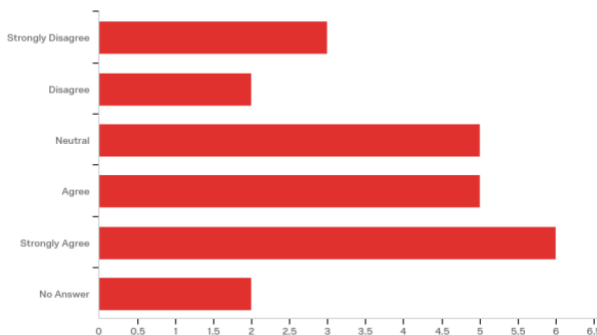
1 - I understand the Minnesota Chippewa Tribe's Constitution and Bylaws.



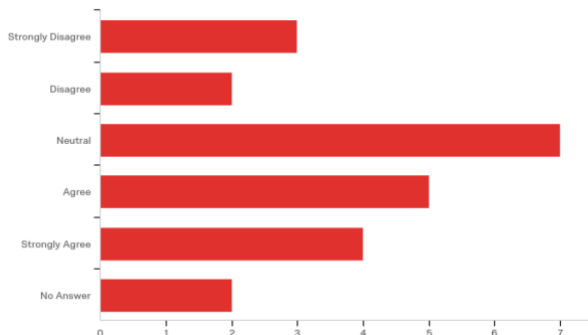
2 - I understand the powers of the Tribal Executive Committee (TEC).



3 - I understand the powers of the Reservation Business Committees (RBCs).

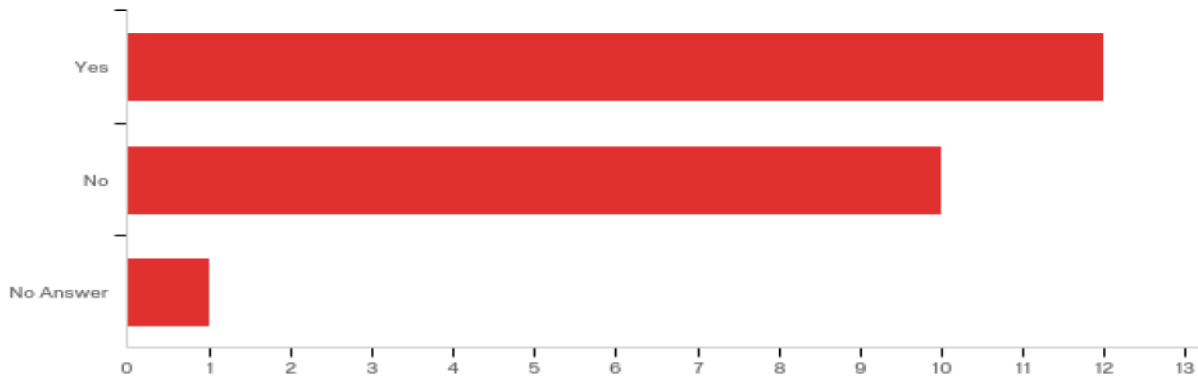


4 - I understand how the Minnesota Chippewa Tribal government operates.



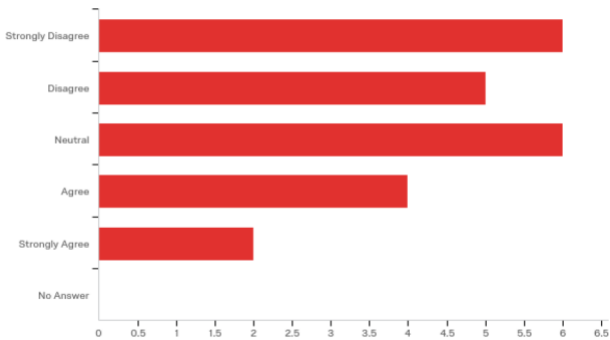
One question (Q5) was designed to inquire whether a respondent has read the MCT constitution. Of the 21 respondents 12 (52.17%) answered “yes”.

5 - I have read the Minnesota Chippewa Tribe's Constitution.

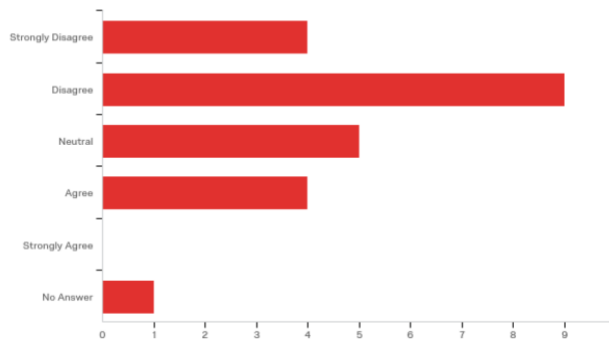


The second set of questions (Q6-10) gauged the respondents' personal views of MCT governmental functions. These questions address the perceived notions of equity, clarity and representation within the MCT government. The graphs below illustrate that eleven (11) respondents chose "strongly disagree" or "disagree" as their response for whether the MCT's election process is fair (Q6). For question 7, thirteen (13) respondents chose either "strongly disagree" or "disagree" that the TEC exercises power fairly; and majority of respondents either "disagree" or were "neutral" that the qualifications to run for TEC are clear (Q8) or are adequate (Q9). *Respondents do not agree that the candidate qualifications are clear; in addition, equity may be a concern with the execution of such powers and authorities at the TEC level.* At the RBC level (Q10), twelve (12) respondents either "strongly disagree" or "disagree" that power is exercised fairly.

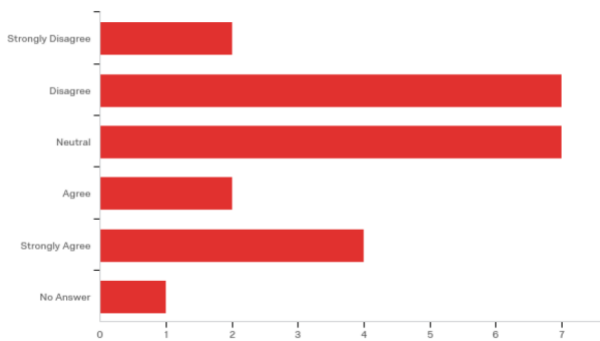
6 - The Minnesota Chippewa Tribe's election process is fair.



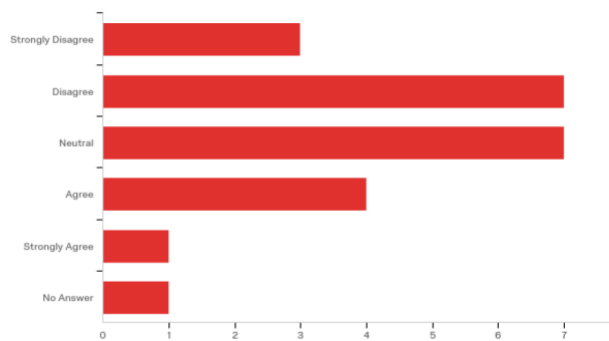
7 - The Tribal Executive Committee (TEC) exercises power fairly.



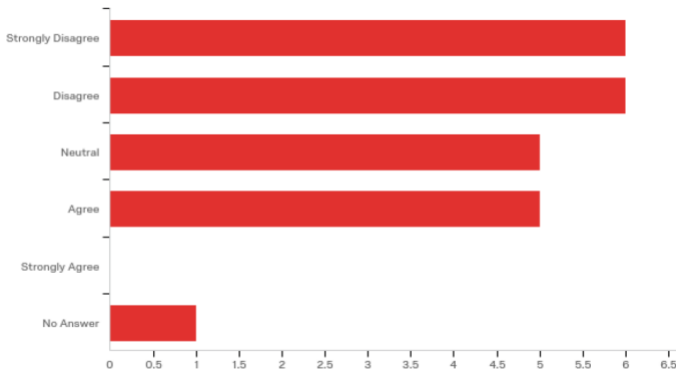
8 - The qualifications to run for the Tribal Executive Committee (TEC) are clear to me.



9 - The qualifications to run for the Tribal Executive Committee (TEC) are adequate.

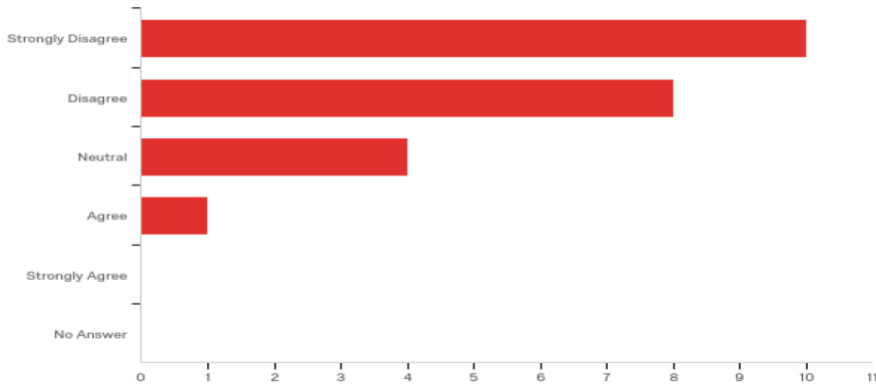


10 - The Reservation Business Committee (RBC) exercises power fairly.



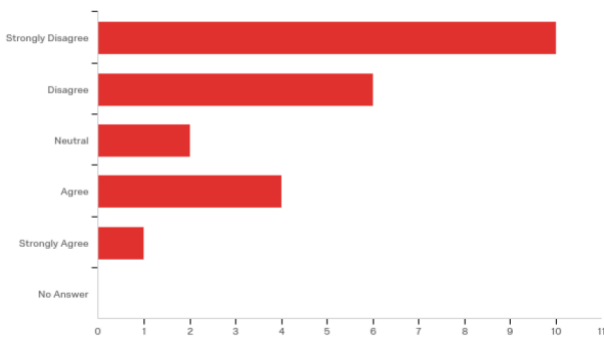
Eighteen (18) respondents either “strongly disagree” or “disagree” that the current MCT enrollment criteria reflect how they view themselves as Anishinaabe (Q11).

11 - Current enrollment requirements reflect how we view ourselves as Anishinaabe.

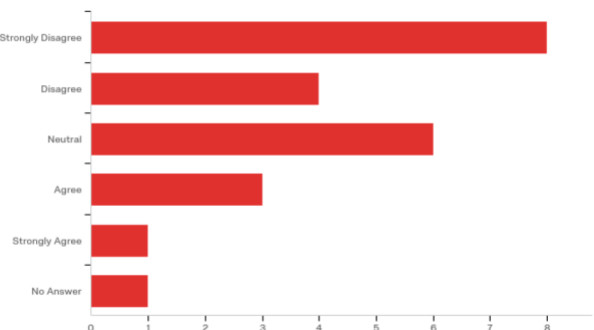


The respondents expressed the most disagreement with the statements related to representation and equity (Q12-15). Six (6) respondents ‘disagree’ and ten (10) ‘strongly disagree’ that the bands’ needs are equally considered (Q12), compared to one (1) strongly agree and four (4) agree responses. Eight (8) respondents “strongly disagree” and four (4) “disagree” that major TEC decisions include band input (Q13). Eight (8) and five (5) “strongly disagree” and “disagree”, respectively, that there is ample opportunity to address concerns within the MCT government (Q14). Finally, fifteen (15) respondents “strongly disagree” and “disagree” with the statement that the MCT constitution serves the needs of the people compared to four (4) “strongly agree” and “agree” responses (Q15).

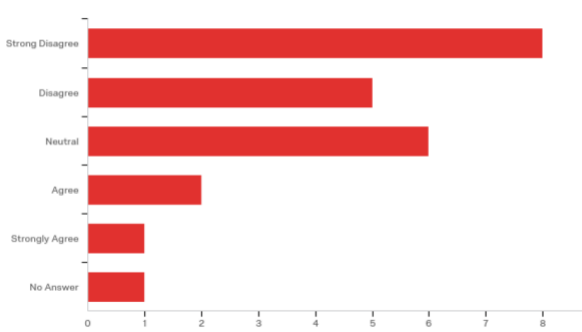
12 - The needs of each band are equally considered.



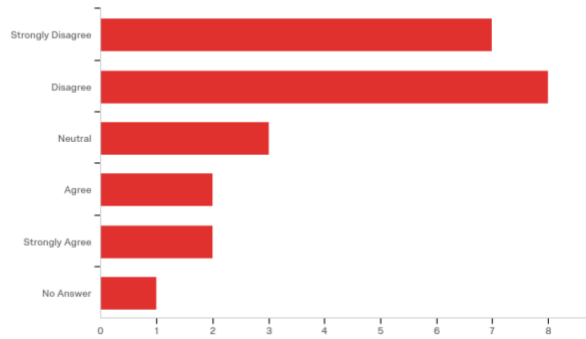
13 - Major Tribal Executive Committee (TEC) decisions include band input.



14 - There is ample opportunity to address concerns with the Minnesota Chippewa Tribal government.

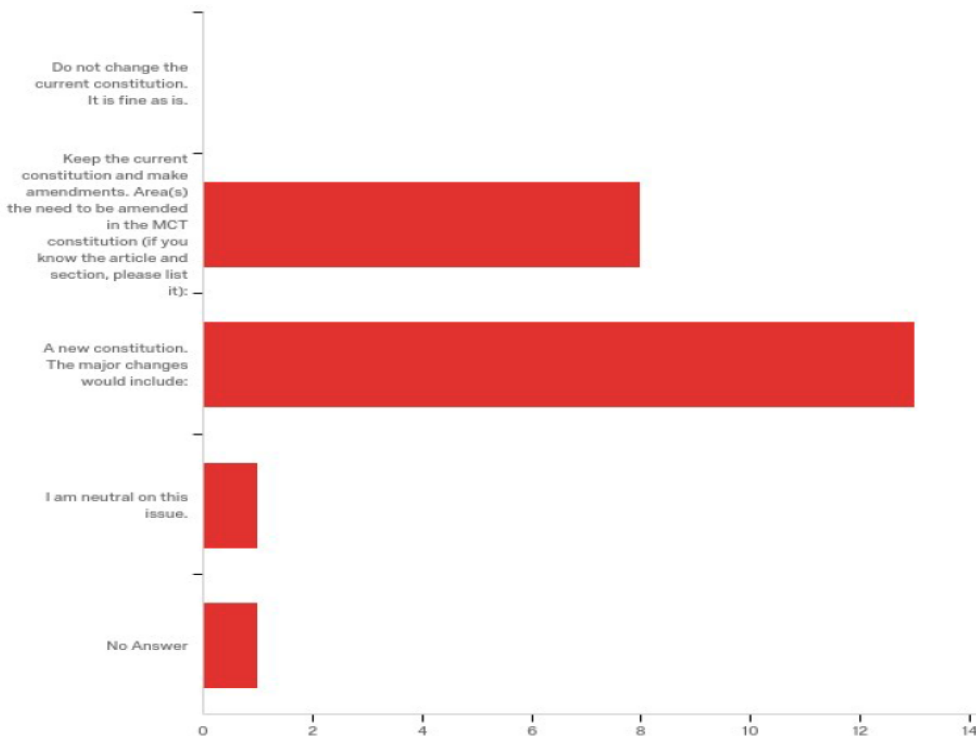


15 - The Minnesota Chippewa Tribe's Constitution serves the needs of the MCT people.



The final set of questions seek community input on how to improve the MCT government. Respondents were asked to consider how much change they would like to see in the future (Q16). Eight (8) respondents answered the question suggesting that the tribe should “keep its current constitution and make amendments” to address some of the concerns (a. below); while another thirteen (13) responded that there should be an entirely “new constitution” written (b. below). Zero (0) respondents elected to keep the constitution the way it is currently written.

16 - In looking to the future of the Minnesota Chippewa Tribal government, how much change do you think should happen?



If the respondents chose to amend the constitution or write a new one, they were prompted to write what they think needed to be amended in the existing constitution or any major changes that needed to be included in a new constitution. Comments regarding each of these are listed below.

a. Amend Existing Constitution

Out of the respondents who suggested amending the existing constitution:

- Three (3) out of the four (4) responses included enrollment as an amendment within the existing constitution.
 - “Blood Quantum needs to be revised”
 - “Membership enrollment/blood quantum criteria should be lowered to 1/8 or instead do lineal descendants. Change the preamble to include our sovereignty, culture and values, and natural resources.”
 - “Blood quantum should be dropped/lower, but still be enough to be considered native. I have grandchildren.”
- Other responses include:
 - “There are areas that need attention as it should be reviewed every 5 years at least.”
 - “(Biological) that can't even be get Native things/recognition but there [sic] want to be Native.”

b. Write a New Constitution

Out of the respondents who suggested to write a new constitution:

- Three (3) respondents suggested inserting traditional values into the new document.
 - “Adding Anishinaabe cultures and values. Creating a more clear [sic] language within the constitution so someone that doesn't study law can interpret it.”
 - “Anything that allows the people to draft a document that will reflect our traditional way of life.”
 - “Develop government structure based on traditional values, the[n] re-write the constitution based on that structure. Limit RBC power and develop RBC minimum qualification to run that include experience/educations for chair/Sec [secretary]/treas [treasurer]”
- Two (2) respondents mentioned addressing enrollment within the new document.
 - “Enrollment”
 - “Enrollment BQ [blood quantum] change or opening enrollment to ‘direct descendants’ on those enrollees listed between 1/2 and 1/2 BQ”
- Other responses include:
 - “Checks and balances need to be instituted. TEC needs to be held accountable to the constituents. Reservation goals of the TEC should not muddle/dominate MCT decisions. Huge conflict of interest exists in the current set up.”
 - “For each concentration area.”
 - “Elections - enrollment - voices of members”
 - “Separation of Power. Each reservation does their own enrollment. Rights of members.”
 - “Fair representation of Band members from all Bands. A balance of power. (New structure)”

c. Other Suggestions

Six (6) respondents offered more suggestions to strengthen the MCT constitution. Responses included:

- “Make sure it is understood by all constituents of MCT - changes etc. A Tribe can be only as strong as the people of the tribe.”
- “Should reflect the differences that each reservation has and how isolated we have become from each other in terms of sharing resources.”
- “Better representation is needed. The elected members should hold the duty to reach out to members far and wide to hear their concerns.”

- “To become more part of the council's decisions to create more fairness, eliminate nepotism, eliminate the behaviors to where they represent ‘our’ reservation. MCT should be more involved with meetings and overall they can see where changes are needed.”
- “If all were required to follow the constitution, it could be a [decent] document.”
- “Develop voting process better, it’s lacking, people destroy each other’s signs and it’s ok. Develop the process to change/amend the constitution in the future; develop based on customs.”

General Information

The demographics of the audience may help understand who attends the MCT Constitutional Convention sessions and how they may assist in future endeavors. In addition, it allows the elected leaders to discuss a strategy to engage members who are not attending the sessions. More female respondents (56.52%) submitted surveys than male respondents (39.13%). The respondents’ ages ranged from 27-76. 82.61% are employed and 45.10% are enrolled MCT citizens.

Additional comments include:

- “If a change is going to occur within the MCT - I'd like to see more constituents aware or ‘made’ aware of on an individual level whether it be individual or community or reservation wide, I feel this would be better for MCT in more informed results!”
- “All people running for tribal government should have knowledge of tribal government, the history of our tribes - should be checks and balances on the people that are elected; if they can't perform there should be a way of removing them or ask them to resign - they should be signing a code of ethics or performance requirement. Have a clear defined description of their roles and responsibilities to the tribe and communities.”
- “Great that this is happening, seems like ppl [people] I speak with have lost faith in the MCT (if they ever had it) and if the MCT wants to move forward as a leader of the Ojibwe it needs to regain support and trust in the communities. Having this process and getting people involved to bring it forward seems like a good step in that direction.”
- “If we do not have a strong constitution now then we should work on getting one. When attending the meeting for 40,000 people there needs to be more communication with the people on our reservations so we are aware of changes, or maybe have some input on how to improve the constitution. People need to follow the constitution be accountable, if not accountable there needs to be disciplines or warnings, maybe answers to why you’re not accountable. Constitution doesn't address who we are - the main thing I see and would really like change is protection - for our employees, families to have oversight on jobs, homes, that they are not violated by tribal council or their assistants. We need job security and see that on all reservations. It needs to stop - we all have families and our own dignity, hope.”
- “Thanks for all the materials and questions raised. :)”
- “There has to be checks and balances involving community members. Referendums ‘must’ involve community. Process must be [informational] as to pros and cons of issues. It’s been run as a corporation - which is based on a competitive [perspective] and a hierarchal structure. We need to utilize our old ways of ‘governing’ our communities. The purpose was to care for ‘all’ people - not just those [related] on a special business relationship.”
- “The entire process needs to be what the people want, not elected officials. We need to remove everything that is harmful, the standard approach needs to be eliminated by the power of the RBC. We need a government structure based on the traditional ways of the Anishinabe. Don't mimic the federal government at all, the MCT constitution is an IRA document and has no place

governing how we live and govern our resources. Develop a fair voting process, remove all corruption there should be minimum requirements of education/experience for Chair/Sec/Treas. Constitution should be based on all areas, we are currently involved in, gaming etc..., develop new blood quantum structure or allow each tribe to define their own, develop an elder/youth council that is advisory to the RBC's, involve people in the entire process, have an alliance for tribal members to be part of their government."

- "IRA - Enacted June 18, 1934- Section 18 - one year to have election and constitution approved - MCT constitution approved July 24, 1936."

The complete survey is located in **Appendix B**.

Appendix A

MINNESOTA CHIPPEWA TRIBE

CONSTITUTION MEETINGS

December 2017 – January 2018

Sponsored by the Minnesota Chippewa Tribe (MCT)
with generous support from the Native Governance Center
and the Leech Lake Band of Ojibwe

Presented & Facilitated by the Native Nations Institute, University of Arizona
Northern Lights Casino Hotel & Event Center, Walker, Minnesota

Day 1: December 18, 2017

Time **Agenda Item**

9:30 a.m. REGISTRATION

10:00 a.m. OPENING PRAYER

WELCOME & PURPOSE

- Leech Lake Band – Chairman Faron Jackson, Sr.

INTRODUCTIONS: FACILITATORS, PRESENTERS, & SPONSORS

10:30 a.m. **SESSION 1: THE DEVELOPMENT OF THE MCT & CURRENT STRUCTURE** — *Philip Brodeen*

- History of the MCT Constitution
- What are the powers and duties of the Tribal Executive Committee (TEC)?
- What are the powers and duties of the Reservation Business Committees (RBC)?
- How does the MCT work on a day-to-day basis in comparison to each Band?
- Discussion: *Does the current MCT Constitution accurately reflect who we are as a people today?*

12:00 p.m. LUNCH

1:15 p.m. **SESSION 2: THINKING STRATEGICALLY ABOUT MCT'S FUTURE** — *Native Nations Institute*

- Complete the following sentence: *"I want my (grand)children to live in a tribal community where...."*

1:45 p.m. **SESSION 3: GOVERNMENT & CONSTITUTIONS: WHAT THEY ARE, DO, & LOOK LIKE ACROSS INDIAN COUNTRY** — *Native Nations Institute*

- The foundations of effective governments: What does a government do?
- Defining a constitution in the broadest sense
- The key issues a constitution needs to address
- The diversity of constitutions and governing systems across Indian Country
- Do you have the governance tools you need to achieve your strategic goals?



- 2:15 p.m. **DISCUSSION (Small Groups)**
 • *What suggestions do you have in changing the MCT Constitution?*
- 3:00 p.m. **SMALL GROUP REPORTS**
- 3:15 p.m. **SESSION 4: STRENGTHENING OUR GOVERNMENT — HOW HAVE OTHER NATIVE NATIONS ADDRESSED THE PROCESS OF REVISING OR REFORMING THEIR CONSTITUTIONS?**
 • Questions & Answers
- 3:30 p.m. **Review**
- 3:45 p.m. **Adjourn**

Day 2: December 19, 2017

Time Agenda Item

8:00 a.m. BREAKFAST

8:30 a.m. WELCOME, REVIEW OF DAY 1 DISCUSSION and REVIEW OF DAY 2 AGENDA

8:45 a.m. SESSION 5, ROUND 1: HOW DO WE STRENGTHEN THE MCT & BAND GOVERNMENTS?

- Groupwork: *What's WORKING with the existing constitution of the:*
 - MCT overall?
 - Tribal Executive Committee (TEC)?
 - Reservation Business Committees (RBCs)?

9:30 a.m. BREAK

9:45 a.m. SESSION 5, ROUND 2: HOW DO WE STRENGTHEN THE MCT & BAND GOVERNMENTS?

- Groupwork: *What's NOT WORKING with the existing constitution of the:*
 - MCT overall?
 - Tribal Executive Committee (TEC)?
 - Reservation Business Committees (RBCs)?

10:30 a.m. SMALL GROUP REPORTS & CATEGORIZATION OF COMMONALITIES

11:00 a.m. SESSION 5, ROUND 3: HOW DO WE STRENGTHEN THE MCT & BAND GOVERNMENTS?

- Groupwork: *Of the issues identified in previous rounds, how might we address some of the key issues?*

11:45 a.m. SMALL GROUP REPORTS

12:15 p.m. LUNCH

1:15 p.m. DISCUSSION (Small Groups)

- *Based on what we've heard and discussed today, our recommendations for continuing the MCT constitution process are...*

2:15 p.m. SMALL GROUP REPORTS

2:30 p.m. NEXT STEPS

3:00 p.m. ADJOURN

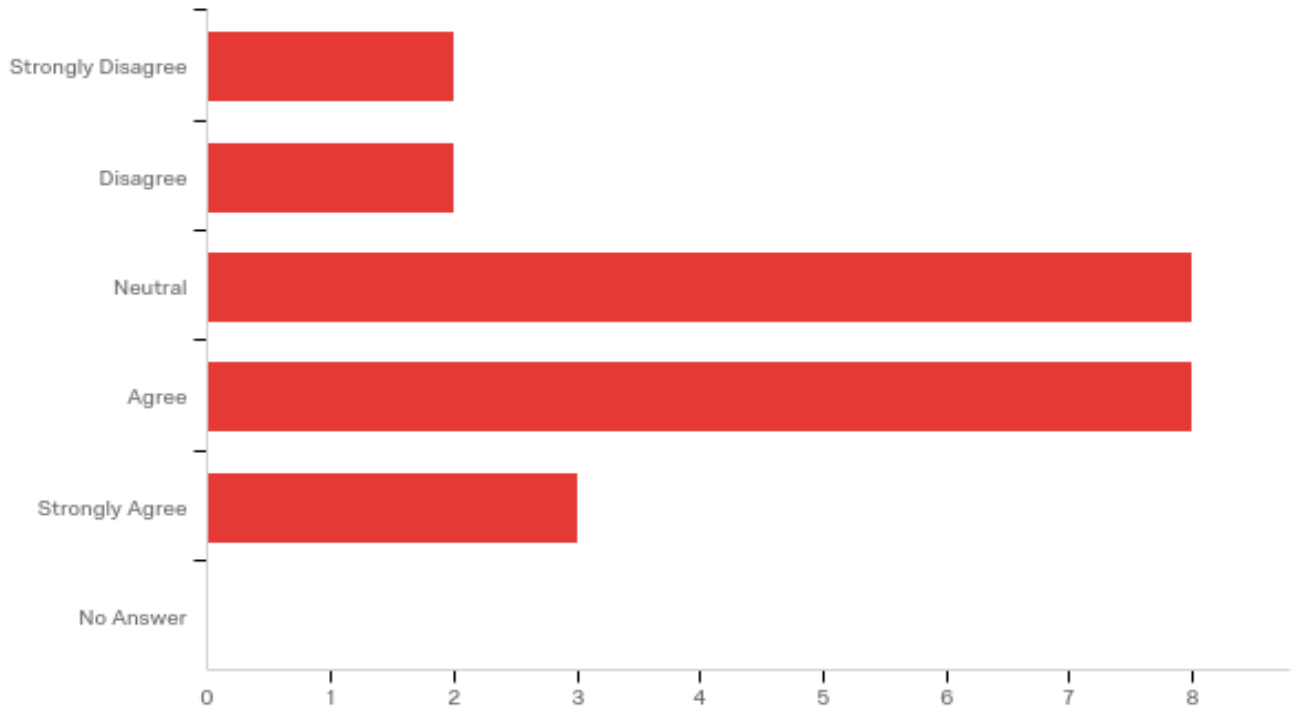
Appendix B

Default Report

MCT Leech Lake Constitutional Convention Survey

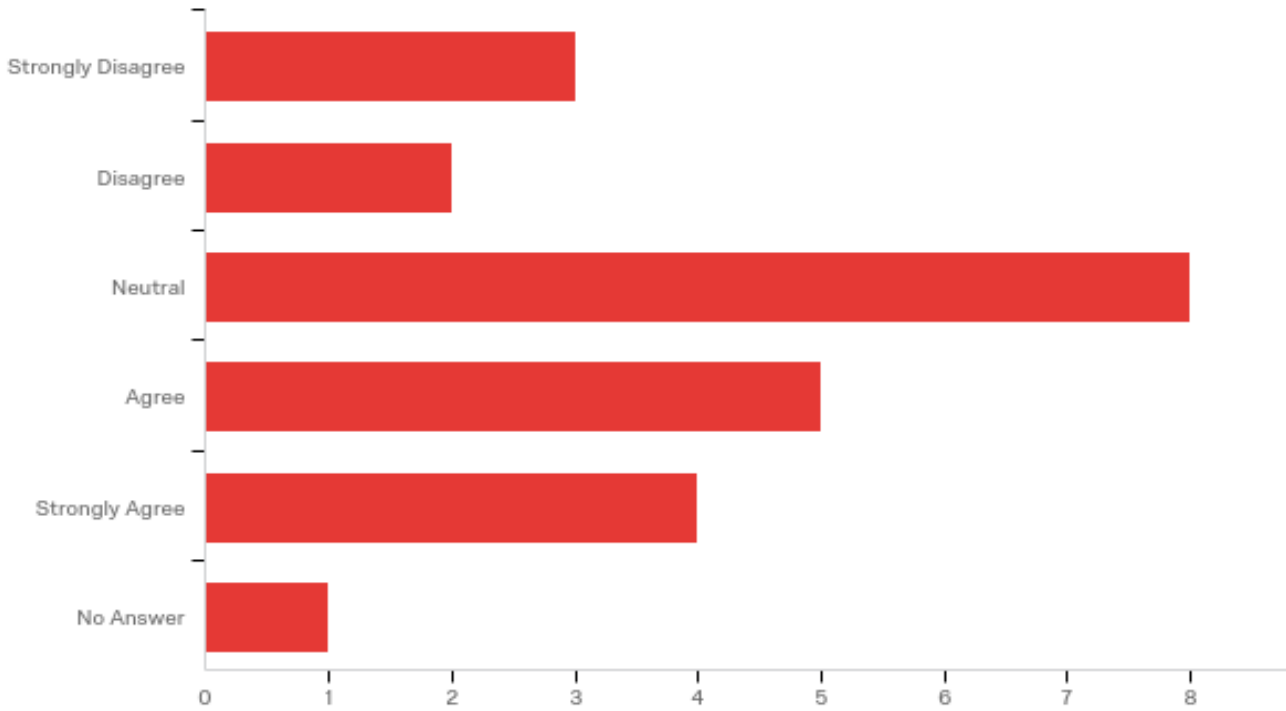
January 24th 2018, 11:23 am MST

1 - I understand the Minnesota Chippewa Tribe's Constitution and Bylaws.



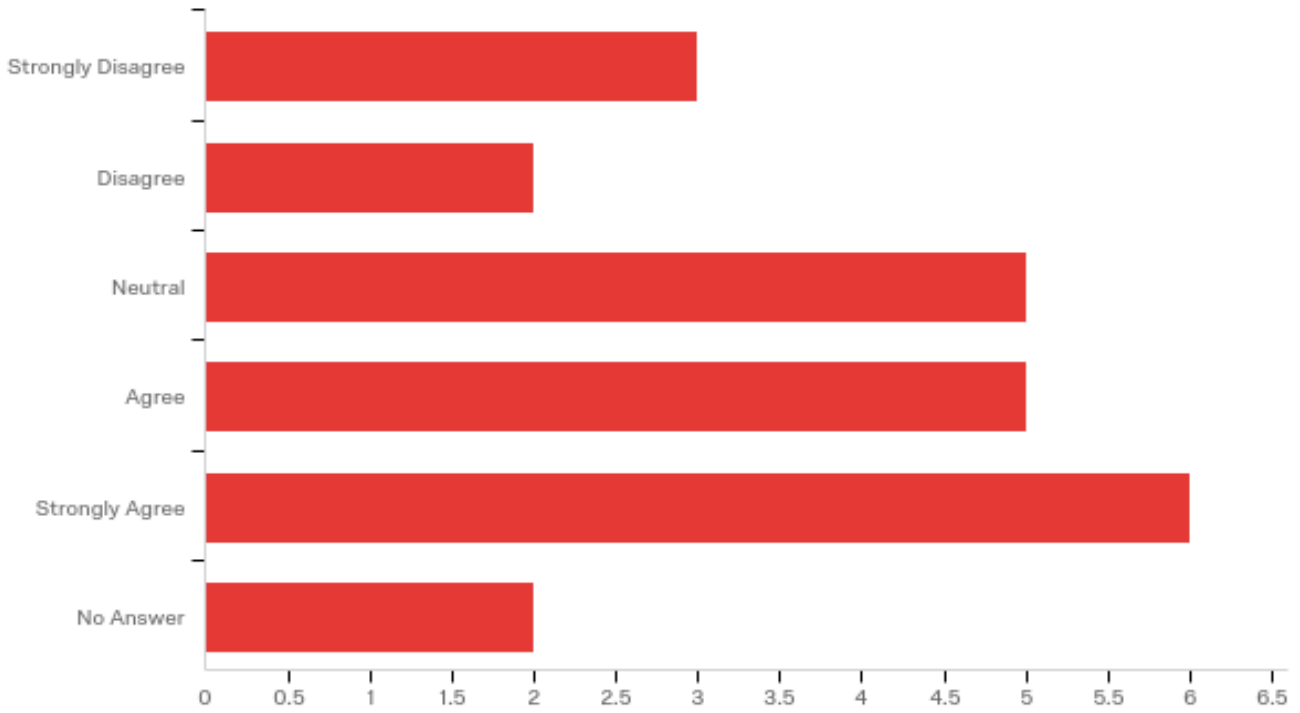
#	Answer	%	Count
1	Strongly Disagree	8.70%	2
2	Disagree	8.70%	2
3	Neutral	34.78%	8
4	Agree	34.78%	8
5	Strongly Agree	13.04%	3
6	No Answer	0.00%	0
	Total	100%	23

2 - I understand the powers of the Tribal Executive Committee (TEC).



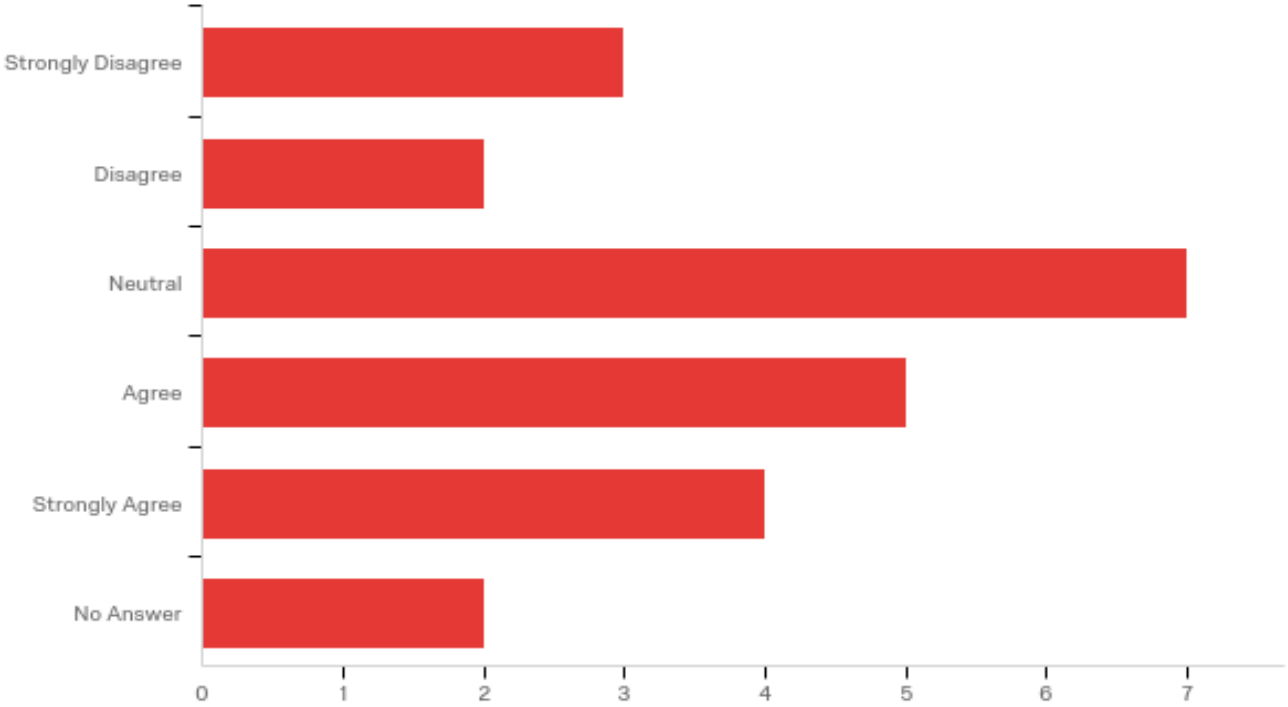
#	Answer	%	Count
1	Strongly Disagree	13.04%	3
2	Disagree	8.70%	2
3	Neutral	34.78%	8
4	Agree	21.74%	5
5	Strongly Agree	17.39%	4
6	No Answer	4.35%	1
	Total	100%	23

3 - I understand the powers of the Reservation Business Committees (RBCs).



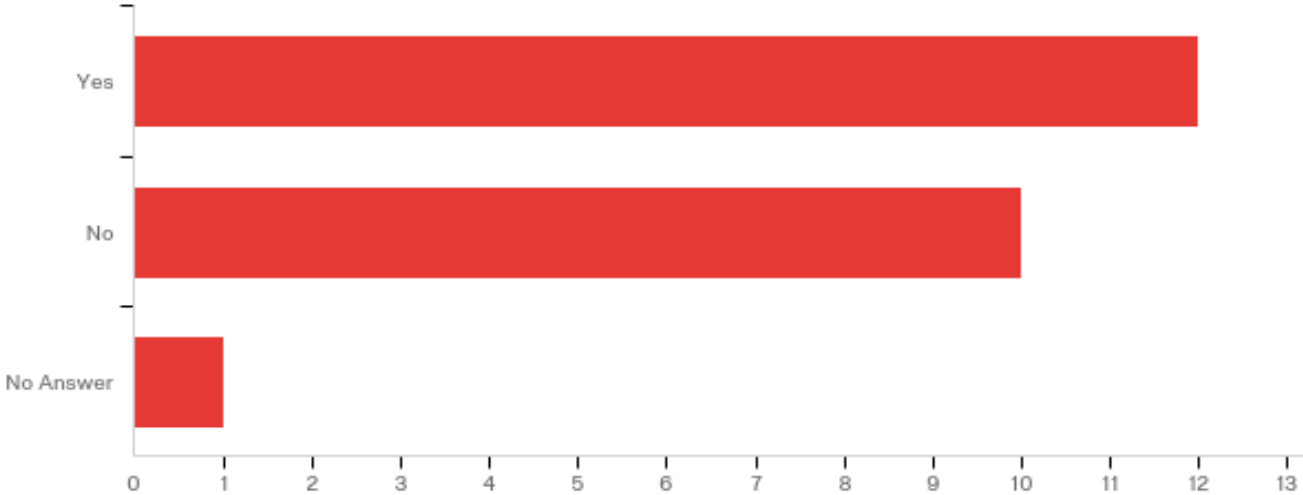
#	Answer	%	Count
1	Strongly Disagree	13.04%	3
2	Disagree	8.70%	2
3	Neutral	21.74%	5
4	Agree	21.74%	5
5	Strongly Agree	26.09%	6
6	No Answer	8.70%	2
	Total	100%	23

4 - I understand how the Minnesota Chippewa Tribal government operates.



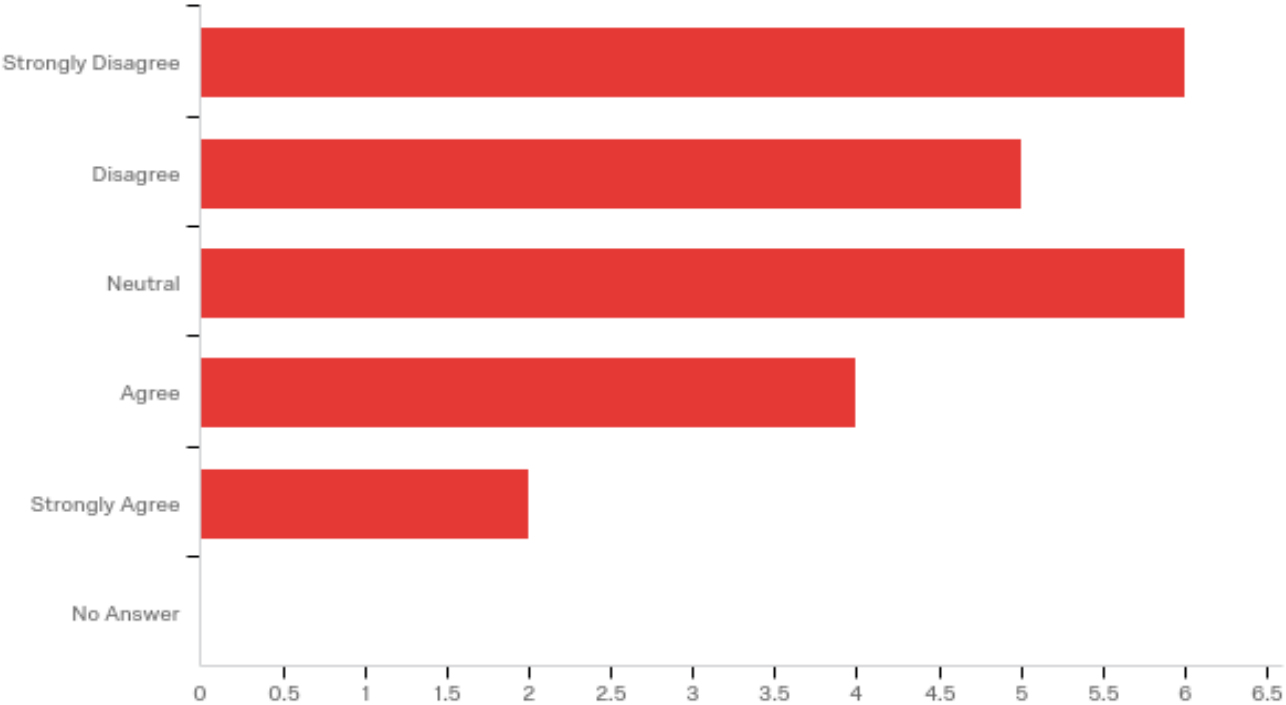
#	Answer	%	Count
1	Strongly Disagree	13.04%	3
2	Disagree	8.70%	2
3	Neutral	30.43%	7
4	Agree	21.74%	5
5	Strongly Agree	17.39%	4
6	No Answer	8.70%	2
	Total	100%	23

5 - I have read the Minnesota Chippewa Tribe's Constitution.



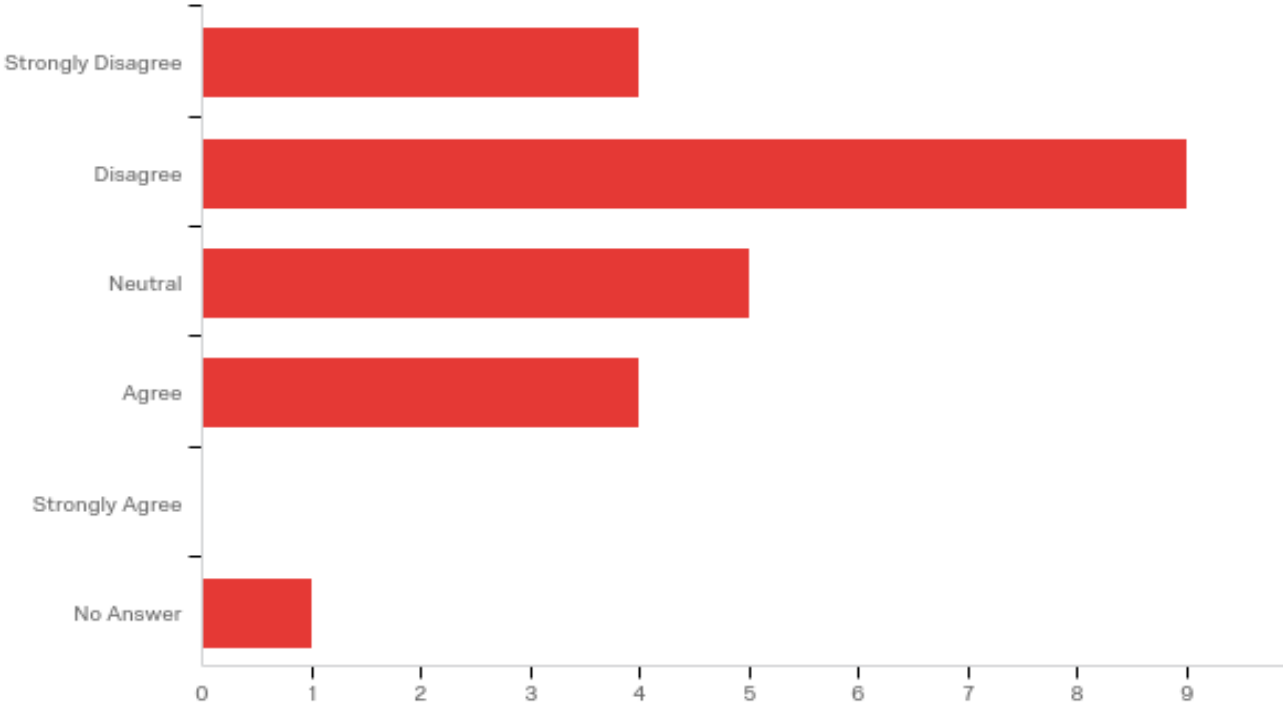
#	Answer	%	Count
1	Yes	52.17%	12
2	No	43.48%	10
3	No Answer	4.35%	1
	Total	100%	23

6 - The Minnesota Chippewa Tribe's election process is fair.



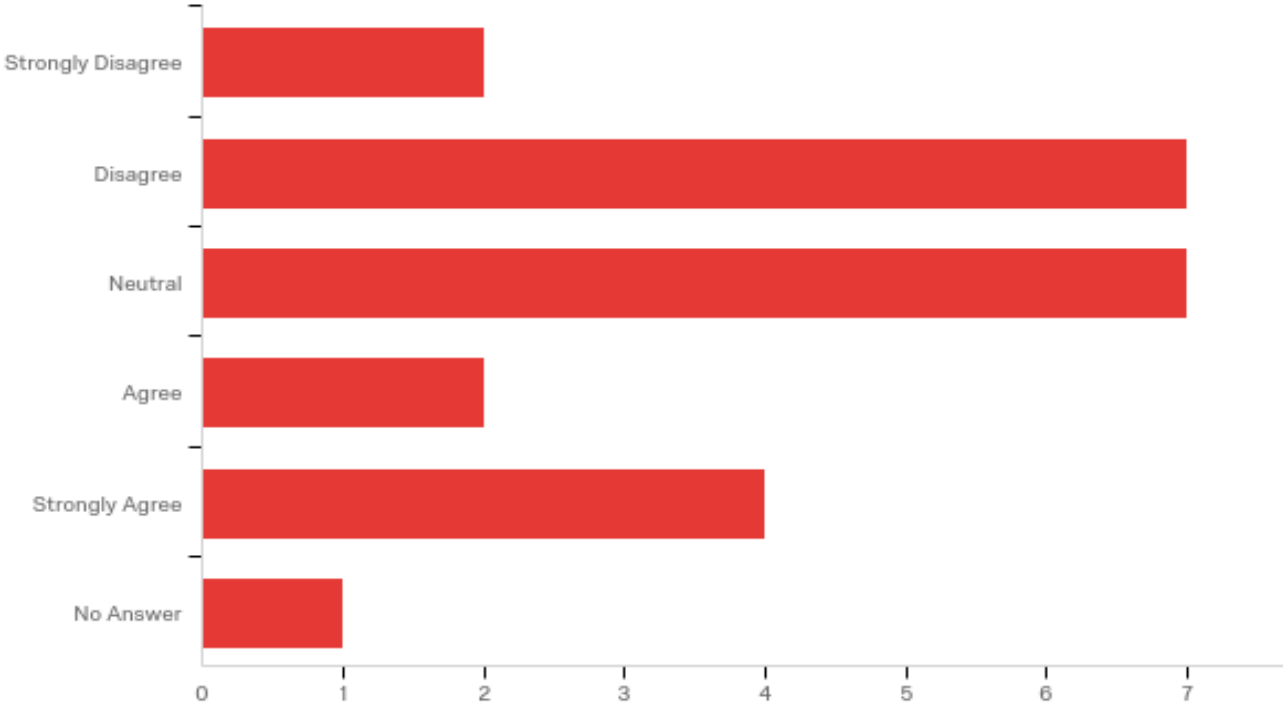
#	Answer	%	Count
1	Strongly Disagree	26.09%	6
2	Disagree	21.74%	5
3	Neutral	26.09%	6
4	Agree	17.39%	4
5	Strongly Agree	8.70%	2
6	No Answer	0.00%	0
	Total	100%	23

7 - The Tribal Executive Committee (TEC) exercises power fairly.



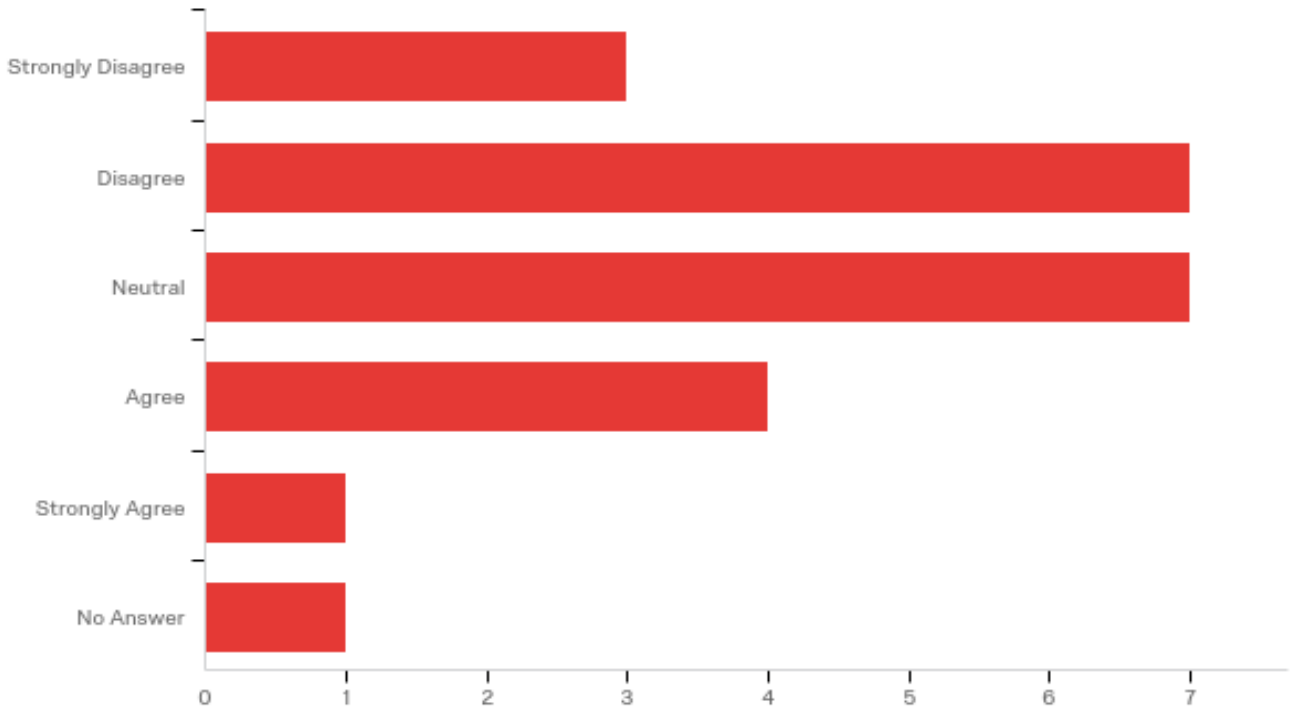
#	Answer	%	Count
1	Strongly Disagree	17.39%	4
2	Disagree	39.13%	9
3	Neutral	21.74%	5
4	Agree	17.39%	4
5	Strongly Agree	0.00%	0
6	No Answer	4.35%	1
	Total	100%	23

8 - The qualifications to run for the Tribal Executive Committee (TEC) are clear to me.



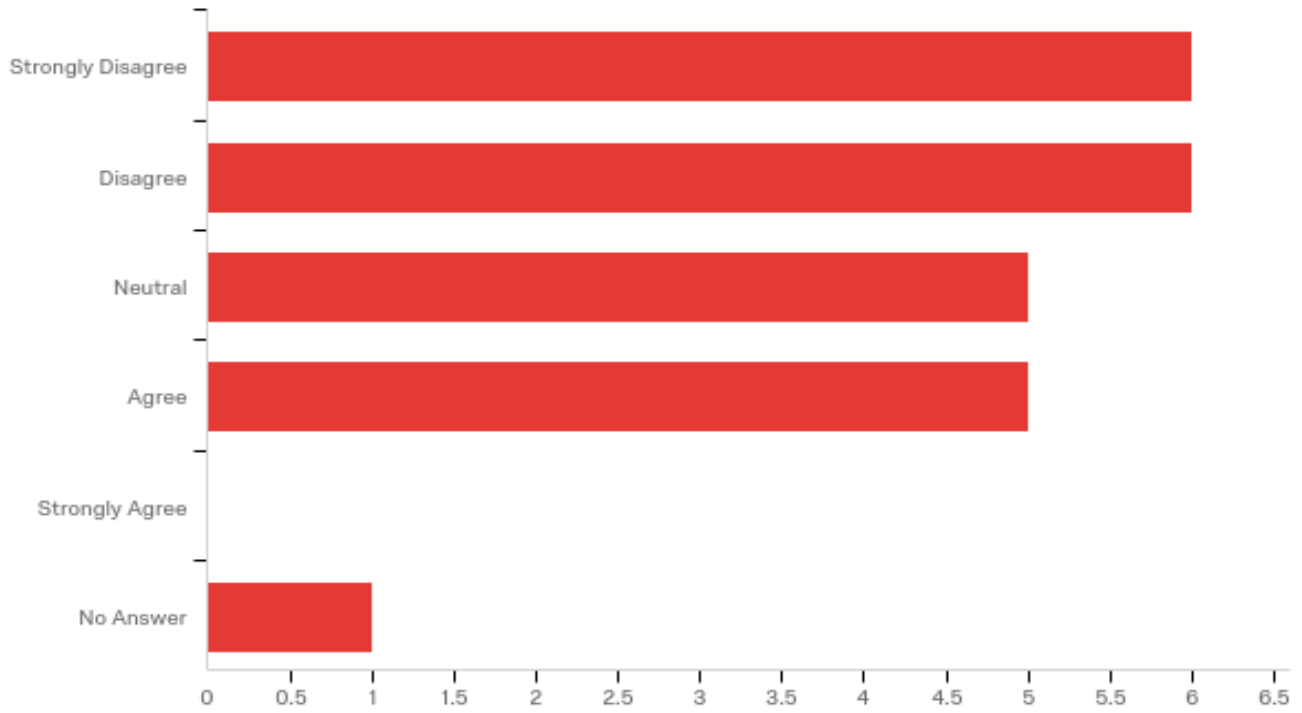
#	Answer	%	Count
1	Strongly Disagree	8.70%	2
2	Disagree	30.43%	7
3	Neutral	30.43%	7
4	Agree	8.70%	2
5	Strongly Agree	17.39%	4
6	No Answer	4.35%	1
	Total	100%	23

9 - The qualifications to run for the Tribal Executive Committee (TEC) are adequate.



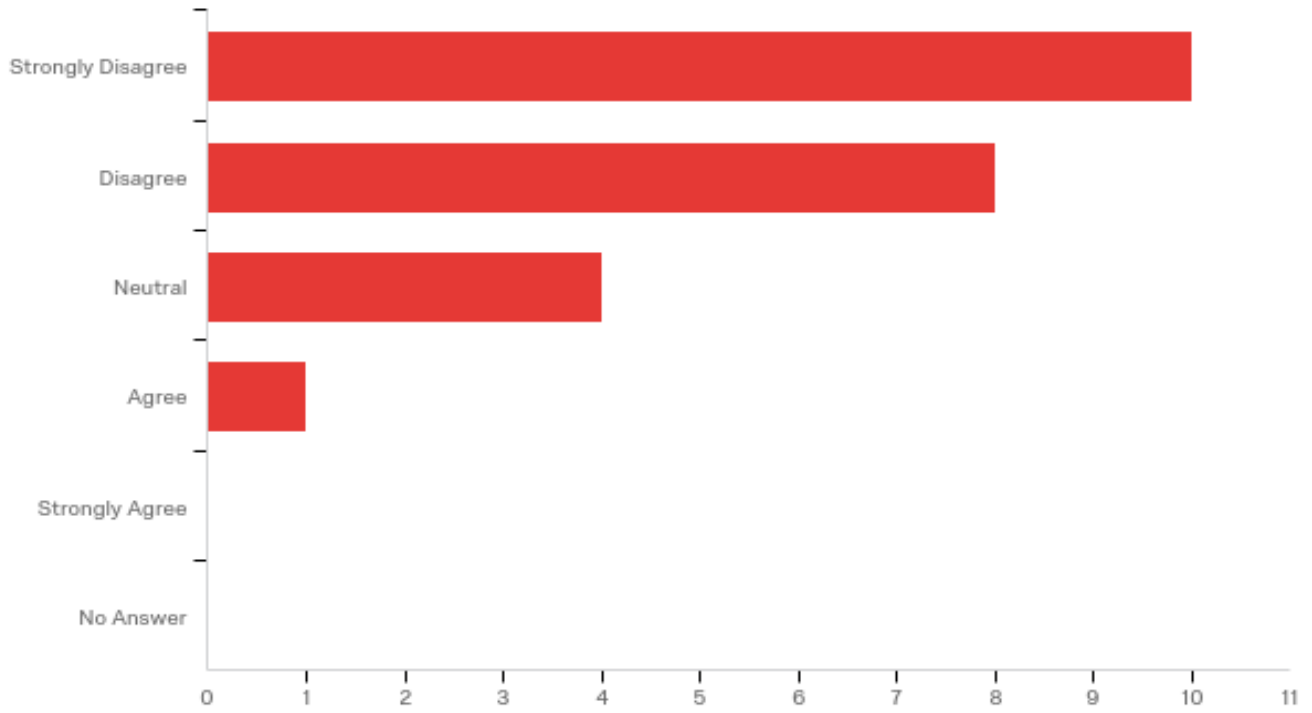
#	Answer	%	Count
1	Strongly Disagree	13.04%	3
2	Disagree	30.43%	7
3	Neutral	30.43%	7
4	Agree	17.39%	4
5	Strongly Agree	4.35%	1
6	No Answer	4.35%	1
	Total	100%	23

10 - The Reservation Business Committee (RBC) exercises power fairly.



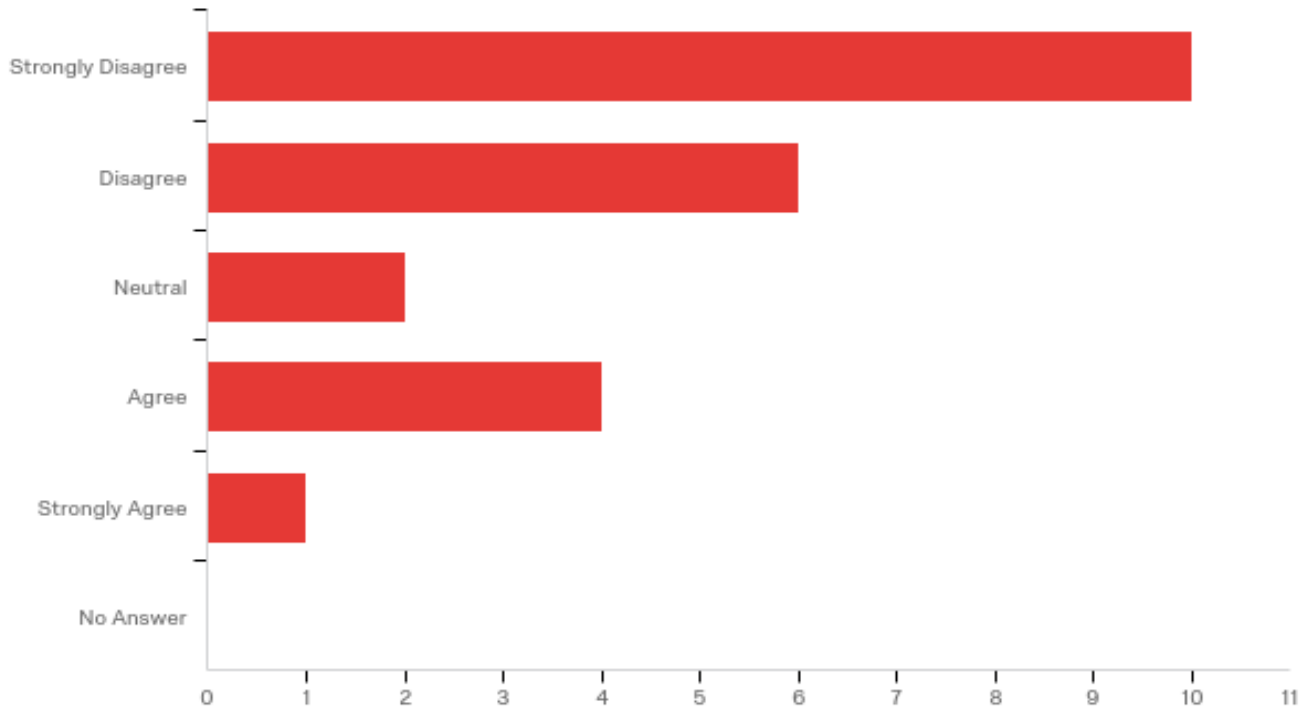
#	Answer	%	Count
1	Strongly Disagree	26.09%	6
2	Disagree	26.09%	6
3	Neutral	21.74%	5
4	Agree	21.74%	5
5	Strongly Agree	0.00%	0
6	No Answer	4.35%	1
	Total	100%	23

11 - Current enrollment requirements reflect how we view ourselves as Anishinaabe.



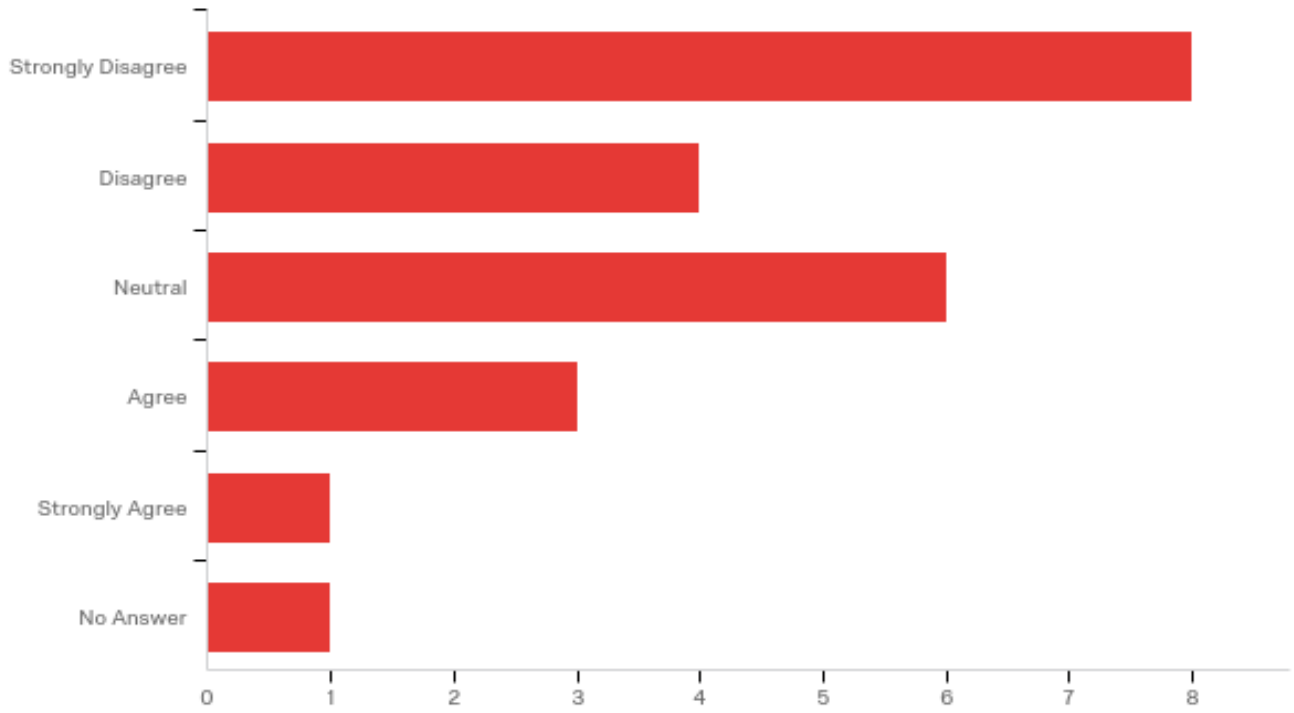
#	Answer	%	Count
1	Strongly Disagree	43.48%	10
2	Disagree	34.78%	8
3	Neutral	17.39%	4
4	Agree	4.35%	1
5	Strongly Agree	0.00%	0
6	No Answer	0.00%	0
	Total	100%	23

12 - The needs of each band are equally considered.



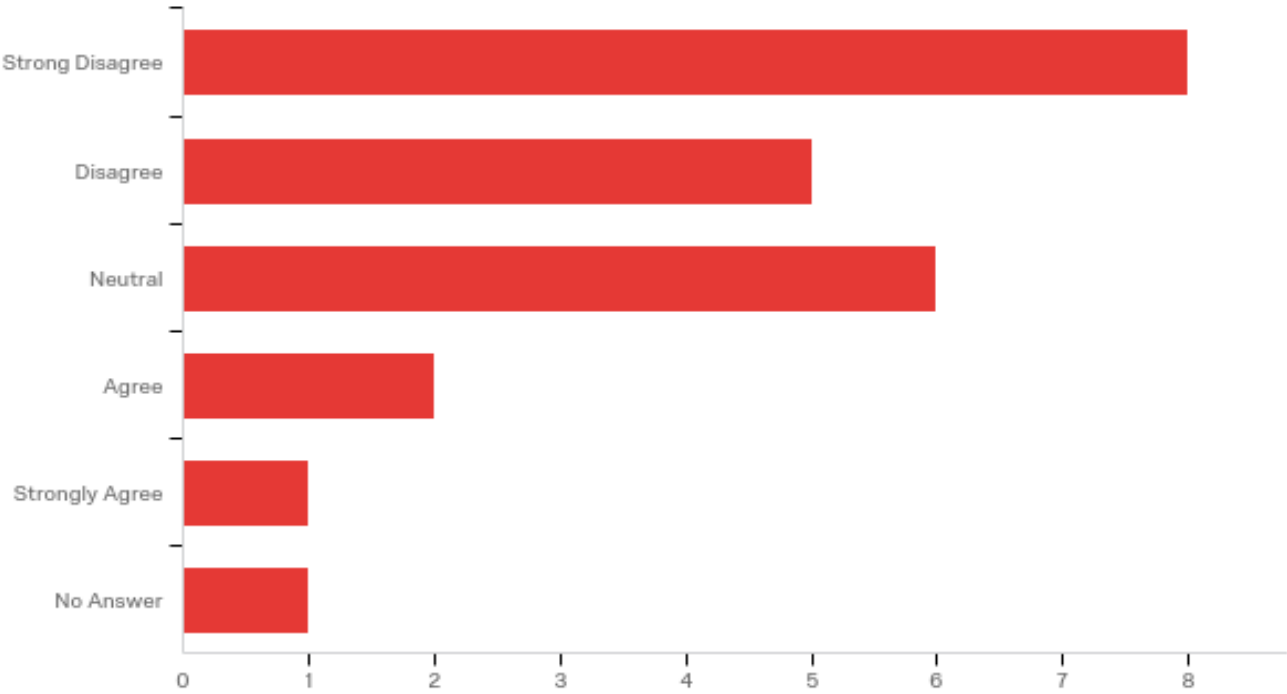
#	Answer	%	Count
1	Strongly Disagree	43.48%	10
2	Disagree	26.09%	6
3	Neutral	8.70%	2
4	Agree	17.39%	4
5	Strongly Agree	4.35%	1
6	No Answer	0.00%	0
	Total	100%	23

13 - Major Tribal Executive Committee (TEC) decisions include band input.



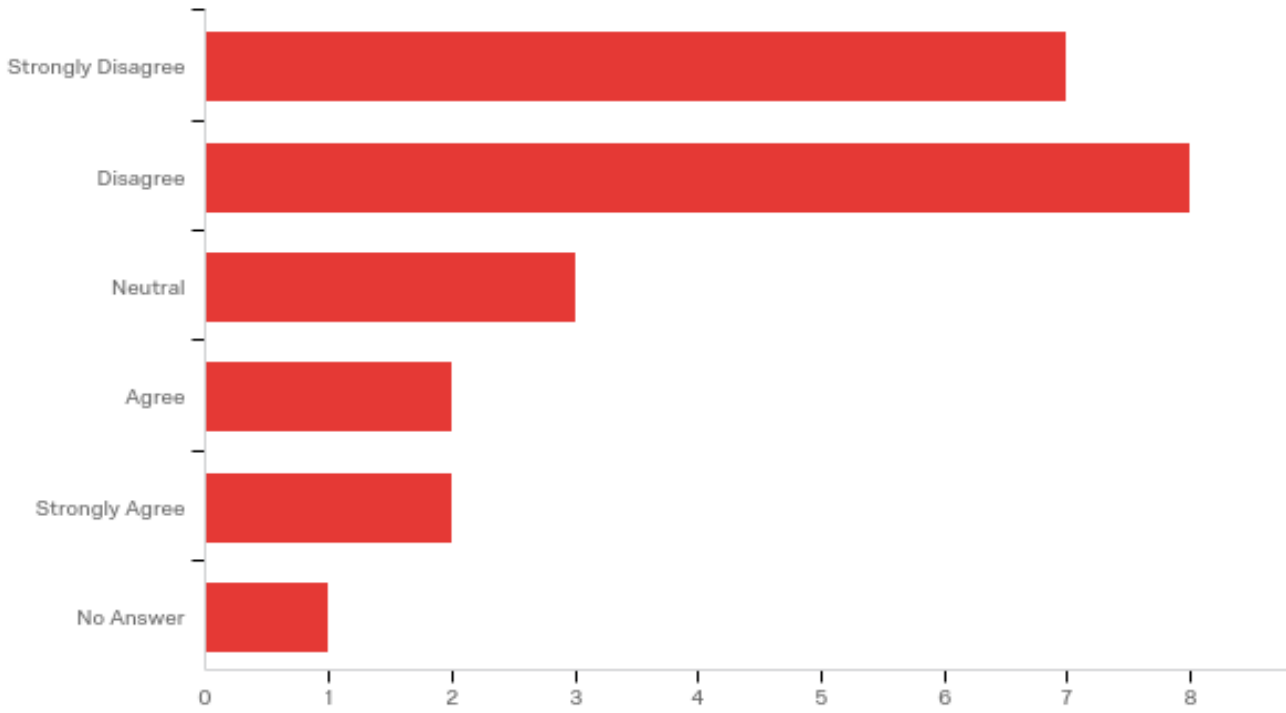
#	Answer	%	Count
1	Strongly Disagree	34.78%	8
2	Disagree	17.39%	4
3	Neutral	26.09%	6
4	Agree	13.04%	3
5	Strongly Agree	4.35%	1
6	No Answer	4.35%	1
	Total	100%	23

14 - There is ample opportunity to address concerns with the Minnesota Chippewa Tribal government.



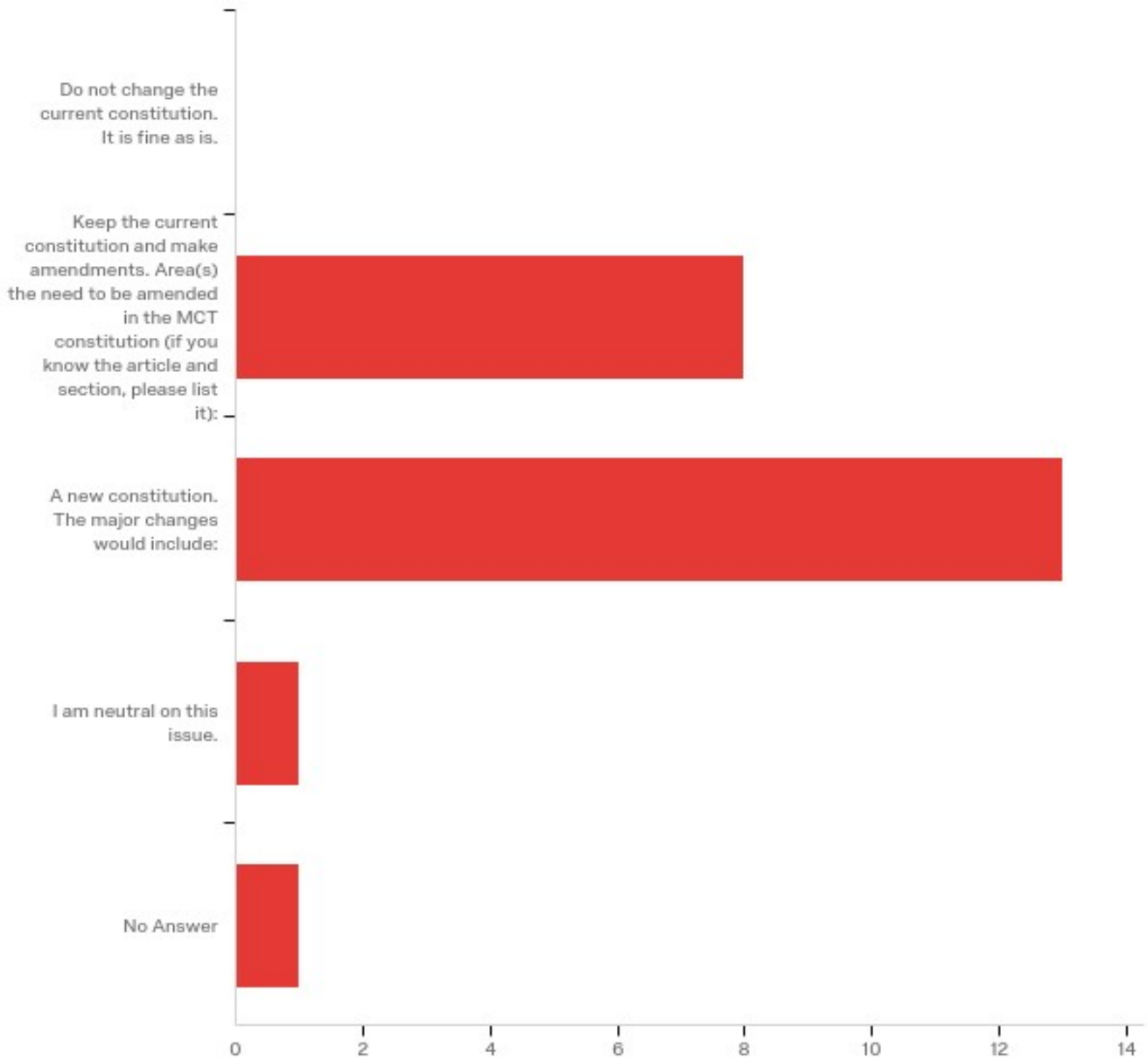
#	Answer	%	Count
1	Strong Disagree	34.78%	8
2	Disagree	21.74%	5
3	Neutral	26.09%	6
4	Agree	8.70%	2
5	Strongly Agree	4.35%	1
6	No Answer	4.35%	1
	Total	100%	23

15 - The Minnesota Chippewa Tribe's Constitution serves the needs of the MCT people.



#	Answer	%	Count
1	Strongly Disagree	30.43%	7
2	Disagree	34.78%	8
3	Neutral	13.04%	3
4	Agree	8.70%	2
5	Strongly Agree	8.70%	2
6	No Answer	4.35%	1
	Total	100%	23

16 - In looking to the future of the Minnesota Chippewa Tribal government, how much change do you think should happen?



#	Answer	%	Count
1	Do not change the current constitution. It is fine as is.	0.00%	0
2	Keep the current constitution and make amendments. Area(s) the need to be amended in the MCT constitution (if you know the article and section, please list it):	34.78%	8

3	A new constitution. The major changes would include:	56.52%	13
4	I am neutral on this issue.	4.35%	1
5	No Answer	4.35%	1
	Total	100%	23

Keep the current constitution and make amendments. Area(s) the need to be a...

Keep the current constitution and make amendments. Area(s) the need to be amended in the MCT constitution (if you know the article and section, please list it): - Text

Blood Quantum needs to be revised

-Membership enrollment blood quantum criteria should be lowered to 1/8 or instead do lineal descendants.
-Change the preamble to include our sovereignty, culture and values, and natural resources

There are areas that need attention as it should be reviewed every 5 years at least

Blood quantum should be dropped lower, but still be enough to be considered native. I have grandchildren (Biological) that can't even be get native things/recognition but there want to be native

16_3_TEXT - A new constitution. The major changes would include:

A new constitution. The major changes would include: - Text

Checks and balances need to be instituted. TEC needs to be held accountable to the constituents. Reservation goals of the TEC should not muddle/dominate MCT decisions. Huge conflict of interest exists in the current set up.

For each concentration area.

Adding Anishinaabe cultures and values. Creating a more clear language within the constitution so someone that doesn't study law can interpret it.

Elections - enrollment - voices of members

Enrollment

Anything that allows the people to draft a document that will reflect our traditional way of life.

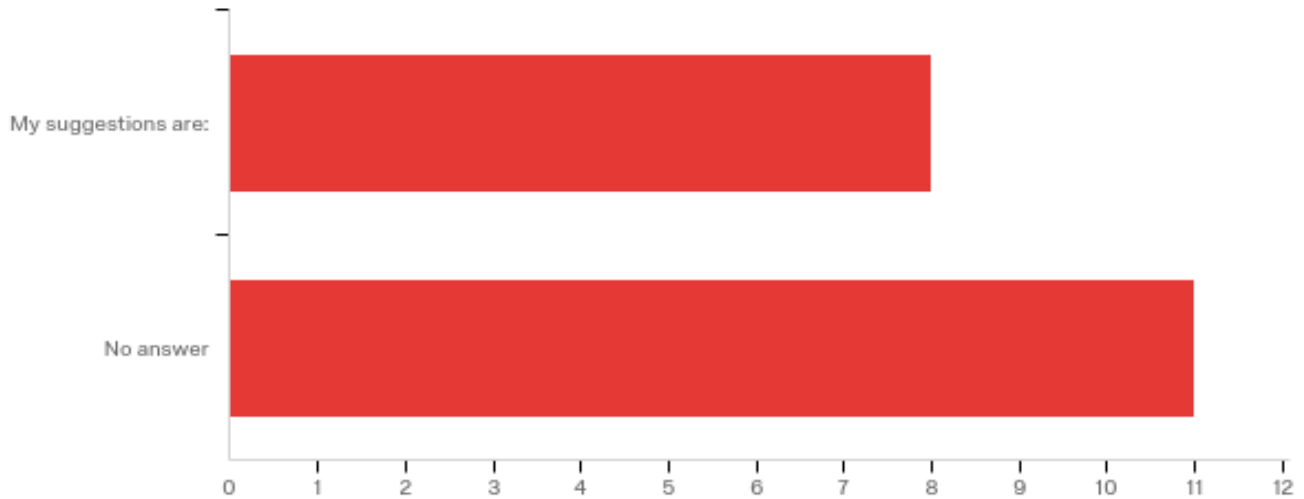
Enrollment BQ change or opening enrollment to "direct descendants" on those enrollees listed between 1/2 and 1/2 BQ

Develop government structure based on traditional values, the re-write the constitution based on that structure. Limit RBC power and develop RBC minimum qualification to run that include experience / educations for chair / sec [secretary] / treas [treasurer]

Separation of Power Each reservation does their own enrollment Rights of members

Fair representation of Band members from all Bands. A balance of power. (New structure)

17 - What other suggestions do you have for strengthening the MCT constitution? Please be as specific as possible:

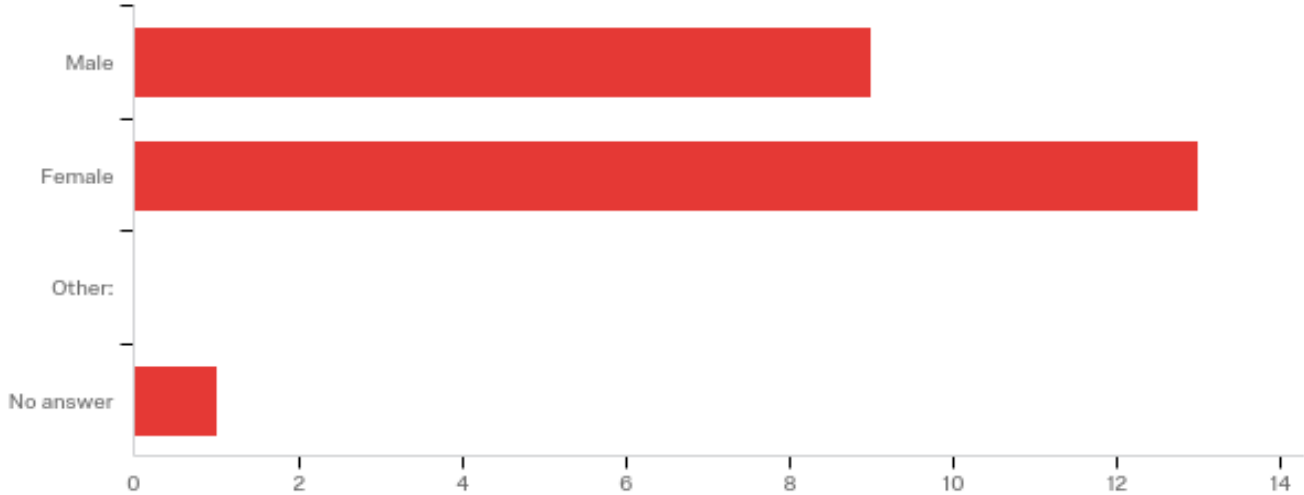


#	Answer	%	Count
1	My suggestions are:	42.11%	8
2	No answer	57.89%	11
	Total	100%	19

17_1_TEXT - My suggestions are:

My suggestions are: - Text
Make sure it is understood by all constituents of MCT- changes etc. A Tribe can be only as strong as the people of the tribe:
Should reflect the differences that each reservation has and how isolated we have become from each other in terms of sharing resources.
Better representation is needed. The elected members should hold the duty to reach out to members far and wide to hear their concerns.
To become more part of the council's decisions to create more fairness, eliminate nepotism, eliminate the behaviors to where they represent "our" reservation. MCT should be more involved with meetings and overall they can see where changes are needed.
If all were required to follow the constitution , it could be a [decent] document
Develop voting process better, its lacking people destroy each others singing and it ok. Develop the process to change /amend the constitution in the future develop based on customs

18 - What is your gender?

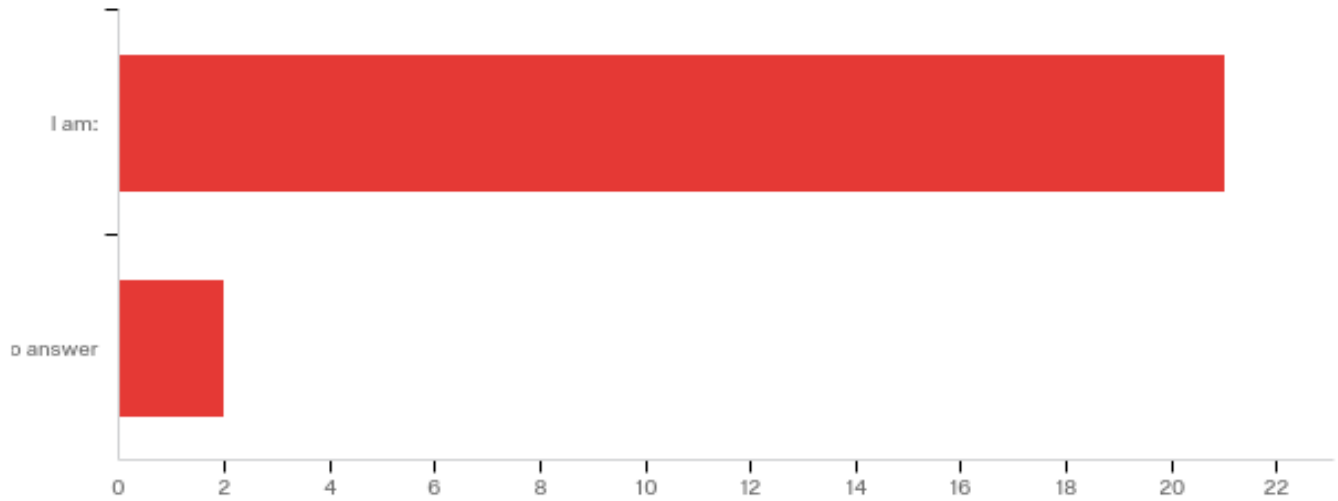


#	Answer	%	Count
1	Male	39.13%	9
2	Female	56.52%	13
3	Other:	0.00%	0
4	No answer	4.35%	1
	Total	100%	23

Other:

Other: - Text

19 - What is your age?



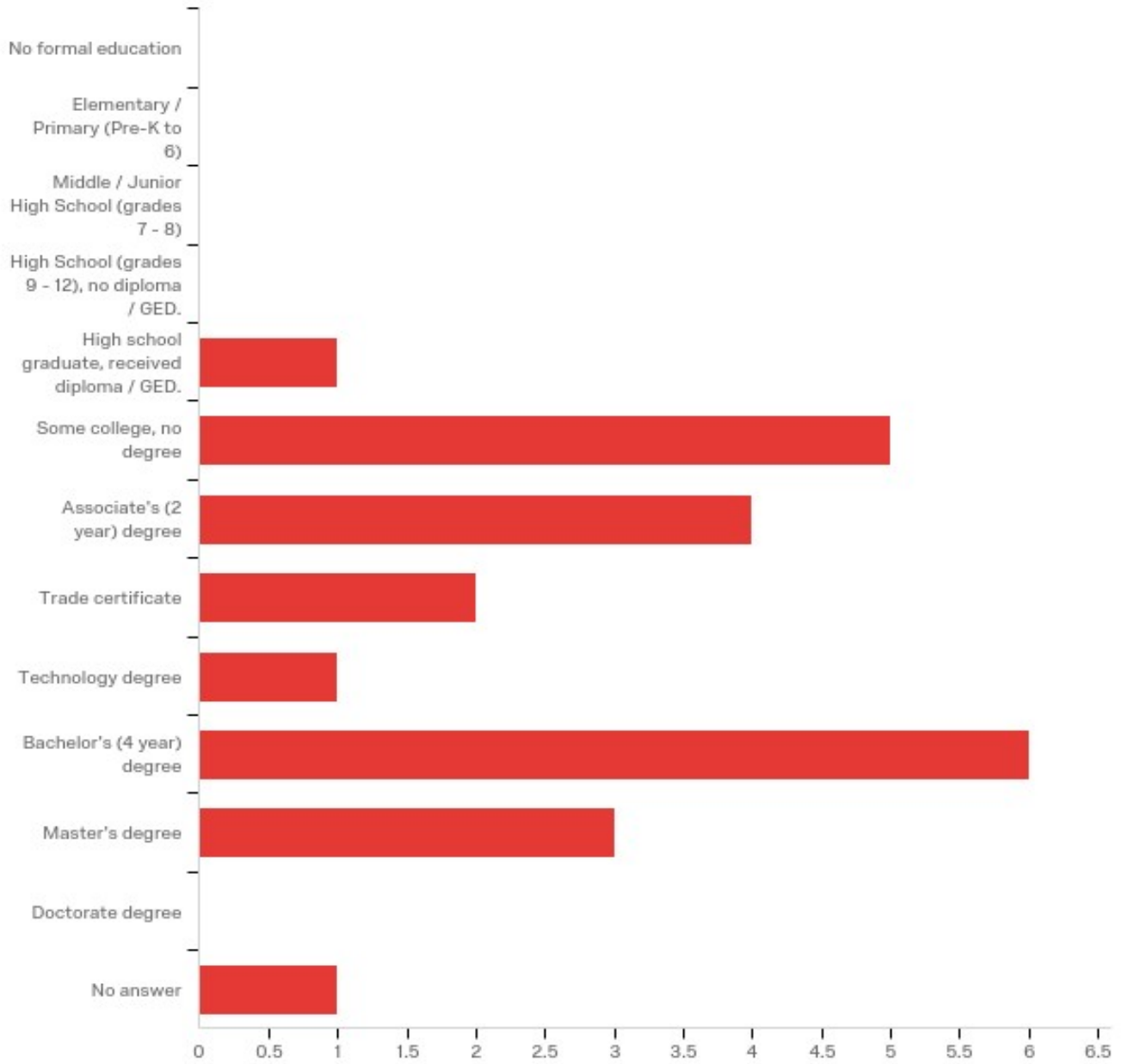
#	Answer	%	Count
1	I am:	91.30%	21
2	No answer	8.70%	2
	Total	100%	23

19_1_TEXT - I am:

I am: - Text
44
55
33
55
40
30
49
66
27
76
71

70
68
67
46
31
64
73
48

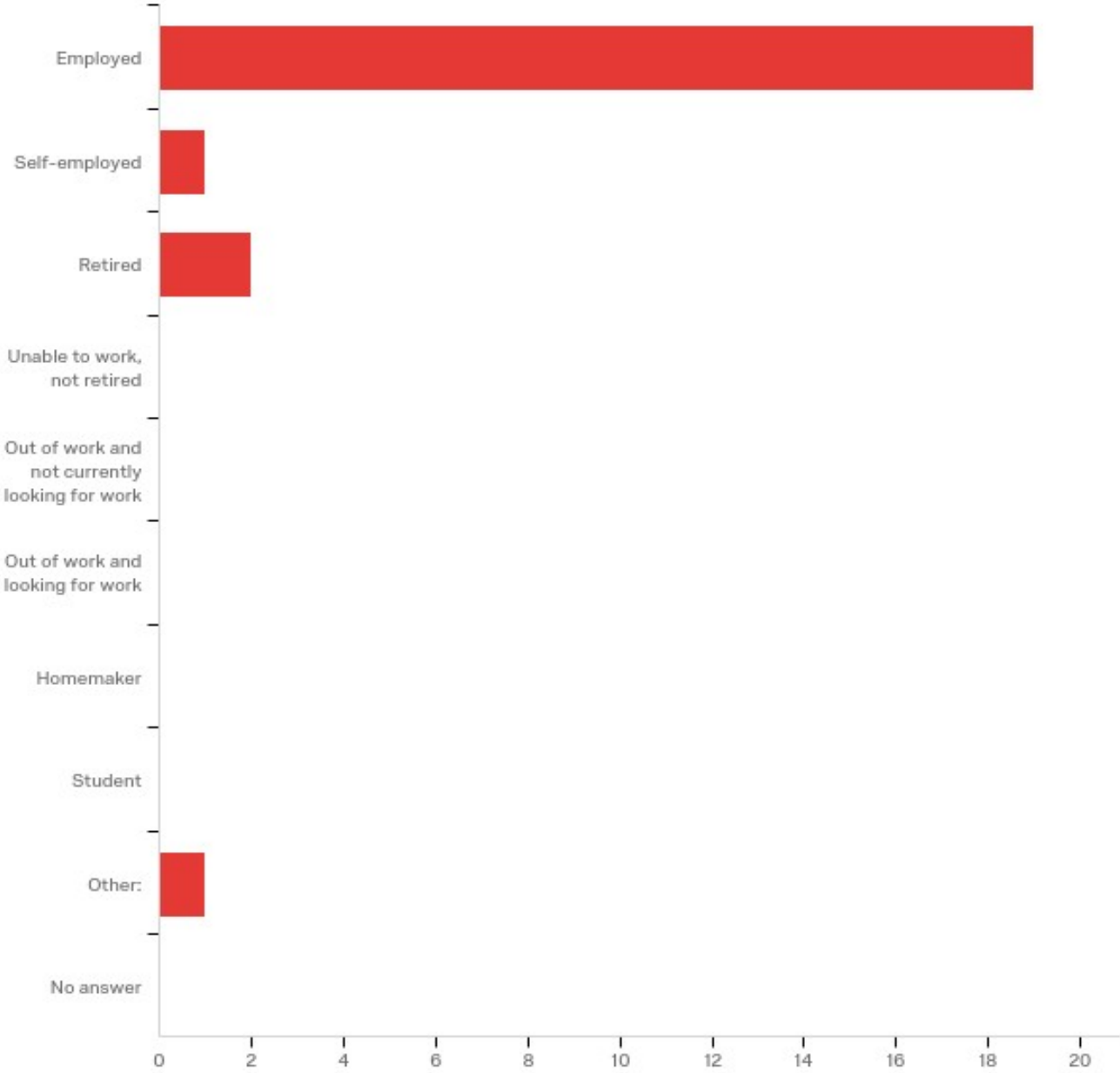
20 - What is the highest level of education you have completed?



#	Answer	%	Count
1	No formal education	0.00%	0
2	Elementary / Primary (Pre-K to 6)	0.00%	0
3	Middle / Junior High School (grades 7 - 8)	0.00%	0
4	High School (grades 9 - 12), no diploma / GED.	0.00%	0
5	High school graduate, received diploma / GED.	4.35%	1

6	Some college, no degree	21.74%	5
7	Associate's (2 year) degree	17.39%	4
8	Trade certificate	8.70%	2
9	Technology degree	4.35%	1
10	Bachelor's (4 year) degree	26.09%	6
11	Master's degree	13.04%	3
12	Doctorate degree	0.00%	0
13	No answer	4.35%	1
	Total	100%	23

21 - What is your current employment status?



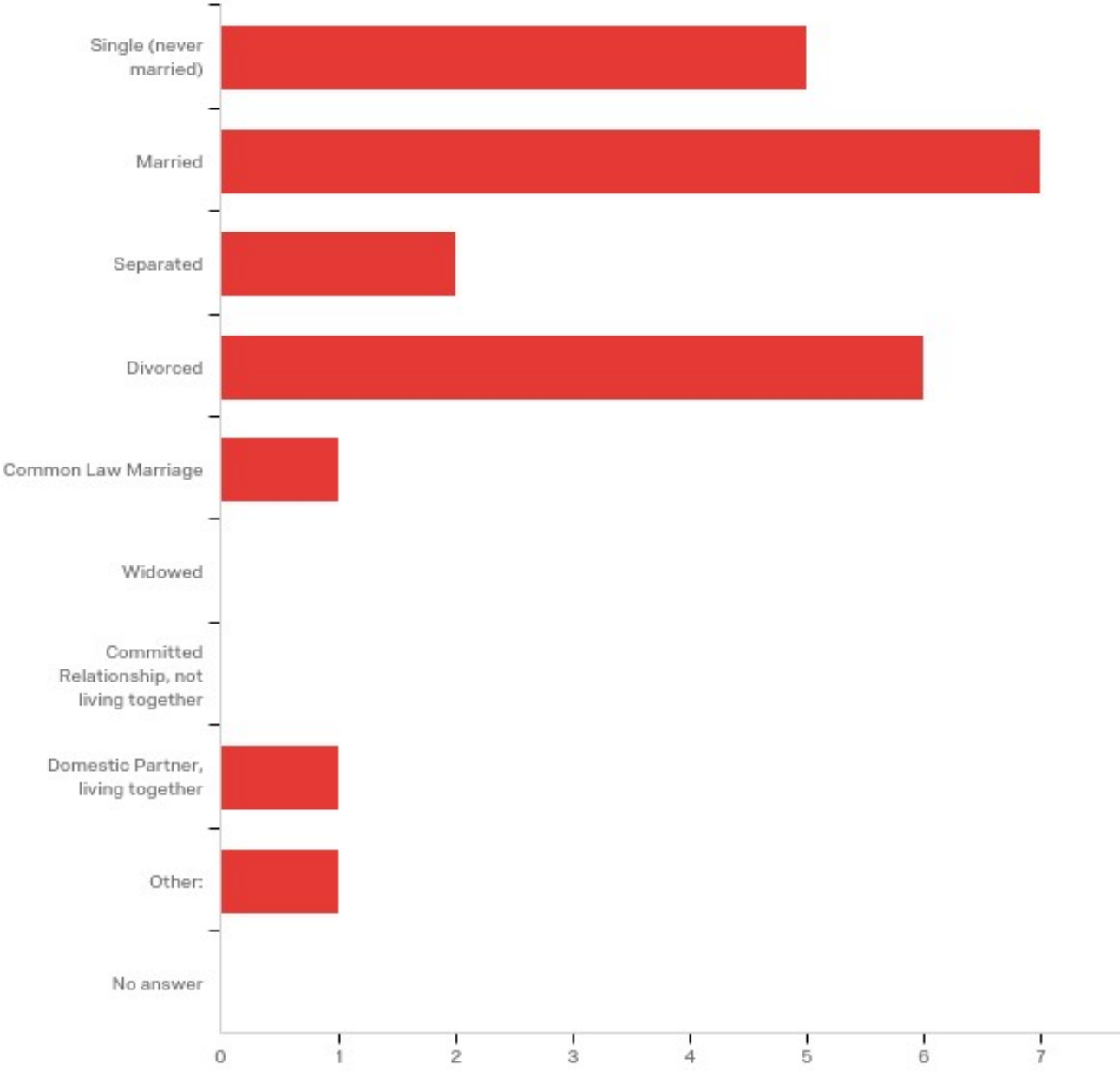
#	Answer	%	Count
1	Employed	82.61%	19
2	Self-employed	4.35%	1
3	Retired	8.70%	2
4	Unable to work, not retired	0.00%	0
5	Out of work and not currently looking for work	0.00%	0

6	Out of work and looking for work	0.00%	0
7	Homemaker	0.00%	0
8	Student	0.00%	0
9	Other:	4.35%	1
10	No answer	0.00%	0
	Total	100%	23

Other:

Other: - Text
Medical

22 - What is your current marital status?



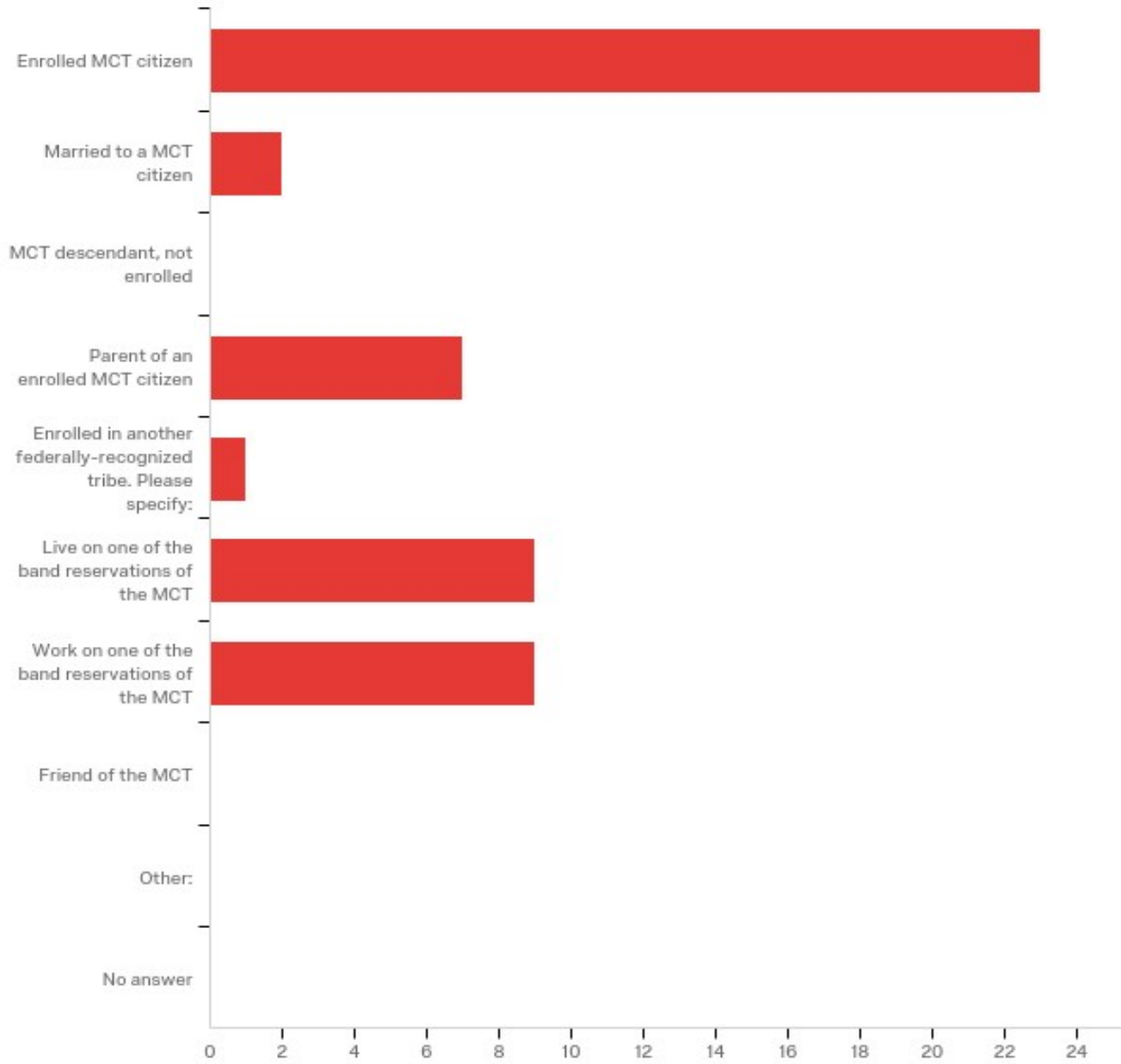
#	Answer	%	Count
1	Single (never married)	21.74%	5
2	Married	30.43%	7
3	Separated	8.70%	2
4	Divorced	26.09%	6
5	Common Law Marriage	4.35%	1
6	Widowed	0.00%	0

7	Committed Relationship, not living together	0.00%	0
8	Domestic Partner, living together	4.35%	1
9	Other:	4.35%	1
10	No answer	0.00%	0
	Total	100%	23

Other:

Other: - Text

23 - What is your MCT affiliation, check all that apply:



#	Answer	%	Count
1	Enrolled MCT citizen	45.10%	23
2	Married to a MCT citizen	3.92%	2
3	MCT descendant, not enrolled	0.00%	0
4	Parent of an enrolled MCT citizen	13.73%	7
5	Enrolled in another federally-recognized tribe.	1.96%	1

	Please specify:		
6	Live on one of the band reservations of the MCT	17.65%	9
7	Work on one of the band reservations of the MCT	17.65%	9
8	Friend of the MCT	0.00%	0
9	Other:	0.00%	0
10	No answer	0.00%	0
	Total	100%	51

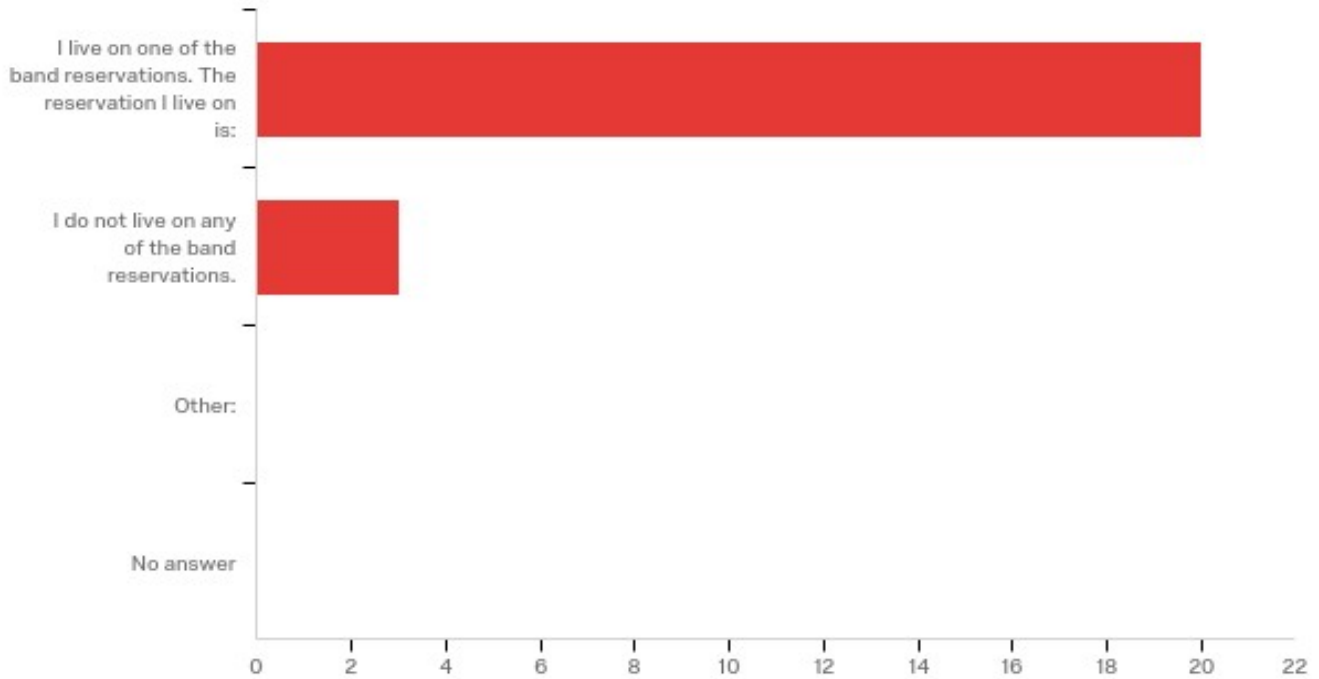
Enrolled in another federally-recognized tribe. Please specify:

Enrolled in another federally-recognized tribe. Please specify: - Text

Other:

Other: - Text

24 - Where do you live?



#	Answer	%	Count
1	I live on one of the band reservations. The reservation I live on is:	86.96%	20
2	I do not live on any of the band reservations.	13.04%	3
3	Other:	0.00%	0
4	No answer	0.00%	0
	Total	100%	23

24_1_TEXT - I live on one of the band reservations. The reservation I live on is:

I live on one of the band reservations. The reservation I live on is: - Text
Leech Lake
Leech Lake
LLBO
LLBO
LL

Leech Lake Band of Ojibwe
FDL
LL
Grand Portage
Grand Portage
Grand Portage
Leech Lake Band of Ojibwe
Leech Lake Band of Ojibwe
Leech Lake Band of Ojibwe
Leech Lake
LLBO

Other:

Other: - Text

25 - Comments and/or suggestions:

Comments and/or suggestions:

If a change is going to occur within the MCT - I'd like to see more constituents aware or "made" aware of on an individual level whether it be individual or community or reservation wide, I feel this would be better for MCT in more informed results!

All people running for tribal government should have knowledge of tribal government, the history of our tribes - should be checks and balances on the people that are elected if they can't perform there should be a way of removing them or ask them to resign - they should be signing a code of ethics or performance requirement. Have a clear defined description of their roles and responsibilities to the tribe and communities

Great that this is happening seems like ppl [people] I speak with have lost faith in the MCT (if they ever had it) and if the MCT wants to move forward as a leader of the Ojibwe it needs to regain support and trust in the communities. Having this process and getting people involved to bring it forward seems like a good step in that direction.

If we do not have a strong constitution now then we should work on getting one

When attending the mtg for 40,000ppl there needs to be more communication with the people on our reservations so we are aware of changes, or maybe have some input on how to improve the constitution

People need to follow the constitution be accountable if not accountable there needs to be a disciplines or warnings, maybe answers to why you're not accountable.

Constitution doesn't address who we are - The main thing I see and would really like change is protection - for our employees, families to have oversight on jobs, homes that they are not violated by tribal council or their assistants. We need job security and see that on all reservations, It needs to stop - we all have families and our own dignity, hope.

Thanks for all the materials and questions raised. :)

There has to be checks and balances involving community members.

Referendums "must" involve community. -Process must be [informational] as to pro's and con's of issues.

Its been run as a corporation - which is based on a competitive [perspective] and a hierarchal structure. We need to utilize our old ways of "governing" our communities. - The purpose was to care for "all" people - not just those [related] on a special business relationship

The entire process needs to be what the people want not elected officials. We need to remove everything that is harmful, the standard approach needs to be eliminated by the power of the RBC. We need a government structure based on the traditional ways of the Anishinabe. Don't mimic the federal government at all, the MCT constitution is an IRA document and has no place governing how we live and govern our resources. Develop a fair voting process, remove all corruption there should be minimum requirements of education/experience for Chair/Sec/Treas.

Constitution should be based on all areas, we are currently involved in, gaming etc..., develop new blood quantum structure or allow each tribe to define their own, develop an elder/youth council that is advisory to the RBC's, involve people in the entire process, have an alliance for tribal members to be part of their government.

-IRA - Enacted June 18, 1934

-Section 18 - one year to have election and constitution approved

-MCT constitution approved July 24, 1936