



Journal of Public Record for Legislative Matters

New Offices, New Location

In July 2012, the Kahnawà:ke Legislative Coordinating Commission (KLCC) offices moved to a new location. The KLCC is now housed on the third floor of the old Lafleur's Market building in the village. We are very happy with our new location. It has always been the intention that the KLCC would become a stand-alone entity and the move is the first step in this process. Please come by and visit. We will have an open house in the fall to introduce the new office to the community.



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Chiefs Advisory Committee Kahnawakehró:non Ratitsénhaiens

**KLCC will be welcoming five new
members to the Chiefs Advisory
Committee in the Fall 2012.**

MESSAGE FROM THE COORDINATOR

Shé:kon,



It has been nine months since I took on the position of Coordinator. The learning curve was steep at the beginning and has since tapered off as I have become more comfortable with aspects of the Community Decision Making Process and the workings of the Kahnawà:ke Legislative

Coordinating Commission. In this time, I have worked on many different aspects of the Process from organizing community consultations and hearings to dealing with the daily administrative aspects. All the while, I continuously evaluate what I am doing in the larger scope of things. What I find myself thinking about is the fact that I am involved in putting a theory of our people into practice. I have often heard it said that we, the Haudenosaunee, are a theory of a people. I tend to think differently, and as I work with the Community Decision Making Process, it only strengthens this feeling further.

I spent many years in academia working with highly convoluted theories about many different things in an attempt to answer questions of how and why people and cultures do what they do. This is what the fields of anthropology and political science are about. Theory, to be brief, is abstract thought or speculation about something. The academic world is all about theorizing something and only in certain circumstances is theory brought into practice.

I have read many different pieces of academic writing that theorizes aspects of Haudenosaunee and Indigenous culture, why our ancestors did songs, dances, and ceremonies. American anthropologist William N. Fenton famously made his career in the field of Iroquoian studies. The Iroquoianist tradition in Anthropology came out of Fenton's work and effort to establish a core of research and writing on Haudenosaunee

culture and society. Not without its good points, the Iroquoianists tend to treat our culture as a thing of the past. In fact, the annual Iroquoian Studies Conference embraced this very thinking and for the longest time would not let anyone present their research on anything about modern Haudenosaunee culture for fear it might cause contention and ruffle feathers. I think we were easier to deal with when we appeared to be a dying breed. That thinking appears to be changing with the more recent conferences since Fenton passed on including presentations on modern subject matter by Haudenosaunee educators, students and community researchers.

Still, very rarely have I read anything about how those theories of practice are enacted in the modern day setting. It seems like a nice tidy line is kept between the old and the modern in Indian country. In essence, I think a number of non-native academics still view Haudenosaunee culture as something that was practiced a long time ago. Of course, it can't be practiced today. Not so.

Kahnawà'kehro:non are modern day descendants of strong lineage. Indeed, we wouldn't have survived if we hadn't been strong. We know that all too well. Our strength lies in our statesmanship, oratory skills, and our will to live. Sometimes, this gets misconstrued as something else or given a negative spin. That said the Community Decision Making Process is based on some of the best of what our ancestors devised for us as a way to live together and make decisions that would help us to survive. It relies on us using some of our best qualities in order to succeed. This consensus-based decision making model is one answer to the community's call for more participation in decision making. It is putting a theory of our people into practice in the modern setting.

Over the last nine months I have had the opportunity to talk to Indigenous and non-Indigenous people outside this community about the Community Decision Making Process. They tell me how impressed they are with the strong will of our people to go ahead and do it. Most First Nations communities are only still theorizing

MESSAGE FROM THE COORDINATOR

about self-determination. How do you do it? They ask. Our ability to do this lies in the fact that those who participate have accepted that the Process will evolve with the needs of the community. We recognize that we might fail sometimes, but every step is a learning process. We have come so far, the alternative is unthinkable. Imagine going back to how things were before? Where Chiefs made the laws, or worse, Canada decided for us. Remember, by no means is this process perfect. This process is as strong as the people that participate.

Niá:wen

Kahente Horn-Miller, PhD

Coordinator, Kahnawà:ke Legislative Coordinating Commission

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UPDATES FROM 2011- 2012

LAW	UPDATE	NEXT STEPS
Anti-Tobacco Law	Type I – Normal Process. May 22 2012 Community Consultation held to receive mandate from community members. The community said ‘no’ to the proposed law. File is closed, KLCC Legislative Tracker is complete and Final Minutes are on www.kahnawakemakingdecisions.com	NONE
Kahnawà:ke Justice Act	Type I – Normal Process. First draft of Justice Act completed and signed off by community representatives. The Final Draft will soon be posted for 60 – 45 days on www.kahnawakemakingdecisions.com and www.kahnawake.com	First Community Hearing Fall 2012.
Kahnawà:ke Election Law	Type I – Normal Process. Mandate to amend Election Law received at first Community Consultation Feb. 28/12. Purpose, scope and intent on revisions to Election Law received by Community at 2nd Community Consultation on March 20, 2012. Three (3) Community Representatives	Technical Team meetings to work on draft of Election Law in preparation for 1st Community Hearing.

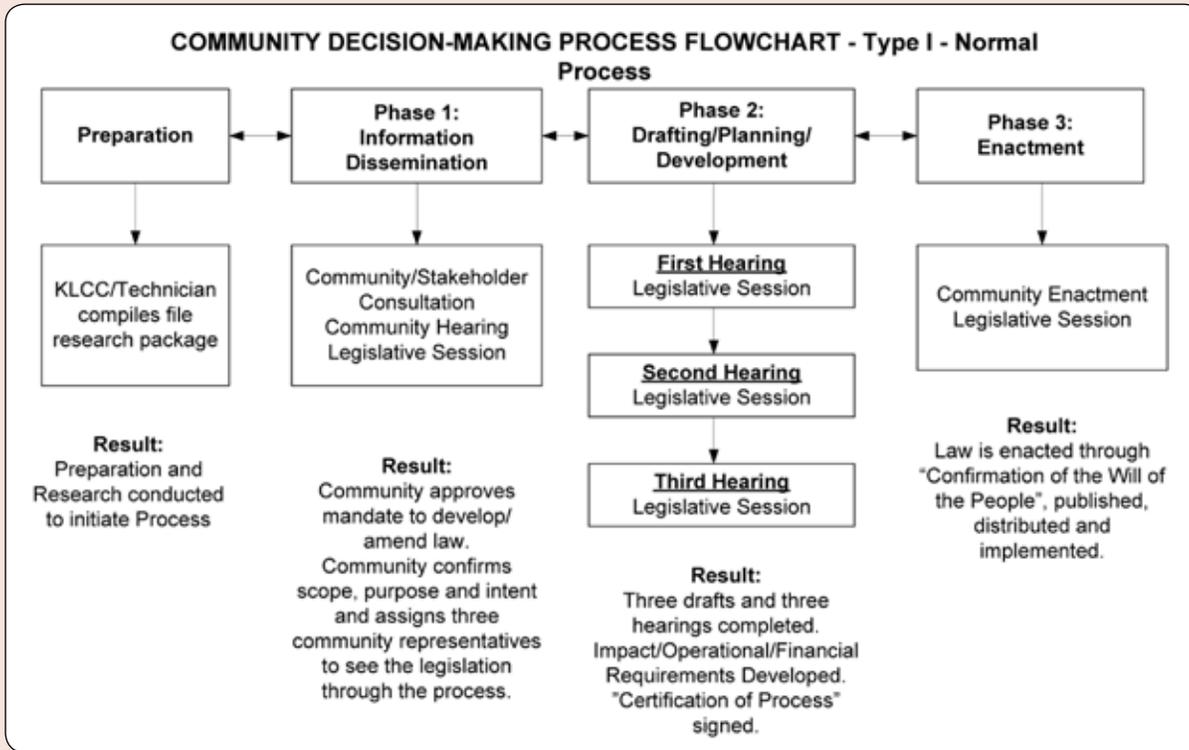
UPDATES FROM 2011- 2012 CONTINUED

LAW	UPDATE	NEXT STEPS
	on Election Law Technical Team selected – Lori Jacobs, Angus Montour, and Joann Patton.	
Kahnawà:ke Membership Law	Type I – Normal Process. Council of Elders briefly reconstituted to decide on amendment of law. Decision to go to community.	Amendment question to go to Community Consultation Fall 2012.
Kahnawà:ke Workers Compensation Act	Preparation Phase	
Kahnawà:ke Alcoholic Beverages Law	Inactive - no movement - removed from Legislative Calendar.	Can be resubmitted when stakeholders are ready to move forward.
Kahnawà:ke Land Code	Categorized as Type I – Normal Process. Pending Kahnawà:ke/ Canada Relations process.	Expected to go to community for Mandate Fall 2012 or early 2013.
Sanitary Conditions Law	January 10, 2012 – 3rd & Final Reading. Enactment at Council April 2, 2012.	Lands to receive approval for Implementation Budget and Implementation Plan.
New Submissions:		
Karihwakweniéntshera Law (Respect Law)	Categorized as Type I – Normal Process. A request was made by KLCC to Chief and Council to appoint a technician. This was denied as it was determined that the issue will be addressed in Kahnawà:ke Land Code.	Kahnawà:ke/ Canada Relations Process currently in talks over Lands issues. Outcome will impact Land Code.
Matrimonial Real Interests (MRI) LAW	Request received. Categorized as Type I – Urgent Process. Bill S-2 in process in Parliament. When Royal Assent is received, 1 year to implementation. Will affect speed of MRI Law through CDMP.	Bill S-2 in process in Parliament. When Royal Assent is received, 1 year to implementation. Will affect speed of MRI Law through CDMP.

TYPES OF LEGISLATION

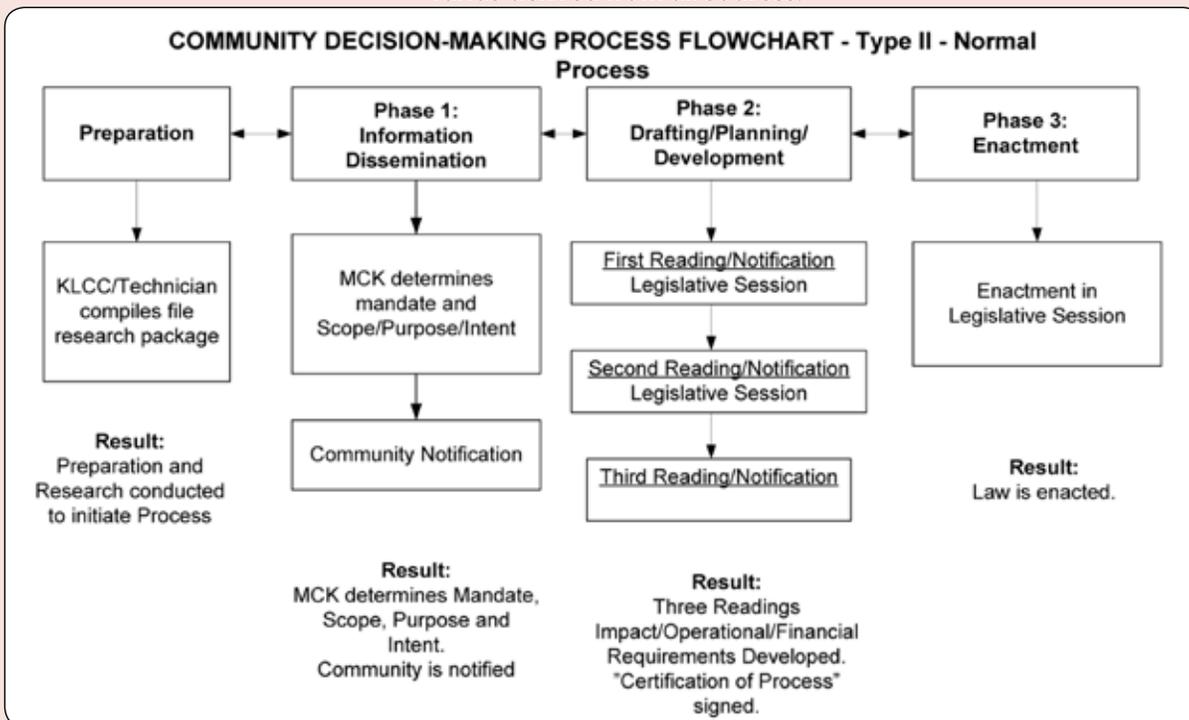
Types of Legislation - Type I

Type I laws affect the community as a whole and/or deal with collective or individual rights.



Types of Legislation - Type II

Type II laws affect a segment or specific interest within the community. They usually deal with permits, licenses, fees, and the establishment of boards, commissions, and committees and/or deal with organizational administrative processes, fiscal reporting requirements, spending, budgeting and management of community funds derived from all sources.



Note: On May 7, 2012 the KLCC was mandated to develop a third law-making process in response to the Matrimonial Real Interests legislation issue. This third process has been shelved for the time being. The CDM process will remain the same. In order to address the need for urgent law making, laws that are time sensitive, affect jurisdiction or community security and safety will now go through the Type I and II processes at an accelerated speed.

Why do we have laws?

Social norms are described by sociologists as being laws that govern society's behaviors. Although these norms are not considered to be formal laws within society, they still work to promote a great deal of social control. Social norms can be enforced formally or informally through body language and non-verbal communication cues. What is considered 'normal' is relative to where the social interaction is taking place. Norms in every culture create conformity that allows for people to become socialized to the culture in which they live. An example of this is seen in how we guide our children in how to conduct themselves through consistently teaching and role modeling the behavior we expect of them and ourselves. We do this as they help us in the kitchen, participate in ceremonies, work in the garden and watch us as we interact with other adults, to name a few. Teaching and guidance occurs in all areas of life. I am sure many of you remember doing these activities with your mother, father or grandparents.

Norms are a projection of the behaviors expected of members of a given society. On a wider level, the formation of social Haudenosaunee norms and mores, including those governing our spiritual practices and traditions and those guiding relationships with other people and other forms of life evolved as part of our relationships with the land and its resources. While these relationships may have been altered by an increasing emphasis on individuality, the use of money-based economy, and a move away from a communal lifestyle and farm economy, many Indigenous communities continue into the present to practice and honor these traditional beliefs and values or Indigenous legal traditions.

Indigenous societies have practiced legal pluralism in various forms well before the arrival of European settlers and colonists. Multiple legal systems occurred simultaneously in one geographic area. These systems of law governed the conduct and behavior of individuals in relation to the land, as well as towards other members of the society. Indigenous peoples believe that we are caretakers of the Earth. The root of this belief is based on the notion that mankind must respect the living Earth and all of its resources and that living in harmony with the Earth is "the law." Various nations and their respective clans

or families have specific responsibilities or rules (guidelines) that they follow that enhance their ability to respect the Earth and the resources that have been provided for their continued existence. It is a fundamental principle of Indigenous legal philosophy that if these responsibilities are not fulfilled, or if the Earth and its resources are harmed, mankind suffers.

Indigenous legal traditions also governed relations between Indigenous nations, facilitating the maintenance of peace, trade and alliance between nations. A clear example of this is the Kaienere'kó:wa or Great Law of Peace. Historic interactions between the Haudenosaunee and other nations governed how they would inter-relate, including rules about peace and war, inter-marriage, and traditional territories.

The source and structure of Indigenous legal traditions may vary among and between Indigenous peoples. These legal traditions may be conveyed in the form of storytelling, songs, masks, totem poles, medicine bundles, trees, birch bark scrolls, petroglyphs, button blankets, land forms, or crests. Well-known examples are wampum belts. These mnemonic or memory devices have been used to preserve and transmit traditions and belief systems.

The rule of law in any society-whether codified in written form, in symbols, or land forms-is an assumed norm that sustains legality and legitimacy and prevents anarchy and chaos and disarray. More importantly, though, the values, beliefs, and interpretations of law are embedded within these devices and stories, and are emanated through the continuing practices, customs and traditions of the society. This reality illustrates a fundamental principle about law and its institutions, that the existence of law is distinct from its institutional form. Thus, while courts and legislative bodies do have their purpose, coexisting alongside these formalized legal traditions are less formalized natural laws that organize society. It is these laws that we recognize and enact through our cultural, social and spiritual practices.

Taking this one step further, laws developed for the modern setting of Kahnawà:ke also recognize these fundamental principles of Haudenosaunee culture. Respect for the earth and one another are at the core of modern law-making. It is up to you to look closely to see this in action.

The Anti-tobacco Legislation initiative: A question that had to be asked?

On May 22nd, over 150 Kahnawà'kehró:non came to the Knights of Columbus to participate in the Community Consultation as a part of Phase I of the Community Decision Making Process. A significant number were either employees of the tobacco industry or owners of manufacturing companies.

The proposed legislation would have prohibited the manufacture of any tobacco and sale of all cigarettes except for ceremonial and/or medicinal use. A comment heard time and again as the Anti-Tobacco proposal went through the CDMP was – “Why bother?”

It was felt by many that the community would say ‘no’ and putting it through the CDMP was a waste of money.

The question of whether or not Anti-Tobacco legislation is needed for Kahnawà:ke is a valid one. The answer? It needed to be answered and then put to rest. Many people at that consultation recognized that the industry is one of the largest employers of Kahnawà'kehro:non. Some expressed that the issue is not one of outlawing the industry altogether, rather it is a matter of regulating the industry so that the issues of safety, health, and education are addressed in a way that maintains a staple industry of our community.

The Proposal put forth by a community member was the first of its kind, an issue in itself that is not to be taken lightly. A young man saw the need for this type of legislation and decided to submit a proposal. Not an arbitrary decision, the Kahnawà:ke Legislative Coordinating Commission looked at the proposal and determined it was a valid question that needed to be addressed through the CDMP. It is important to remember that there are representatives from different units such

as Justice, Legal Services, Communications, and the OCC on the Commission. They, along with community representatives and Chiefs look at submissions and using their expertise determine if a submission is a reasonable one.

All submissions are looked at closely. The implications of time and money are considered along with what is currently underway in that area in the MCK units, the Kahnawà:ke Canada Relations Team negotiations, and other areas. The Community Decision Making Process is sometimes a lengthy process, with its checks and balances built in. The Commission has a responsibility to take all submissions to the Process seriously.

*The way laws are made in
Kahnawà:ke*

**Become a part of the decision-making
process for you and the future generations...**

**DO YOU WANT TO BE INVOLVED
and YOUR VOICE TO BE HEARD?**

Log on and sign up for mailing list @
www.KahnawakeMakingDecisions.com

ANSWERS to your QUESTIONS
"What is the community decision-making process?"
"How does the process work?"

also **RECENT NEWS
FEEDBACK
AND MORE...**



MATRIMONIAL REAL INTERESTS LAW

Matrimonial Real Interests Law – coming down the pipes...

Canada is preparing Marital Property Legislation specific to First Nations. Also known as MRI or Matrimonial Real Interests, the legislation deals with a host of situations that provincial marital property legislation rarely addresses. Matrimonial real property is often viewed as the “family home.” This is the home that the spouses lived in at the

time they separated or that was intended to be occupied by them as the family home. This type of “real property” is permanent. Matrimonial real property can also include land held by one or both spouses and used by the family, as well as houses, sheds and any other property that is securely attached to the land. Matrimonial real property does not include other kinds of movable family property like vehicles, furniture, or cash.

What has happened so far:

Canada’s Law	Kahnawà:ke’s Version
First introduced as Bill C-47 during 2nd Session of the 39th Parliament	
Died on the Order Paper when Parliament was dissolved on 7 September 2008	Six Nations presents framework for MRP Law 2008
Reintroduced as Bill C-8 February 2009	Formal presentation to MCK Chiefs on MRP February 2009 MCK Legal Services provide legal opinion on Canada’s version
Died on the Order Paper when Parliament was prorogued on 30 December 2009 I r o q u o i s Caucus voices opposition to proposed bill October 2009	Iroquois Caucus voices opposition to proposed bill October 2009
Introduced in Senate on 31 March 2010	Six Nations present draft law November 2010
Passed by Senate 6 July 2010	
Introduction and first reading September 28, 2011	Six Nations MRP Law passed January 2011
Second reading November 1, 2011	MCK second legal opinion November 2011
Referral to Senate Committee on Human Rights November 1, 2011	Chiefs Mike Delisle & Clinton Phillips submit MRI Law request for legislation to CDMP May 2012
Awaiting Royal Assent, expected Fall 2012	
Implementation 1 year after that	

Adapted from Briefing Notes prepared by Jeffrey Diabo, Technician on the Matrimonial Real Interests file. For more information, please consult the following sources:

A Law Concerning Matrimonial Real Property adopted January 18th, 2011. <http://www.sixnations.ca/MatRealProperty.htm>
http://www.parl.gc.ca/About/Parliament/LegislativeSummaries/Bills_ls.asp?lang=E&ls=c8&Parl=40&Ses=2&source=library_prb

Glossary:

Prorogue: (Law / Parliamentary Procedure) to discontinue the meetings of (a legislative body) without dissolving it.

Paper: (Law / Parliamentary Procedure) a list indicating the order in which business is to be conducted, especially in Parliament.

Royal Assent: In Canada, Royal Assent is the symbolic final stage of the legislative process by which a bill becomes law.

What does this mean for Kahnawà:ke?

Kahnawà:ke has one year from the date of the Royal Assent of Canada's law to develop and implement its own version. Otherwise, Canada's law will be applied to Kahnawà:ke. The effects of its application are far reaching and long-term.

Bill C-8 proposes to deal with the "Rights and Interests" acquired by spouses or common-law partners in physical structures and Land on reserves. Although many of the statements made on this issue purport to be in the interests

of native women, nowhere in the Bill does it distinguish between native and non-native partners other than to say it applies if at least one is a First Nation member or an Indian.

While this may not be such a contentious issue when both partners are native (though not without its own problems), the issue can become extremely complicated where there is a non-native involved. The proposed legislation in recognizing that the spouse or common-law partner acquires rights and interests in or

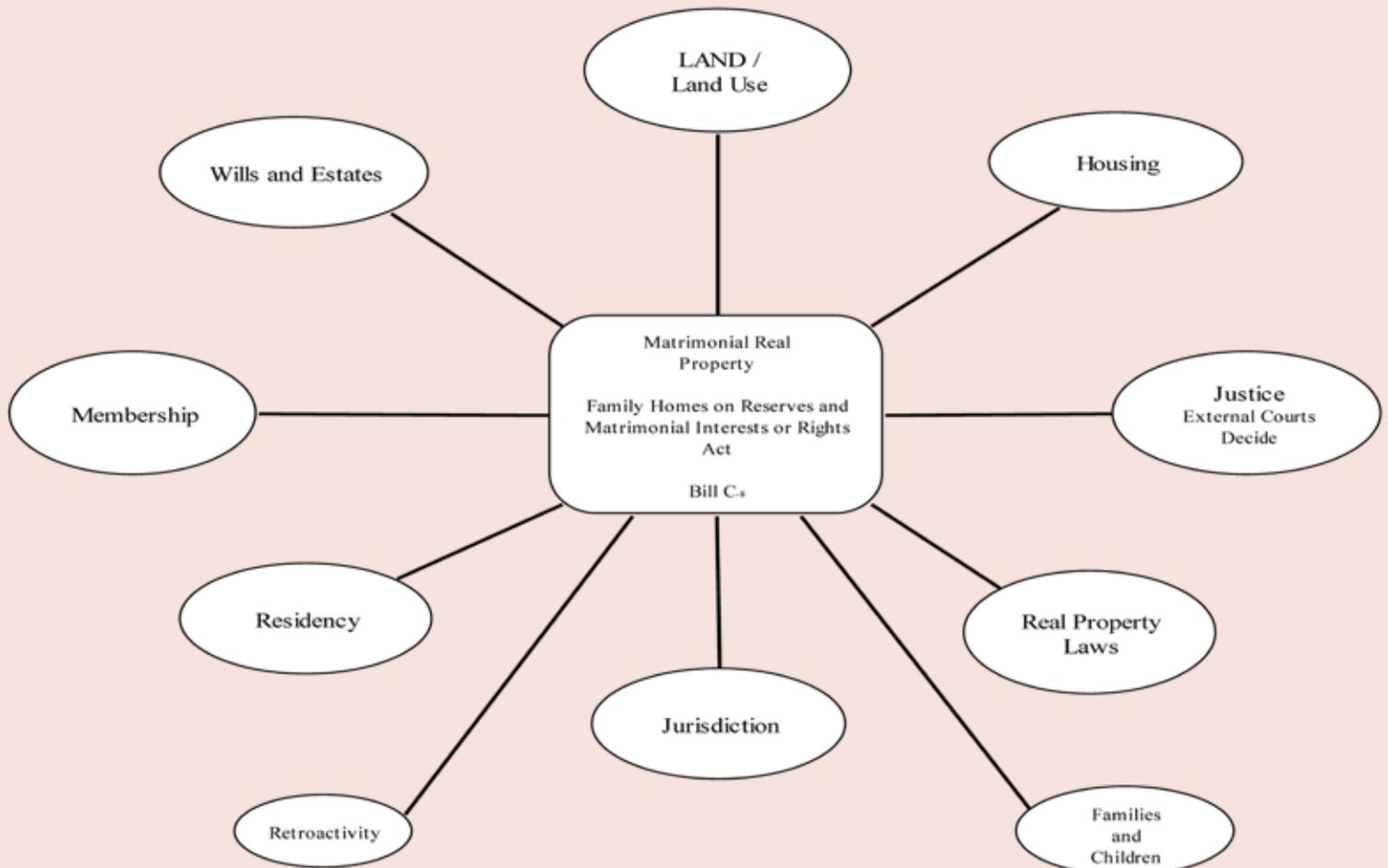
“It appears that, non-native occupation of reserve land will become sanctioned by Federal legislation without any permit, lease or surrender further complicating the land issue and diminishing the ‘Collective’ Indigenous interests in the land.”

to, the use, occupation and possession of the family home on reserve, including other structures and/or portions of reserve land their spouse may hold an interest or right to, does not make any distinction as to the spouse or partner being native or non-native. As a side note, this could also include Tioweró:ton.

It appears that, non-native occupation of reserve land will become sanctioned by Federal legislation without any permit, lease or surrender further complicating the land issue and diminishing the “Collective” Indigenous interests in the land. It also appears that there is nothing preventing the non-native, in exclusive possession of the property, from moving in a non-native partner leading to further “residency” issues.

Some of the areas of impact that the Federal Government's Matrimonial Real Interests legislation could affect are as follows:

AREAS OF IMPACT



All About the Process.

By Leslie Beauvais-Skye

What impressed me most about the Community Decision-Making Process (CDMP) was that a person could participate in a non-threatening atmosphere. Let's face it; we've really gotten away from our traditional way of governing ourselves. The old fashioned 'Band Council style' meetings should be a thing of the past. It just doesn't work. People get personal and become disruptive which occasionally results in the police being called in to restore order. Yet we continue to use this style to hold other meetings. A lot of people no longer attend the quarterly Community Meetings because of the unruly conduct and bickering that occurs.

“With the CDMP, people are given a voice and their feedback is written down within their group.”

Consultation with the stakeholders is now mandatory especially for the Type II Process to ensure people's opinions or recommendations are taken into consideration when amending existing laws or creating new laws. This is done before going to the first community consultation. Those recommendations are put out to the community through various media outlets for a 30-Day Review. The feedback received from the review is compiled into

a report and distributed online and at the CDMP Community Consultation(s).

With the CDMP, people are given a voice and their feedback is written down within their group. There are no wrong answers, only people's opinions based on their beliefs. People are encouraged to contribute to the discussion and respected if they chose to remain silent. The average time given per session is 2 hours, sometimes going to a second session if needed. It may not be a completely flawless Process, but it's a step in the direction that Kahnawakehrónon chose. If we didn't have the CDMP, then we would be back to the old way of making laws without input from the community.

It's a win-win situation. Everyone is given an opportunity to speak within their group while listening when others are speaking. You may not always agree with what is said, but are given the chance to hear other perspectives and to respect and acknowledge your differences before you arrive at a happy medium or collaboration. Eventually, some sort of consensus is reached in a diplomatic manner. In the end you leave with a good feeling and sense of accomplishment because you were heard, and therefore a part of that decision.

Our biggest challenge has been engaging people in the process. The usual media sources (outlets) like K103 Radio public

service announcements, The Eastern Door advertisements, Iori:wase notices, www.kahnawakemakingdecisions.com website and posters aren't reaching everyone. There are still some people that aren't familiar with the CDMP. Recently, attempts have been made to change that by giving presentations on the CDMP to the organizations, committees, our elders and our youth. The feedback received at these presentations is used to improve the Process. Kahnawà:ke is an evolving community. The CDMP is an evolving Process. It will continue to evolve and will be only as good as what we, together, choose to make it.

**“We as Kahnawakehró:non
have survived because we
evolved and learned to adapt in
the most difficult of times.”**

Consensus building depends on how open-minded people choose to be. A person could enter a discussion with one viewpoint and that could change after listening to what other people have to say. It's called growth, and it is healthy. We as Kahnawakehró:non have survived because we evolved and learned to adapt in the most difficult of times. It's been a struggle, but we are succeeding to maintain our language, culture and identity.

Soon there will be other important pieces of legislation that will be going through the CDMP that will affect everyone in Kahnawà:ke, such as the Justice Act, the Membership Law, the Election Law, the Land Code, the Matrimonial Real Interest Law and others. Having more people participate allows for a more well-rounded result. In the end we all want the same thing when it comes to being self-determined; we just have different ideas on how to achieve it. If we could put those differences aside and listen to one another without pre-deciding who is right or wrong, maybe we could actually achieve something. Let's use the example of when we have to discipline our children. Instead of punishing them outright, we teach them how to talk their way through resolving their dispute.

The CDMP is the people's process that gives us a chance to express our views in a positive way. Your opinion is valued. Come out and be heard, for you and the future generations to follow.

Feature Interview: Richard Nolan, Community Representative on the Justice Act Technical Team

Written by Kahente Horn-Miller

The purpose of this interview is the find out how Richard felt about being a Community Representative and the responsibilities associated with his work on drafting the Justice Act.

Richard Nolan returned to the community after a lifetime away. After a 20 year career in the United States Army, he worked in Detroit and finally returned to Kahnawà:ke in 1994. He feels that his experiences and seeing different cultures contribute to his work as a Community Representative. In a small town people should get involved in what's going on. When they do, it changes things. The most vocal people are those that don't attend the meetings. If you want to be vocal then attend the meetings or say nothing, he says.

Richard was motivated to become a Community Representative to be part of the process, he stated. At first he wanted to attend the meetings in a more informal capacity, but he was informed he couldn't just be an observer. In the beginning of the process with the Justice Act, Richard went to the first community meeting at the Elder's Lodge and continued to go, not missing a meeting. At the final meeting when Community Representatives were selected, there weren't that many people present, so he ended up as an alternate and eventually replaced Dale Dione on the Justice Act Technical Team.

Richard says that he was motivated to be a part

of the Process because he wanted to ensure that it was going to be what the people wanted and ensure that what the people agreed to have in the Act is what went in it. Over the two years that the Justice Act was being drafted, his role became more than what he expected. Richard understood that the Community Representatives would read the drafts as they were completed by the Technicians. But it didn't go that way, he said. The Community Representatives were actually involved in writing the law, which made it a very long process. He said, at the rate that this Act was drafted; laws would make it through the CDMP every twenty years!

When asked what it was like to work on the Justice Act, Richard characterized the experience as *interesting*, noting that he had never really understood how the process would work. He also expressed concern with the fact that numbers of people participating in the community hearings grew less and less as time went on. There is a need to get more people involved, he said. And because of this, laws are made by only a few people in the community. This process is going to happen whether people are there or not, but things have to keep moving forward, he says. Whether the average person believes that the Council is good for the people or not, they are there for the community. Maybe they are not going about it the right way but that is what they know.

continued

The lack of involvement in the Process is directly related to the lack of trust in the Mohawk Council, Richard points out. People in the community believe that they are working for the Canadian Government. That's where the money comes from, he says. But, if the money didn't come from there, it would be totally different. The community wouldn't have what it has. As the town has grown, it has needed more money. With this arrangement there is some accommodation for what the government wants, because if there isn't, funding gets cut and the community suffers.

Richard spent two years working on the Justice Act with the Technical Team. When asked if it was a big commitment, he said yes but he has the time. But it is not so much about having the time but being committed to the work, he says. If you are committed, you will make the time. When asked what the process was like, he said the meetings were initially scheduled regularly and then there were long stretches of time when people got busy with other projects and couldn't meet. To him it didn't matter though, he is retired. When asked if it got frustrating, he said only near the end when they kept on thinking they were done and they weren't. Anybody that has to actually write a law has to have a lot of time to write it, he acknowledges.

When asked about the expertise required to be a Community Representative, he said it was all about common sense. The Community Representatives spent a lot of time ensuring

that the legal jargon was changed so that the community would understand it. This would make sure that there was no question about what things meant and it wouldn't lead to a disagreement about the Act because they didn't understand it in the same way as the law experts did.

Now that the first draft of the Justice Act is completed, Richard hopes that a lot of people read it and that there are at least 1000 people who attend the community sessions. We have the people, he says, but even 1000 people are not enough. It's a drop in the bucket compared to how many people live in Kahnawà:ke. Things have to change and they will change if people go. We have to do something, Richard says. The Justice Act will go through even if the numbers of people are not there, he says. There won't be many changes, he thinks, and it will pass. When asked if he would participate again, he said it depends on the law and if he is interested in it. However he is curious about the Membership Law.

Richard acknowledged that the Process is slow but more people should get involved. Twenty years ago we didn't have the CDMP and we survived. But this is what we have now. Who knows what we will have in 20 years, he states. Call it something else, Richard states. Council will always be the government of the day, he says. I don't see the Mohawk people uniting as one when one community can't. But we'll continue on.

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Produced by MCK Communications
July 2012

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ONKWARIWA'SHON:'A

Through this publication, The Kahnawake Legislative Coordinating Commission seeks to promote awareness and dialogue by informing the community on its activities and by analyzing legislative issues affecting Kahnawà:ke.

Due to printing costs, Onkwariwa'shon:'a will now be made available mainly in digital format through the www.kahnawakemakingdecisions.com website. However, it will be printed upon demand for individuals who wish to obtain a copy.