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NEWSLETTER #12 - OCT. 2026

Understanding Glooscap First Nation's Cannabis & Tobacco By-law

The following is an analysis of a Glooscap First Nation (GFN) bylaw by Chief Del Riley and his assistant Tom Keefer on behalf of Micmac Rights Association members living in GFN. This document builds upon an analysis we originally prepared regarding a proposed cannabis bylaw by Millbrook First Nation some years ago. To learn more, visit https://micmacrights.com/category/position-paper/.

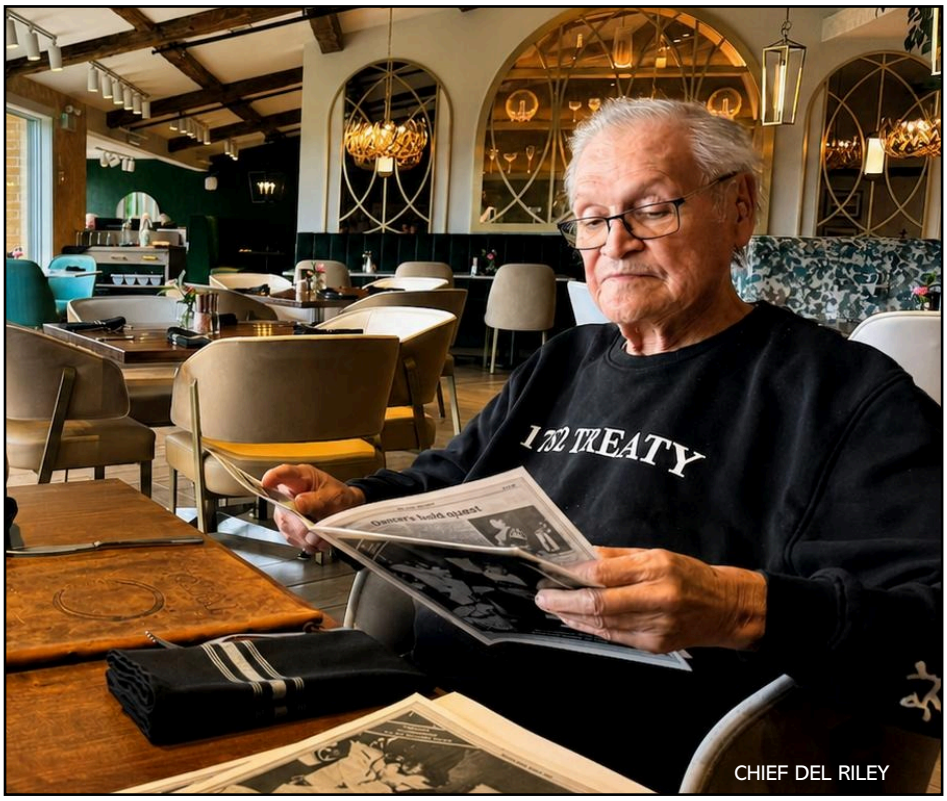
GLOOSCAP First Nation

THE LOGO OF GLOOSCAP FIRST NATION

In the years since Canada legalized cannabis in 2018 – without paying any regard to constitutionally protected Aboriginal and treaty rights – various *Indian Act* Band Councils have attempted to create their own "cannabis laws." *Indian Act* Band Councils have used these laws as a means of prohibiting "illicit" cannabis on reserve, and then imposing either a Band Council monopoly on cannabis or a licensing system through which they could tax Indigenous retailers who would be selling Canada's authorized cannabis products.

Because Band Councils are creations of the Parliament of Canada through the *Indian Act* – and were not created by the Mi'kmaq nation – their cannabis laws have the effect of importing provincial and federal cannabis regulations on reserve, while also introducing a taxation system run by the Band Council.

What all of these Band Council cannabis laws have in common, is that they violate the inherent Aboriginal and Treaty Rights of the people in exchange for the band system making a bit of its "own source revenue" – i.e., funding not provided by the federal government.



CHIEF DEL RILEY

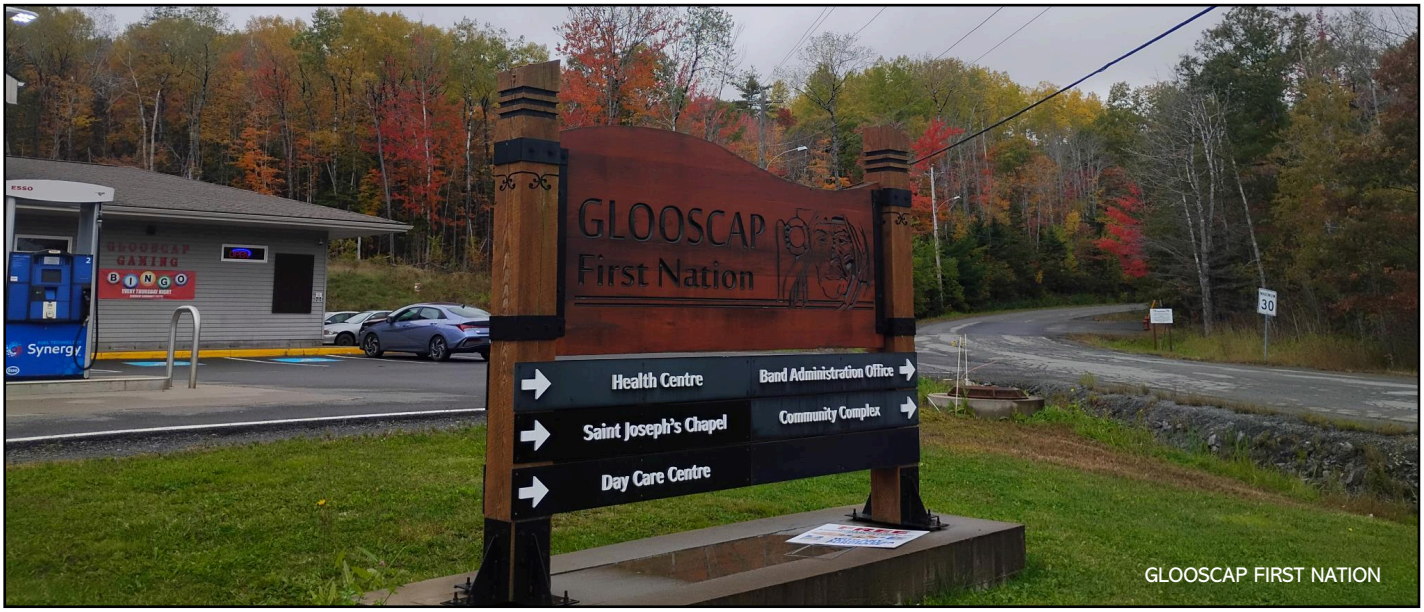
Because they are subject to the Canadian framework, no Band Council laws can authorize "Indians" to grow and sell their own cannabis in ways that contravene the federal *Cannabis Act*. These cannabis laws are all based on prohibiting cannabis on reserve, in order to sell Indians a licence to gain access to the "authorized" cannabis allowed by the law.

All these Band Council laws do is add a further set of regulations on top of the provincial and federal cannabis laws that are already in effect off reserve.

This has been shown in practice. Band Council cannabis laws have been a failure, and they have done nothing but enrich the law firms and consultants who have been hired to create and administer them. In Kahnawake,

CONTINUED INSIDE...

MRA BI-ANNUAL MEETING – SAT. NOV 14, SOUTH ALTON



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where the first such law was developed (and copied and pasted to other Band Councils ever since), the rules prohibit any cannabis on reserve, except for that licensed by the Band Council. The catch: the Band Council has refused to issue any such licenses, and has set the number of licences that they will issue in the future to zero.

In the case of Six Nations, where a cannabis industry was established in accordance with a Band Council cannabis law, the response of the Canadian banking system was to deny the Six Nations Cannabis Commission a bank account because its rules didn't follow Canada's system. With the Commission's bank account shut down, it had to operate in cash, and the Band Council had, in effect, to launder the cash through its own bank accounts.

Financial and personal liability increased, the cannabis commission members resigned, and finally, the Six Nations Band Council decided to repeal its cannabis law.

The Six Nations example confirms exactly our argument and shows the dead end of Band Council-related cannabis laws. The fundamental problem is that a Band Council as a creature of federal law cannot ignore the *Cannabis Act*. Clearly stating that Mi'kmaw people growing and selling non-Health Canada-approved cannabis on reserve is lawful will put the Band Council in violation of the *Cannabis Act*, and if the government wishes to apply pressure, it can simply threaten to revoke funding to the band until it terminates its cannabis law or gets on board with the government's rules.

A BAND COUNCIL IS NOT A NATION

What we see in reading the Glooscap First Nation cannabis law is a process of conceptual slippage by which the *Indian Act* Band Council system imposed by Sir John A. Macdonald in 1876 is confused with the authority and rights of the Mi'kmaq nation as a whole. Through this ideological sleight of hand, the *Indian Act* Band Council then claims to be the "collective authority" responsible for regulating the community as a whole.

We see this slippage in the preamble to the Glooscap cannabis law, where the claim is boldly made that Glooscap First Nation is a "self-governing Mi'kmaq nation, with an inherent right and duty to protect our homeland for the benefit of all generations, past, present, and future."

But here's the problem. "Glooscap First Nation" is not a nation, self-governing or otherwise. "Glooscap First Nation" exists and is controlled by the Canadian Parliament through its legislation, the racist *Indian Act*. "Glooscap First Nation" made no treaties and owns no land. Indeed, the Cannabis and Tobacco bylaw states that the term "First Nation" means the Glooscap First Nation, being a "band" within the meaning of the *Indian Act*.

The individual band members, who are Mi'kmaw nationals and considered "Indians" within the definition of the *Indian Act*, do in fact have inherent Aboriginal and treaty rights that are "recognized and affirmed" by s. 35 of Canada's Constitution.

Under Canada's system, the Crown holds title to the land on reserve, and "Glooscap First Nation" administers it as an *Indian Act* Band Council. The federal government does not have a legal definition of what "First Nation" means, but uses the term interchangeably with the term Band Council, thereby creating much confusion.

From a sovereign Indigenous perspective, confusing an *Indian Act* Band Council with a nation is kind of like the prisoners of a concentration camp being allowed by their captors to elect representatives to speak on their behalf and be responsible for the running of a set of narrow and limited services for the camp prisoners, and then conflating those people with the national leadership of their nation.

Band Councils are created by Canada. They signed no treaties, own no land, and are not "Indians" with Aboriginal and treaty rights. The Glooscap cannabis law seeks to displace the rights of the Mi'kmaq Indians who are registered on its band list, by claiming through its law, that "trade in cannabis and tobacco is a



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collective treaty right protected by Section 35 of the *Constitution Act, 1982* – a right belonging to the community as a whole, which may only be exercised with the community's authorization."

What is meant by "community" in this formulation is the Band Council and the *Indian Act* system which determines who is a member. Decision-making within the Band Council system is based on the white man's 50% plus one "tyranny of the majority." Rather than following Mi'kmaq customs and conventionss and using traditional consensus-building methods, the Band system is such that if you can win a majority of the votes within an election every two or four years, you can run the system with near-total dictatorial control.

This has led to a pattern in which Band Council governments tend to be controlled by specific families that are able to turn out votes for their candidates, in exchange for providing the electoral spoils in the form of jobs, funding, preferential access to housing, grants, etc. This is not the Mi'kmaq way, but is the basic system and approach of Western colonial governance. It builds in systems of corruption and control, and those who don't want to participate get further marginalized by the system and the regulations it imposes.

The *Indian Act*, and the Band Council system created by it, are instruments for coercion and colonization. They were not created by the Mi'kmaq nation for its own benefit and self-determination, but rather were created by Canada for the self-termination of Indigenous nationhood. Mi'kmaq people do not benefit from regulating cannabis through Canadian institutions and Canadian laws. These laws were not established for Mi'kmaq benefit and take no account of Mi'kmaw existence.

FEDERAL AND PROVINCIAL CANNABIS REGIMES

The basic problem is that the *Indian Act* does not give a Band Council the authority to regulate cannabis in any way that contradicts the federal or provincial cannabis regimes. Like a municipality, the *Indian Act* system can decide the zoning or hours of operation for a cannabis business, but it has no power to overrule the province or the federal government.

We can see this reality clearly in the text of the Glooscap Cannabis and Tobacco bylaw itself. One of the whereas clauses states that "GFN also wishes to exercise its right to self-regulate while meeting or exceeding the health, safety, and quality standards used by the Province of Nova Scotia." This formulation of "meeting or exceeding" the province's standards is just code for saying that the Band Council is going to follow the Provincial regime. The same is true for Section 3.4 of the law which commits that "Federal or Provincial (Nova Scotia) health, safety, packaging, testing, or age-verification standards shall be consistently upheld."

The way that the Provincial system guarantees the "health and safety" of the cannabis supply is to completely monopolize the cannabis industry, so that the only "non-illicit" source of cannabis is that which is owned by the province and sourced through Health Canada.

The crucial question for any Band Council proposed cannabis law is whether it supports the right of Indigenous people to grow their own cannabis outside of Canada's regulatory framework. After all, cannabis/hemp is a plant with many remarkable characteristics, including a very low level of toxicity. It is practically impossible to overdose on cannabis. Moreover, in the nearly 100 years that Canada prohibited cannabis, cannabis growers and producers were able to produce high-quality, safe cannabis.

We are not aware of any Band Council cannabis law that allows for independent Indigenous production of cannabis. For a Band Council to do so, they would have to call into question the entire system of Canadian government-controlled cannabis, which is reliant upon the continued prohibition of the plant with maximum consequences of up to 14 years of imprisonment for breaking the *Cannabis Act*, and a licensing system in which the plants are controlled and regulated by the government.

The question of where the cannabis supply comes from is not directly addressed in the proposed Glooscap bylaw. Section 3.5 of the law says that "this law does not depend on the approval of any other government, but may form the basis for cooperation, trade agreements, and mutual assistance between GFN, other first nations, and other governments and agencies."

Section 7 of the proposed bylaw sets the terms of prohibition. Only those authorized by the Band Council may "grow, produce, test, transport, distribute, wholesale, import, export, or sell cannabis or tobacco on GFN land, except as authorized by a valid license or permit under this law." The law also brings in the notion of "illicit cannabis" which is defined as any cannabis, that was "cultivated, produced, sold or distributed by a person who is not authorized to do so under this law" which would include any and all forms of Indigenous cannabis or

tobacco which are not regulated by Canada.

This is a clear violation of the constitutionally protected Aboriginal and treaty rights of the Mi'kmaw people who make up the band membership of Glooscap First Nation.

GLOOSCAP BY-LAW INTRODUCES TAXATION

Part 4 of the proposed bylaw sets up the cannabis and tobacco business licensing scheme. For some reason (perhaps due to the control of dominant families in running the tobacco industry in Glooscap First Nation), any kind of profit-sharing for tobacco sales is excluded from the law, but licensing systems are still required.

The licensing system is on a one-year basis and requires that all retail systems are run through a GFN point-of-sale system so that the band council can see into everyone's business and know exactly what is being sold, presumably as a precondition to being able to tax it.

The law does not actually identify how much a licence would cost. This important matter is left up to a three-person committee (one member from council, one from Glooscap Ventures, and one Band Member-at-large) which "issues, renews, suspends, and revokes Licences; sets and collects fees, taxes, or levies; investigates complaints and breaches; appoints Inspectors and a Commissioner; and administers this Law in the best interests of GFN..."

The licensing system further conforms with Canadian rules by indicating that no more than 30 grams of cannabis or its equivalent or 10 cartons of cigarettes may be sold to any person in one day.

Furthermore, section 9.4 of the proposed bylaw states that "all retail licenses must only sell products that have passed testing under Part 6 and carry the applicable and valid federal, provincial and GFN excise stamp."

At section 10.3, we see the rule that "every tobacco product distributed or sold under this part must carry a valid excise stamp recognized under Part 6, whether the sale is tax exempt (to status purchasers under the *Indian Act*) or taxable, so that GFN trade is traceable, defensible, and never mistaken for unregulated or contraband tobacco."

As sections 9.4 and 10.3 make clear, the whole objective of the by-law is the imposition of Canadian rules and taxation systems on reserve. These objectives are again echoed in section 10.4 concerning wholesale licenses and in section 11.1 concerning retailers. "Every cannabis or tobacco retail product sold on GFN land must carry a valid excise stamp: – a federal excise stamp if required by regulations, a provincial (Nova Scotia) excise stamp if required by regulations, and all products require a GFN excise stamp as recognized under this law."

NO LEGAL PROTECTIONS

Section 19.1 states that "nothing in this law relieves a person from complying with any applicable law, regulation, by-law, or any requirements of any lawful permit, guideline, order, consent, or other direction." What this means is that in addition to having to follow all of the Glooscap Regulations, the members must also follow every other Canadian law.

The four-way profit-splitting from GFN-owned cannabis businesses, and the fees, levies, and surcharges (that are yet to be determined by the three person committe) is simply the introduction of taxation to the reservation.

Interestingly enough, those who suggest this kind of taxation system in the interest of fairness or community, somehow never seem to be in favour of paying taxes on their own income, including that which comes in as pay within the band system.

Section 3.6 of the proposed law states that the Band Council may "bear reasonable legal costs" to defend itself and its committee from legal challenge (which presumably may include band members) but in the very next paragraph makes clear that the band is not required to cover the legal costs of any licensee or third party charged by Canada with violating the *Cannabis Act* while operating under the Glooscap bylaw.

Section 6.1 of the proposed by-law states that a "common carrier" or an employee or agent thereof shall be authorized to possess cannabis in unlimited quantities provided it is transporting or distributing Cannabis and Tobacco in the ordinary course of business and pursuant to a valid license issued under this law." This is a dangerous part of the law as a Band Council cannot legally permit anyone to be authorized to possess "unlimited quantities of cannabis or tobacco" and indictable charges of "Unlawful distribution or possession for distribution" under Canada's *Cannabis Act*, could lead to up to 14 years in jail.

WORKSHOP WITH CHIEF DEL RILEY

GLOOSCAP FIRST NATION

4PM, SUNDAY, NOV 15TH – 36 SMITH RD. HANTSPORT, NS

What a Section 35-Compatible Cannabis Law looks like

The failures and limitations of the various Band Council cannabis laws raise the question of what kinds of alternatives could be developed that would be compatible with Mi'kmaw rights and which would "recognize and affirm" an Aboriginal and Treaty Right to cannabis.

Sections 25 and 35 of the Canadian Constitution were means of "entrenching" Aboriginal and Treaty Rights in Canada's supreme law.

The inclusion of Sections 25 and 35 was achieved through negotiations with the National Indian Brotherhood and its president, Chief Del Riley. A detailed account of the constitutional negotiation process from an Indigenous perspective can be found in Chief Riley's autobiography, The Last President.

The great strength of Sections 25 and 35 of the Constitution is that they provide a powerful legal tool to articulate Indigenous interests in relationship to the Crown, and they provide a defensive shield to any Indian whose Aboriginal and Treaty Rights are being violated by any government employee or agency – be it federal, provincial, or municipal – including *Indian Act* representatives on reserves. Any law, government policy, or action may be declared unconstitutional if it violates Section 25 or 35 Aboriginal and Treaty Rights.



CHIEF DEL RILEY (CENTER) AND CHIEFS MAX GROS LOUIS AND ANDREW DELISLE IN PARIS IN 1981 ENGAGING IN INTERNATIONAL DIPLOMACY WHILE SEARCHING FOR THE ORIGINAL VERSION OF THE 1783 TREATY OF PARIS.

When it comes to cannabis policy – or indeed anything else – *Indian Act* Band Councils are strictly limited in what they can do. The authority and jurisdiction of the Chief and Council of "Glooscap First Nation" is determined by the *Indian Act*, and all decisions of the Council are ultimately subject to Ministerial approval. *Indian Act* Band Councils are creations of the Canadian Parliament, and they exist to discharge the Crown's fiduciary responsibility to Indians. Though the representatives on Chief and Council are elected by Indians, they are not responsible to their electorate – only to the Minister of Indian Affairs.

As entities, Band Councils are not "Indians." They are municipal corporations empowered by federal legislation that can sue and be sued. Band Councils did not sign any treaties with the Crown, and they do not have any Section 25 or 35 Aboriginal and Treaty Rights. The individual members of Chief and Council hold Aboriginal and Treaty rights as individual "Indians" but as a collective, the Band Council has no such rights – only the powers it is delegated under the *Indian Act*.

This is not to say that Mi'kmaq people – whether in Glooscap specifically, or throughout all Mi'kmaq territory in general – are not capable of "collectively" expressing their rights or interests. They may, but for these expressions of collective interest (families, associations and societies, traditional governance structures etc.) to be compatible with Section 35 rights, they must operate and exist within the Mi'kmaq world in accordance with Mi'kmaq customs and conventions, rather than in the world of corporate Canada and the Crown. A "collectivity" cannot be imposed from outside of the Mi'kmaq nation.

As a result of the limitations of the *Indian Act*, Band Councils do not have the authority or jurisdiction to make an independent "cannabis law" on lands reserved for Indians. As Canadian government spokesperson William Olscamp stated, "There are no specific authorities or definitions in *The Indian Act* for the regulation of cannabis." The Band Council can no more make a "cannabis law" than it can make a "cocaine law" on reserve or overrule any other aspect of federal Canadian law.

Keep in mind that even Band Council Resolutions and bylaws are not enforceable by Canadian police authorities. The BCR has the legal power of a wish, nothing more. The

powers that John A. MacDonald gave to Chief and Councils are extremely limited by the *Indian Act*, and they do not extend to making laws about cannabis.

While a Band Council cannot make its own cannabis law, we do note that it is possible for the Band Council to proclaim what we have termed a "Section 35-Compatible Cannabis Framework" if it matches the will of the people. Such a document affirms the inherent Mi'kmaq Aboriginal and Treaty Rights to cannabis, and promotes health and safety norms compatible with the customs and conventionss of the Mi'kmaq people.

Such a cannabis framework cannot be enforced on anyone, but should band members vote in favour of ratifying the document as a statement of rights in a referendum, it may be used as a tool to defend and extend these rights and to legitimize a growing Mi'kmaq economy.

ABORIGINAL AND TREATY RIGHTS

What actually constitutes an "Aboriginal and Treaty Right" was left undefined in the constitutional negotiations between the National Indian Brotherhood and the federal government that led to Sections 25 and 35 of the *Constitution Act*. The government promised to hold a series of further constitutional meetings with Indigenous organizations to discuss the matter, but after the first such gathering, the government never came back to the table.

Consequently, the Canadian Supreme Court made a series of rulings concerning Sections 25 and 35 Aboriginal and Treaty Rights in which an entirely non-Indigenous court, based on a deeply racist and self-interested legal tradition, defined its own notion of Aboriginal and Treaty Rights for Indigenous people. While the supreme court justices made close examinations of treaty texts in decisions such as *Guerin, Van der Peet, Marshall*, they interpreted Aboriginal and Treaty Rights in a one-sided way – contrary to the spirit of the Constitutional negotiations and to the Indigenous understanding of our own rights and treaties.

Referring to the constitutional negotiations of the late 1970s and early 1980s, Chief Del Riley wrote in his autobiography:

"Leaving 'Aboriginal Rights' undefined at this time gave First Nations many advantages. Firstly, it gave First Nations exclusive rights to define their own rights and sovereignty. I felt that this was justified since our people defended the borders of Canada since the British invaded our First Nations territories in the 1760's, up until when the Americans failed to defeat First Nations people in the war of 1812 after the British abandoned the war. We as First Nations have every right to define our own rights as undefeated nations. The British may have defeated and wiped out the Indigenous peoples in dozens of other nations, but here in Canada, they were forced to sign treaties and honor our nationhood."

Chief Riley continues: "Having the term 'Aboriginal Rights' entrenched into the Canadian Constitution meant the crucial recognition of our rights as sovereign nations established before European contact. We also considered that these rights may evolve with our own sovereignty, rights, and interpretations. Our interpretation of Aboriginal Rights may not have been what the All-Party Committee wanted to hear, but we articulated a nation to nation interpretation of rights and treaties. This was the 'outside the box' thinking that I searched for, and the type of thinking that was delivered in our own constitutional think tank meetings."

DECLARATION OF FIRST NATIONS

Chief Riley and the rest of his constitutional negotiating team produced their own document to describe what was meant by the term "Aboriginal Rights." This "Declaration of First Nations" continues to inspire the Assembly of First Nations, and a framed signed copy of the document hangs in their office. The text reads as follows:

"We the Original Peoples of this land know the Creator put us here.

The Creator gave us laws that govern all our relationships to live in harmony with nature and mankind.

The Laws of the Creator defined our rights and responsibilities.

The Creator gave us our spiritual beliefs, our languages, our culture, and a place on Mother Earth which provided us with all our needs.

We have maintained our Freedom, our Languages, and our Traditions from time immemorial.

We continue to exercise the rights and fulfil the responsibilities and obligations given to us by the Creator for the land upon which we were placed.

The Creator has given us the right to govern ourselves and the right to self-determination.

The rights and responsibilities given to us by the Creator cannot be altered or taken away by any other Nation."

As Chief Riley notes in his autobiography: "We understood this First Nations declaration to be the basis for Aboriginal and Treaty Rights for all First Nations in North America. Most importantly, the declaration is based on a spiritual position. Or as a European would say, it is a religious position. They can't trivialize it. A group of well-respected elders and political leaders came together to write this declaration. The elders insisted that we add the spiritual component while discussing our rights. What is so significant about the spiritual context is that it's shared by First Nations right across Turtle Island. Unlike the Christian religions where they have infinite doctrinal differences, for our people in North America, there's only one interpretation of our spiritual and traditional position, and it's there in the declaration."

TREATY AND ABORIGINAL RIGHTS PRINCIPLES

The declaration was accompanied by a series of "Treaty and Aboriginal

Rights Principles," articulated by the Joint Council of the National Indian Brotherhood which reads as follows:

"1. The Aboriginal title, Aboriginal rights and treaty rights of the Aboriginal people of Canada, including:

(a) all rights recognized by the Royal Proclamation of October 7th, 1763;

(b) all rights recognized in treaties between Crown and nations or tribes of Indians in Canada ensuring the Spiritual concept of Treaties;

(c) all rights acquired by Aboriginal people in settlements or agreements with the Crown on Aboriginal rights and title;

are hereby recognized, confirmed, ratified and sanctioned.

2. "Aboriginal people" means the First Nations or Tribes of Indians in Canada and each Nation having the right to define its own Citizenship.

3. Those parts of the Royal Proclamation of October 7th, 1763, providing for the rights of the Nations or tribes of Indians are legally and politically binding on the Canadian and British Parliaments.

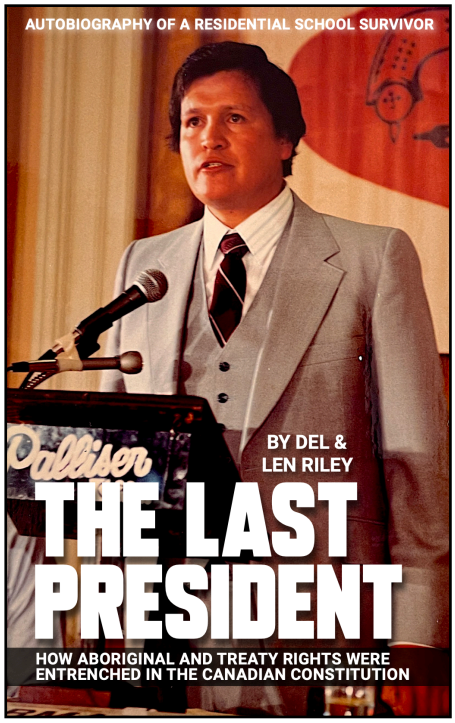
4. No law of Canada or of the Provinces, including the Charter of Rights and Freedoms in the Constitution of Canada, shall hereafter be construed or applied so as to abrogate, abridge or diminish the rights specified in Sections 1 and 3 of this part.

5. (a) The Parliament and Government of Canada shall be committed to the negotiation of the full realization and implementation of the rights specified in Sections 1 and 3 of this Part.

(b) Such negotiations shall be internationally supervised, if the Aboriginal peoples parties to those negotiations so request.

(c) Such negotiations, and any agreements concluded thereby, shall be with the full participation and the full consent of the Aboriginal peoples affected.

6. Any amendments to the Constitution of Canada in relation to any constitutional matters which affect the Aboriginal peoples, including the identification of the definition of the rights of any of those peoples, shall be made only with the consent of the governing Council, Grand Council or Assembly of the Aboriginal peoples affected by such amendment, identification of definition.



THE LAST PRESIDENT IS THE AUTOBIOGRAPHY OF CHIEF DEL RILEY.

7. A Treaty and Aboriginal Rights Protection Office shall be established.

8. A declaration that Indian Governmental powers and responsibilities exist as a permanent, integral fact in the Canadian polity.

9. All pre-confederation, post confederation treaties and treaties executed outside the present boundaries of Canada but which apply to the Indian Nations of Canada are international treaty agreements between sovereign nations. Any changes to the treaties requires the consent of the two parties to the treaties, who are the Indian Governments representing Indian Nations and Crown represented by the British Government, the Canadian Government is only a third party and cannot initiate any changes.

Joint Council of the National Indian Brotherhood, November 18, 1981"

Signed by Delbert Riley, President, N.I.B. and Chief Charles Wood, Chairman, Council of Chiefs.

IN CONCLUSION

These documents provide a foundation for the understanding of Aboriginal and Treaty Rights as understood by the Indigenous leadership which succeeded in entrenching these rights into Canadian law. Because the specific nature of Aboriginal and Treaty Rights will vary from nation to nation and from treaty to treaty, the oral history and specific understandings of the Indigenous peoples of their treaties are vital to ensure that these rights are correctly articulated.

It is also important to note that when the treaties were made, the treaty text and process were not constructed by the Indigenous parties in the process. While the European nations were required to express themselves in a manner that was culturally intelligible to Indigenous people, there was very clearly a language barrier. The Indigenous people making these treaties did not understand or subscribe to European concepts of law, royal sovereignty, and private property.

The treaties should be understood as essentially an introduction between two sovereign nations willing to make peace for their mutual benefit. A correct interpretation of any treaty requires a response to the document from the Indigenous nation involved, and require an interpretation of the treaty *and* the corresponding Aboriginal rights which animate it. Aboriginal and Treaty rights therefore need to be understood as *interlinked* and should not be viewed as separate. Most aspects of our Aboriginal rights were not articulated in our treaties, although the treaties themselves give recognition to our sovereign nationhood.

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MICMAC ASSOCIATION RIGHTS

EVENTS AND ACTIONS

12PM. SAT. NOV 14 2026



BIANNUAL MEETING

LOCATION: SOUTH ALTON COMMUNITY CENTRE AT 3992 HWY 12, SOUTH ALTON.
CONTACT INFO@MICMACRIGHTS.COM FOR MORE DETAILS.

THE MRA BIANNUAL MEETING IS A MEETING OF ALL MRA MEMBERS HELD TWICE A YEAR. IT IS THE HIGHEST DECISION MAKING BODY OF THE ORGANIZATION.

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UNDERSTANDING THE GLOOSCAP CANNABIS LAW

4PM. SUN. NOV 15 2026



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WORKSHOP WITH FORMER NATIONAL CHIEF DEL RILEY

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