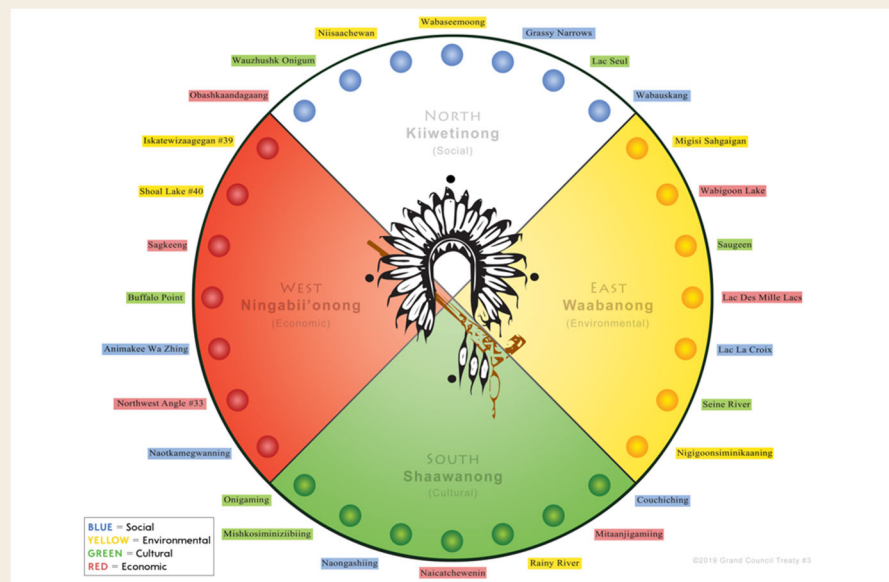


Bizaan'igo Giigidowiin "Sharing your voice"

In relation to Abinoojii Inakonigewin, information is available through, although not limited to, the following ways:

- The Social Sustainability Chiefs has seven Chiefs responsible for the following issue categories: Health, Social Services and Child Care. The Chiefs are represented in each direction under the Nation's Regional Four Directional Model to ensure that there is representation from each region in our territory
- Women's Executive Council advocates for social issues that affect our women, families and children of the Nation
- Youth Executive Council works to engage youth in leadership and governance of the Nation
- Any First Nation from Treaty No. 3 Territory can learn more about Abinoojii Inakonigewin by extending an invite for an Abinoojii Inakonigewin Community Information Session to take place within your community, to provide additional information and engage in discussion

Treaty No. 3 Regional Four Directional Model



Honouring ceremonies for Abinoojii Inakonigewin

In order to ensure diligence and guidance from Elders and Cultural Advisor, Abinoojii Inakonigewin continues to be taken to ceremonies every Spring and Fall and as may be required, through the process of transition. The support of Elders and Cultural Advisors remains pivotal in the work being carried out.

Contact us at **807.548.4214** www.gct.ca

Grand Council Treaty No. 3
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FACT SHEET

Abinoojii Inakonigewin

What is the history of Abinoojii Inakonigewin development?

The process of Abinoojii Inakonigewin was initiated during a time when Anishinaabe children were being apprehended from families and communities at significant rates by mainstream Children's Aid Societies.

In response to this, there was significant advocacy for change by Women and Elders throughout this difficult period. In 1996, the Elders provided their validation for renewal of Anishinaabe Governance. A "Peoples Process" was initiated whereby consultations began in the territory, Women's Council were appointed to oversee matters related to children and families. Throughout this period, ceremonies are undertaken to ensure diligence and guidance in the process.

The Chiefs-in-Assembly directed a Drafting Team to develop the Law and first draft is rendered in 2003. On October 6, 2005, following the enactment of the National Assembly, the Chiefs-in-Assembly declare and adopt Abinoojii Inakonigewin. Abinoojii Inakonigewin is rooted in Anishinaabe Sacred Law.

The development and advancement of Abinoojii Inakonigewin is the result of tireless work of Elders and Traditional Knowledge Keepers, Elders Councils, Leadership, Women, Women's Councils, Youth, Children, the Nation on and its Citizens, Technical Working Groups, Anishinaabe Professionals, Agencies and Organizations.

What is Abinoojii Inakonigewin? Our Nations' Child Care Law

Abinoojii Inakonigewin is also referred to as the Child Care Law which is based on Anishinaabe Traditional Law.

There are four parts to Abinoojii Inakonigewin legal framework:

PART 1:
Name: Abinoojii Inakonigewin
Interpretation includes definitions
The purposes of the law include principles and standards

PART 2:
Responsibilities of every Anishinaabe parent, citizen and nation and family members including extended family members, clan members
Authority

Every citizen, community worker on behalf of the community, Anishinaabe Abinoojii Agency on behalf of the Nation, has a responsibility to care for a child when the child is in need and has authority to intervene to the extent necessary.

Placement only by consent
Every placement shall be made as needed with the consent of a parent, of its family, of its extended family, of its community or the Nation.

Liability
Every person is responsible for his or her actions or inactions that affect a child, provided that no person liable for anything done in good faith pursuant to his or her responsibility under this Law.

PART 3:
Ka Nigaanibow'e't
The Grand Chief may ask, in accordance with traditional protocol, a candidate to accept

responsibility for the administration of this Law. Candidate will take an oath of office in a ceremony and ratification by National Assembly. Reports to the National Assembly.

Through ceremony, clarified as dual role: KaNiigaanibow'e't also represents a drum that will be part of the Agency, under this Law, in accordance with Agency's Cultural Personification

Agency
KaNiigaanibow'e't, with consent of National Assembly, constitute or re-constitute an Agency to administer the law which includes but not limited to development of standards for various areas.

Anishinaabe Abinoojii Board
KaNiigaanibow'e't may appoint members of a Board to oversee the policies and procedures of Anishinaabe Abinoojii Agency

Community Services may deliver services directly

Community Board may establish a community to oversee the supervision and delivery of services, alone or in concert with other communities

Community Support Team employs community workers as members of an integrated community care team to support and facilitate the role of family and ensure security and well-being of a child.

Conflict with laws of other jurisdictions

PART 4:
Offences
Every citizen shall respect abinoojii aatisiwin
Transition authorizes Ka Niigaanibow'e't to engage in discussions with another jurisdiction, with written consent of Grand Chief, implement a written transition plan as well as undertake all necessary steps to give effect to the purposes and principles of the law. Executive Council may enter agreements.

Why is there a 5-year Implementation Plan? MAAJIIKAAMANG - GWEKOCHIGEWINAN

MAAJIIKAAMANG?

Maajikaamang is an Anishinaabe word which refers to implementation from an Anishinaabe perspective. This includes initiating and beginning the work necessary to change the path of caring for children and families.

GWEKOCHIGEWINAN?

Gwekochigewinan refers to the process of reviewing, correcting and making changes. Changing the direction. This was also explained in the context of healing and ensuring our obligation to doing things differently through deconstructing, reclaiming, transforming and implementing Anishinaabe customary practices, legal principles and laws which are embedded within the lifeways and legal frameworks of our traditional and governance systems and structures. Maajikaamang and Gwekochigewinan will be utilized as the guiding principles in the work and process being undertaken with Abinoojii Inakonigewin.

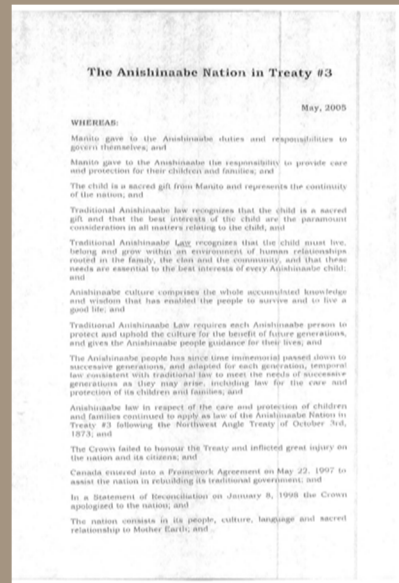
Why is this important?

Abinoojii Inakonigewin has been a legal framework enacted and adopted on October 6, 2005. The well-being of children and families remains of central importance to the Nation and First Nations and accordingly; implementation of our law.

Five Year Plan?

The Nation is taking steps to support First Nations in implementing Abinoojii Inakonigewin through the development of an implementation plan. The implementation plan proposes a five-year pathway and key transitional milestones that deviates from the current mainstream system to empowering Anishinaabe systems of caring for children and families.

It is imperative to set out timelines that will measure progress in the important work being undertaken.



Funding?

Funding for costs associated with implementation and transitioning to Abinoojii Inakonigewin will be sought from new funding source(s) and not from any current or existing funding.

Are First Nations required to implement Abinoojii Inakonigewin?

Pursuant to section 57 of Abinoojii Inakonigewin, First Nations implement Abinoojii Inakonigewin in accordance with the Nation's process which includes the following:

- Phase 1:** First Nation assents to Abinoojii Inakonigewin at National Assembly and a record of decision is ratified;
- Phase 2:** Development Work which include First Nation implementation and transitional plan as well as development work in the community is initiated pursuant to a community-based, community-driven and community-directed process;
- Phase 3:** Ratification under National Assembly upon completion of development work/Customary Care Codes;
- Phase 4:** Full implementation which includes internal and external parties.

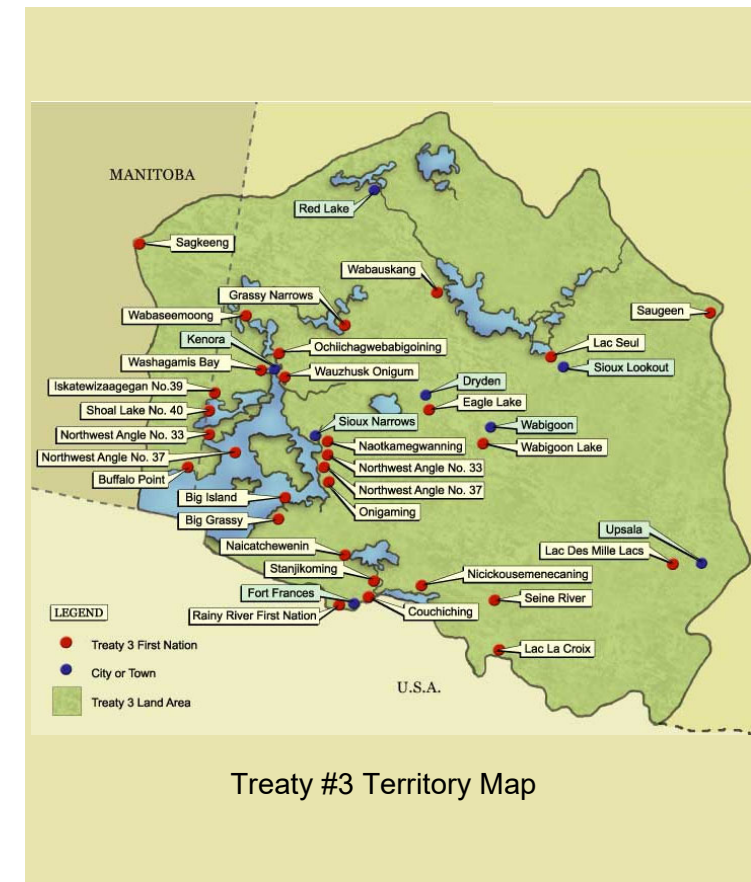
What is the role of the current Agencies?

As an organization, the Agencies play an integral role in the implementation, transformation and shift in several key areas which includes but is not limited to: education and information sharing of the law, the manner of delivering services and developing changes in approaches, moving to support and establish processes to support Customary Care Codes, shift to First Nations control over caring for children and families as well as support to First Nations in transformation and implementation of Abinoojii Inakonigewin in accordance with the transition process as determined and directed by the First Nation to the Agency. The Anishinaabe Abinoojii Agency referenced under the law is also to be created which will serve a governance and not a service delivery function and as such, will not replace any existing Agency.

Abinoojii Inakonigewin is the foundation to transforming the current system through a community-directed approach that meets community specific needs. Under the law, it is recognized that we share collective responsibilities and obligations to implement the law and support the transformation accordingly, in order to build bridges and support services that will assist and empower our families, children and communities in manner that is consistent with our Anishinaabe customary practices and systems.

Relationship Building – Why is it important?

The Nation continues in prioritizing Relationship Building and historically, has maintained relationships with other Nations such as Nishnawbe-Aski Nation through the establishment of diplomatic relationships in Child Care and the Union of Ontario Indians whereby a bundle was exchanged as an expression of partnership to learn the Child Well-Being Law and share information on matters related to children and families. In addition to this, we have also worked with our Anishinaabe neighbours in United States through a visit with Lac La Courte Oreilles and Leech Lake Band of Ojibwe. These collaborative efforts remain at the centre of our work. Currently, the Nation is establishing strong partnerships with our relations in Manitoba through working with various First Nations that are part of Treaty # 3 Territory as well as Agencies. These important relationships are being developed in order to ensure that the children and families of our Nation are protected pursuant to our obligations under Abinoojii Inakonigewin.



Treaty #3 Territory Map

Q: *What resources are available?*
A: *Abinoojii Inakonigewin Toolkit*

The Abinoojii Inakonigewin Toolkit was created by the Technical Working Group and was compiled through a collaborative process and culmination of work that has been gathered over the years from Elders, Traditional Knowledge Keepers, Leadership, Technical Working Groups, Agencies, Agencies and Anishinaabe Professionals. to serve as a resource to the First Nations and to assist the First Nations in Treaty # 3 territory on Abinoojii Inakonigewin. The Toolkit provides an overview of the law as well as a framework to assist in the development of Community/Customary Codes.

