COMMUNITY HERITAGE & BURIALS CONSULTATION PROTOCOL TEMPLATE

Anishinabek Nation

CONTACT THE ANISHINABEK NATION

The Anishinabek Nation

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Acknowledgement

The Anishinabek Nation gratefully acknowledges the Indigenous Affairs Ontario for the financial contribution for this work. The information presented in this Protocol Template are those of the Anishinabek Nation and do not necessarily reflect the official policy or position of the Ministry of Indigenous Affairs or the Ontario Government.

Disclaimer

This Protocol Template has been prepared for convenience only; it is not intended as legal advice and should not be relied on as legal advice. Users should contact a lawyer regarding any questions they may have with respect to the information provided in this Protocol Template.

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TABLE OF CONTENTS

CONTACT THE ANISHINABEK NATION 1
- The Anishinabek Nation 1
- Acknowledgement 1
- Disclaimer 1
- Copyright 1

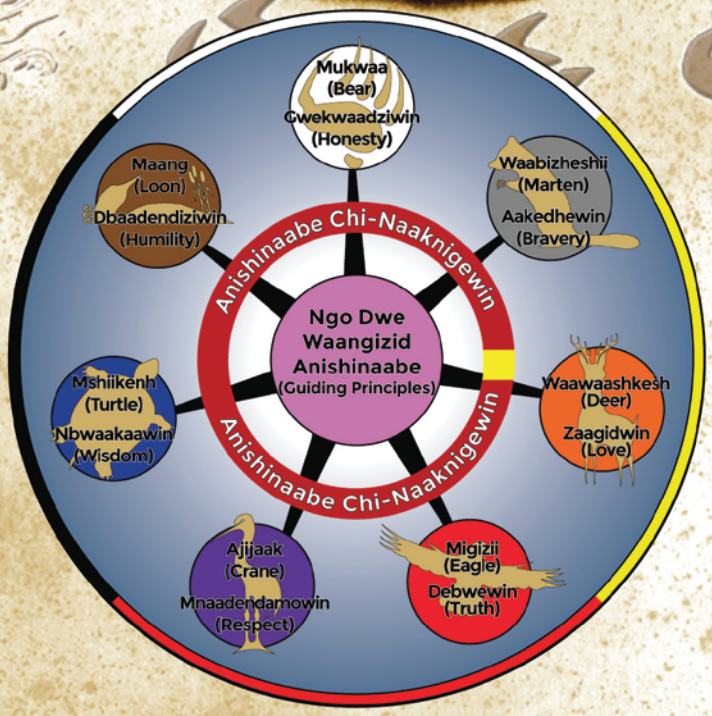
NGO DWE WAANGIZID ANISHINAABE 3

PURPOSE AND DEVELOPMENT 4
- Background 4
- Purpose 4
- Vision 4
- Development Process 4

BEST PRACTICES AND ITEMS TO CONSIDER 6
- Jurisdiction 6
- Responsibilities 7
- Ceremonies, Languages, Traditions 7
- Relationships 8
- Unity and Education 8

COMPONENTS IN DEVELOPING A CONSULTATION PROTOCOL 9
- Research and Planning 9
- Drafting, Consultation, Approval 9
- Implementation and Evaluation 10

PROTOCOL TEMPLATE 11
- Note For Users 11
- Introduction 11
- Definitions 11
- Aboriginal and Treaty Rights 12
- Consultation and Accommodation Obligations 12
- Respect and Good Faith 12
- Relationships and Trust 12
- Identification and Protection 12
- Timely Consultations 12
- Consultation Triggered 12
- Request to Consult 12
- Failure to Request to Consult 13
- Considering the Request to Consult 13
- Consultation Agreement 13
- Unplanned Findings 13
- Repatriation 14
- Power to Amend 14



NGO DWE WAANGIZID ANISHINAABE

One Anishinaabe Family

Debenjiged gii'saan anishinaaben akiing giibi dgwon gaadeni mnidoo waadiziwin.
(Creator placed the Anishinabe on the earth along with the gift of spirituality.)

Shkode, nibi, aki, noodin, giibi dgosdoonan wii naagdowendmang maanpii shkagmigaang.
(Here on mother earth, there were gifts given to the Anishinabe to look after, fire, water, earth and wind.)

Debenjiged gii miinaan gechtwaa wendaagog Anishinaaben waa naagdoonjin ninda niizhwaaswi kino maadwinan:
(The Creator also gave the Anishinabe seven sacred gifts to guide them. They are:)

Zaagidwin, Debwewin, Mnaadendmowin, Nbwaakaawin, Dbaadendiziwin, Gwekwaadziwin miinwa Aakedhewin.
(Love, Truth, Respect, Wisdom, Humility, Honesty and Bravery.)

Debenjiged kiimiingona dedbinwe wi naagdowendiwin.
(Creator gave us sovereignty to govern ourselves.)

Ka mnaadendanaa gaabi zhiwebag miinwaa nango megwaa ezhwebag, miinwa geyaabi waa ni zhiwebag.
(We respect and honour the past, present and future.)

Preamble to the Anishinaabe Chi-Naaknigewin (Anishinabek Nation Constitution)
Adopted by the Anishinabek Grand Council - June 6, 2012

PURPOSE AND DEVELOPMENT

Background

In 2015 the Anishinabek Nation produced **A Toolkit for Understanding Aboriginal Heritage & Burial Rights & Issues** (Toolkit) to assist Anishinabek First Nations to understand heritage and burial rights and issues. The Toolkit provides a general explanation of what are heritage and burial rights, an introduction to legislation that address heritage and burial rights, an overview of heritage and burial sites and repatriation processes, and best practices in heritage and burial rights and issues. The Toolkit can be obtained by contacting the Anishinabek Nation.

When undertaking the development of a heritage and burials protocol template, the foundational distinction should be observed between "heritage & burials" or archaeology, where the provincial ministry primarily responsible is the Ontario Ministry of Heritage, Sport, Tourism and Culture Industries (MHSTCI) and "funeral & burials" where the provincial ministry primarily responsible is the Ministry of Government and Consumer Services. (MGCS)

The MHSTCI concerns the Ontario Heritage Act (1990) and is responsible for protecting cultural heritage resources through the governing of archaeological and returns processes. The MGCS concerns the Funeral, Burial and Cremations Services Act (2002), formerly the Cemeteries Act (1990), and is responsible to collect, manage and preserve the records of Ontario and promoting public access to Ontario's historic documents and records.

Purpose

This Anishinabek Nation Community Heritage & Burials Consultation Protocol Template (Protocol Template) has been developed as an information-sharing tool to assist Anishinabek First Nations in creating a consultation protocol for their standards, guidelines and processes for heritage and burials rights and issues.

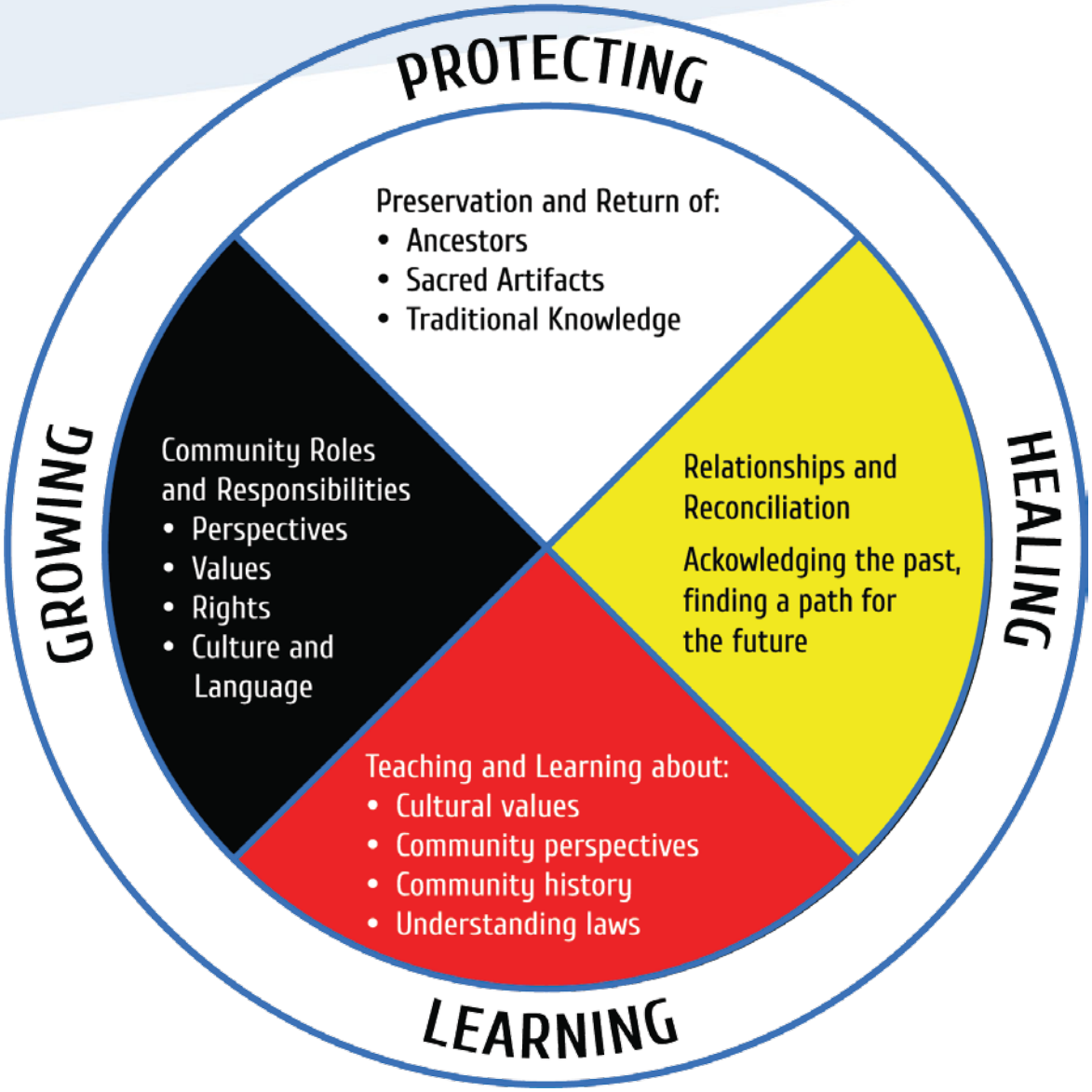
This Protocol Template provides Anishinabek First Nations with a solid understanding of different **areas to consider and best practices** they may wish to incorporate in their heritage and burials consultation protocol.

This Protocol Template is **not prescriptive,** nor is it a final statement of what should be in a consultation protocol for Anishinabek First Nations. This Protocol Template should be **modified and customized** by Anishinabek First Nations to represent their perspectives, values, culture, and language. It is essential that a First Nation's heritage and burials consultation protocol truly reflect who they are and how they will be consulted.

This Protocol Template is **not legal advice** and should not be relied on as legal advice. It is recommended that a First Nation consult a lawyer in developing their heritage and burials consultation protocol.

Vision

This Protocol Template is centered on the vision of **healing** through relationships, reconciliation, acknowledging the past, and finding a path for the future; teaching and **learning** cultural values, community perspectives, community history, and understanding laws; **growing** communities to accept roles and responsibilities bestowed from the Creator, including the responsibilities of protecting and caring for our Ancestors, Sacred Items, and Sacred Sites; and ensuring the safe return and **protection** of our Ancestors, Sacred Items, and Sacred Sites.



Development Process

This Protocol Template builds on the understanding of the Toolkit by developing a template protocol for use by Anishinabek First Nations to clearly **define their consultation requirements for heritage and burials rights and issues.** This Protocol Template is intended to be an information-sharing tool for Anishinabek First Nations.

This Protocol Template was developed through the **guidance and direction** received from Anishinabek Knowledge Keepers, Leadership, technicians and citizens that attended four Anishinabek Nation Heritage & Burials Regional Engagement Sessions (Regional Engagement Sessions) in Winter 2019. The Regional Engagement Sessions combined presentations and group discussions on experience with the protection and return of Ancestors, Sacred Items and Sacred Sites, and focusing on what First Nations can do in these matters and how they can be prepared for the future.

The Anishinabek Nation acknowledges the valuable **knowledge, expertise, and perspectives shared** by all participants at the Regional Engagement Sessions that have contributed to the development of this Protocol Template. Miigwetch!

BEST PRACTICES AND ITEMS TO CONSIDER

The Regional Engagement Sessions identified a number of best practices and items to consider when developing a heritage and burials consultation protocol, working with and within the heritage and burials field, and when repatriating Ancestors and Sacred Items.

The identified best practices and items to consider are presented within the following categories of **jurisdiction; responsibilities; ceremonies, language, traditions; relationships; and unity and education.**

A) Jurisdiction

- Exercise jurisdiction for our lands, Ancestors, Sacred Sites, and Sacred Items.
- We have an **inherent right** to protect the Ancestors and to keep them safe in their own space.
- As First Nations currently do not receive archaeological and other government reports that are written about us, we must demand that First Nations receive these reports.
- Reports that are currently written about us are **writing our histories,** whether correctly or not.
- Ensure that others are not claiming our Ancestors, Sacred Sites, and Sacred Items as their own.
- Archaeology is important as a physical record that provides evidence of jurisdiction, land use, and teachings of cultural knowledge.
- Our **Indigenous laws** and how they protect the Ancestors, Sacred Sites and Sacred Items must be respected and incorporated into this work.
- **Repatriate and decolonize** our history.
- Adequate reconciliation cannot be achieved until First Nation jurisdiction is recognized
- Heritage and burials consultation protocols are an assertion of our jurisdiction and authority
- The government and the archaeology sector claims ownership of Ancestors, Sacred Sites, and Sacred Items "for the use, enjoyment and benefit of the people of Ontario" when they really belong to the First Nations.

B) Responsibilities

- Our responsibilities are set out in our **oral histories.** Our oral histories are alive. Spirit is in the oral traditions, and that is where the kindness and goodness get to come out.
- We have a **collective responsibility** to take care of our Ancestors, Sacred Sites, and Sacred Items. That relationship must be supported with the language as they are interconnected.
- Collectively we know how to look after our Ancestors, Sacred Sites, and Sacred Items. It is not for another culture to tell us our responsibilities.
- Different First Nations have different responsibilities and ceremonies.
- Sacred Sites are the **heart of our identity** and we must be **spiritually oriented** to do this work.
- Identify and know the Sacred Sites, the oral histories behind them, why they are sacred, and the specific language that must be used there. We need to share this knowledge so we can continue to protect them; this is the work the Ancestors expect from us.
- We must understand and fulfil our responsibilities to our Ancestors, Sacred Sites, and Sacred Items. When we see the Ancestors on the Spirit Road, we need to know that we did what we could for them and **to honour them.**

- Our Ancestors are linked to territory and the wellness of the community. We need to **right the wrong** that was done in taking our Ancestors. Part of the chaos communities are experiencing is from the unrest of the Ancestors.
- We need to do this work for the **wellness of our people,** so we know who we are, and where we come from.
- Understanding who we are will help carry us through and allow us to **respect** our Ancestors. We need to understand our histories.
- Be prepared for the **emotional, physical, mental and spiritual responsibilities** and effects that this work has.
- Show respect, remain mindful, communicate, and demonstrate compassion.
- Every way is the right way as long as we believe and do things in a good way.
- When we claim something, it comes with responsibilities. We need to accept those responsibilities and take action.
- Need to know how to approach the Ancestors, Sacred Sites, and Sacred Items, and to do it the best way that we can.
- When we can bring our Ancestors and bundles home from museums or elsewhere, there is **power and responsibility** that comes with it.
- Be careful in bringing sacred items back; we need to know which community they belong to.
- In repatriation work, the community should identify the site where Ancestors and Sacred Items will be returned.
- **Be careful** in how we identify Sacred Sites, as we don't want to attract others and make them a tourist attraction or have them disrespected.
- The Creation story tells us how we came from the earth, we are the earth, and we return to the earth when we die.
- It is imperative that we do this, the land is telling us things.

C) Ceremonies, Languages, Traditions

- Practice our ceremonies and **revitalize our languages** and traditions.
- Understand the sacredness of our Ancestors, Sacred Sites, and Sacred Items.
- Conduct the **traditional protocols and ceremonies** that are required.
- Incorporate our languages into our heritage and burials consultation protocols. Each First Nation should determine the language and terms they want to use, such as 'spiritual sites' instead of 'heritage and burials'.
- It is necessary to use our languages to show proper respect to the Ancestors.
- First Nations have different ceremonies and ways of doing things; it is not for museums or others to decide.
- Importance of being as respectful as possible to the Ancestors, we need to do ceremonies to explain their pathway back. We need to speak to them.
- Need to be grounded in the ceremonies to do this work. Teachings in the community with leadership and guidance from Elders and Knowledge Keepers are required.
- Our Ancestors and Sacred Items should be returned exactly as found and the community determine what ceremonies are required.
- Leadership and Knowledge Keepers must determine what **traditional knowledge is so sacred** that it cannot be shared or reported on by external bodies or others.
- Sacred information must stay in the communities and not with others. If it is shared with archaeologists, they must report on it in the supplemental documentation in the public registry, which can later be accessed by others.
- Promote and retain traditional knowledge within the community.
- We may not know all the practices and ceremonies but we **need to do the best that we can.**

D) Relationships

- It remains our responsibility to **care for and maintain the relationship** with the Ancestors. We need to prepare our communities and those coming in for this responsibility.
- We need relationships with other First Nations to understand and **learn from one another** in how they addressed heritage and burials rights and issues.
- Must have protocols about heritage and burials rights and issues between the communities as **we share territories.** We are all one family and have obligations to one another to talk about this collectively and not as separate entities. It is key in understanding the overlapping territories, where they are, and how they will be handled.
- Governments, archaeologists, museums, proponents and others must have **timely consultations** with First Nations at the outset and not late in the process.
- Where government or others approach a community about heritage and burials rights and issues, **protocols of contacting leadership** must be followed. Contacting one person from the community is not consultation.
- **Enforcement** of our heritage and burials consultation protocols requires relationships with government and others.
- Foster **ongoing positive relationships built on trust** with archaeologists, museums and others that are allies to First Nations.
- Be cautious of those in this line of work that do harm.
- Understand the focus and intent that is required to deal with institutions like museums.
- Consider what will be done when the Ancestors, Sacred Sites, or Sacred Items are located on private property.
- Plan on how to work with politicians and others.
- Have someone **dedicated** to the heritage and burials consultation protocol.

E) Unity and Education

- The **entire community must be involved** and work together as a collective to protect our Ancestors, Sacred Sites and Sacred Items. Involve all of the community and promote community healing.
- **Leadership** must be involved in advancing heritage and burials rights and issues.
- Conduct **traditional values mapping** to support this work.
- Promote education about heritage and burials rights and issues within First Nations.
- **Knowledge sharing** must be reciprocal between First Nations and external bodies or government that are involved in heritage and burials rights matters.
- Negotiate for members of the First Nation to be involved in the process, such as through hiring liaison officers, Elders and Knowledge Keepers, and others. This ensures a physical presence on the land, allows reciprocal sharing of knowledge, collection of data, relationship building, generates income, creates capacity, and allows for appropriate care and ceremonies to be conducted.
- **Information sharing** is critical with leadership and the community.
- Conduct community events that allow for traditional knowledge to be shared and preserved.

These best practices and items to consider have been incorporated into this Protocol Template and exemplify its guiding vision of healing, learning, growing and protecting.

COMPONENTS IN DEVELOPING A CONSULTATION PROTOCOL

In addition to factoring in the best practices and items to consider as set out in the previous section, the development of a heritage and burials consultation protocol requires a **thorough design and implementation process.** This section provides an overview of development components to assist Anishinabek First Nations in using this Protocol Template to create their own heritage and burials consultation protocol. This overview should not be viewed as prescriptive or exhaustive, as each Anishinabek First Nation must determine what is appropriate for their community.

A) Research and Planning

One of the most important components in developing a heritage and burials consultation protocol is **research and planning.** This component provides Anishinabek First Nations with the fundamental understanding as to what the heritage and burials consultation protocol must include, its jurisdiction, how it will respect the values and traditions of the First Nation, consultation requirements and processes, and the work required to develop the heritage and burials consultation protocol. In the research and planning component, Anishinabek First Nations may wish to consider such issues and questions as:

1. Does the First Nation have a **comprehensive consultation protocol** in place that applies to a range of matters requiring consultation? If so, does it include any provisions regarding heritage and burials rights and issues? Does the existing consultation protocol require modifications to include provisions addressing heritage and burials rights and issues, or should a separate heritage and burials consultation protocol be developed?
2. Does the First Nation have any **existing resources** that either specifically or generally address heritage and burials rights and issues? For example, information recorded through traditional use studies, impact studies, identification of Sacred Sites, historical research conducted, and recordings of oral history from Elders and Knowledge Keepers.
3. What **research or knowledge** may the First Nation require to understand their history and teachings regarding heritage and burials rights and issues? For example, talking with the Elders and Knowledge Keepers or conducting historical research.
4. What **expertise or information** may the First Nation require to understand the various legislation and policies in place that concern heritage and burials rights and issues? For example, acquiring information about archaeological assessments, repatriation policies of museums, and the provincial Planning Act.
5. How will the First Nation develop their heritage and burials consultation protocol? What steps are required? **Who needs to be involved?** How long will it take? How much will it cost? What is the approval process? How will it be implemented?
6. What discussions need to occur regarding approaches to the development and enforcement of the protocol? Key community level discussions may be required such as, for example:
   - Determining the authority and decision-making power of individuals or groups involved in the development and implementation of the protocol
   - How should the community protect potential Sacred Sites that are unknown to the government or archaeological sector? While registration of a Sacred Site can afford legal protection from planned development or exploration, it entails disclosure that may result in desecration via illegal trespass
   - What community level measurements should be in place prior to receiving ancestors or sacred items?
   - How should the community deal with citizens that are in possession of sacred items?

B) Drafting, Consultation, Approval

The **drafting, consultation and approval** component is the process by which Anishinabek First Nations develop their heritage and burials consultation protocol. This process may require a significant amount of time, energy, and financial resources for the First Nation to complete. Issues and questions that Anishinabek First Nations may wish to consider in the drafting, consultation and approval component include:

1. Will the First Nation **use the Protocol Template** as the basis of developing its own heritage and burials consultation protocol? If so, what needs to be added, removed, modified, or expanded on to have it specifically address the needs and interests of the First Nation?
2. **What will be included** in the heritage and burials consultation protocol? For example, information and maps about the First Nation, the First Nation's jurisdiction, values and traditions of the First Nation, responsibilities of others and of the First Nations, and required standards and processes to be followed.
3. How will the information in the heritage and burials consultation protocol be explained so it is understandable to all? Will it incorporate words in the language that are **culturally-appropriate and supported** by the First Nation? How will it avoid the use of very technical and legal terminology that may be confusing and difficult to interpret?
4. How will the heritage and burials consultation protocol address a variety of issues that may arise? For example, how will the **holistic needs** and responsibilities of the First Nation be respected, and how will issues of overlapping territories be accommodated.
5. Who will be **responsible for drafting** the heritage and burials consultation protocol? Will it undergo a legal review?
6. Does the community need to consider the advantages of creating distinct and separate processes for:
   - Newly discovered Ancestors and Sacred Items needing protection; and
   - Already held Ancestors and Sacred Items needing return.
7. What processes will be used for **engaging and consulting** with the First Nation for the drafting and approval of the heritage and burials consultation protocol?
8. How will the heritage and burials consultation protocol be **approved?**

C) Implementation and Evaluation

The **implementation** component is the process by which the heritage and burials consultation protocol is put into effect, while the **evaluation** component is the process by which the outcomes of the heritage and burials consultation protocol are measured and used to determine if it required amending. In the implementation and evaluation components, Anishinabek First Nations may wish to consider such issues and questions as:

1. How will the heritage and burials consultation protocol be **implemented?**
2. Who is responsible for implementing the heritage and burials consultation protocol? Will there be a **dedicated person or team** that will oversee the administration and implementation? What are their responsibilities?
3. How will the heritage and burials consultation protocol be **shared and communicated** with other First Nations, government, archaeologists, proponents, and others?
4. How can the community best protect the integrity of and enforce adherence to a protocol that lacks legislative recognition and relies on dubious legal enforcement? Should the community engage in relationships with government and the archaeological sector to gain support for the enforcement of the protocol?
5. How will the heritage and burials consultation protocol be **enforced?** Are resources, systems or processes required to enforce it?

6. How will the First Nation **evaluate** how the heritage and burials consultation protocol is working and whether it needs amendment?
7. What is the **process for amending** the heritage and burials consultation protocol?

The above information is intended to provide a general overview to Anishinabek First Nations in understanding the design and implementation process that may be required to use this Protocol Template to develop their own heritage and burials consultation protocol. This overview is not prescriptive or exhaustive; each First Nation must determine what is appropriate for their community.

PROTOCOL TEMPLATE

Note For Users

This Protocol Template has been developed for convenience purposes only to provide information on what may be included in a heritage and burials consultation protocol. This Protocol Template should not be viewed as a final statement of what should or may be in a heritage and burials consultation protocol for Anishinabek First Nations. This Protocol Template is not legal advice and should not be relied on as legal advice.

Introduction

1. The First Nation is a member of the Anishinabek Nation, which has existed on this land called Mother Earth since time immemorial. The First Nation is a signatory of the Treaty between Her Majesty the Queen and the Ojibways.
2. The First Nation has an inherent right and jurisdiction to protect and care for our Ancestors, Sacred Sites, and Sacred Items. The First Nation must be consulted prior to the occurrences of any decision or action that may have an impact on our rights and interests for our Ancestors, Sacred Sites, and Sacred Items.
3. This Protocol Template sets out the First Nation's laws and rules that must be respected and followed by the Crown, proponents, archaeologists, and others when any decision or action may have an impact on our rights and interests for our Ancestors, Sacred Sites, and Sacred Items.

Definitions

4. In this Protocol Template:
   a. **"Accommodation"** means measures to mitigate or compensation the First Nation for consequences resulting from the consultation process;
   b. **"Ancestors"** means the body (partial or intact) of the deceased;
   c. **"Consultation"** means the legal obligation to consult the First Nation where a decision or action may adversely impact asserted or established Aboriginal or treaty rights;
   d. **"Crown"** means Canada and/or Ontario;
   e. **"proponent"** means an individual, the Crown, municipality, corporation, partnership, sole proprietorship, association, organization, person, or the like;
   f. **"Repatriation"** means the process of bringing the Ancestors and Sacred Items home;
   g. **"Sacred Items"** means items that were placed with the Ancestors at the time they were buried;
   h. **"Sacred Sites"** includes but is not limited to a burial site, burial ground, and sites of significant importance to the First Nation; and
   i. **"Territory"** includes but is not limited to the lands described in the Treaty, the First Nation's traditional territory, and the First Nation's reserve lands.

Aboriginal and Treaty Rights

Nothing in this Protocol Template will be construed so as to abrogate or derogate from the Aboriginal and treaty rights of Aboriginal Peoples recognized and affirmed by section 35(1) of the Constitution Act, 1982.

Consultation and Accommodation Obligations

This Protocol Template is not to be interpreted as limiting any consultation and/or accommodation obligations owed to the First Nation.

Respect and Good Faith

This Protocol Template is premised on the expectation that all parties will treat each other with respect and act in good faith.

Relationships and Trust

The First Nation expects that consultations between the parties will be more than just an information sharing process, but will be a means towards developing relationships and trust between the parties.

Identification and Protection

The First Nation maintains the right to identify and protect our Ancestors, Sacred Sites, and Sacred Items. The right to do so includes our right to conduct any required ceremonies and protocols.

Timely Consultations

The First Nation expects to be consulted prior to the occurrence of any decision or action that may have an impact on our rights and interests for our Ancestors, Sacred Sites, and Sacred Items.

Consultation Triggered

Consultation with the First Nation will be triggered where the Crown or proponent plans or becomes aware of any decision or action that may have an impact on the First Nation's rights and interests for our Ancestors, Sacred Sites, and Sacred Items.

Request to Consult

The Crown and proponent (where applicable) will immediately issue a written request to consult to the Chief and Council of the First Nation when planning or becoming aware of any decision or action that may have an impact on the First Nation's rights and interests for our Ancestors, Sacred Sites, and Sacred Items.

Set out in clear and easy to understand language, the written request to consult will include all relevant information in sufficient detail about the decision or action that may have an impact of the First Nation's rights and interests for our Ancestors, Sacred Sites, and Sacred Items. Relevant information will include, but not be limited to, what the decision or action is, the potential impacts, who is responsible for the decision or action, where the decision or action is to occur and when, and what the proposed consultation process is. The First Nation shall also be provided with all documentation regarding the decision or action and its potential impacts; maps of the geographical area affected; information on all processes, approvals, or requirements of any government, administrative or regulatory bodies that may affect the decision or action; all regulations, legislation, policies, and documentation governing the decision or action; and any deadlines or filing dates that apply. The contact information for all individuals and parties that have the authority to make decisions or are involved in the decision or action shall be provided to the First Nation in the request to consult.

Failure to Request to Consult

The First Nation may take legal or other recourse against the Crown and proponent (where applicable) for failing to request to consult immediately on planning or becoming aware of any decision or action that may have an impact on the First Nation's rights and interests for our Ancestors, Sacred Sites, and Sacred Items.

Considering the Request to Consult

Consultation shall occur solely with the First Nation Chief and Council or their designated representative.

The First Nation will be given an appropriate amount of time to consider the request to consult, to review all relevant information provided about the decision or action that may have an impact on the First Nation's rights and interests for our Ancestors, Sacred Sites, and Sacred Items. Consideration of the request to consult may require the First Nation to conduct an internal review of the impact the decision or action may or will have on our rights and interests for our Ancestors, Sacred Sites, and Sacred Items.

The First Nation maintains the right to request additional or clarification of information that is reasonable to consider the request to consult and the impact the decision or action may or will have on our rights and interests for our Ancestors, Sacred Sites, and Sacred Items.

The First Nation will issue a written decision to the Crown and proponent (where applicable) that states whether the First Nation declines or accepts the request to consult.

Consultation Agreement

The First Nation and the Crown and proponent (where applicable) will enter into a consultation agreement that sets out the terms and conditions by which the consultation will occur. Consultation agreement terms and conditions may include, but are not limited to, identifying the parties to the consultation process, the payment of costs for the First Nation to participate, sharing and exchange of information, confidentiality, dispute resolution, mitigation of impacts, long-term protection, and the negotiation of any accommodation agreements.

Unplanned Findings

Where an Ancestor, Sacred Site or Sacred Item is found within the First Nation's territory through archaeological, construction work, or other means, all activity will immediately be stopped. The person in charge of the archaeological, construction, or other means will immediately contact the First Nation to advise of the finding, the location, and any information available.

The First Nation will visit the location to determine the origin or significance of the Ancestor, Sacred Site, or Sacred Item, if possible.

Where the First Nation determines that the origin or significance rests with the First Nation, it shall accept responsibility for the Ancestor, Sacred Site, or Sacred Item.

Where the First Nation determines that the origin or significance rests with another First Nation, the First Nation will make its best efforts to have the other First Nation involved in the consultation process. The First Nation shall accept responsibility for the Ancestor, Sacred Site, or Sacred Item until such time as the other First Nation is able to accept responsibility.

The First Nation shall conduct the ceremonies and protocols required to accept responsibility for and to care for the Ancestor, Sacred Site, or Sacred Item.

The First Nation will work with the relevant government or parties to determine the appropriate care and treatment for the Ancestor, Sacred Site, or Sacred Item.

Repatriation

The First Nation maintains the right to work with government, museums, and others to repatriate our Ancestors and Sacred Items that have been disturbed from our territory and are presently located elsewhere.

Power to Amend

The First Nation may amend this Protocol Template as required.

The Anishinabek Nation established the Union of Ontario Indians as its secretariat in 1949. The UOI is a political advocate for 39 First Nations across Ontario.

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