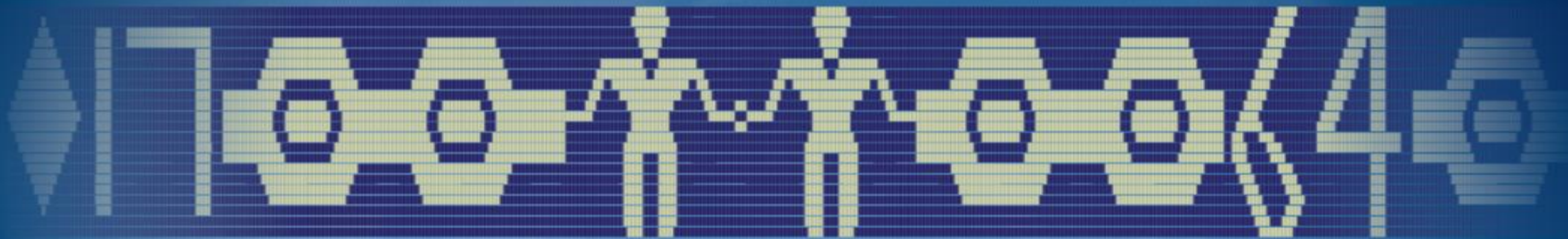


United Nations Declaration on the Rights of Indigenous Peoples Act

Engagement Sessions



July 26, 2022

Implementing *UNDRIP* and Waawasshkish – Deer
Dodem

by Leanna Farr, Legal Counsel Anishinabek Nation

UNDRIP –Waawasshesh (Deer) Dodem



We have organized our *UNDRIP* sessions to be based on the Anishinaabe dodem system.



UNDRIP and Waawasshkish (Deer) Dodem



Waawaasshkish Dodem

Those belonging to the waawasshkish (deer) dodem were gentle and soft spoken in nature, like the hoofed creatures such as deer, moose or caribou for whom the clan is named. They care for others by looking after the social aspects of the community such as making sure the community had proper housing, ceremonies and celebrations. Many times the work of the waawasshkish (deer) dodem was guided by matriarchs within the community.



UNDRIP and Waawasshkish (Deer) Dodem and child welfare and well-being



- Overall there are more First Nations children in child welfare care in Canada than at the height of residential schools
- First Nations children end up in the child welfare system due to neglect rather than abuse...
- Disconnect from lands and culture...imposed colonial and mainstream policies and systems...intergenerational trauma...poverty and substance misuse
- Indigenous child welfare is evolving – Indigenous peoples asserting jurisdiction ex. ANCWBL
- *UNDRIP ...TRC, MMIWG, CYFSA, Bill C92*



UNDRIP and Waawasshkish – Deer Dodem and Ceremony & Recreational Activities



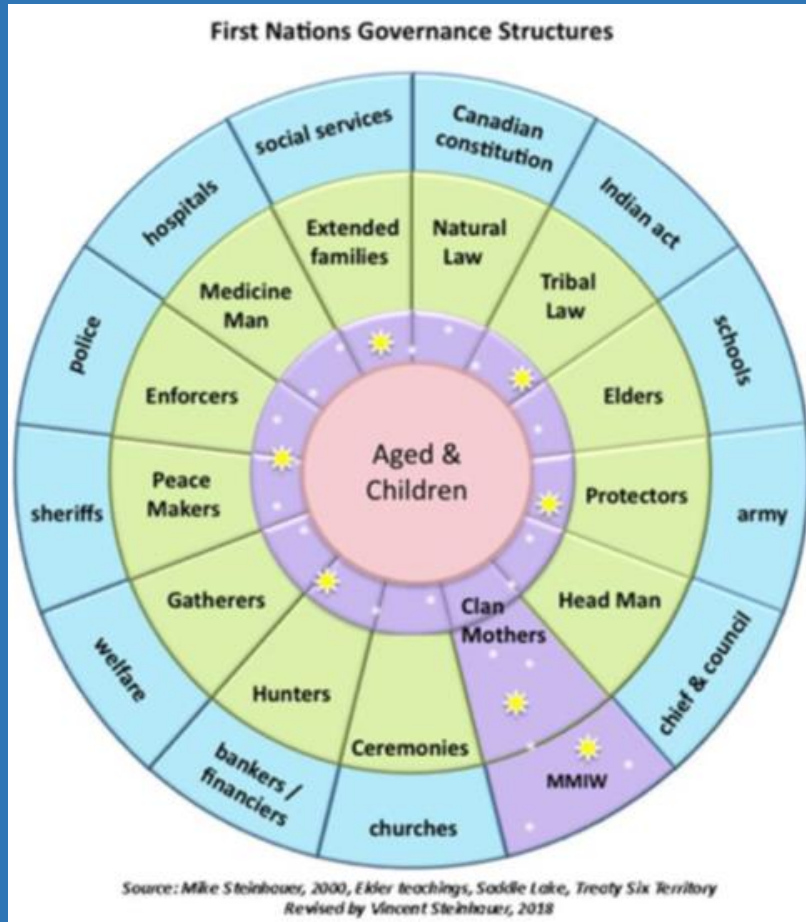
- Ceremonies and communal gatherings were a crucial aspect of everyday life
- Examples: naming ceremonies, feasts and giveaways, fasting and sweat lodges, shaking tent ceremonies, pipe ceremonies, etc.
- Ceremonies and gatherings helped to promote wellness, togetherness and mino biimaadziwin (living the good life).

“Contemporary social work did not recognize until recently that Indigenous kinship systems hold the sacred roles and responsibilities of family and community members to collectively ensure the well-being of a child.”

Blue Quills for Alberta College of Social Workers



UNDRIP and Waawasshkesh (Deer) Dodem and Ceremony & Recreational Activities



Conflicting Worldviews

Traditional

(inner circles)

circular

consensus

shared resources

focus on collective well-being

Indigenous women have leadership roles to sustain social structure

Contemporary

(outer circle)

hierarchical

competitive

mandated resources

focus on personal achievement

Indigenous women have been dispossessed of power through colonial and patriarchal

University nuhelot'jnethaiyots'j nistameyimâkanak Blue Quills for Alberta College of Social Workers



UNDRIP Articles – Waawasshkish (Deer) Dodem



Article 3 – Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 5 – Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 7. 2 - Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8 – Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.



UNDRIP Articles – Waawasshkish (Deer) Dodem



Article 12.1 – Indigenous peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

Article 18 – Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

Article 20 – Indigenous peoples have the right to maintain and develop their own political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.



UNDRIP Articles – Waawasshkish (Deer) Dodem



Article 21.1 – Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.

Article 21.1 – States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth and children and persons with disabilities.

Article 22.1 – Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth and children and persons with disabilities in the implementation of this Declaration.

Article 22.2 – States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.



UNDRIP Articles – Waawasshkish (Deer) Dodem



Article 23 – Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 25 – Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources to uphold their responsibilities to future generations in this regard.

Article 34 – Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, judicial systems or customs, in accordance with international human rights standards.





Questions for Discussion

1. Are there any other social related matters beyond child welfare that are federally regulated and missing from the above discussion?
2. What social issues do you see as priority and that should be included in Canada's federal UNDRIP Action Plan?
3. What discrimination should be addressed in regards to social matters such as child welfare?
4. What kind of legal recognition or protection is needed for Indigenous social matters in Canada?
5. How can the federal government help to improve the social circumstances of Indigenous peoples in Canada? Access to funding, discrimination, other?
6. What kind of legal recognition to Indigenous peoples' laws, traditions, ceremonies, customs and need?

