



ANISHINABEK NATION

Grand Council Assembly 2022

RESOLUTION PACKAGE



ANISHINABEK NATION

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AJIJAAK DODEM Resolutions



Debaachigaadeg:	Subject	Sovereign Wealth Fund Board Representation
E-gaandinang:	Mover	Ogimaa Shining Turtle, Whitefish River First Nation
E-ko-niizhing e-gaadinang:	Second	Chief Louis Kwissiwa, Netmizaaggamig Nishnaabeg
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Anishinabek Nation is required to nominate a representative to the Ontario First Nations Sovereign Wealth Fund Board of Directors to represent the Anishinabek Nation for a one-year period; and
2. The annual process of confirming the Anishinabek representative for the Ontario First Nations Sovereign Wealth Fund Board of Directors is the decision and responsibility of the Anishinabek Nation Chiefs-in-Assembly.

**BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

1. Appoint **Patrick Madahbee** for a one-year period from May 2022 to June 2023 to represent the Anishinabek Nation on the Ontario First Nations Sovereign Wealth Fund Board of Directors.


Reginald Niganobe Kaawingai
Grand Council Chief


Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	First Nation Leadership Pension Plan
E-gaandinang:	Mover	Michelle Solomon (Proxy), Fort William First Nation
E-ko-niizhing e-gaadinang:	Second	Chief Duncan Michano, Biigtigong Nishinaabeg
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

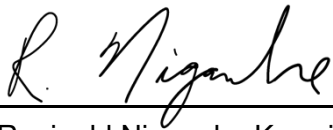
MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The federal government's Indigenous departmental budgetary allocations are touted to be investments in improving First Nation quality of life and to be building prosperous communities;
2. All members of parliament including the Minister of Indigenous Services Canada (ISC) and Minister of Crown Indigenous Relations (CIRNA) receive a defined benefit pension plan under the *Members of Parliament Retirement Act* after two terms of office;
3. All federal government employees, including ISC and CIRNA employees, participate in the Public Service Pension Plan which is a defined benefit pension plan under the *Public Service Superannuation Act*;
4. Defined benefit pension plans referenced above are often referred to as "gold-plated" pension plans because they are one of the most expensive and generous pension plans available;
5. Elected leaders of First Nations including Chiefs and Councilors, some who have served for decades, do not generally participate in any pension plans, are not generally considered employees of the First Nation, are not included in band employee benefits programs, are not entitled to Employment Insurance, and do not generally contribute to the Canada Pension Plan which is one of three social safety nets for all Canadians;
6. Absence of a formal pension plan for First Nation leadership contributes to misinformation about leadership remuneration; and
7. Articles 17 and 21 of the United Nations Declaration on the Rights of Indigenous Peoples include the right to not be subject to discriminatory labour conditions, and to the improvement of economic and social conditions such as social security.

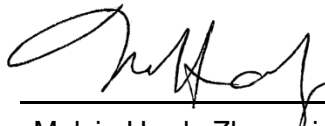
**Anishinabek Gimaag-Maawnjidiwaad
Red Rock Indian Band
Nmebine Giizis 31 - Waabigonii Giizis 2, 2022**

**BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

1. Call upon the Government of Canada to make provisions for equality in regards to First Nation leadership pension plans including:
 - i. Inclusion of a First Nation leadership pension allocation in First Nation transfers equitable to other federal public service sectors;
 - ii. Amendments for inclusion of First Nation leadership and employees category in the federal *Public Services Superannuation Act*;
 - iii. Restitution for decades of inequity related to First Nation leadership pension plans; and
 - iv. Undertake legal analysis for review of discriminatory nature of pension allocations.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Evolving Gender-Based Policy to Include Anishinabek Principles and Values
E-gaandinang:	Mover	Ogimaa Shining Turtle, Whitefish River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Wendy Jocko, Algonquins of Pikwakanagan First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. Anishinabek values and principles are wholistic and encompass our way of life that includes promoting inclusiveness and equity, particularly around gender-based roles, responsibilities, and identities;
2. Ceremony and tradition are a way of Anishinabek life, including rites of passage and protocols that ensured wholistic community and individual self-care embracing spiritual, emotional, physical, and mental approaches and response;
3. The evolution of policy at community and organizational level(s) must have a foundation of Anishinabek values in its development and creation towards progressive standards, procedures, and protocols that center the health and wellbeing of one another;
4. Prevalent modern policy neglects to acknowledge sacred and ceremonious protocols that existed within our models of nationhood, in particular teachings and practices around Moon Time, which acknowledges this time as more than a physiological function experienced by those who menstruate; and
5. The lack of inclusion of Moon Time within leave policies is still widespread, despite that it promotes wholistic wellbeing, removing stigma around menstruation (and related physiological experiences), increases morale, and promotes prioritizing the health of our citizens over procedural conventions.

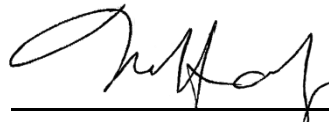
**Anishinabek Gimaag-Maawnjidiwaad
Red Rock Indian Band
Nmebine Giizis 31 - Waabigonii Giizis 2, 2022**

**BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

1. Direct the Anishinabek Nation to implement an Anishinabek values system in the development and evolution of policy and procedures;
2. Direct that implementation not be limited to pre-existing sick leave policies such as defining moon time as an illness that needs to be addressed through existing sick day allotment;
3. Direct the Anishinabek Nation to ensure flexibility and equity within the development, eliminating barriers to leave requests such as requiring supportive documentation from healthcare provider; and
4. Direct that development be centered in gender-based neutrality such as narrowing policy to a feministic approach and the acknowledgement of gender-fluidity.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Recognition of Anishinaabek Giizhigat
E-gaandinang:	Mover	Chief Irene Kells, Zhiibaahaasing First Nation
E-ko-niizhing e-gaandinang:	Seconder	Chief Kelly LaRocca, Mississaugas of Scugog Island First Nation
Be-minideg:	Status	Carried.
Nendowendizig:	Opposed	
Gegoo-e-kidsig:	Abstentions	

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. Since time immemorial, Anishinabek have had our own Anishinaabe Laws and governance systems;
Mewinzha, Anishinaabek gii-yaanaawaa wiinwaa Anishinaabe Naaknigewinwaa miinwaa waa-zhi-dbaaknigewaad;
2. The 1980 Declaration of the Anishinabek states: "We are Nations. We have always been Nations. As Nations, we have inherent rights that have never been given up. We have the right to our own forms of government. We have the right to self-determination." These statements are the foundations for the Anishinabek Nation self-government initiatives;
Wedi 1980 Anishinaabek Gchi-wiindmaagewin kidiimgad: "Inakaaneziig gdaawmi. Pane go kii-Inakaaneziwimi. Wi dash Inakaaneziying, gichi-ashodamaagewining dibinawewiziwin wiikaa gaa-miigwesiwang. Dibinawewiziwin gdaa'aanaa wii-yaamang giinwi waa-zhi-gimaawiwindiying. Dibinawewiziwin gdaa'aanaa wii-yaamang baazhigwaadendamowin." Ashoojisijiganan aawinooon nonda dibaajimowinan sa Anishinabek wiinwaa wii-ogimaawikodaadiziwaad;
3. Head Getzit Shiikenh, Gordon Waindubence-baa, accepted semaa and fasted to seek direction on building the Anishinabek Nation;
E-niigaanzid Getzit Shiikenh, Gordon Waindubence, gii-daapnaan asemaayin miinwaa gii-mkadeke wii-zhitong maanda Anishinabek Inakaaneziwin;
4. The development and proclamation of the Anishinaabe Chi-Naaknigewin on June 6, 2012, occurred in parallel with the Nation Building activities under the guidance of Head Getzit Shiikenh, Gordon Waindubence-baa;
Maanda sa ozhichigeng miinwaa onaakonigeng Anishinaabe Chi-Naaknigewin pii Dewmin Giizis Ngodwaasogwangak, Niizhtana-mdaaswaak mdaaswi-zhi-niishi-biboong, gii-zhiwebad naanaasaab pii wi ozhisijigaadeg inakaaneziwi-ogimaawiwini, gaa-gekinoowizhiwed E-niigaanzid Getzit Shiikenh, Gordon Waindubence;
5. When asked for input on the Anishinabek Nation collective government and constitution, Anishinabek First Nation citizens stated consistently, that:

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Pii gaa-gigwejimgaazwaad wii-dgongewaad omaa Anishinabek Inakaaneziwining maamwi ogimaawiwini miinwaa inaakonigewin, gonda Anishinabek Inakaaneziwing debendaagozijigpane gii-kidoog wi sa:

- There is more recognition and unity collectively, as a Nation of People
 - ***Oosme nisadwendmowin miinwaa maamwewziwin temgad, zhiwe sa Inakaaniziwining Bemaadizijig***
 - We will develop our own constitution based on Anishinaabe culture, languages, traditions and values
 - ***Kiinwi ka-zhitoonaanh gdinaakonigewininaanhmaanda nikeyiing gdi'inaadziwininaanh, gdi-niwenininaanh, gdizhtwaawininaanh miinwaa gdaapiitendamowininaanh***
 - Anishinaabemowin is our first language and is the source of Anishinaabe knowledge and identity
 - ***Anishinaabemowin mii wi nitam gdinwewninaanh. Mii zhe enjibaamgak Anishinaabe gikendaaswin miinwaa nisidinaagoziwin***
 - The Dodemaag System of Governance and the Seven Grandfather Teachings will be the foundation upon which our Nation is re-built
 - ***Maanda sa Doodemag Gimaakandawin miinwaa Niizhwaaswi Mishoomsag Gkinoomaadwinan da-aawnoon sa ashoojisijigan zhiwe sag da-inakaaneziwininaanh ji-aanji-zhitoong***
 - Education on the Dodemaag System of Governance must be made available to all community members
 - ***Aabdeg ji-miingaazwaapa kina oodenaang debendaagozijig sa wi Doodemag Gimaakandawin Gkinoomaadwin***
 - Combine Traditional Governance with modern governance methods such as a written constitution;
 - ***Dgosdoong Izhitwaawini-gimaakandawin zhiwe sa oshki-zhichigewining dbishkoo go naanh ezhbiigaadeg inaakonigewin***
6. Head Getzit Gordon Shiikenh Waindubence-baa sat with the Elders Council at the Ojibway Cultural Foundation to create Ngo Dwe Waangizid Anishinaabe, which provides the context and the spirit and intent in which the written Anishinabek Nation Constitution is understood;
- E-niigaanzid Getzit Shiikenh, Gordon Waindubence gii-wiidxbamaan ne'en Getzijig Giigdoninwan oodi sa Ojibway Cultural Foundation ezhnikaadeg wii-zhitoong wi Ngo Dwe Waangizid Anishinaabe, wii-zhibiigaadeg we'eni waa-zhi-nsidwenjigaadeg sa pii zhibiigaadeg wi Anishinaabe Inakaaneziwin Inaakonigewin***
7. Ngo Dwe Waangizid Anishinaabe was adopted by the Anishinabek Grand Council in June 2011;

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Ngo Dwe Waangizid Anishinaabe gii-mnodaapnaanaawaa sa gonda Anishinaabe Giigdooninwag wi sa pii Dewmin Giizis Niizhtana shi Mdaaswaak shi Mdaaswi shi Bezhik;

8. The Anishinaabe Chi-Naaknigewin was ratified by the Anishinabek Nation Grand Council by Grand Council Resolution and confirmed by The Pipe Ceremony on June 6, 2012;

Maanda dash Anishinaabe Chi-Naaknigewin gii-zoongitoonaawaa gonda Anishinaabe Giigdooninwag gii-zhibimowaad Anishinaabe Giigdooninwag wi sa Giizhendmowin miinwaa gii-zoongichigaade gii-Biindaakweng wi sap ii Dewmin Giizis ngodwaasongak, Niizhtana shi Mdaaswaak shi Mdaaswi shi Bezhik;

9. The Proclamation of the Anishinaabe Chi-Naaknigewin is an inherent act of the Anishinabek Nation Grand Council; and

Maanda sa Inaakonigewin Anishinaabe Chi-Naaknigewin aawan sa debnawe izhichigewin gonda sa Anishinaabe Inakaaneziwin gchi-Giigdoninwag; miinwaa

10. Head Getzit Shiikenh, Gordon Waindubence-baa, has repeatedly advised that Canada Day is not our national holiday and that June 6 is the Anishinabek Nation holiday.

11. ***E-niigaanzid Getzit Shiikenh, Gordon Waindubence niibnanching gii-wiindmaage sa wi Canada Day ezhnikaadeg gaawiin giinwi gdoo-mnaajtoosiinaan miinwaa dash Dewmin Giizis ngodwaaswangizid mii wi Anishinaabe Inakaaneziwin Gchitwaa-Giizhigak.***

**BIGIDNAMOG DASH GIINWI ANISHINABE-GIMAAG-MAAWANJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

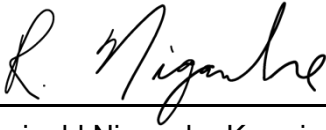
1. Proclaim June 6th as Anishinaabek Giizhigad.

Gigkendmowi'iwenaanh Dewmin Giizis ngodwaasongizid wii aawang Anishinaabe Giizhigad.

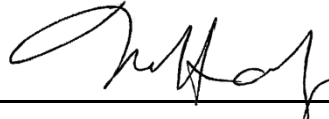
2. Direct the Anishinabek Nation secretariat to create and implement a strategy to provide information and materials to promote the observance of Anishinabek Giizhigad, including a curriculum and orientation on the Anishinaabe Chi-Naaknigewin for all people; especially Anishinaabe children and youth.

Wiindmawig sa Anishinaabe Inakaaneziwin e-zhibii'igejig wii-zhitowaad miinwaa wii-maajiwebamwaad nikeyaa waa-zhi-miigwewaad wiindmaagewinan miinwaa nakaazwinan wii-gaandnamwaad wii-bimosaadamowaad wi sa Anishinaabe Giizhigad, wii-dgosing ge'e kinoo'amaagewi-mazina'igan miinwaa wii-zhinoomaageng wi sa Anishinaabe Chi-Naaknigewin, kina go gwaya bemaadzid wii waamdang, memdige go Anishinaabe binooiinhang miinwaa eshkiniigjig

**Anishinabek Gimaag-Mawwanjidiwaad
Red Rock Indian Band
Nmebine Giizis 31 - Waabgonii Giizis 2, 2022**



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Anishinabek 2SLGBTQQIA+ Advisory Council
E-gaandinang:	Mover	Ogimaa Brent Bissaillon, Serpent River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Gerry Duquette, Dokis First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. That Anishinabek Nation Chiefs-in-Assembly recognize that many gifts have been given to us by the Creator, including specific gifts to Two-Spirited, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Asexual, and other Gender Non-conforming Anishinabek (2SLGBTQQIA+);
2. That in order to recognize the unique roles, responsibilities, and voice of Anishinabek 2SLGBTQQIA+, there needs to be representation at the political level to assert greater inclusion and to bring forward resolutions to diminish systemic discrimination experienced by 2SLGBTQQIA+;
3. That Anishinabek 2SLGBTQQIA+ people have diverse and unique needs, aspirations, and health support services that require support and services from all areas within Anishinabek Nation programming and services; and,
4. That the creation and approval of an Anishinabek 2SLGBTQQIA+ Advisory Council is greatly needed and integral to Nation Building activities, and by doing so, this will contribute to holistic wellbeing and support community education to strengthen and promote mino-biimaadziwin and the Anishinabek Nation's vision of Ngo Dwe Waangizid Anishinaabe.

BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

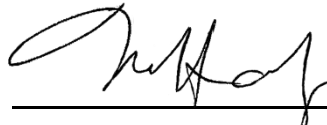
1. Mandate the creation of an Anishinabek 2SLGBTQQIA+ Advisory Council to work directly with Leadership Council, Nation Building Advisory Councils (Getzidjig, Kwe-Wuk, Eshkinigijig);
2. Direct the Anishinabek 2SLGBTQQIA+ Advisory Council to seek out an Anishinaabemowin name, receive ceremonial guidance, create terms of reference, and recruit members with regional representation within one year;

**Anishinabek Gimaag-Maawnjidiwaad
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3. Direct the Anishinabek Nation to advocate for and seek appropriate funding and project opportunities from federal and provincial ministries as well as other funding agencies as required; and,
4. Request that the Anishinabek Nation report back at the 2022 Anishinabek Nation Special Chief Assembly on outcomes, issues, and political advocacy needed to advance 2SLGBTQQA+ initiatives and projects.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Support for Anishinabek First Nation Decision-Making Processes
E-gaandinang:	Mover	Chief Larry Roque, Wahnapiitae First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Rhonda Williams-Lovett, Moose Deer Point First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Anishinabek have had our own inherent decision-making processes since time immemorial;
2. Decision-making processes of the Anishinabek First Nations have evolved and adapted in response to changing circumstances;
3. Decision-making processes of Anishinabek First Nations have paramountcy and legitimacy over the processes the other governments would impose on the First Nations; and
4. Article 18 of UNDRIP, states: “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”.

BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

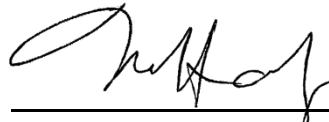
1. Support the autonomy of each Anishinabek First Nation to make decisions using their own decision-making processes; and

Anishinabek Gimaag-Maawnjidiwaad
Red Rock Indian Band
Nmebine Giizis 31 - Waabigonii Giizis 2, 2022

2. Support that Anishinabek First Nation decision-making processes take precedence over decision-making processes imposed by other governments on the First Nations.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Anishinaabe Niniwag Advisory Council
E-gaandinang:	Mover	Tim Ominika (Proxy), Wiikwemkoong Unceded Territory
E-ko-niizhing e-gaadinang:	Seconder	Chief Andy Rickard, Ojibways of Garden River
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. That Chiefs-in-Assembly of the Anishinabek Nation recognizes the traditional roles and responsibilities of niniwag (men);
2. The Chiefs-in-Assembly acknowledge the transmission of forced colonialist education, such as Residential Schools and Day Schools, has created a legacy of marginalization, sexism, and gender discrimination;
3. There is a strong connection between intergenerational trauma and the normalization of violence in communities and there is a shared responsibility for Anishinabek niinwag to disrupt this pattern;
4. While the census data demonstrates Indigenous men account for 4.8% of the population in Canada in 2017 they represented 28% of all admissions to police custody. These are Indigenous men removed from their communities and any ability to heal from trauma;
5. The Chiefs-in-Assembly consider Anishinaabek masculinity not only to be a free expression of individuals, but the revitalization of the healthy and wholistic role of niiniwag in the Anishinaabek communities can only happen when people who identify as men come together in discussion and deliberation. Cultural-based programming is an ideal venue to resolve trauma and needs to be intensely promoted as a way to empower Anishinaabe men in their traditional roles;
6. That the creation and approval of an Anishinaabe Niniwag Advisory Council is greatly needed to guide the creation of an education model that promotes the traditional role of ninwag in the Anishinabek First Nations;
7. It is the duty of the niniwag of the Anishinabek Nation to take up the roles of protector and provider to our entire community, but especially to Women, Girls, and 2SLGBTQQIA+ individuals; and
8. This approach is intended to bring balance to our Advisory Councils.

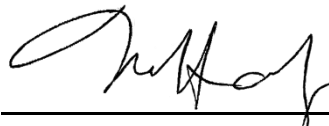
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Nmebine Giizis 31 - Waabigonii Giizis 2, 2022**

**BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

1. Mandate the creation of an Anishinaabe Niniwag Advisory Council to work directly with the Health and Social Development Secretariats to develop a model of programming to promote the role of the Anishinaabenini to promote community harmony;
2. Direct the Anishinabek Nation to advocate for and seek appropriate funding and project opportunities from federal and provincial ministries as well as other funding agencies as required; and
3. Request that the Anishinabek Nation report back at the 2022 Anishinabek Nation Fall 2022 Assembly on outcomes, issues, and political advocacy needed to advance Niniwag Advisory Council projects and initiatives.



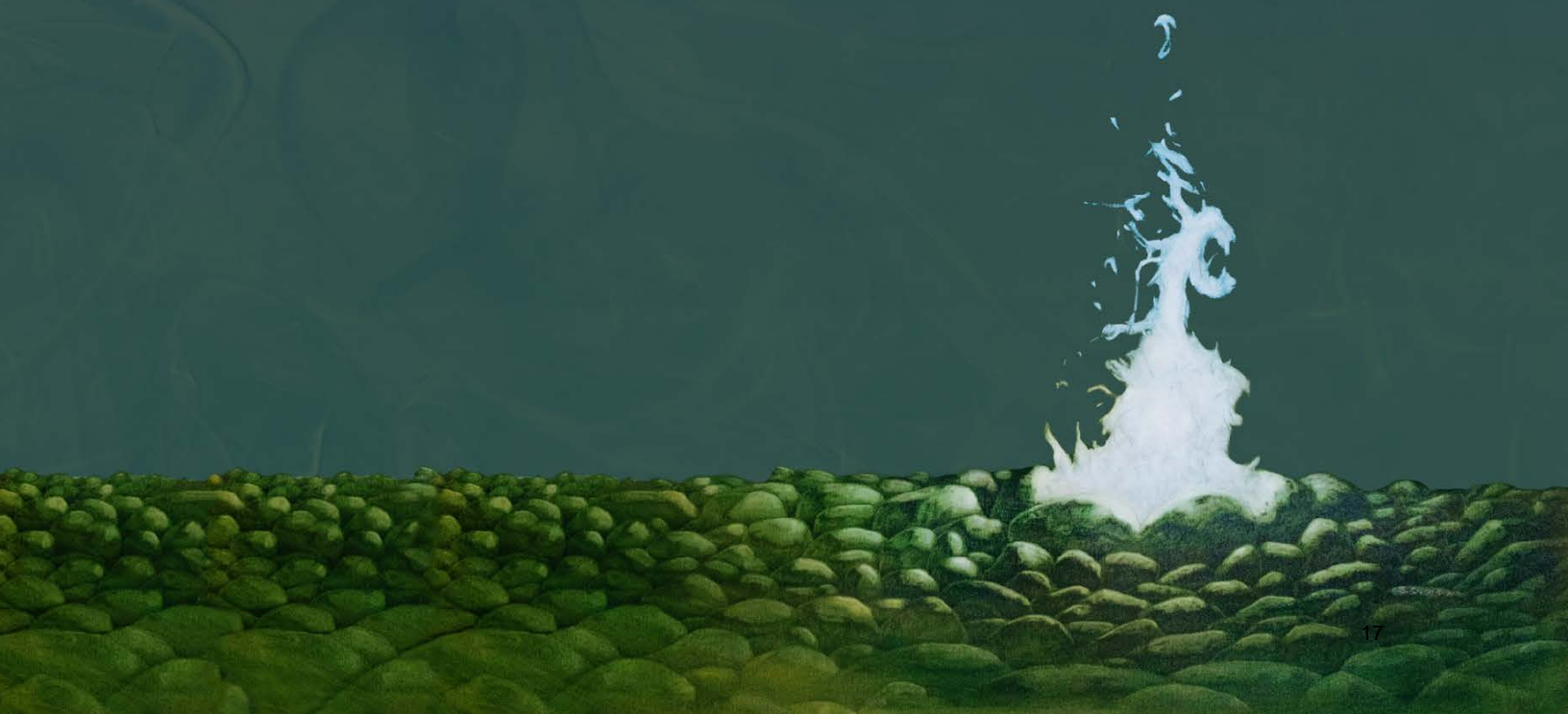
Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief



MUKWA DODEM Resolutions



Debaachigaadeg:	Subject	Anishinabek Nation Long Term Healing Strategy
E-gaandinang:	Mover	Ogimaa Brent Bissaillion, Serpent River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Bob Chiblow, Mississauga #8 First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. Communities in the Anishinabek Nation have been experiencing an ongoing mental health crisis with inadequate support and resources, lack of access to services, and impractical funding allocations to address the immediate and future needs of their communities;
2. A wholistic approach to health promotion, harm reduction, and health service delivery must encompass a proactive approach that includes culturally-based, wrap-around services, providing a continuum of care focusing on long-term healing outcomes;
3. The intergenerational impacts of colonialism and genocidal institutions including but not limited to, Indian Residential Schools, the Sixties Scoop, and Indian Day Schools remain a significant determinant in communities' ability to achieve transformative healing;
4. Improving systems and service delivery requires an approach that is entrenched in Anishinabek values and implemented with the articulated needs of its citizens;
5. A lack of meaningful contribution from levels of government and inaction from our representative bodies have prolonged the unnecessary strain on communities who cannot address this crisis with minimal resources and a comprehensive plan to substantially change the current landscape around addressing mental health as a significant aspect of overall health;
6. The long-term strategy should be community-focused; informed by local voices, and supported by regional processes. We know communities and providers have invaluable knowledge, experience, and access to their local community voices, and that should inform the design and service to communities, such as:
 - a. focus on strengthening cultural identity and knowledge;
 - b. strengthening social capabilities and community connection;
 - c. supporting long term behaviour change for men, and people using violence;
 - d. supporting trauma healing and recovery from violence;
 - e. creating healthy relationships and skills;
7. To ensure the designed system has a strong evidence base and is sustainable, with key

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aspects considered, it must;

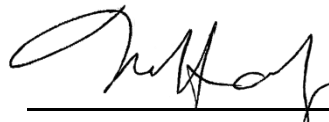
- a. be informed by, adaptive to, local Anishinabek voices;
- b. be led by Anishinabek principles and values;
- c. reflect and value diversity, cultural identity, and gender equality; and
- d. have built-in measurements and feedback loops.

BIGIDNAMONG DASH GIINWI ANISHINAABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

1. Direct the Anishinabek Nation to create and implement a long-term health strategy that is guided by Anishinabek values and principles and led through engagement and direction from our member communities;
2. Direct the Anishinabek Nation to seek funding for this initiative from the provincial government;
3. Direct the Anishinabek Nation to increase awareness around overdoses and legislation which encourages and protects those who seek assistance;
4. Direct the Anishinabek Nation to lead and coordinate the creation of a Long-Term Advisory Group; and
5. Direct the Anishinabek Nation to report back to the 2022 Anishinabek Special Chiefs Assembly on progress and initiatives.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Youth Detox and Treatment Centre for Northern Superior Region
E-gaandinang:	Mover	Chief Duncan Michano, Biigtigong Nishnaabeg
E-ko-niizhing e-gaadinang:	Seconder	Chief Marcus Hardy, Red Rock Indian Band
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Anishinabek Nation's Northern Superior Region has been historically under-serviced in the area of detox and treatment services for all members, but youth in particular;
2. The COVID-19 pandemic has produced a sharp increase in illicit and prescription drug usage and overdoses among our youth, in addition to the addictions challenges faced by our youth prior to this pandemic;
3. Due to a lack of youth detox and treatment centres in the north, our youth have had no other choice but to utilize adult facilities when seeking treatment, which has led to unsafe conditions for our youth, including sexual exploitation and drug-related exploitation issues, especially with our female youth;
4. Existing detox centres are out of the Northern Superior region and frequently have extremely long waiting periods for accessing services, which leads to a lack of timely treatment and increased substance abuse by the youth. Having our youth travel long distances and away from their home communities to access services adds to the challenge as well; and
5. The detox and treatment model for a Youth Detox Centre and Treatment Facility must include land-based healing activities, as they have been proven to increase the success of our youth in the healing and detox process.

BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

1. Direct the Anishinabek Nation Health Secretariat to advocate for, and seek resources and opportunities to establish, a Youth Detox Centre in the Northern Superior Region, which includes a land-based treatment component;
2. Direct that all opportunities be explored regardless of the level of government, including provincially through the Indigenous Healing and Wellness Strategy and the Ministry of

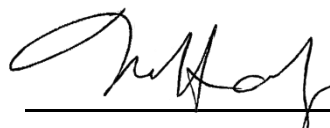
Anishinabek Gimaag-Maawnjidiwaad
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Health, as well as federally through Indigenous Services Canada and Health Canada, and any others; and

3. Direct that the Anishinabek Nation Health Secretariat work with the Northern Superior Chiefs throughout this process, as well as provide updates during each Northern Superior Regional Chiefs meeting and at each annual Grand Council Assembly.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Culturally Appropriate Treatment Options for the Southeast Region
E-gaandinang:	Mover	Chief Ted Williams, Chippewas of Rama First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Wendy Jocko, Algonquins of Pikwakanagan
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Anishinabek Nation's Southeast Region has been historically under-serviced in the area of detox and treatment services for all members, with members having to travel hours to access services in other regions;
2. The COVID-19 pandemic has produced a sharp increase in illicit and prescription drug usage and overdoses;
3. Existing detox centres are out of the region and frequently have extremely long waiting periods for accessing services, which leads to a lack of timely treatment and increased substance abuse by the youth. Having our members travel long distances and away from their home communities to access services adds to the challenge as well; and
4. The detox and treatment model for a Southeast treatment centre must include land-based healing activities, on land acquired for that purpose as they have been proven to increase the success of our youth in the healing and detox process.

BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

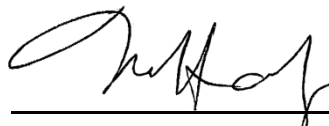
1. Direct the Anishinabek Nation Health Secretariat to advocate for, and seek resources and opportunities to establish, a treatment centre in the Southeast Region, which includes a land-based treatment component and land acquisition;

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2. Direct that all opportunities be explored regardless of the level of government, including provincially through the Indigenous Healing and Wellness Strategy and the Ministry of Health, as well as federally through Indigenous Services Canada and Health Canada, and any others; and
3. Direct that the Anishinabek Nation Health Secretariat work with the Southeast Chiefs throughout this process, as well as provide updates during each Southeast Regional Chiefs meeting and at each annual Grand Council Assembly.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Medical Transportation Rates
E-gaandinang:	Mover	Ogimaa Shining Turtle, Whitefish River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Ogimaa Gerry Duquette, Dokis First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. Anishinabek Nation citizens continue to experience epidemic proportions of health related issues, many of which require transportation to health service providers outside of our communities;
2. Health Canada's Non-Insured Health Benefits (NIHB) medical transportation benefits are funded in accordance with the policies set out in their framework to assist clients to access medically required health services that cannot be obtained on the reserve or in the community of residence and when access would otherwise be denied. The current rates provided are inadequate for the actual existing costs associated with travel, meals and accommodations; and
3. Indigenous Services Canada's First Nations and Inuit Health Branch (FNIHB) and the Assembly of First Nations have undertaken a joint review of the NIHB program, including medical transportation benefits and acknowledging that this review has not progressed as quickly as it needs to, including results and implementation.

BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

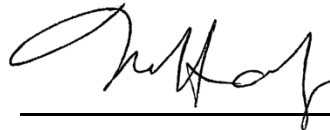
1. Direct the Anishinabek Nation Health Department to engage in discussions with Health Canada and FNIHB to increase the health travel allowance for Anishinabek Nation citizens;
2. Direct the Anishinabek Nation Health Portfolio Holder, Chiefs Committee on Health and Anishinabek Nation Advisory Council on Health to assist with the work required for the Anishinabek Nation to fully advocate for these critically needed increases;

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3. Direct the Anishinabek Nation to advocate through discussions with Health Canada regarding the urgent needed increase for medical transportation rates from \$0.21 cents/km to \$0.58 cents/km, the urgent need to increase per diem rates to meet the inflation costs associated with current medical transportation; and
4. Direct the Anishinabek Nation to report back to the 2022 Anishinabek Fall Assembly and future Assemblies on progress and initiatives.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Thunderbird Partnership Foundation
E-gaandinang:	Mover	Chief Jason Henry, Chippewas of Kettle and Stony Point First Nation
E-ko-niizhing e-gaadinang:	Seconder	Gimaa Brent Bissaillion, Serpent River First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	Tim Ominika (Proxy), Wiikwemkoong Unceded Territory

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Thunderbird Partnership Foundation is a non-profit organization that is committed to working with First Nations to further the capacity of communities to address substance abuse and addiction and promotes a wholistic approach to healing and wellness that values culture, respect, community, and compassion. Their top priority is developing a continuum of care that would be available to all Indigenous peoples in Canada;
2. The Thunderbird Partnership Foundation is committed to supporting the First Nations Mental Wellness Continuum Framework which is rooted in cultural knowledge and emphasizes First Nations strengths and capacities which builds upon the Honouring Our Strengths Renewal Framework. As such, their work is guided by the four components of mental wellness outlined within the First Nations Mental Wellness Continuum Framework: Hope, Belonging, Meaning, and Purpose;
3. We share a vision of the near future in which Indigenous peoples sustain their optimal health and well-being and contribute to that vision through the strategic use of our Indigenous leadership influence on mental health and addictions systems; and
4. The Anishinabek Nation has been undertaking preliminary research and coordination towards creating a Mental Health strategy that will encompass Anishinabek values and principles, culture and traditional knowledge within the development, implementation and delivery.

BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

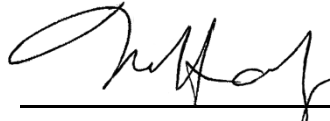
1. Direct the Anishinabek Nation to sign a Commitment to Partnership with Thunderbird Partnership Foundation in order to develop a long term strategy to address the mental health and addictions crises in Anishinabek First Nations;

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- a. The partnership agreement will outline the role of the Thunderbird Partnership Foundation as a partnering organization that will provide an advisory role in the development of a wholistic mental health strategy with Anishinabek Nation, focusing on Training and Education; Research; Communication; and Policy and partnership.
2. Direct the Anishinabek Nation Health Secretariat to create mental health resources rooted in Anishinaabe traditional practices and values; and
3. Direct that Anishinabek First Nations' protocols be honoured throughout the process, including their knowledge, customs, and practices to be respected and integrated into mental health initiatives.



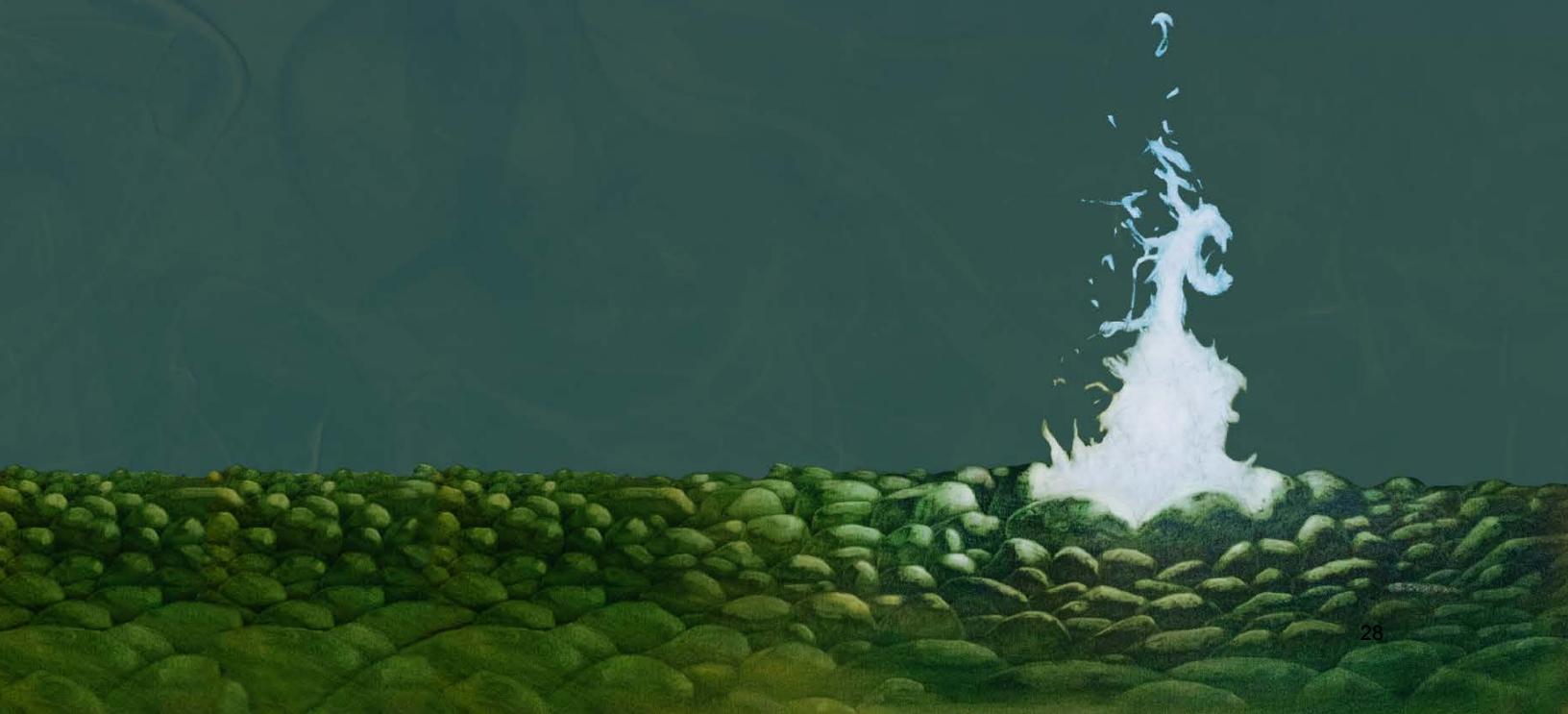
Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief



SHI KEHN DODEM Resolutions



Debaachigaadeg:	Subject	Advocacy for the Recognition of Policing as an Essential Service
E-gaandinang:	Mover	Chief Louis Kwissiwa, Netmizaaggamiig Nishnaabeg
E-ko-niizhing e-gaadinang:	Seconder	Ogimaa Gerry Duquette, Dokis First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. Anishinabek Nation communities are currently experiencing an out-of-control drug trafficking crisis for which our police services lack the capacity to adequately address, such as staffing and vehicles in addition to funding for drug enforcement units;
2. First Nation Police Services are currently not recognized as an essential service; and
3. Establishing First Nation Police Services as a recognized essential service for our communities will allow them to grow further capacity to gain control of the dire issues that our communities face, such as the opioid crisis.

BIGIDNAMONG DASH GIINWI ANISHINAABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

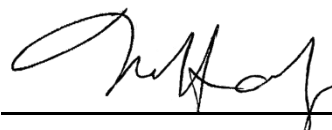
1. Direct the Anishinabek Nation to advocate to the provincial and federal governments for the recognition of the First Nations Police Services as an essential service within our communities to recognize that First Nations Police Services is an essential service within our communities;
2. Direct the Anishinabek Nation to further advocate for the provision of appropriate funding for the inclusion of additional officers, vehicles and drug enforcement units and other community policing supports; and

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3. Direct the Anishinabek Nation to advocate for alternative solutions to administering justice and well-being to communities while enhancing social services.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Anishinabek Justice System
E-gaandinang:	Mover	Ogimaa Brent Bissaillion, Serpent River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Scott McLeod, Nipissing First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Anishinabek Nation has had methods for resolving disputes internally since time immemorial;
2. Anishinaabe law gives guidance on what disputes require resolution, who should be involved, what processes should occur, and what kind of resolutions would be proportional to the harm committed;
3. Unresolved disputes lead to community conflict, both internal and external;
4. There are many different forms of dispute; First Nation Governance, intergovernmental disputes, Canadian Criminal Code charges, community harms, administrative, civil (including family), and any other type of dispute that affects Anishinabek Edbendaagzijig Citizens;
5. Resolution 2001/14 was passed by the Chiefs-in-Assembly to Establish an Anishinabek Nation Justice Centre;
6. Extensive research and consultation with Elders and Community members were conducted concerning principles of Anishinabek restorative justice;
7. The Enaagdawendegijig Commission was created to train mediators to assist in the resolution of disputes within the community. This system was based on individual Anishinabek First Nations directly hiring trained Commissioners;
8. Since 2021 the Anishinabek Nation has been undertaking steps to create a Justice Department; and
9. The number of community members that were originally trained to be part of the Enaagdawendegijig Roster has decreased over time, and there is a need to revitalize and refocus efforts on an Anishinabek alternative dispute mechanism.

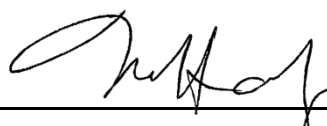
BIGIDNAMONG DASH GIINWI ANISHINAABE-GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

1. Direct the Anishinabek Nation to continue with the continuation of the development of the Anishinabek Nation Justice Department and increase capacity in Anishinabek dispute resolution;
2. Direct that the Anishinabek Nation Justice Department be built upon the framework provided by the initial work with the Enaagdawendegijig Commission to jumpstart a project centered around the assertion of jurisdiction over the resolution of disputes;
3. Direct the Anishinabek Nation to research the Anishinaabe law that concerns dispute resolution, and build a comprehensive alternative justice initiatives including the exploration of existing Community Justice Programs;
4. Direct the creation of resources for use by communities by in local Justice and regional circles to support ongoing Justice; and
5. Direct the Anishinabek Nation to report back at the next Anishinabek Nation Special Chiefs Assembly on progress and initiatives.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Support for Enforcement and Law Making of Anishinabek First Nations
E-gaandinang:	Mover	Ogimaa Brent Bissaillion, Serpent River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Ogimaa Shining Turtle, Whitefish River
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

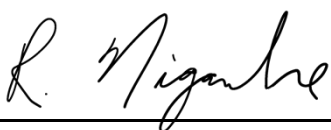
1. Anishinabek peoples and others across Turtle Island have been producing methods of relating to one another in a good way and therefore, practicing law, since time immemorial;
2. Anishinabek law comes from a wide range of sources, including Anishinaabemowin, oral histories, ceremonies, the land, traditional teachings, and our way of living;
3. The practice of Anishinaabe law is one that is based in Debwewin - in consideration of their lifetime of knowledge and experience;
4. Anishinabek Legal Systems have been systematically suppressed, misrepresented, misappropriated, and ignored by colonial systems;
5. The translation of laws into a written body of knowledge is limited because the Anishinabek law is passed down orally;
6. There is a resurgence of the practice, study, and articulation of Anishinabek law by both the Anishinabek Nation and the Anishinabek First Nations;
7. The principles of the *United Nations Declaration on the Rights of Indigenous Peoples* provides a basis for law making respecting First Nations as sovereign, self-governing nations;
8. Law-making has been occurring through the First Nations' own inherent legal authority in mechanisms like Chi-Naakinagewin or other customary laws;
9. Hybrid methods of legislative authority has been practiced through specific agreements, like the Anishinabek Nation Education Agreement and the Anishinabek Nation Governance Agreement;
10. Anishinabek First Nations have also been asserting their authority using designated legislative powers from Canada including the *Indian Act*, the *First Nations Lands Management Act*, the *First Nations Fiscal Management Act*, the *Family Homes on Reserves and Matrimonial Interests or Rights Act*, *An Act respecting First Nations, Inuit and Métis children, youth and families*;

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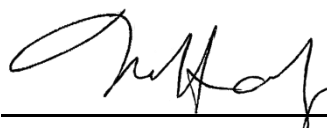
11. There has been difficulty for communities when they attempt to do enforcement-related activities in any of these law-making areas;
12. A considerable expense must be expended retaining legislative drafters, prosecutors, mediators, and adjudicators, with the results normally falling short of the principles of administrative justice;
13. There has been some success in the Ontario Courts in utilizing Laws enacted by Anishinabek First Nations in their judgments as a legal analysis; and
14. This reclamation and revitalization of Anishinabek Legal Systems is critical to the protection of our language, land, and peoples for the next Seven Generations.

BIGIDNAMONG DASH GIINWI ANISHINAABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

1. Direct the continuation of the development of the Anishinabek Nation Justice Department and it include increased capacity in legislative development and enforcement for Anishinabek First Nations;
2. Direct the Anishinabek Nation to identify resources including a pilot project to assist Anishinabek First Nations in the enforcement of their own laws, no matter the method they may use to assert their legislative authority;
3. Affirm the Anishinabek Nation should engage with the ongoing policing jurisdiction, funding, and resourcing discussions with both Ontario and Canada in support of enforcing First Nation laws;
4. Direct the Anishinabek Nation to research First Nation legal methodologies and frameworks to increase enforcement capacity; and
5. Direct the Anishinabek Nation Justice Department to report back to the Anishinabek Nation Fall Assembly.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief



GIIGOON DODEM Resolutions



Debaachigaadeg:	Subject	Climate Change & Meeting Net Zero Emissions by 2050 through the Energy Sector
E-gaandinang:	Mover	Jeff Jacobs (Proxy), Curve Lake First Nation
E-ko-niizhing e-gaadinang:	Seconder	Ogimaa Gerry Duquette, Dokis First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	Chief Duncan Michano, Chief Louis Kwissiwa, Chief Judy Desmoulin, Chief Gladys Thompson
Gegoo e-kidsig:	Abstentions	Gimaa Brent Bissaillion

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. Globally, 78 percent of the greenhouse gas emissions are from human activity and from the production and consumption of energy. The amount of energy produced by Canada in 2019 was 33% more than 2005. Globally, energy production has increased by 28% in the same period. Growing challenges will emerge as a result of the energy sector due to the rising dependence on critical minerals that are required for key clean energy technologies and infrastructure. The production of Hydrogen will be dependent on nuclear energy. Hydrogen is, seen as a key future option for the transportation transport sector, which will play a key role in decarbonizing energy generation and consumption;
2. Nuclear power is one of the few sources of power that can generate electricity, heat, and hydrogen, and plays a critical role in Canada's non-emitting energy mix and reaching net zero by 2050. The costs and impacts to Climate Change are being experienced by many First Nations across Canada, including other Indigenous Nations around the globe. To have net zero emission commitment by 2050, Canada and other Countries are seeking innovative ways through the energy sector to support the reduction in greenhouse gas emissions;
3. There is an urgent need for action to curb global emissions and avoid major impacts to climate change. The urgency is to deploy all low carbon options to move away from fossil fuels. Going back 50 years, we have seen the energy sector evolve and innovation come a long way and in 60 years from now we may not be here. The Anishinabek Nation and the First Nations cannot ignore the reality. It is our responsibility to be part of the solutions;
4. Anishinabek First Nations can play a role in determining how carbon emissions are reduced, and where Canada and Ontario need to discuss the rights base of treaty land and more importantly must consult First Nations and authorize First Nations to participate in new and/or existing energy, and carbon offset projects;

**Anishinabek Gimaag-Maawnjidiwaad
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5. It is significantly important that the Anishinabek Nation and First Nations take the time to research the energy sector landscape, review and analyze the pros, cons, economic benefits, environmental impacts and benefits of each energy sector, take inventory of which First Nations are involved in energy projects, relationships with proponents on energy projects, own or manage energy projects, and include critical issues such as rights and own-sourced economic development and climate change action; and
6. The Anishinabek Nation and other nations will have the next generation of capable, inquisitive, and confident researchers/scientists that will contribute to achieving net zero emissions and perhaps even solve problems that current generations were unable to. Collectively, we must provide a good environment for the next generation of scientists and opportunities for capacity building for the future science leaders. Innovation will be key to tackling climate change and in the near future.

**BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

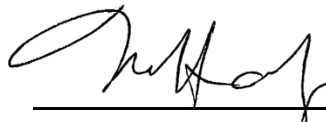
1. Direct the Grand Council Chief to advocate and support the Anishinabek First Nations positions and inclusion in Canada's and Ontario's decision-making and development in relation to the energy sector and carbon industry, as new regulations and policies must reflect First Nations right to engage, and participate, benefit from opportunities including carbon credit revenues, play a stewardship role, prosper economically and socially, as well as build relationships and partnerships to support Climate Change Action;
2. Direct the Anishinabek Nation to seek funds from Environment and Climate Change Canada, Natural Resources Canada, other federal government departments, Ontario Ministries, academia, and/or businesses to support capacity building, and the establishment of an Anishinabek Nation Energy Sector Working Group with a supporting terms of reference that will:
 - a. Build awareness and support educational outreach on the energy sector as a whole to the Anishinabek First Nations;
 - b. Take inventory, catalogue and map out applicable Anishinabek Nation energy projects and proposed/future projects, involvement or partnerships within projects for reference and to support discussions;
 - c. Provide a jurisdictional review and analysis of other First Nation jurisdictions participating in the energy sector, their challenges, success and findings moving forward;
 - d. Provide an economic analysis of the energy sector as a whole and include the potential opportunities and risks for First Nations wishing to participate in these projects; and
 - e. Research and analyze the energy sector as a whole, review scenarios and case studies as there will be priority actions required to ensure Canada achieves net zero emissions by 2050.

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3. Recognize and uphold the rights of First Nations, importance of incorporating Indigenous knowledge, support their own governance and invest in the capacity to develop their own energy and carbon offset projects for Climate Action; and
4. Direct the Anishinabek Nation to report back to the Chiefs-in-Assembly through regional chiefs meetings, the Grand Council Assemblies, and provide final reporting by June 2023 on the findings from the analysis, and research for the Anishinabek Chiefs-in-Assembly to support decision-making that relates to the energy sector meeting net zero emissions and climate action.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Invasive Species - Building Relationships and Capacity
E-gaandinang:	Mover	Chief Jason Henry, Chippewas of Kettle and Stony Point
E-ko-niizhing e-gaadinang:	Secondar	Chief Brent Bissaillon, Serpent River First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Anishinabek First Nations have a long history of adapting to environmental changes. However, invasive species are impacting the Anishinabek Nation territory, affecting forestry, hunting, trapping, fishing, wildlife corridors, shelter, water access, water travel, and waterways. The Province of Ontario is a hot-spot for invasive species in Canada;
2. The Great Lakes and their watersheds are very fragile and the ecosystems are placed under tremendous stress from human activities and invasive species are becoming an increasing concern. Traditional knowledge can play a key role in dealing with and finding solutions for invasive species;
3. Invasive species can cause dramatic changes to the ecosystems including shifts in species composition, species mortality, biodiversity, distribution regimes, and ecosystem level nutrient dynamics. Invasive species are impacting forestry, hunting, trapping, fishing, wildlife corridors, shelter, and water access. Plants and trees used for medicinal purposes, arts and crafts, ceremony, and food can all be crowded out. These species are a significant threat to the environment and early detection is key for eradication;
4. The costs and impacts from Invasive Species are affecting and impeding on communities across the Great Lakes Basin including First Nations. Past resolutions on invasive species includes:
 - a. 2005-10: Damage to the Anishinaabe Great Lakes and Inland Waters speaks to exotic species having a direct impact on the entire ecosystem; and the First Nations must become more aware of the issue and develop a strategic plan regarding the enforcement policies regarding exotic species in the Great Lakes and Inland Waters;
 - b. 2011-12: Manoomin Cultivation Habitat speaks to wild rice cultivation habitat and the concerns of invasive species and for the Anishinabek Nation to advocate the importance of manoomin with an interest in identifying, preserving and managing of cultivation of manoomin habitat; and

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- c. 2012-06: Protection and Manage all of the Great Lakes Basin that states that First Nations have a decision making authority that includes invasive or exotic species strategies; and that the Anishinabek Nation to seek capacity to the fullest extent with Canada, and Ontario to ensure First Nations can be directly involved in any decision-making with respect to the Great Lakes.
5. There are opportunities to build relationships, establish partnerships and seek funding to build capacity within the First Nations to manage and/or eradicate invasive species with both Canada, Ontario as well as others such as Invasive Species Centre, academia, etc.; and
6. The Anishinabek Nation has no mechanism or capacity to support First Nations in matters relating to invasive species. There are relationship building opportunities with organizations, government and academia as well as funding opportunities to build capacity within First Nations to deal with invasive species.

BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

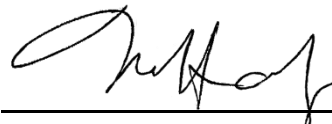
1. Direct the Grand Council Chief to advocate and support the Anishinabek Nation to seek funds to educate, engage and provide awareness on invasive species with the Anishinabek First Nations;
2. Direct the Anishinabek Nation to seek funds from the federal and provincial governments, academia, businesses and other organizations to support capacity that will:
 - a. Build awareness and support educational outreach on invasive species and how they are impacting the Anishinabek First Nations;
 - b. Inventory, catalogue and map out applicable Anishinabek Nation invasive species projects for future reference;
 - c. Provide a jurisdictional review and analysis of other First Nations who have developed and implemented best practices or protocols to deal with invasive species;
 - d. Provide potential opportunities to the Anishinabek First Nations wishing to participate in managing, building capacity on invasive species matters impacting their First Nation or traditional territories;
 - e. Preserve and promote cultural heritage and traditional knowledge, traditional custom subsistence and expertise of First Nations, can enhance action on invasive species;
 - f. Seek and provide opportunities for First Nations to build their own capacity to implement projects and programs to deal with invasive species impacting their reserve lands, traditional and treaty territories; and

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3. Recognize and uphold the rights of First Nations, importance of incorporating Indigenous knowledge on ecosystem processes that are addressing invasive species and, support their own governance.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Mining Claims, Activities, and Projects Infringing on First Nation Rights and Access to Resources
E-gaandinang:	Mover	Ogimaa Shining Turtle, Whitefish River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Marcus Hardy, Red Rock Indian Band
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Anishinabek Nation has a deep spiritual connection with Mother Earth and her gifts. The Creator gave the Anishinaabe the stewardship role in looking after Mother Earth and her gifts. The Anishinabek First Nations never relinquished, gave up, surrendered or yield title, ownership, or stewardship to the natural resources “the gifts from Mother Earth”, including land. The Anishinabek Nation and the First Nations assert jurisdiction over the lands, waters, resources and their citizens;
2. Anishinabek First Nations have unique inherent Aboriginal and protected Treaty Rights associated with the landscape and its resources. Many First Nations want to see economic and social benefits stemming from development in their territories, while respecting and protecting their cultural and spiritual identity;
3. The taking of land from resource activity has been going on since the arrival of Europeans, and continues even though treaties were signed. The acceleration of land grabbing is brought on partly by the electronic mining staking process, known as the Mining Lands Administration System (MLAS). This provides an electronic advantage to the Mining process for mine claim staking that comprises the spirit and intent of treaty relationships;
4. This is an electronic system for administering public lands for mining purposes and for the online registration of mining claims. No other Ontario Ministry has the same tools to provide advice to impact protected Treaty and inherent Aboriginal rights. Other Ministries of Ontario are not able to keep up with the mechanical advantage of mining staking;
5. Many First Nations have seen the online mining staking increase exponentially in the last three (3) months and have seen a significant decrease of Treaty / Crown Land at an alarming rate, impacting the way First Nation citizens exercise their inherent Aboriginal and/or Treaty rights. In addition, First Nation’s sovereignty over information and data is a crucial step toward changing the research paradigm to support better decision making;

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6. Mining is ramped up as mining certain minerals are instrumental in creating a greener future and meeting the net zero emission commitment by 2050. As the world shifts to a greener, more connected and more tech-driven economy, there's no question that demand for critical minerals will increase. These materials are in global demand, and the wants and needs of uses includes smartphones, batteries for electric vehicles, pharmaceuticals, solar cells and advanced manufacturing technologies to name just a few;
7. Ontario's Ring of Fire is a transformative opportunity for unlocking multi-generational development of critical minerals and many companies are interested in extracting additional value from mining wastes and are seeking innovative ways to reprocess and recycle different end-use products;
8. The duty to consult and accommodate is melting away from competing interests in mining. First Nation jurisdiction continues to be overlooked. The Anishinabek Nation and the First Nations have recognized that mineral exploration and development activities have the potential for opportunities to support First Nation economic prosperity, but need to have a discussion and look at the sector in a balanced approach that respects Mother Earth and her gifts; and
9. While the Ontario Mining Act has recently been amended to accommodate 'critical minerals legislation', it requires a more comprehensive review in order to be fully modernized to recognize First Nation rights, thus providing greater industry certainty through a more inclusive process.

**BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

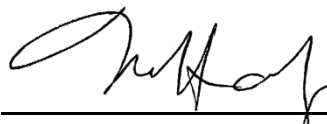
1. Direct the Grand Council Chief to correspond with the Minister of Northern Development, Mines, Natural Resources and Forestry to:
 - a. Propose a moratorium on the online staking for 365 days in order to allow for the Anishinabek Nation to develop a plan to understand and mitigate the impacts to traditional territories, and treaty lands;
 - b. Advocate for Ontario to recognize, respect and uphold the rights of First Nations by supporting their right to governance and investing in First Nation capacity in the mining industry; and
 - c. Advocate for Ontario to recognize, respect and uphold the rights of First Nations by disallowing mining operations permits within a First Nation territory where expressed written consent has not been given by that First Nation prior to the implementation of a mutually acceptable approach to consultation.
2. Direct the Anishinabek Nation to develop an Anishinabek Nation Mining Sector strategy to have wholesome discussion on the mining activities occurring and impacting the land, territories, infringing on inherent Aboriginal and/or protected Treaty rights. The Strategy will:
 - a. Identify and take inventory of existing mining claims, plans, permits and other

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- projects that are located within the Anishinabek Nation to seek how much land cover has been allocated to the Mining sector.
- b. Preserve and promote cultural heritage and traditional knowledge, traditional custom subsistence and expertise of First Nations, which can enhance action on protecting these sites while working with industry, proponents and governments;
 - c. Provide a better model that supports protection of rights, environmental protection, data sovereignty, and supports relationship building amongst Government, Industry, and Academia;
 - d. Provide a better model that ensures the fulsome understanding of the environmental damage associated with physical staking in contrast to the benefits of electronic staking;
 - e. Ensure that all forms of staking by Ontario have the required consultation process and that First Nations are adequately consulted and where appropriate accommodated in accordance with First Nation consultation protocols and UNDRIP;
 - f. Seek and provide key resources, research and facts to support discussion at the Anishinabek Nation Harvesting Task Force, Chiefs Committee for the Environment and the Joint Advisory Committee Internal Anishinabek Reps to review and discuss as mining activities are impacting reserve lands, traditional and treaty territories, and to provide recommendations to mitigate the matter; and
 - g. Assess and report on the current process, providing analysis and recommendations for more sustainable long-term solutions.
3. Direct the Anishinabek Nation to report back to the Chiefs-in-Assembly through regional chiefs meetings, the Grand Council Assemblies, and provide updates and findings that relates to the mining sector impacting their First Nation and/or territories; and
 4. Direct the Grand Council Chief to meet with Grand Chiefs of other Provincial Territorial Organizations such as Nishnawbe Aski Nation, Grand Council Treaty #3 and Association of Iroquois and Allied Indians to engage on the Anishinabek Nation approach to obtain concurrence in order to explore the development of a similar Ontario region strategy.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Action Plan to the unfulfilled request to the moratorium of Mining Claims, Activities, and Projects Infringing on First Nation Rights and Access to Resources
E-gaandinang:	Mover	Ogimaa Shining Turtle, Whitefish River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Marcus Hardy, Red Rock Indian Band
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Anishinabek Nation has a deep spiritual connection with Mother Earth and her gifts. The Creator gave the Anishinabek the stewardship role in looking after Mother Earth and her gifts. The Anishinabek First Nations never relinquished, gave up, surrendered or yield title, ownership, or stewardship to the natural resources “the gifts from Mother Earth”, including land. The Anishinabek Nation and the First Nations assert jurisdiction over the lands, waters, resources and their citizens;
2. Anishinabek First Nations have unique inherent Aboriginal and protected Treaty Rights associated with the landscape and its resources. Many First Nations want to see economic and social benefits stemming from development in their territories, while respecting and protecting their cultural and spiritual identity;
3. Many First Nations have seen the online mining staking increase exponentially in the last three (3) months and seen a decrease of Treaty / Crown Land at an alarming rate, impacting the way First Nation citizens exercise their inherent Aboriginal and/or Treaty rights;
4. Ontario has the mandate of regulating mining activities, issuing of claims, and permits to companies that operate within the Anishinabek First Nation traditional and treaty territories. The duty to consult and accommodate is melting away from competing interests in mining. First Nation jurisdiction continues to be overlooked;
5. The Anishinabek Nation and the First Nations have recognized that mineral exploration and development activities has the potential for opportunities to support First Nation economic prosperity, but need to have a discussion and look the sector in a balanced approach that respects Mother Earth and her gifts; and
6. June 2022 Grand Council Assembly the Grand Council Chief will call upon Ontario to impose a 365 day(s) moratorium on the online mining claim staking process starting June 15, 2022.

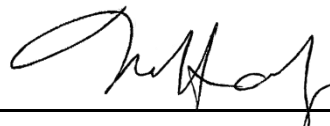
**Anishinabek Gimaag-Maawnjidiwaad
Red Rock Indian Band
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**BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

1. Direct Grand Council Chief to implement this resolution, if Ontario does not comply with the 365-day moratorium;
2. Direct the Grand Council Chief to support the Anishinabek Nation to provide initial fiscal resources that will facilitate the discussion and development of an internal process/action plan. The Action Plan will include the establishment of a legal/historical committee to:
 - a. Initiate a legal analysis;
 - b. Conduct a historical analysis; and
 - c. Research the impacts that are significant and continue to impede on the Anishinabek First Nations for the Chiefs-in-Assembly.
3. Direct the Anishinabek Nation report back to the Chiefs-in-Assembly through regional chiefs meetings, and the Grand Council Assemblies, and provide updates and findings.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief



MAANG DODEM Resolutions



Debaachigaadeg:	Subject	Development of an Anishinabek Nation Infrastructure Department
E-gaandinang:	Mover	Chief Marcus Hardy, Red Rock Indian Band
E-ko-niizhing e-gaadinang:	Seconder	Tim Ominika (Proxy), Wiikwemkoong Unceded Territory
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The need for adequate infrastructure is critical to ensuring safety and wellness for Anishinabek Citizens;
2. Housing, drinking water treatment, wastewater, road maintenance, and other infrastructure initiatives are managed by the First Nations;
3. There are Indigenous-centered services supporting Infrastructure as technical support at different organizations, including Tribal Councils; and
4. The Anishinabek Nation does not have a full accounting of the infrastructure needs of the Nation, which fails to connect systemic issues of inadequate infrastructure and poverty with issues like the overrepresentation of Anishinabek children in the child welfare system, homelessness, and the over-incarceration of our citizens.

BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

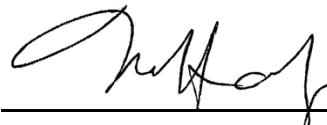
1. Direct the Anishinabek Nation to actively advocate for First Nations' housing, water treatment, wastewater, roadways, subdivision planning, community infrastructure and broadband access needs;
2. Direct the creation of an Infrastructure department at the secretariat and to re-establish the Anishinabek Infrastructure Working Group;
3. Allocate resources to conduct an environmental scan and create a full report on the needs of the Anishinabek First Nations' housing, water treatment, wastewater, roadways, subdivision planning, community infrastructure and broadband access needs;
4. Mandate the secretariat to reach out to existing technical service providers to ensure that reports are not being replicated, and to create partnerships to ensure a whole Anishinabek Nation methodology for effective advocacy; and

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Red Rock Indian Band
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5. Direct the Anishinabek Nation to report back to the Chiefs-in-Assembly at the Fall Chiefs Assembly 2022.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Safeguarding Anishinabek Sovereignty, Possession, and Jurisdiction over Data, Genomics, Omics and Artificial Intelligence
E-gaandinang:	Mover	Ogimaa Brent Bissiallion, Serpent River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Marcus Hardy, Red Rock Indian Band
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

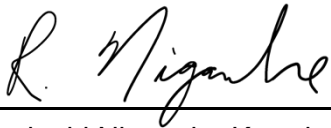
1. Current data practices and priorities put forth by federal and provincial governments do not align with the Anishinabek Nation, communities, citizens and, or kin (community-defined) sacred duty to protect, preserve, and ensure the well-being of the Peoples to the 7th Generation. Misalignments include:
 - a. Data priorities that weaponize data and create further dispossession.
 - b. Data systems that are under-regulated, biased, racist, and ill-intended.
 - c. Data systems that discredit, undermine, isolate, and demoralize Indigenous Peoples, all while diminishing democratic rights and processes.
 - d. Data systems and technologies have massive and unsustainable ecological impacts;
2. Article 3 of the United Nations Declaration on the Rights of Indigenous Peoples outlines that “*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*”, and Article 4 of the UNDRIP which states that “*Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions*” therefore the Nation can be advancing sovereign data priorities outside of colonial systems; and
3. Supporting current data ambitions advances capitalism and furthers colonial agendas at great risk to the Nations’ people, flora, fauna, infrastructure, cultures, languages, and traditions.

BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

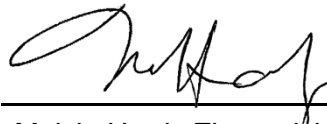
1. Direct the Anishinabek Nation to advocate with external governments and private enterprises to promote the recognition of Anishinabek sovereignty, including jurisdiction over data;
2. Direct the Secretariat to review and add data ownership and protection clauses to all existing, emerging, and future contractual agreements, memorandum of understandings (MOU), and or administrative agreements, formal and informal to identify, current and, or future risks and exposures by and or as a result of data or similar emergent artifacts that intentionally or unintentionally generate, release, deposit or share data; about citizens, flora, fauna be they living or deceased. As well as any transactions or interactions required or otherwise, including with known or unknown parties, be they third parties, vendors, and, or suppliers regardless of their purpose or intentions towards the Anishinabek Nation, communities, citizens and, or kin (community-defined) sacred duty to protect, preserve, and ensure sovereignty, self-determination, and the well-being of the Peoples now and to the 7th Generation, and beyond directly or indirectly;
 - a. Data protection clauses that are drafted for the Secretariat will be shared with Anishinabek First Nations as an interim measure while the Chief's Committee assessment tool is being developed;
3. Direct the Secretariat to add data ownership and protection clauses to all future agreements. This must include networking and linkages and/or similar agreements formal and informal throughout Anishinabek Nation, and to catalog that information to better grasp risks, exposures responsibilities, and accountability mechanisms to secure and safeguard possession and control of the Anishinabek Nation, communities, citizens and, or kin (community-defined) sacred duty to protect, preserve, and ensure sovereignty, self-determination, and the well-being of the Peoples now and to the 7th Generation, and beyond directly or indirectly;
4. Mandate the Grand Council Chief and the Leadership Council Executive to oversee the formal establishment of a Chief's Committee to Secure and Safeguard Sovereignty, and jurisdiction over Data, Omics and Genomics (Chiefs Committee);
5. Mandate the Chief's Committee to:
 - a. Advocate for legislating protections for personal, personal health information, information related to the functions of the Nation, Grand Chief, Chief, the Executive, staff, and community-based data, including but not limited to private and public interactions;
 - b. Build relationships with experts who have experience and track record of defending in the fields of Data, Sovereignty, and Indigenous Genomics and oversee the co-development of a data risk assessment tool;
 - c. Apply the risk assessment tool to existing Data Sharing agreements across Anishinabek Nation and report on possible exposures that may undermine Nation Sovereignty;

Anishinabek Gimaag-Maawnjidiwaad
Red Rock Indian Band
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- d. Create an Anishinabek Nation Forum to Secure and Safeguard Sovereignty, and jurisdiction over Data, Omics and Genomics, including the development of educational and practical tools for the use of communities, including short-term actions and long-term solutions to the assertion of Anishinabek sovereignty; and
 - e. Direct the Chiefs Committee to provide a written report every six months on progress, findings, and action that are recommended or required to secure safeguard, advance, and enact sovereignty, and jurisdiction over data, genomics, and other existing or emergent technologies and computation processes and practices in the interest of the kin (community-defined), communities, citizens and the Anishinabek Nation sacred duty to protect, preserve, and ensure the well-being of the Peoples to the 7th Generation and beyond directly or indirectly.
6. The Anishinabek Nation is committed to health transformation that will increase control over the Nations' health and wellness, historic and current colonial data regimes will only further entrench injustice and decrease Indigenous control:
- a. No testing or sampling of or for genetic and/or genomic materials by known or unknown methods is permitted on any or all materials collected and retained without consent of the Anishinabek Nation, communities, and, or kin (community-defined) regardless of when and by whom it was collected, or the location(s) of storage be it in warehouses, museums, university anthropology departments, unauthorized burial grounds, or retained as 'specimens' in laboratory inventories must be returned forthwith at the expense of party/parties in the chain of custody as determined by Anishinabek Nation, communities, citizens and, or kin (community-defined); and
7. Direct the Anishinabek Nation to use existing and advocate for additional resources to complete this resolution.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

NAAKINIGAN – #2022-22

Debaachigaadeg:	Subject	Anishinabek Nation Elder Representative for Chiefs of Ontario Kee:Way Heritage & Burials Advisory Committee
E-gaandinang:	Mover	Chief Jason Henry, Chippewas of Kettle and Stony Point First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Chris Plain, Aamjiwnaang
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Creator gave the Anishinaabe people the sacred responsibility to care for our heritage, language, spirituality and Ancestors;
2. The discovery, protection and return of Anishinabek Ancestors, Sacred Items, and Sacred Sites is a part of this responsibility and central to our identity as Anishinabek;
3. Through resolution #12/34 *Recognition and Strategy-Building for Protecting our Values, our Ancestral Remains, our Sacred Sites, our Sacred Items and Artifacts* the Ontario Chiefs in Assembly mandated the formation of Kee:Way as a heritage and burials committee to advise on the discovery, protection and return of Ancestors, Sacred Items and Sacred Sites;
4. Kee:Way is comprised of representatives from each of the Ontario provincial territorial organizations (PTOs), including Anishinabek Nation representatives; and
5. The Anishinabek Nation requires an Elder representative to participate on the Elders Advisory Committee of Kee:Way.

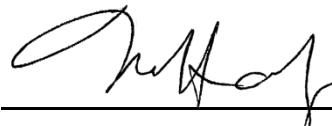
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**BIGIDNAMONG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

1. Direct the Anishinabek Nation to create a process with the Anishinabek Nation Building Councils to appoint an Anishinabek Nation representative on the Chiefs of Ontario Elders Advisory Committee of Kee:Way.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief



MIGIZI DODEM Resolutions



Debaachigaadeg:	Subject	Advocating for the Removal of Colonial Languages from the Ontario Curriculum
E-gaandinang:	Mover	Ogimaa Shining Turtle, Whitefish River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Kelly LaRocca, Mississaugas of Scugog Island First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. Indigenous People have had their own forms of Education since the beginning of time;
2. The Crown, through instruments of their construct, forcibly imposed Western Education on the Indigenous People on the Treaty Lands in Ontario;
3. The Ministry of Education creates and develops high school curriculum in the Province of Ontario;
4. High school curriculum is Eurocentric in form and substance;
5. There is evidence to conclude the impact of the high school curriculum on Indigenous peoples has perpetuated, maintained and created a disadvantage for many Indigenous students in Ontario;
6. Ontario's Human Rights Code protects Indigenous students from adverse differential treatment in schools based on their Indigeneity;
7. For many students in Ontario's education system, curriculum that appears neutral on its face, may be contributing the opposite in deleterious effects. While there continues to be critical pedagogical concerns on how courses like English are taught especially for Indigenous Students;
8. There is an obvious and shameful legacy of colonization that remains in Ontario's education system. The unique relationship that Indigenous peoples in Canada have with European colonization makes it particularly harmful for Indigenous students in schools who have their identities erased and history of marginalization minimized through the narrow study and glorification of colonial literature; and
9. For much of the twentieth century, literature selected for the classroom was chosen from a list of works collectively known as the canon (Balzer, 2006). Yet, the kinds of literature studied in high school should reflect the diverse communities served, and the historical issues Indigenous communities continue to face. Ontario schools harm student identities where the Eurocentric lessons only identify the historical and cultural experiences of authors from western, white and male perspectives (Shakespeare).

**Anishinabek Gimaag-Maawnjidiwaad
Red Rock Indian Band
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10. Ontario's education system omits and ignores Indigenous Knowledge and Eurocentric foundations is advanced while knowingly excluding other knowledges and languages, which is known as cognitive imperialism.

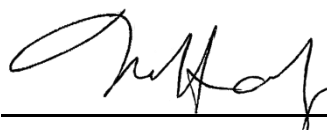
BIGIDNAMONG DASH GIINWI ANISHINAABE GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

1. Direct the Grand Council Chief to advocate for and call on the Ontario Government to remove the use of "English" as a subject in Ontario's education system as it is not conducive to improving the quality of Education for Indigenous Students;
2. Direct the Grand Council Chief to advocate for and call on the Ontario Ministry of Education to examine all curricula where "euro-centred" values exist and bring about change in the overall curricula by September 2023; and
3. Demand that these changes be implemented by September 2023 and should include but are not limited to:
 - a. Removal of English literature examples in curriculum;
 - b. Reverting "English" as a course to the preceding "Language" courses of earlier years;
 - c. The intentional reference to diverse literary artists as pedagogical examples in the curriculum.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	First Nation ISETAs and the First Nation Inuit Child Care Initiative (FNICCI)
E-gaandinang:	Mover	Tim Ominika (Proxy), Wiikwemkoong Unceded Territory
E-ko-niizhing e-gaadinang:	Seconder	Chief Patsy Corbiere, Aundeck Omni Kaning
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. Anishinabek First Nations have participated in national employment and training programs (Pathways, Regional Bilateral Agreements, AHRDS-1, AHRDS-2, ASETS, ISETS) since 1992;
2. Ontario First Nation ISETAs have delivered the FNICCI funds to their communities since 1999;
3. Ontario First Nation ISETAs have participated in the national engagement session in July 2017 regarding the revamping of Early Learning and Child Care programs nationally;
4. The summary report from the July 2017 meeting concludes that “The need to address deficiencies is quite obvious and long-standing. An Indigenous ELCC framework that prioritizes an empowered FNICCI program will be able to produce substantial benefits practically immediately because the ASETS framework is already in place and working”;
5. The federal government has provided a ten-year national employment and training strategy which is known as the Indigenous Skills, Employment and Training Strategy (ISETS) the duration of which is from 2019-2029;
6. The ten-year contribution agreement includes four years of funding of the FNICCI through the ISETAs, having been extended by two years to March 31, 2023; and
7. The two-year extension on FNICCI occurred during the pandemic, therefore is not a good background for demonstrating the positive impacts of the extended off-reserve programming which was only allowed starting from the 2019-2020 to current.

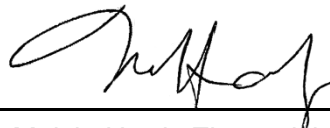
**Anishinabek Gimaag-Maawnjidiwaad
Red Rock Indian Band
Nmebine Giizis 31 - Waabigonii Giizis 2, 2022**

**BIGIDNAMOG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

1. Call on the Minister of Employment, Workforce Development and Labour to acknowledge that the Chiefs of the First Nations of Canada retain jurisdiction for the governance of programming for their band membership, regardless of residence, pursuant to ANGCA Resolution #2019-15; and
2. Call on the Minister of Employment, Workforce Development and Labour to continue to work with the Assembly of First Nations Technical Working Group and regional counterparts to plan for the retention of the FNICCI program through the ten-year ISETS agreement and any subsequent agreements, pursuant to ANGCA Resolution #2019-15.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Ontario Privatization of Employment Services
E-gaandinang:	Mover	Ogimaa Brent Bissaillon, Serpent River First Nation
E-ko-niizhing e-gaadinang:	Seconder	Chief Bob Chiblow, Mississauga #8 First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The Ontario Government has been moving ahead with its plan to move employment services funding from the Ministry of Children, Community and Social Services (MCCSS) (and from Ontario Works (OW) delivery agents as well as Ministry Ontario Disability Support Program (ODSP Staff) to a private system. The private system is a for-profit system called Service System Manager (SSM) Organizations and they will fund these SSMs to find social assistance recipients' jobs on a "pay-for-success" basis (i.e., by meeting "targets" for numbers achieving employment and going off social assistance).
2. The SSMs are currently being contracted to deliver employment services to eligible (OW & ODSP) First Nation members resident off-reserve as well as to non-First Nation persons.
3. Many First Nations have indicated their intention to take devolved responsibility for the ODSP, as made possible under the terms of the 1965 Agreement.
4. Some First Nations have indicated their intention to expand the delivery of both OW and ODSP services (including support, stabilizations, employability development, and employment support) to members resident both on and off-reserve; and
5. First Nations and Ontario are committed to a government-to-government relationship and to reconciliation.

BIGIDNAMONG DASH GIINWI ANISHINAABE GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

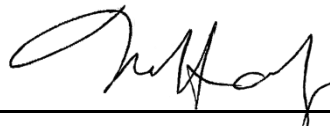
1. Call on Ontario to confirm its prior commitment that SSMs shall not have employment service delivery or management responsibility on reserve, and commit to expanding this exclusion to include ODSP recipients who are resident on reserve; and

Anishinabek Gimaag-Maawnjidiwaad
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2. Direct the Grand Council Chief to advocate for the expansion of devolved responsibility for delivery of both financial and employment supports to include the ODSP and call on Ontario to include in its contracts with SSMs a clause to the effect that when a First Nation or group of First Nations assumes responsibility for the delivery of OW and ODSP to members resident off- as well as on-reserve, the SSM shall immediately vacate its responsibility for employment services to First Nation members resident off-reserve.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief



WAABIZHESHII DODEM Resolutions



Debaachigaadeg:	Subject	Climate Change & Canada's Carbon Pricing System to Meet Net Zero Emissions by 2050
E-gaandinang:	Mover	Chief Chris Plain, Aamjiwnaang
E-ko-niizhing e-gaadinang:	Seconder	Chief Dave Mowat, Alderville First Nation
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. The costs and impacts to Climate Change are being experienced by many First Nations across Canada, including other Indigenous Nations around the globe. To attain the commitment of net zero emissions by 2050, Canada and other Countries have put a price on pollution in a means to reduce greenhouse gas emissions, while driving innovation;
2. AFN Chiefs-in-Assembly, through *Resolution 103/2017: Carbon Pricing Regimes*, mandates AFN to develop innovative solutions to the unique circumstances of First Nations, including the possibility of revenue recycling mechanisms that minimize the disproportionate effects of carbon pricing on First Nations. In addition, AFN Chiefs-in-Assembly, through *Resolution 09/2018: Develop First Nations-Specific Solutions for the Green House Gas Pollution Pricing Act*, reaffirmed these calls, in addition to the need for financial support for First Nations to explore the implications and opportunities of carbon pricing on their territories, including their participation in the clean energy economy;
3. First Nations across Canada stand firm that First Nations rights, title, and jurisdiction over their traditional territories is paramount when considering carbon pricing and, by extension, climate solutions. The Government of Canada introduced a price on carbon pollution across Canada in 2019. The Implementation of the Greenhouse Gas Pollution Pricing Act occurred without proper consultation with First Nations and it has been identified that Canada's Carbon Pricing system is disproportionately hard on Indigenous communities;
4. First Nations are entitled to resources derived from carbon pricing regimes that have been implemented across Canada. Canada uses approximately 90 percent of fuel charge proceeds to directly support families through Climate Action Incentive payments, delivered through annual tax returns, by way of rebates and exemptions. The remaining fuel charge proceeds are returned through other federal programs:
 - Crown-Indigenous Relations and Northern Affairs Canada's Indigenous Community-Based Climate Monitoring Program;
 - Indigenous Services Canada's Capital Facilities and Maintenance Program (CFMP)/First Nations Infrastructure Fund (FNIF); and

**Anishinabek Gimaag-Maawnjidiwaad
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- Natural Resources Canada's Clean Energy for Rural and Remote Communities (CERRC) Program, and Energy Manager Program.
5. Anishinabek First Nations should play a role in determining how carbon emissions are reduced, and implement carbon pricing regimes and retain funds allocated from the regulatory charge. Anishinabek First Nations, Canada, and Ontario need to discuss the rights base of treaty land and more importantly for carbon. The federal government must consult First Nations and authorize First Nations to participate in new and/or existing carbon pricing or offset regimes;
 6. Canada is in the position to transform protected areas, planning, establishing and managing through Indigenous-led conservation. First Nations economies must be promoted and protected. First Nations have the right to participate in the Carbon Economy. Many First Nations across Canada have expressed interest in creating nature-based solutions, including greenhouse gas offset projects, as part of their overall land relationship planning. First Nations have the opportunity to position themselves to generate funds from the global economy through nature-based solutions while supporting the transition to Indigenous-led, conservation-driven economies;
 7. Nature-based solutions to climate change such as ecosystem protection, conservation-improved forest management practices, and afforestation can significantly reduce carbon emissions. The design and implementation of nature-based projects may require co-development and partnership in order to be successful, as such projects implemented by proponents alone will meet opposition. Activities by proponents can also cause negative impacts such as regional displacement and livelihood restrictions, resulting in cultural impacts. Mutually beneficial outcomes of a project can include restoration and protection of natural systems, economic diversification, training, employment, self-determination, and cultural revalidation while protecting rights; and
 8. It is significantly important that the Anishinabek Nation and First Nations take the time to research the current First Nation-led nature-based greenhouse gas offsets, review and analyze the economic benefit from stewardship activities through greenhouse gas offsets, and understand and advocate on critical issues such as conservation of lands, increasing biodiversity, rights, own-sourced economic development, and climate change action.

**BIGIDNAMOG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:
LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

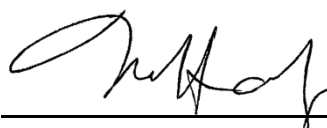
1. Direct the Grand Council Chief to advocate and support the Anishinabek First Nations' positions, including but not limited to First Nations and their citizens, living on and off reserve, being exempt from the carbon fuel charge, First Nations inclusion in Canada's decision-making and policy development regarding the carbon pricing regime and carbon industry, and other climate-change related matters that may impact economic development;
2. Direct the Anishinabek Nation to seek funds from the Government of Canada, other federal government agencies, the Government of Ontario, academic institutions, and private proponents to support capacity that will:

Anishinabek Gimaag-Maawnjidiwaad
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- a. Build awareness and support educational outreach on the federal carbon pricing system to the Anishinabek First Nations;
 - b. Inventory, catalogue, and map out applicable Anishinabek Nation climate change projects for future reference;
 - c. Provide a jurisdictional review and analysis of other First Nation jurisdiction participating in the carbon credit industry; and
 - d. Provide an economic analysis of the carbon pricing regime and will include the potential opportunities and threats for First Nations wishing to participate.
3. Recognize and uphold the rights of First Nations and the importance of incorporating Indigenous knowledge on ecosystem processes impacting carbon sinks;
4. Support First Nations' self-governance and sovereign investing activities in the capacity to develop their own nature-based solutions projects for climate action; and
5. Recognize that Anishinabek First Nations have projects already in place and that the following work does not derogate from those projects.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief

Debaachigaadeg:	Subject	Indigenous Tourism Ontario
E-gaandinang:	Mover	Chief Patsy Corbiere, Aundeck Omni Kaning
E-ko-niizhing e-gaadinang:	Seconder	Chief Chris Plain, Aamjiwnaang
Be-minideg:	Status	Carried
Nendowendizig:	Opposed	None
Gegoo e-kidsig:	Abstentions	None

MAANOO-DA-KIDOOMGAD - LET IT BE SAID:

1. Indigenous Tourism Ontario (ITO), based in Aundeck Omni Kaning, is the province's first and only dedicated Indigenous tourism organization that focuses on uniting communities, Indigenous organizations, and industry leaders to support the growth of Indigenous tourism in Ontario;
2. The mission of ITO is to assist Indigenous communities and entrepreneurs with programs that build capacity to produce high-quality products and services within the tourism industry;
3. The Indigenous Tourism Association of Canada (ITAC) is an organization that "[creates] partnerships between associations, organizations, government departments and industry leaders from across Canada to support the growth of Indigenous tourism in Canada and address the demand for development and marketing of authentic Indigenous experiences" (Indigenous Tourism Association of Canada, <https://indigenoustourism.ca/about-itac/> accessed on May 3, 2022);
4. The ITAC has a substantial draw on available tourism-related funding and the funding awarded to the ITAC is disproportionately utilized for regions outside of Ontario; and
5. The Governments of Canada and Ontario, post-pandemic, have been underwhelming in the co-development of and their respective communications regarding the Indigenous tourism industry.

BIGIDNAMOG DASH GIINWI ANISHINABE-GIMAAG-MAAWNJIDIWAAD:

LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:

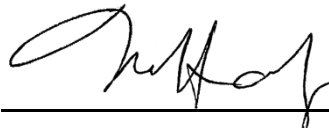
1. Direct the Anishinabek Nation to support Aundeck Omni Kaning in advocating for Indigenous Tourism Ontario by pursuing the Governments of Canada and Ontario for funding capacity to support ITO;

Anishinabek Gimaag-Maawnjidiwaad
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2. Direct the Anishinabek Nation to work in partnership with ITO to develop a region-based tourism strategy that identifies and promotes the direct and indirect economic activities of First Nations entrepreneurs and small & medium enterprises; and
3. Direct the Anishinabek Nation to host a joint meeting with the relevant federal and provincial ministers and agencies; Chief Patsy Corbiere of Aundeck Omni Kaning; Ontario Regional Chief Glen Hare; National Chief Archibald; and ITO to discuss the issues, explore opportunities, and identify advocacy avenues to promote and support economic growth and reconciliation within the Anishinabek Nation and Ontario.



Reginald Niganobe Kaawingai
Grand Council Chief



Melvin Hardy Zhoongizi
Northern Superior Regional
Deputy Grand Council Chief