



ANISHINABEK NATION



FALL GRAND COUNCIL ASSEMBLY

*Ngo Dwe Waangizid Anishinaabe*

2024 Resolutions Package



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<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Updates to Anishinabek Nation Support for the Work and Office of the Independent Special Interlocutor on Missing Children and Unmarked Graves and Burial Sites, Resolution #2023-02</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Karen Bell, Garden River First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Joe Miskokomon, Chippewas of the Thames First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The Indian Residential School System was founded on the belief that European civilization and religion were superior to First Nations traditional ways of being and required systematic and forceful conversion to Euro-centric views and ways. To achieve this goal, an assimilationist policy was implemented, which essentially aimed to erase Anishinabek languages, cultural practices, food, and worldview. Violent and abusive tactics were often used to enforce European values, languages, and practices. As a result of death, intentional separation from family, and shame, many of these children never saw their families again;
2. The federal and Ontario provincial governments responded to this international outcry in 2021 for action by providing conditional funding to Caretaker communities to perform research and recovery work into the missing children and unmarked burials at the federally recognized Indian Residential Schools identified within the Indian Residential School Settlement Agreement;
3. On June 8, 2022, Kimberly Murray was appointed, for a two-year period, which was extended by six months in 2024, as the Independent Special Interlocutor for Missing Children and Unmarked Graves and Burial Sites associated with Indian Residential Schools. She was tasked with working closely and collaboratively with Indigenous leaders, communities, Survivors, families, and experts to identify needed measures and recommend a new federal legal framework to ensure the respectful and culturally appropriate treatment and protection of unmarked graves and burial sites of children at former residential schools;
4. The Independent Special Interlocutor is mandated to:
  - Engage Survivors, First Nation, Inuit, and Métis Leaders and organizations (this includes Impacted Communities);

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- Identify needed measures, gaps, and inconsistencies and recommend a new federal framework;
  - Examine existing Federal, Provincial, and Territorial laws, regulations, tools, and practices to protect unmarked burials;
  - Consider the United Declaration on the Rights of Indigenous Peoples and the *UN Declaration Act* in the work;
  - Work with the National Advisory Committee;
  - Review and recommend Indigenous laws, legal orders and governance;
  - Facilitate Communications with Government Departments;
  - Support Advancement of TRC Calls to Action #71-76;
  - Discuss and include sites not at Indian Residential Schools and examine and make recommendations on repatriating land;
2. The role and mandate of the Independent Special Interlocutor extends beyond communities leading research and recovery efforts and includes other institutions of assimilation aside from Indian Residential Schools. The Independent Special Interlocutor can and will provide direction and consult communities on other institutions including, but not limited to, Sanatoriums, Indian Hospitals, Detention Centers, Day Schools, and provincially funded Residential Schools; and
  3. In 2023, the Anishinabek Nation passed Resolution 2023-02, to support the work and Office of the Independent Special Interlocutor on Missing Children and Unmarked Graves and Burial Sites, as requested by Chief Bell, amendments have been made to the resolution to strengthen and direct Anishinabek Nation's efforts to uphold the recommendations which come from the Final Report to be published on October, 29 2024.


**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Anishinabek Nation to reinforce and firmly champion participation of the Office of the Independent Special Interlocutor in Regional and Annual Chiefs in Assembly Meetings;
2. Direct the Anishinabek Nation to advocate and bolster support for Kimberly Murray as the Independent Special Interlocutor. Propose she holds the position until such time that she either removes herself or is replaced but notwithstanding consultation from the Anishinabek Nation community leadership;
3. Direct Anishinabek Nation to make their support known for the need to increase the funding, timeline, and mandate of the Office of the Independent Special Interlocutor to ensure the work and role continues to support all First Nations throughout this healing journey;

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4. Direct the Anishinabek Nation to substantiate and fortify their support toward the recommendations coming from the Office of the Independent Special Interlocutor relative to the search for missing children and unmarked burials. Provide the necessary application of pressure to compel various levels of government and institutions to review and develop effective solutions respective of the common concerns identified by Kimberly Murray's report(s); and
5. Direct a report to be developed and presented to leadership and provided to various levels of government on our suggested approaches to remedy and address the recommendations, including but not limited to timelines, framework for accountability, necessary engagements, and required legislative changes which involve proper consultation with First Nations.



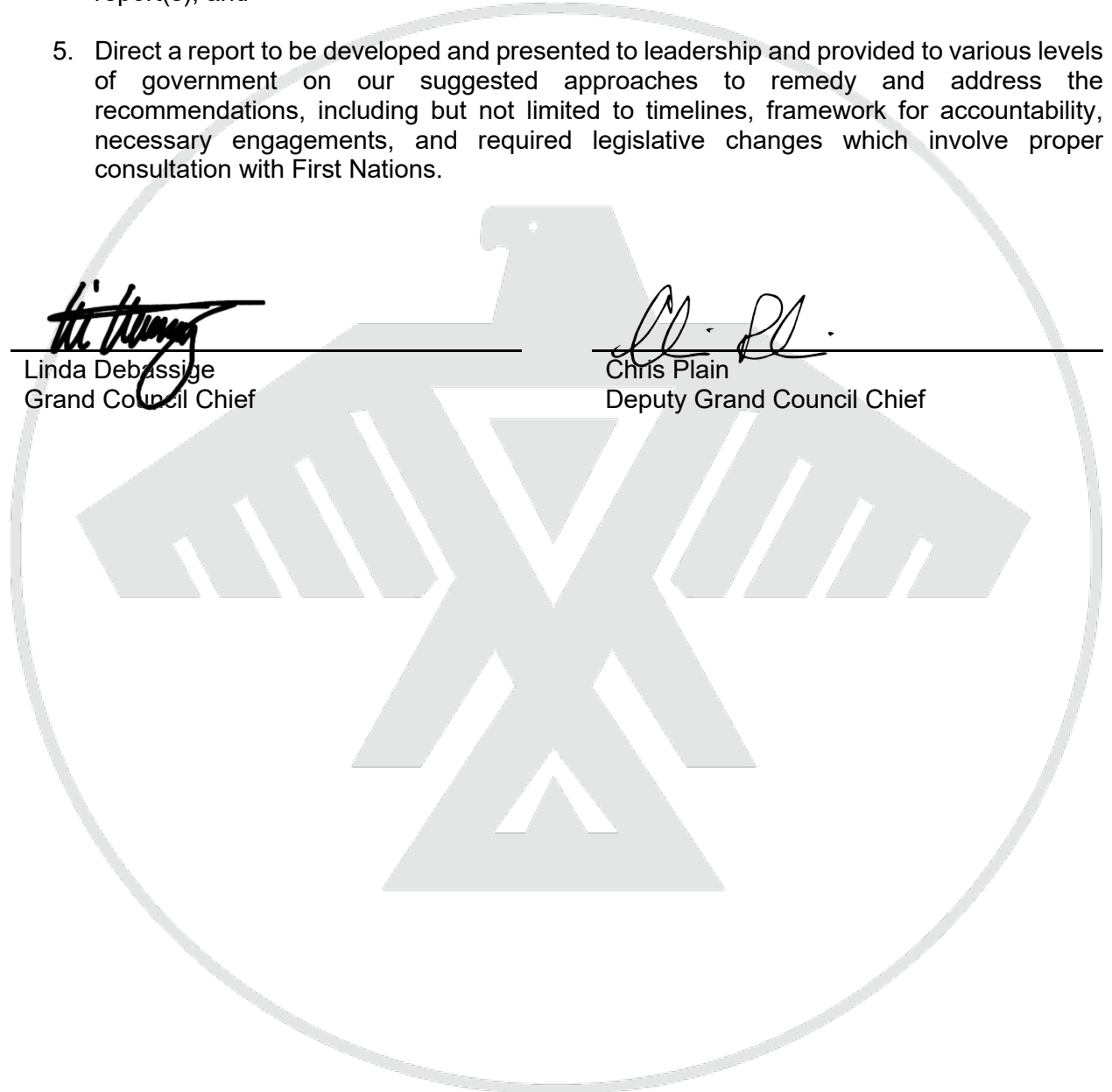
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Linda Debrassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief



<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Private Members Bill, <i>An Act to Proclaim the Day of Reflection for Indian Residential Schools and to amend various statutes to establish the Day of Reflection for Indian Residential Schools as a provincial holiday</i></b>
<b>E-gaandinang</b>	<b>Mover:</b>	Jeff Jacobs (Proxy), Curve Lake First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Rhonda Williams-Lovett, Moose Deer Point First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. In 2009, Anishinabek Nation Chiefs-in-Assembly passed resolution #2009-16, National Residential School Memorial Day, which called for the creation of a designation national day in September to honour the children taken and impacted by Indian Residential Schools. This resolution builds on the direction provided in 2009, to ensure the day of honouring is respected at the provincial as well as national level;
2. In 2021, Canada declared that September 30<sup>th</sup>, would be a recognized statutory federal holiday for federally regulated workers. Soon after, Canada stated that to the Truth and Reconciliation #80 of the Calls to Action, which states, *"We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process,"* was now complete;
3. However, the implication of allowing the day to be federally recognized but not provincially recognized is that most of the population of Ontario are not honouring and taking part in the National Day for Truth and Reconciliation. Ontario has a commitment to the Truth and Reconciliation 94 Calls to Action, and its lack of recognition of the holiday removes many non-indigenous individuals of their collective responsibility to address the legacies of Indian Residential Schools;
4. Ontario continues to observe the day only as a federal holiday, therefore federally regulated businesses commemorate this as a paid holiday. However, without the day being provincially recognized, it is required that schools remain open and most of the population who are non-federal employees, treat the important day as any other work day, requiring that they take time off from work to take part in community initiatives and activities

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in honour of the day;

5. As of Nov. 27, 2023, 7 provinces and territories with 34.5% of the Indigenous population have made September 30<sup>th</sup> a statutory holiday, and 6 provinces representing 64.5% of the Indigenous population have not. British Columbia, Prince Edward Island, Manitoba, the Northwest Territories, Nunavut and the Yukon have all designated September 30<sup>th</sup> as a statutory holiday; and
6. A Private Members Bill is being proposed by MPP Sol Mamakwa to designate the National Day for Truth and Reconciliation as a statutory holiday for all provincially regulated workers in Ontario.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Anishinabek Nation to draft a letter of support on their behalf expressing the support for the private members bill;
2. Direct Anishinabek Nation Grand Council Chief and Deputy Grand Council Chief to address this need during discussions and meetings with provincial ministries and with provincial dignitaries; and
3. Direct that a status update on this private members bill be provided at the Anishinabek Nation Grand Council Assembly, 2025.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief



<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Anishinabek Nation Rights Appropriation Through Terminology</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Jeff Jacobs (Proxy), Curve Lake First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Scott McLeod (Proxy), Aundeck Omni Kaning First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The Creator placed the Anishinaabe on Turtle Island as its original inhabitants. Anishinabek Nation rights flow from being Turtle Island's original people;
2. The Anishinabek Nation traces its roots back to the Three Fires Confederacy: the Chippewa, Odawa and Potawatomi Nations;
3. The *Anishinabek Nation Declaration - 1980* states, "We have the right to determine our own citizens";
4. Resolution #2007-03 *Anishinabek Nation Citizenship Law*, rejects Government of Canada definitions of 'status Indian' and asserts the right of the Anishinabek Nation to define their own citizens;
5. Resolutions #1980-26, #1980-27 and #2008-18 clearly state the Anishinabek Nation's position regarding their name and the use of their name;
6. Traditionally, the Anishinaabe people believe that names have power and that names are sacred;
7. The Anishinabek Nation opposes all government administration having a 'pan-aboriginal' approach;
8. Anishinaabe people have been incorrectly referenced by settlers and settler governments using terms other than Anishinaabe;
9. Terms such as 'Aboriginal' and 'Indigenous' are most often used to group the Anishinabek Nation with other nations; and
10. Nations foreign to Turtle Island have endeavored to secure the same rights as the Anishinabek through the use of the term 'Indigenous'.

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**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Reject all terms and names for the Anishinabek other than Anishinabek (Odawa, Ojibway or Chippewa and Potawatomi Nations).
2. Call upon the Governments of Canada and Ontario to recognize, respect and use the name Anishinabek to refer to the Anishinabek Nation;
3. Demand that the Governments of Canada and Ontario cease to refer to the Anishinabek Nation using terms other than Anishinabek;
4. Demand that the Governments of Canada and Ontario cease to use terms such as 'Aboriginal' and 'Indigenous' to assign rights to groups or nations originating from outside Turtle Island; and
5. Direct the Grand Council Chief to clearly communicate and advocate for use of the name Anishinabek for the Anishinabek Nation and concerns regarding the appropriation of Anishinabek rights.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief

<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Métis Relations</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief David Mushquash, Pays Plat First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chad Edgar (Proxy), Michipicoten First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The Creator gave Turtle Island to the Anishinaabe to live and thrive on, and with it, the sacred responsibility to care for and ensure its survival for future generations;
2. First Nations with legally legitimate claims to their treaty and inherent rights, and traditional and treaty lands have recently seen an emergence of illegitimate claims to those rights and lands;
3. The Métis in Ontario have been one such group to consistently lay claims to these rights and Anishinabek Nation lands;
4. The Métis do not have historical treaties with the Crown that acknowledge their rights as a nation, nor acknowledge any right to the land;
5. The Anishinabek Nation Chiefs-in-Assembly passed resolution #2012/03 *Métis Declaration*, accepting the report, *A Declaration on Métis Relations – June 2012*” (the Declaration);
6. The Declaration reinforces that, while Métis may have Indigenous connections and have the right to live and conduct business in our territory as any other Canadian citizen, they are not entitled to ownership or Aboriginal title to lands, waters and resources;
7. We recognize the existence and rich history of the Métis Nation in what is known today as the Manitoba Red River area;
8. The Anishinabek Nation maintain that there have never been any historic Métis communities in our collective territories;
9. In recent years, the Métis have become further emboldened by regularly engaging in consultation and entering into agreements with government and private sector partners concerning Anishinabek Nation territory and profiting from Anishinabek lands; and
10. In 2017, the Provincial Liberal Government wrongfully gave recognition to the corporation known as the Métis Nation of Ontario and their members as being historical communities in our territories.

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**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Grand Council Chief to clearly communicate the position of the Anishinabek Nation on matters of engaging with the Métis to the federal and provincial governments and advocate for a more conscientious approach when dealing with Métis rights and Anishinabek Nation lands.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief



<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>First Nation Cultural and Heritage Management in Policy and Law</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Rodney Nahwegahbow, Whitefish River First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Allan Odawa, Red Rock Indian Band
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The Creator gave us nationhood and the inherent right and sovereignty to govern ourselves;
2. As manifestations of First Nation history, our Ancestors, sacred sites and sacred items are fundamental to the identity of our people, including our youth;
3. First Nations have the responsibility to honour, protect, and care for our Ancestors, sacred sites, and sacred items;
4. Canada has endorsed the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP);
5. UNDRIP states that Indigenous peoples have the right to self-determination and through this have the right to develop and enforce their own consultation and accommodation protocols, have the right not to be subjected to the destruction of their culture, have the right to maintain, protect and develop past, present and future manifestations of their cultures such as archaeological sites and artifacts, have the right to the repatriation of their human remains and that states shall provide redress with respect to cultural, religious and spiritual property taken without their consent and that states shall seek to enable the repatriation of ceremonial objects and human remains through fair, transparent and effective mechanisms;
6. The Anishinabek Nation upholds and advocates for the implementation of First Nation rights to cultural and heritage self-management in government policy and legislation and the removal of colonial control and influence over First Nation culture and heritage; and
7. The Anishinabek Nation advocates for government reconciliation of past harms and wrong doings that have resulted in the loss and destruction of Ancestors, sacred sites, and sacred items.

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**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Grand Council Chief to advocate for the implementation of First Nation rights to cultural and heritage self-management within government policy, legislation, and processes including, but not limited to *The Ontario Heritage Act (1990)*, *The Standards and Guidelines for Consultant Archaeologists (2011)*, *Engaging Aboriginal Communities in Archaeology Technical Bulletin (2010)*, *The Planning Act (1990)*, and *the Funeral, Burial and Cremation Services Act (2002)*;
2. Call on the Government of Ontario to take responsibility in bearing all costs resulting from and relating to the protection and repatriation of First Nation Ancestors, sacred sites, and sacred items back to their rightful homes and not allow these costs to be borne by private landowners;
3. Call upon the Government of Ontario to endorse and implement the *United Nations Declaration on the Rights of Indigenous Peoples* to guide their reconciliation with First Nations; and
4. Call upon the Government of Ontario to work with First Nations to align provincial legislation with UNDRIP.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief

<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Anishinabek Veterans Book of Remembrance</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Joe Miskokomon, Chippewas of the Thames First Nation
<b>E-ko-niizhing e-gaandinang</b>	<b>Secunder:</b>	Chief Gladys Thompson, Biinjitiwaabik Zaaging Anishinaabek
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. Throughout history, right up to today, Anishinabek Veterans volunteered for military service and fought to defend our lands and our ways of life;
2. Anishinabek Veterans hold vast experience in leadership and in providing security for others;
3. It is important to recognize and acknowledge the service of Anishinabek men and women throughout the whole Anishinabek Nation territory;
4. The Anishinabek Nation seeks to develop a Book of Remembrance documenting the names and stories of all service members from each of the 39 Anishinabek First Nations;
5. The importance of the development of the Book of Remembrance is to hold the collective memory of our Nation through, identifying names, stories and photographs; and
6. The Anishinabek Nation wishes to hire a researcher for a two year period to document the Anishinabek Veterans into an Anishinabek Nation Book of Remembrance.

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**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

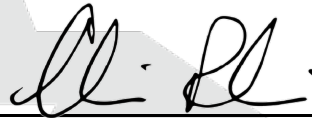
**LET IT BE ACTED UPON, THAT WE, THE ANISHINABEK CHIEFS-IN-ASSEMBLY:**

1. Direct the Anishinabek Nation to seek out federal and provincial funding for the Anishinabek Veterans Book of Remembrance Project, to hire the resources and capacity necessary to carry out the project, highlighting the crucial role in recognizing and acknowledging Anishinabek Veterans.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief





<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Anishinabek Nation Veterans Monument</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Joe Miskokomon, Chippewas of the Thames
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Michele Solomon, Fort William First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. Throughout history, right up to today, Anishinabek Veterans volunteered for military service and fought to defend our lands and our ways of life;
2. Anishinabek Veterans hold vast experience in leadership and in providing security for others;
3. It is important to recognize and acknowledge the service of Anishinabek men and women throughout the whole Anishinabek Nation territory; and
4. The Anishinabek Nation seeks to erect a Monument to honour all Anishinabek Veterans.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Anishinabek Nation to seek resources to support the development of a permanent Anishinabek Veterans Monument at the Anishinabek Nation Head Office which will honour the service and sacrifice of all Anishinabek Military Service men and women.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief

<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Addressing Elder and Older Adult Abuse in First Nation Communities</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Joe Miskokomon, Chippewas of the Thames
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Allan Odawa, Red Rock Indian Band
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. We acknowledge the inherent value and wisdom of our Elders and Older Adults, who are the keepers of our language, culture, and traditions;
2. Elder and Older Adult abuse can be defined as harm against older adults or Elders. Abuse includes any action that endangers the health or well-being of an Elder;
3. Elder and Older Adult abuse is often carried out by someone or several people with a special relationship to the elder such as a spouse, sibling, child, friend or caregiver;
4. We recognize the alarming rates of Elder and Older Adult abuse and its devastating impact on our communities;
5. Elder and Older Adult abuse includes physical, emotional, financial, sexual, or psychological harm, neglect, or exploitation of Elders and Older Adults;
6. The pandemic has led to increased isolation, social challenges and increased mental health issues for Elders and Older Adults, as well as other demographics in our First Nations; and
7. The increase of Opioids and other drug use in First Nations, both prescription and illicit, has put Elders and Older Adults in an elevated position of vulnerability and jeopardy.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Anishinabek Nation Health Department to seek funding to support the research and development of an Elder and Older Adult Abuse Prevention Strategy from both the federal and provincial governments;
2. Direct that advocacy and prevention strategy development efforts include raising awareness about Elder and Older Adult abuse, establishing support services for victims,

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providing training for caregivers and community members, developing policies and protocols and fostering community engagement and ownership;

3. Direct the Anishinabek Nation Advisory Council on Health and the Anishinabek Nation Chiefs Committee on Health provide direction on the development of the prevention advocacy initiative;
4. Direct that any experts or specialists in the area of developing strategies to address Elder and Older Adult abuse prevention be utilized as required with the endorsement of the Anishinabek Nation Advisory Council on Health and/or the Anishinabek Nation Chiefs Committee on Health; and
5. Direct that a progress report be provided to the Anishinabek Chiefs-in-Assembly at their next annual meeting and subsequent Assemblies as necessary.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief

<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Anishinabek Nation Approach to the Final Settlement Agreement on Long-term Reform of the First Nation Child &amp; Family Services Program</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Joe Miskokomon, Chippewas of the Thames
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Kimberly Bressette, Chippewas of Kettle and Stony Point First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	Jeff Jacobs (Proxy) Curve Lake, Alanna King (Proxy) Wasauksing
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	Chief Janelle Nahmabin Aamjiwnaang First Nation, Chief Karen Bell Ojibways of Garden River

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The Assembly of First Nations Special Chiefs Assembly was held in Calgary on October 16-18, 2024 to hold a vote on the *Final Agreement on Long-term Reform of the First Nation Child and Family Services Program* (Final Agreement) resolution #01-2024 *Our Children, Our Future – Draft Agreement on reforming the First Nations Child and Family Services Program*;
2. The information presented by the agency party in opposition to the Final Agreement was blatantly false and misrepresented the facts and contents of the Final Agreement;
3. There was a smear campaign focused on the Ontario region, specifically that Ontario region was disproportionately going to receive benefits above and beyond that of other regions in Canada; and
4. The overt disrespect of the inherent right of First Nations leadership to represent the positions of their communities was hijacked by the use of proxies that were filled by child and family services agencies staff.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Do not accept the results of the vote on the AFN resolution #01-2024-*Our Children, Our Future – Draft Agreement on reforming the First Nations Child and Family Services Program*;

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2. Direct the Grand Council Chief, Deputy Grand Council Chief and Leadership Council to advocate to the Chiefs of Ontario to negotiate an Ontario Specific Agreement as it relates to First Nation Child Welfare Reform and to ensure that Anishinabek First Nations who wish to be part of this table are included; and
3. Direct that the Anishinabek Nation engage in full consultation and engagement with each Anishinabek First Nations.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief

<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Equitable Funding for Anishinabek Nation First Nations regarding all Health Issues</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Ogimaa Tim Ominika, Wiikwemkoong Unceded Territory
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Judy Desmoulin, Long Lake #58 First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The gap separating First Nations from non-First Nations people in terms of quality of life as defined by the World Health Organization remains disturbingly wide;
2. The life expectancy of registered Indians is approximately seven to eight years less than that of non-Indigenous Canadians;
3. Infectious diseases of all kinds are more common among First Nations people than non-Indigenous Canadians;
4. The incidence of life-threatening degenerative conditions such as cancer, heart, liver, and lung disease that were previously uncommon in the First Nation population continues to rise at rates higher than the non-indigenous population;
5. Overall rates of injury, violence, and self-destructive behavior are alarmingly high in First Nations;
6. Rates of overcrowding, educational failure, unemployment, welfare dependency, conflict with the law, and incarceration all point to major imbalances in the social conditions that shape the well-being of First Nations people;
7. There is an over-representation of First Nations children in the child welfare system, which has a significantly negative impact on their mental health and well-being resulting in long-term overall health issues;
8. The Assembly Of First Nations (AFN) has passed several resolutions regarding the federal government's approach to First Nation Health including:
  - a. AFN Mandates To Support Essential Elements/Measures in Canada's Action Plan Document - AFN Resolution #18/2021;
  - b. Implementation of the Truth and Reconciliation Commission of Canada's Calls to Action #81 and #82 - AFN resolution #33/2021;
9. The Government of Canada continues to put First Nations communities in danger of falling even further behind in key health measures with its underfunding of First Nations

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Health services;

10. The Truth and Reconciliation Commission of Canada's Calls to Action related to Health include Actions 18, 19, 20, 21, 22, 23, 24 and 55(iv). While these Calls to Action were released in 2015, there is still much work needed to implement these Calls;
11. Funding for on and off-reserve health programs remains extremely low in comparison to funding received by mainstream health services, with increases of 2-3% falling below the level of inflation on an annual basis; and
12. There is inadequate to no funding for on-reserve health care services in the areas of long-term care, primary care, and palliative care and access to these services off-reserve are subject to cultural safety issues and concerns due to historical colonial systems and structures, across the lifespan of individuals.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Anishinabek Nation Health Department to support the research and development of an advocacy initiative with the purpose being to increase Health funding for Anishinabek Nation First Nations regarding all Health Issues from both the federal and provincial governments;
2. Direct the Anishinabek Nation Advisory Council on Health and the Anishinabek Nation Chiefs Committee on Health to provide direction on the development of the advocacy initiative;
3. Direct that any experts or specialists in the area of health funding or advocacy be utilized as required with the endorsement of the Anishinabek Nation Advisory Council on Health and/or the Anishinabek Nation Chiefs Committee on Health; and
4. Direct that a progress report be provided to the Anishinabek Chiefs-in-Assembly at their next annual meeting and subsequent Assemblies as necessary.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief

<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Anishinabek Recommendations to the Office of the Chief Coroner on Child &amp; Youth Death Review Transformation</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Taynar Simpson, Alderville First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Donna Big Canoe, Chippewas of Georgina Island
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The Ontario Office of the Chief Coroner (OCC) has a Child and Youth Death Review (CYDR) process in place. The goal of the OCC's child and youth death review process is to reduce child and youth deaths, make service-level, systemic, and structural recommendations aimed to prevent deaths, and to contribute to public safety by supporting recommendations that enhance the overall well-being of our children, youth, their families, and communities;
2. The CYDR process has not been culturally appropriate and inclusive of First Nations and this has caused trauma and harm to our First Nation communities and families;
3. In May of 2022, Ontario Chief Coroner, Dirk Huyer, supported unprecedented outreach to the Anishinabek Nation to engage in dialogue about the transformation of its CYDR process. The Chief Coroner wished to take steps towards transforming its CYDR process to become more culturally appropriate and meaningful for First Nations communities and families. The Chief Coroner and the Anishinabek Nation wanted to ensure that the voices and expertise of our Anishinabek First Nations are shared with the OCC for this transformation;
4. In the fall of 2023, through supports provided by the Office of the Chief Coroner, the Anishinabek Nation Legal Department began to host engagements for dialogue with our Anishinabek First Nations to receive guidance and expertise on what is needed to transform the OCC's CYDR process and to prevent the tragic losses of our First Nation children and youth. There were several online engagements, regional hybrid engagements, and an online survey that was utilized. Interim reports were made to the leadership at our regional chiefs meetings;
5. Expertise and guidance were shared by our Anishinabek First Nations and many recommendations were provided and recorded about what is needed for meaningful transformation of the CYDR process; and
6. The Legal Department has prepared an official report which summarizes the dialogue that took place during the engagements and outlines the recommendations that were shared from our Anishinabek First Nations. *The Anishinabek Nation Report & Recommendations - Office of the Chief Coroner's Child & Youth Death Review Transformation* has been distributed to leadership both electronically and by hard copy at this assembly. This report will be used by the OCC to



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support change and can be used by the Anishinabek Nation and our First Nations as a key political advocacy tool for the transformation of the CYDR process and other related reforms.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Support and endorse *The Anishinabek Nation Report & Recommendations - Office of the Chief Coroner's Child & Youth Death Review Transformation*;
2. Direct the Anishinabek Nation to follow up on steps necessary to work with the Office of the Chief Coroner and any others as needed to implement the recommendations outlined in the above noted report;
3. Call upon the Ontario Chief Coroner, the Ministry of Children, Community, and Social Services (MCCSS), and other provincial and federal ministries and entities that are interconnected to the recommendations made by the Anishinabek Nation to take actionable steps to work with the Anishinabek Nation to implement the recommendations outlined in the above noted report;
4. Call upon the Ontario Chief Coroner to provide the Anishinabek Nation with capacity funding necessary to conduct the collaboration work that is needed for the implementation efforts outlined above; and
5. Direct the Anishinabek Nation to report back to the Chiefs-in-Assembly on the outcome of the implementation of the recommendations.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief

<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Comprehensive Review of the Trapping Harmonization Agreement</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Janelle Nahmabin, Aamjiwnaang First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief David Mushquash, Pays Plat First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. Trapping is an important part of Anishinabek culture, traditions, and history. The Trapping Harmonization Agreement (THA) between the Anishinabek Nation and the Ministry of Natural Resources (MNR) recognizes the importance of collaboration in a cooperative spirit to achieve goals such as supporting ecological sustainability, respecting Anishinabek rights, traditions, and values, recognizing the significance of sustainable management of furbearers, facilitating access to markets for pelts, and promoting trapping education and awareness within Anishinabek Nation communities;
2. The Anishinabek Nation has demonstrated the capability to administer a trapping license program and to collect and manage trapping-related information. The THA is intended to address the administration and management of commercial fur harvesting by Anishinabek Nation fur harvesters in Ontario; and
3. The THA has been renewed several times over the last 20 years, resulting in both successes and challenges in its implementation. The THA and associated MNR policies direct the management and allocation of registered traplines at the MNR district level. However, it remains unclear whether the THA and related policies are applied consistently across all MNR districts in Ontario.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Anishinabek Nation Lands and Resources Department to conduct a thorough review of the Trapping Harmonization Agreement (THA) to assess its effectiveness and identify areas for improvement; and

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2. Direct the Anishinabek Nation Lands and Resource Department to present the findings of this comprehensive review at the next Regional Chiefs Meetings.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief



<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Comprehensive Review of MNR Trapline Allocation Policies</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Janelle Nahmabin, Aamjiwnaang First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief David Mushquash, Pays Plat First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The Trapping Harmonization Agreement (THA) aims to address the administration and management of commercial fur harvesting by Anishinabek Nation fur harvesters in Ontario. However, the Ministry of Natural Resources (MNR) relies on the following policies for allocating registered traplines in Ontario:
  - a. Procedure: WilPr.1.1.7 Allocation of Head Trappers for Registered Traplines;
  - b. Bulletin: FWBull.1.1.8 Criteria for Establishing a Significant Aboriginal Family Connection to a Registered Trapline;
2. The current MNR trapline policies and criteria fundamentally flaw the treatment of constitutionally protected rights of Indigenous peoples to harvest, including trapping. These policies fail to recognize the status of these rights and place treaty rights holders on the same level as non-treaty rights holders. This approach contradicts the principles established by the Supreme Court of Canada in R. v. Sparrow and undermines the legal paramountcy of constitutionally protected rights;
3. Furthermore, the requirement to demonstrate “family connections” for trapline allocation is detrimental to our trappers and constitutes a clear violation of the Ontario Human Rights Act, which prohibits discrimination based on family status, marital status, and similar criteria. The citizens of the Anishinabek Nation are both Treaty and Aboriginal rights holders, and these rights must be equally applicable across treaty and traditional territories. Our treaty rights should at least guarantee a right of first refusal for our citizens regarding traplines; and
4. Numerous instances exist within the Anishinabek Nation where trappers have been compelled to “prove” their connection to a registered trapline to qualify for allocation. Additionally, it remains unclear whether these policies are applied consistently across the province.

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**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Anishinabek Nation Lands and Resources Department to undertake a comprehensive review of the Ministry of Natural Resources (MNR) Trapline Allocation Policies, specifically Procedure Wil.1.1.7 and Bulletin FWBull.1.1.8; and
2. Direct the Anishinabek Nation Lands and Resources Department to report on the review's progress, including any challenges encountered and proposed next steps, at the next round of Regional Chiefs Meetings.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief

<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Establishing an Anishinabek Nation Chiefs Committee for Mining</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Allan Odawa, Red Rock Indian Band
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Rodney Nahwegahbow, Whitefish River First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. Anishinabek First Nations are increasingly impacted by the surge of mineral exploration and mining activities within their traditional territories, particularly with the global demand for critical minerals. This rush has escalated pressure on the lands and resources of Anishinabek communities, amplifying the need for coordinated management and strategic response;
2. In 2022, both the provincial and federal governments released critical mineral strategies that highlight the growing importance of mining these minerals for economic and industrial purposes aimed at decarbonization and net-zero goals. This further emphasizes the urgency for First Nations to be meaningfully engaged and prepared for the impacts of mining developments and ensure that a balanced approach is taken where economic opportunities and environmental values are equally considered;
3. The Ontario Government's *Building More Mines Act* seeks to accelerate the approval process for mining projects, which has raised concerns with First Nations surrounding the adequacy of consultation processes, the potential for increased environmental risks and the erosion of protection for lands and waters in the Anishinabek Nation. Ontario's fast-tracking approach may disproportionately impact First Nations' ability to engage meaningfully in decision-making processes and ensure that their Aboriginal and Treaty rights are upheld throughout mining developments;
4. The Government of Ontario and the Ministry of Mines has acknowledged their duty to consult with First Nations regarding Aboriginal and Treaty rights. The environmental, social and economic implications of mineral exploration and mining activities directly affect the ability of Anishinabek First Nations to exercise these rights. Currently, there are 25 mining operations, 206,982 mining claims, and 447 active early exploration plans and permits and 69 are either in circulation or approved circulation. The Anishinabek Nation has approximately 5000 abandoned mining sites. It is imperative to ensure that these activities are conducted in a manner that respects Aboriginal and Treaty rights and upholds Anishinaabe laws and values;

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5. A strong coordinated approach among Anishinabek First Nations is essential for ensuring that mineral exploration and mining activities are carried out in a way that supports Anishinabek values and goals related to environmental stewardship, economic prosperity, and the well-being of their citizens, while ensuring that Anishinabek communities have a significant role in decision-making, monitoring and benefit-sharing.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct the Anishinabek Nation to establish a Chiefs Committee for Mining that will support discussions and coordinate the efforts on mineral exploration and mining-related matters; and
2. Direct the Anishinabek Nation Chiefs Committee for Mining to report back to the Chiefs-in-Assembly on the committee's progress, challenges, and next steps.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief

<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Federal Policing Legislation Must Recognize First Nation Inherent Rights and Jurisdiction and Include Adequate Consultation</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Chief Rodney Nahwegahbow, Whitefish River First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Karen Bell, Garden River First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The federal government has undertaken co-development on policing legislation with First Nations. This process is slow and does not support the true nature and spirit of co-development; and
2. The Anishinabek Nation and its First Nations have participated in the few consultations that have occurred regarding policing and possible federal legislation, however it does not support genuine decision making authority over allocation of resources.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Do not support any proposed federal policing legislation that does not recognize Inherent Rights and Jurisdiction;
2. Reject the First Nation Police Legislation Elements Document as Anishinabek First Nations have not been properly consulted or engaged by the Government of Canada;
3. Direct the Anishinabek Nation Grand Council Chief to inform the AFN National Chief and Ontario Regional Chief of the Anishinabek Nations and member First Nation's positions; and



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4. Direct the Anishinabek Nation Grand Council Chief, Deputy Grand Council Chief and leadership to advocate for the recognition of Inherent Rights and Jurisdiction in Federal Policing Legislation and to advocate for the proper consultation and engagement with Anishinabek Nation Communities.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief



<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Call to Establish a Missing Women and Girls, Men and Boys Provincial and National Data Bank</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Brian Couchie (Proxy), Nipissing First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Janelle Nahmabin, Aamjiwnaang First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The Royal Canadian Mounted Police acknowledged in 2014 that there have been more than 1,200 missing and murdered Indigenous women between 1980 and 2012. Indigenous women's groups document the number of missing and murdered to be over 4,000;
2. After continuous advocacy the National Inquiry into Missing and Murdered Indigenous Women and Girls was structured and then released its report on June 3, 2019; and
3. The National Inquiry into Missing and Murdered Indigenous Women and Girls had 231 Calls for Justice, and a National Action Plan to End Violence Against Indigenous Women, Girls and 2SLGBTQQIA+ People.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. That the Anishinabek Nation leadership advocate for the establishment of a national and/or provincial data bank for Missing First Nations Women, Girls, Men and Boys to assist as a tool for our First Nations Police, the Provincial Police and RCMP in searching for our Citizens; and

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2. Call on the federal and provincial governments to fully fund this initiative.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief



<b>Debaachigaadeg</b>	<b>Subject:</b>	<b>Anishinabek Nation / Union of Ontario Indians Review and Amendments to the Political Office Policies &amp; Procedures Manual</b>
<b>E-gaandinang</b>	<b>Mover:</b>	Kyle MacLaurin (Proxy), Namaygoosisagagun First Nation
<b>E-ko-niizhing e-gaadinang</b>	<b>Seconder:</b>	Chief Rhonda Williams-Lovett, Moose Deer Point First Nation
<b>Be-minideg</b>	<b>Status:</b>	Carried
<b>Nendowendizig</b>	<b>Opposed:</b>	None
<b>Gegoo e-kidsig</b>	<b>Abstentions:</b>	None

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**MAANOO-DA-KIDOOMGAD - LET IT BE SAID:**

1. The Anishinabek Nation / Union of Ontario Indians Political Office Policies & Procedures Manual (AN Political Office Manual) is essential for defining and clarifying the relationships and responsibilities within the Anishinabek Nation's political and administrative frameworks;
2. The Anishinabek Nation has, since time immemorial, upheld its governance systems, which are integral to our sovereignty and the effective administration of our laws and policies;
3. There exists a necessity to align our internal governance mechanisms with both Anishinabek and Canadian corporate laws to enhance our ability to effectively advocate for Anishinabek Nation members;
4. Recognizing that clear and effective governance structures are pivotal to upholding the integrity and efficiency of our Nation, and acknowledging the challenges faced due to undefined roles and responsibilities of the elected leadership, and the lack of strategic planning which has historically hindered accountability;
5. Adopting and implementing the AN Political Office Manual, we affirm our commitment to a structured and principled approach to governance that honours our past, strengthens our present, and secures our future; and
6. The reporting back to the Chiefs-in-Assembly at the 2024 Fall Assembly on the implementation activities is essential.

**BIGIDNAMOG DASH GIINWI ANISHINAABE GIMAAG-MAAWANJIDIWAAD:**

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

1. Direct that this living document is dynamic and that it be regularly updated with the latest information to empower and support the Anishinabek Nation in navigating an ever-changing legal and political landscape;
2. Recognize that this living document requires further revision. The proper time was not utilized to review aspects of it to ensure proper planning for its financial, operational, and implementation;
3. Recognize the AN Political Office Manual for the Anishinabek Nation is a fundamental instrument and requires the time to revise aspects of it, to ensure clear governance structures, responsibilities, and processes that respect both traditional Anishinabek governance principles and modern governance requirements;
4. Accept that the implementation of the AN Political Office Manual must be delayed until June, 2025 across all levels of our political operations and applicable administrative systems to ensure that the relationships between our political office, advisory councils, and commissioners are clearly defined and effectively managed;
5. Direct that a continuous review and enhancement of the AN Political Office Manual be undertaken to ensure it remains adaptive to the evolving needs of the Anishinabek Nation including:
  - a. Strategic amendments, including extending or clarifying sections of the Manual may be recommended by the Anishinabek Nation Treasury Board for approval by the Anishinabek Nation Board of Directors (Leadership Council);
  - b. Foundational amendments, including the repeal of the Manual, must be done by the Anishinabek Nation Chiefs-in-Assembly; and
6. Direct that a report be delivered to the Chiefs-in-Assembly at the 2025 Summer Assembly on the financial, operational and implementation plan for this policy.



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Linda Debassige  
Grand Council Chief



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Chris Plain  
Deputy Grand Council Chief