



Weechi-it-te-win Family Services

Abinoojii Inakonigewin

Community Engagement
Guide



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Approved by Weechi-it-te-win Family
Services Board of Directors
October 2019





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Abinoojii Inakonigewin-Engagement Process Summary

Direction was provided from Weechi-it-te-win Family Services 10 First Nations chiefs through 2 meeting summits on November 1 & 2, 2018 and on August 6 & 7, 2019.

- ❖ The Chiefs, by consensus established a Declaration of Principles.
- ❖ The Chiefs directed that community engagement begin, in order for members to provide input.
- ❖ The Chiefs have requested a report back on the engagement findings.

Advice was required from the Weechi-it-te-win Council of Elders:

- 1) What traditional protocols are required?
- 2) What ceremonies are needed? When?

An information sharing session on Abinoojii Inakonigewin was held with the Weechi-it-te-win Family Services Elder Council on October 16, 2019 with regard to the community engagement session. The Council of Elders provided the following advice:

An information sharing session on Abinoojii Inakonigewin was held with the Weechi-it-te-win Family Services Elder Council on October 16, 2019 with regard to the community engagement session. The Council of Elders provided the following advice:

1. Follow the community cultural protocols: drums, pipes, appointed community people to be a part of community consults.
2. Pipes must always be lifted (possibly the WFS Elders Council member) must be asked (with tobacco) to lift their pipe prior to the beginning of the community session
3. An elder, possibly a Weechi-it-te-win Family Services Elder will be asked to lift the pipe.
4. Anishinaabe names and clans will be very important to this process and must be spoken and on documents and during introduction at consultation.

Community Engagement

- An education and information sharing session will occur in each of the 10 Weechi-it-te-win communities
- Sherry Copenace and Diane Kelly will each facilitate 5 community forums.

Sherry Copenace- Communities

- Lac La Croix
- Rainy River First Nations
- Big Grassy
- Anishinaabeg of Naongashiing
- Seine River

Diane Kelly- Communities

- Onigaming
- Couchiching
- Naicatchewenin
- Nigigoonsiminikaaning
- Mitaanjigamiing



Abinoojii Inakonigewin

The Anishinaabe Nation in Treaty #3

DRAFT 8

October 10, 2002

Revised/Adopted Oct 05

WHEREAS:

Manito gave to the Anishinaabe duties and responsibilities to govern themselves; and

Manito gave to the Anishinaabe the responsibility to provide care and protection for their children and families; and

The child is a sacred gift from Manito and represents the continuity of the nation; and

Traditional Anishinaabe law recognizes that the child is a sacred gift and that the best interests of the child are the paramount consideration in all matters relating to the child; and

Traditional Anishinaabe Law recognizes that the child must live, belong and grow within an environment of human relationships rooted in the family, the clan and the community, and that these needs are essential to the best interests of every Anishinaabe child; and

Anishinaabe culture comprises the whole accumulated knowledge and wisdom that has enabled the people to survive and to live a good life; and

Traditional Anishinaabe Law requires each Anishinaabe person to protect and uphold the culture for the benefit of future generations, and gives the Anishinaabe people guidance for their lives; and

The Anishinaabe people has since time immemorial passed down to successive generations, and adapted for each generation, temporal law consistent with traditional law to meet the needs of successive generations as they may arise, including law for the care and protection of its children and families; and

Anishinaabe law in respect of the care and protection of children and families continued to apply as law of the Anishinaabe Nation in Treaty #3 following the Northwest Angle Treaty of October 3rd, 1873; and

The Crown failed to honour the Treaty and inflicted great injury on the nation and its citizens; and

Canada entered into a Framework Agreement on May 22, 1997 to assist the nation in rebuilding its traditional government; and

In a Statement of Reconciliation on January 8, 1998 the Crown apologized to the nation; and

The nation consists in its people, culture, language and sacred relationship to Mother Earth; and

The people may have recourse to sacred healing ceremonies; and

The nation has jurisdiction in respect of the care of its children; and

The nation has taken counsel among its Elders and citizens, and has consulted with the governments of Canada and the Provinces of Manitoba and Ontario; and

The nation now finds it necessary for the care of its children and protection of its families to express certain aspects of its temporal law in writing so that it may be better and more widely understood and respected, and to adapt it to meet the needs of the present generation;

THEREFORE:

The nation, with approval of the Elders and validation in traditional ceremony, and with ratification by the National Assembly, proclaims this Law:

PART 1

Name

1. This Law is Abinoojii Inakonigewin.

Interpretation

2. This Law is intended to be, and should be interpreted as, consistent with traditional Anishinaabe law.

3. In this Law:

“alternative justice” means a formal system for administration of justice established by a community, where applicable depending upon severity of the offence;

“the Anishinaabe Abinoojii Agency” means an Agency established pursuant to this Law;

“Anishinaabe Abinoojii Board” means a voluntary board of grandparents who are willing to share their lifelong experience and who are appointed by Ka Niigaanibowet pursuant to this Law;

“Band” means any of the Bands listed in Schedule 1;

“candidate” means a suitably qualified citizen;

“child” means a child of a citizen who has the opportunity to grow up as a citizen, and includes an adoptive child;

“citizen” means a citizen of the nation and includes any member of a Band at the date this section comes into effect;

Community Engagement Guide



“community” means a community of the Anishinaabe, recognized as such in accordance with the traditional constitution of the nation;

“community board” means a voluntary board established by one or more communities pursuant to this Law;

“community worker” means any qualified person employed by a community board or the Anishinaabe Abinoojii Agency to provide services pursuant to this law;

“custody” has the meaning derived from the laws of Canada;

“develop” includes consultation with community boards and workers;

“extended family” includes Niiwen'en'h and clan;

“family” means adult persons related by blood, adoption or marriage;

“fiduciary duty” means a duty to place the best interests of a child above all competing considerations;

“the Grand Council” means the government of the nation;

“intervene” means to take action to care for a child and includes giving consent to placement;

“jurisdiction” includes a province or territory of Canada or a state or territory of the United States of America, and an aboriginal nation;

“ministry” means Ka Niigaanibowe't and such staff as the Grand Council may provide from time to time, but does not include the Anishinaabe Abinoojii Agency or the Anishinaabe Abinoojii Board;

“the nation” means the Anishinaabe Nation in Treaty #3;

*“Ka Niigaanibowe't” means the person nominated and sworn in pursuant to this Law from time to time;

“non-citizen” means any person other than a citizen;

“parent” means any parent of a child and includes an adoptive parent and a foster parent;

“placement” means any arrangement, for any definite or indefinite time, for the care of a child and, for certainty, may include wardship, supervision orders, temporary care agreements, special needs agreements, customary care, customary adoption with or without subsidy, and private customary arrangements;

“services” means the child and family services to be provided pursuant to this Law;

“standards” means standards developed by the Anishinaabe Abinoojii Agency in consultation with communities and approved by Ka Niigaanibowe't;

“the traditional territory” means the territory of the nation, as recognized and affirmed by Treaty #3.

4. The purposes of this Law are to:
 - a) provide for the well being of children;
 - b) ensure that their best interests are understood and given effect; and
 - c) prevent the intrusion of laws of other jurisdictions in their lives contrary to their best interests.
5. This Law gives effect to the following principles:
 - a) This Law applies to parental responsibilities and to related responsibilities.
 - b) This Law is based on Anishinaabe concepts of parental and other responsibilities for a child and not upon concepts of parental rights such as custody.
 - c) A child exists in the cultural and social context of its family, which in turn exists in the cultural and social context of the extended family, clan, community and nation, and the best interests of the child require that its cultural and social context be supported and protected.
 - d) Access to fundamental attributes of Anishinaabe life, including Anishinaabe identity, language, culture and society, is essential to the best interests of a child.
 - e) Family services should support and strengthen the role of families in mental, physical, emotional and spiritual care of children.
 - f) Prevention services should include a focus on the causes of molestation, abuse and abandonment.
 - g) Child and family services should be delivered at the community level.
 - h) Decisions affecting the life of a child must be free from intimidation, from political influence and from any influence that may be affected by conflict of interests.
 - i) Healing of the people is essential to caring for children.
6. This Law should be interpreted having regard to realities that may affect the best interests of a child, including:
 - a) The effects of severing a child’s ties with fundamental attributes of Anishinaabe life may be as traumatic and long lasting as those of physical amputation.
 - b) No life is free from risk, nor will it be.
 - c) Living conditions affecting many Anishinaabe people may expose their children to higher risks than those of most other Canadians.

- d) Standards that reduce certain risks but result in injury to a child's identity or cultural supports may not be consistent with the best interests of the child.

PART 2

Responsibilities

7. Every parent has a responsibility to care for his or her child.
8. Every citizen has a responsibility to care for the child of an extended family member, if the parents do not.
9. Every citizen has a responsibility to care for the child of a clan member, if the extended family members and parents do not.
10. Every citizen has a responsibility to care for the child of a community member if the clan members, extended family members and parents do not.
11. Every citizen has a responsibility to care for the child of a citizen if community members, clan members, extended family members and parents do not.
12. The nation has a responsibility to care for the child of a citizen, if citizens, community members, clan members, extended family members and parents do not.
13. As between Anishinaabe parents, extended family members, clan members, community members, citizens and the nation, the best interests of the child are always the paramount consideration.

Authority

14. Every citizen who has a responsibility to care for a child should do so if and when the child is at need, and every citizen has authority to intervene as and to the extent necessary to do so.
15. A community worker has a responsibility to care for a child when the child is at need and has authority to intervene on behalf of the community as and to the extent necessary to do so.
16. The Anishinaabe Abinoojii Agency has a responsibility to care for a child when the child is at need and has authority to intervene on behalf of the nation as and to the extent necessary to do so.
17. The authority of a community worker and the authority of the Anishinaabe Abinoojii Agency are limited as provided by this Law.

Placement only by consent

18. Every placement of a child shall be made as needed with the consent of a parent, of its family, of its extended family, of its community, or of the nation.

Fiduciary duty

19. Every person who has the authority to make a decision affecting the life of a child has a fiduciary duty to have regard to the best interests of the child.

Liability

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

PART 3

Ka Niigaanibowe't

21. The Grand Chief may from time to time ask, in accordance with traditional protocol, a candidate to accept responsibility for the administration of this Law.
22. Upon accepting, the candidate will take an oath of office in a ceremony administered by the Elders in Council.
23. Ka Niigaanibowe't takes office upon completion of the ceremony.
24. The Grand Chief will at the first opportunity report to the National Assembly on the qualifications of and reasons for choosing Ka Niigaanibowe't.
25. The appointment of Ka Niigaanibowe't is subject to ratification by the National Assembly.
26. Ka Niigaanibowe't shall report to the National Assembly.
27. Ka Niigaanibowe't may with the approval of the National Assembly issue written clarifications, consistent with this Law, of its meaning or application.

Agency

28. Ka Niigaanibowe't may, with the consent of the National Assembly, constitute or reconstitute an Agency to administer this Law.
29. The Anishinaabe Abinoojii Agency shall be a body corporate under the laws of the nation or of Canada.
30. The Anishinaabe Abinoojii Agency shall:
 - a) Develop standards for child and family services, including cultural services and pre-natal services, and for the delivery of services;
 - b) Develop standards for foster care training;
 - c) Develop standards for community worker training;

- d) Develop standards for alternative caregivers;
 - e) Develop standards for supervision and monitoring of community workers;
 - f) Develop standards for board members;
 - g) Monitor the delivery of services, having regard to standards;
 - h) Carry out performance evaluations for community boards, supervisors and community workers;
 - i) Develop and maintain a case management system and related databases;
 - j) Subject to judicial and case management requirements, maintain the confidentiality of all parent or child information in the case management system;
 - k) Develop and maintain regional offices for community-based services to off-reserve residents;
 - l) Develop and maintain a foster home database;
 - m) Maintain a capacity to supervise and deliver services temporarily at the community level if required;
 - n) Manage all services that extend beyond the traditional territory;
 - o) Manage all matters involving the laws of a Province;
 - p) Develop and maintain effective and efficient systems for administer this Law; and
 - q) Report to Ka Niigaanibowe't.
31. Standards developed pursuant to the preceding section shall take effect when adopted by the Anishinaabe Abinoojii Board and approved by Ka Niigaanibowe't.
32. The Anishinaabe Abinoojii Agency may, subject to direction of Ka Niigaanibowe't:
- a) Provide training in accordance with standards that have been certified in writing by Ka Niigaanibowe't;
 - b) Adopt and amend codes of conduct for members of the Anishinaabe Abinoojii Board and community boards, supervisors and community workers; and
 - c) Do all things reasonably incidental to the administration of this Law.
33. If the Anishinaabe Abinoojii Agency advises in writing that supervision or delivery of services in any community does not meet standards, Ka Niigaanibowe't may direct the Anishinaabe Abinoojii Agency to supervise or deliver services temporarily, and shall provide a written report to the Grand Chief.

Anishinaabe Abinoojii Board

34. Ka Niigaanibowe't may from time to time appoint members of a Board to oversee the policies and procedures of the Anishinaabe Abinoojii Agency and, except as expressly authorized by this Law, Ka Niigaanibowe't shall not interfere in the day to day operations of the Agency.
35. The Board shall cause the Anishinaabe Abinoojii Agency to maintain financial records consistent with Generally Accepted Accounting Principles.
36. The Board shall obtain an annual audit and shall publish an annual report on the operations of the Anishinaabe Abinoojii Agency.
37. The Grand Council may pay prior approved expenses of members of the Board.

Community services

38. Subject to this Law, each community may, alone or in concert with others, deliver services directly, and the Anishinaabe Abinoojii Agency will provide resources for such services.

Community board

39. Each community may, alone or in concert with others, establish a community board to oversee the supervision and delivery of services in that community or those communities.
40. The members of a community board shall be appointed or elected by the community independently of the community leadership.
41. A community board must establish, maintain and apply written policies and procedures consistent with standards developed by the Anishinaabe Abinoojii Agency.
42. Where a community board provides a budget for a fiscal year, the Anishinaabe Abinoojii Agency may provide funds in accordance with the budget, subject to such reasonable conditions as it sees fit.
43. Subject to the policies and procedures of a community board, services may include cultural services.
44. Where two or more communities share a single community board, the Anishinaabe Abinoojii Agency may pay the prior approved expenses of community board members.

Community support team

45. A community board may employ community workers as members of an integrated community care team.

46. The role of the community care team is to support and facilitate the role of the family and to monitor any situation that threatens the security or well being of a child.

Conflicts with laws of other jurisdictions

47. Subject to direction by and approval of Ka Niigaanibowe't, the Anishinaabe Abinoojii Agency may establish and maintain agreements with other jurisdictions for harmonizing the administration of this Law and the administration of their laws.
48. Every jurisdiction is requested to have due regard, in accordance with its law, to the purposes and provisions of this Law.
49. The Anishinaabe Abinoojii Agency may represent the nation in any proceeding respecting a child, and consent to any order that it is satisfied will be consistent with the best interests of the child and oppose any other order.

PART 4

Offences

50. Every citizen should respect abinooji aatisiwin.
51. Every citizen who assaults a child or who has been a victim of such an assault has a right of access to traditional healing ceremonies.
52. Every citizen who has assaulted a child may seek alternative justice.
53. Where a citizen admits to assaulting a child and submits to alternative justice, no other proceeding should be taken or continued in respect of that offence.

Transition

54. Ka Niigaanibowe't may, with the written consent of the Grand Chief, authorize discussions with another jurisdiction, or may enter into an agreement with that jurisdiction on behalf of the Grand Council, to harmonize the administration of this Law and the laws of that jurisdiction.
55. Ka Niigaanibowe't may, with the written consent of the Grand Chief, constitute the Anishinaabe Abinoojii Agency and direct it to implement a written transition plan before section 28 takes effect.
56. The Executive Council may enter into agreements with Canada or the province of Manitoba or the province of Ontario on behalf of the nation to fund the provision of services pursuant to this Law.
57. The Executive Council shall cause funding received pursuant to the preceding section to be disbursed to participating

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communities and to the Anishinaabe Abinoojii Agency according to need.

- 58. The provisions of this Law concerning funding are subject to any law of the Nation providing for financial administration.
- 59. Ka Niigaanibowe't may with the written consent of the Grand Chief do all things necessary to give effect to the purposes and principles of this Law.
- 60. For greater certainty, notwithstanding anything in this Law, it shall not apply in respect of any community until that community has assented to it.

Date of effect

- 61. Sections other than this section and the next shall come into effect on dates to be determined by resolution of the Executive Council.
- 62. Subject to the preceding section, this Law takes effect when adopted.

Considered by;

Approved by;

Validated in; and

Proclaimed by.

Certified: _____

Seal of the Anishinaabe Nation in Treaty #3:

Assenting communities:

<u>Community</u>	<u>Reference</u>	<u>Date</u>	<u>Certified</u>
<u>Community</u>	<u>Reference</u>	<u>Date</u>	<u>Certified</u>

Abinoojii Inakonigewin Overview Handout

The Preamble:

A Preamble is a preliminary introduction usually in the form of a set of statements at the beginning of a law that indicates the purpose, aim, values and context in which the law should be, interpreted or understood.

Abinoojii Inakonigewin affirms responsibilities and duties of the Anishinaabe in relation to their children and families and expresses that children are a sacred gift from the Creator and as such, their best interests are paramount.

Anishinaabe law has been transmitted through the generations, and provides guidance to the Anishinaabeg for the care and protection of children and families.

The Anishinaabe Nation in Treaty 3 has jurisdiction for the care of its children and the protection of its families, and to achieve this, Abinoojii Inakonigewin is written to ensure wider and more comprehensive understanding.

Part 1- Interpretation & Definitions:

Abinoojii Inakonigewin shall be interpreted in a manner consistent with Anishinaabe law.

There are 27 definitions in this Part with several new concepts introduced such as:

- The Anishinaabe Abinoojii agency
- Anishinaabe Abinoojii Board,
- Community Board,
- Ministry
- Ka Niigaanibowe't.

There is additional information on these concepts below.

Abinoojii Inakonigewin outlines nine principles reflective of Anishinaabe values and concepts in relation to parental / family responsibility and service delivery.



The law states that the best interests of the Anishinaabe child, is paramount and this should be applied in relation to the importance of Anishinaabe cultural life, social conditions and exposure to risk.

Part 2-Responsibilities & Authority:

Every parent, extended family member, clan member, citizen, community member and the Anishinaabe Nation have a responsibility to care for the child.

When a child is in need, every citizen, community worker and the Anishinaabe Abinoojii agency has the authority to intervene. The authority of a community or agency worker is limited by this law.

Placement of a child will be made by consent.

Part 3- Ka Niigaanibowe't, Agency and Boards:

Ka Niigaanibowe't, is appointed by the GCT3 Grand Chief as ratified by the National Assembly to administer this law. With the consent of the National Assembly, Ka Niigaanibowe't can constitute or reconstitute an agency to administer this law.

The Anishinaabe Abinoojii agency shall:

- Develop standards for services, foster care and community worker training, alternative care, community boards
- Develop case management system
- Develop and maintain a data-base
- Manage services outside the treaty 3 territory and matters involving provincial law

The Anishinaabe Abinoojii agency may provide training in accordance with the above standards and anything else necessarily incidental to the law.

The Anishinaabe Abinoojii agency will ensure that a community is delivering services consistent with standards, and may with the direction of Ka Niigaanibowe't, temporarily deliver services on behalf of a community.

Ka Niigaanibowe't may appoint board members to oversee the Anishinaabe Abinoojii agency. The Board will maintain financial records and will have an annual audit and annual report.

The Anishinaabe Abinoojii agency will provide resources for the delivery of community services



A Community Board will be established to oversee service delivery in one or more communities. The Community Board will establish, maintain and apply written policies and procedures consistent with the standards developed herein.

A Community Board may employ community workers as an integrated community care team. A community care team will support and facilitate the role of the family and monitor any situation that threatens the security or well-being of a child.

The Anishinaabe Abinoojii agency may establish agreements to harmonize the administration of this law and laws of other jurisdictions. The Anishinaabe Abinoojii agency may represent the Anishinaabe Nation in any proceeding respecting a child and consent to any order that it is satisfied will be in the child's best interests.

Part 4-Offences:

Every citizen, whether victim or perpetrator has a right to access traditional healing and may seek alternative justice. No further proceeding should be taken against a perpetrator who has admitted to the offence and has submitted to alternative justice.

The GCT3 Executive Council may enter into agreements to fund the services pursuant to the law.

Abinoojii Inakonigewin will not apply to any community until that community has assented to this law.



Weechi-it-te-win Family Services, Abinoojii Inakonigewin “Taking the Lead: Exercising Our Responsibility”

WEECHI-IT-TE-WIN FAMILY SERVICES

Abinoojii Inakonigewin

*“Taking the Lead: Exercising
our Responsibility”*

Community Information Session



BACKGROUND

Our leaders and Elders have consistently exercised their inherent responsibility to their community, families and children by taking measures to ensure their safety, well-being and belonging.

At the urging of the late Elders' Moses Tom and Joseph Big George, action was taken by the Rainy River / Fort Frances Chiefs to halt the removal of children and ensure family and community preservation, culminating through the creation of Weechi-it-te-win Family Services as an interim step towards restoring full jurisdiction and safeguarding community decision-making.



ASSERTING JURISDICTION

-Abinoojii Inakonigewin (AI) is based on Anishinaabe law and was adopted by the Grand Council Treaty 3 (GCT3) Chiefs-In-Assembly in October 2005 at Big Grassy First Nation.

- ▶ Since 2012, some GCT3 communities have Assented to Abinoojii Inakonigewin. These communities are Wabaaseemoong, Lac la Croix, Ojibways of Onigaming and Naotkamegwanning.
- ▶ Assenting to AI is a determination by a First Nation that the community will be governed by AI and as such the *Child and Family Services Act* (CFSA) will no longer apply.



ABINOOJII INAKONIGEWIN

AI recognizes that each Treaty 3 First Nation has the inherent jurisdiction to develop and implement their own community specific customary codes in relation to children and family care, which will displace the *CFSA*.

- The relationship between Weechi-it-te-win Family Services and the member First Nations will continue and evolve.



COMMUNITY CODES - 1

- ▶ In order to build the community code, certain items require consideration and discussion, specifically...
- ▶ How will your community Board be structured?
- ▶ How will decisions be made?
- ▶ How will services be delivered to children and family?
- ▶ What is needed for your community to be ready?

Miigwech!



Background-Declaration of Principles from the Weechi-it-te-win Family Services Chiefs

The leadership of the Weechi-it-te-win Family Service communities met on August 6 and 7, 2019, at Tower, Minnesota, to deliberate on the benefits and challenges of full implementation of Abinoojii Inakonigewin.

The leadership undertook a comprehensive review of the various sections of Abinoojii Inakonigewin in relation to their community aspirations to move away from the Provincial Child & Family service system. The work plan, objectives and concepts developed by Grand Council Treaty #3 technicians were considered along with potential impacts or benefits to the current program and service model; the governance structure; the traditional underpinnings of Weechi-it-te-win Family Services; and the transfer of services (devolution) that has already been established with all ten (10) Community Care Teams.

After significant discussion it was agreed that the implementation of Abinoojii Inakonigewin by Weechi-it-te-win Family Services and its' member First Nation communities is a positive step towards realizing the vision of founding Elders Moses Tom and Joseph Big George; however, the transition process and pace, along with implementation outcomes, will be determined solely by the leadership as set out in the 'Declaration of Principles'. Additionally, since Weechi-it-te-win Family Services has consistently been the leader in First Nation child welfare, it is vitally important to protect the progress that has been made and to move forward in a manner that stays true to our path and our vision.

In order to ensure that the position of the leadership is clearly communicated and understood the Chiefs unanimously endorsed the 'Declaration of Principles', as developed through their discussions, to guide the development and implementation of Abinoojii Inakonigewin and any associated institutions.



Declaration of Principles

Jurisdiction for the Well Being of Our Children & Families

-Declaration of Principles-





Jurisdiction for the Well Being of Our Children & Families

-Declaration of Principles-

The Chiefs of the ten Weechi-it-te-win Family Services First Nation's hereby commit to the spirit and intent of Abinoojii Inakonigewin on our terms, consistent with our ways and at our own pace.

We are guided and connected spiritually through Maangoo'innini, the pipe and the eagle staff and this sacred bond will remain forever.

We affirm our leadership in the continued development of child welfare services that reflect our community values, vision and efforts as demonstrated over more than three decades and seek only to improve and move forward for the betterment of our children and families.

It is vital that we commit to continue to work together collaboratively in furtherance of the vision of First Nation control of child and family services, which includes an ongoing and direct relationship with Weechi-it-te-win Family Services.

We therefore declare that the following principles will guide us in the development and operationalization of our Community Codes and the transformation of Weechi-it-te-win Family Services:

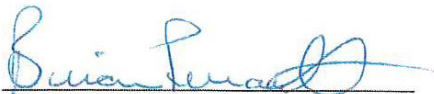
1. We will develop appropriate protocols to ensure roles, relationships and rights are understood and respected.
2. All development, processes and duties including that of Ka Niigaanibowe't must not usurp or interfere with community autonomy and must complement the existing structures of Weechi-it-te-win Family Services and the ten First Nation Community Codes and Community Care models.
3. We believe that Weechi-it-te-win Family Services and our communities have the capacity to develop and deliver services consistent with Abinoojii Inakonigewin and as such there is no need to duplicate roles and / or responsibilities.



4. We will determine the necessary items to be addressed within the development of our individual Community Codes.
5. We will develop processes to ensure fairness, advocacy, understanding and conflict resolution.
6. Any new roles, responsibilities, governance structures, policies or procedures that impact Weechi-it-te-win Family Services and / or our ten First Nation communities must be developed or ratified by us.
7. Funding for the development and delivery of child and family (protection and prevention) services for Weechi-it-te-win Family Services and / or our ten First Nation communities must continue to flow 100% and directly to Weechi-it-te-win Family Services and / or any of the ten First Nation communities, without Administration or services fees deducted.
8. We will determine an appropriate funding model that will support delivery of services with a focus on enhanced funding nothing less than the current baseline.

We will continue to assert and determine how best to meet the needs of our communities, families and children.

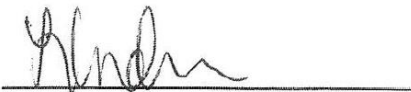
Signed this 23 day of August, 2019.



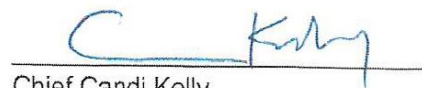
Chief Brian Perreault



Chief Janice Henderson



Chief Lynn Indian

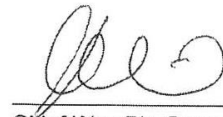


Chief Candi Kelly

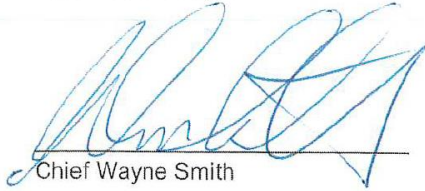
Community Engagement Guide



Chief Will Windego



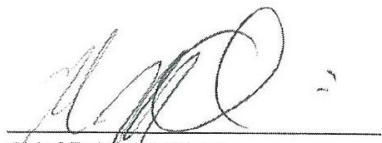
Chief Wes Big George




Chief Wayne Smith



Chief Clayton Ottertail



Chief Robin McGinnis



Chief Tom Johnson



Implementation Checklist for Community Custom Code

Item	Task	Completed
Cultural Component	Cultural Protocols	
	Cultural Program	
	Process to amend the community Custom Code	
	Strategic plan	
Community Board	Governance Structure	
	Policy & Procedures, Roles & Responsibilities	
	Incorporation and Insurance	
	Membership, meetings, accountability	
Organizational Structure	Organizational Chart	
	Financial Management and accountability	
	Policy and procedures; including Confidentiality & COI	
	Data Management and Privacy	
Service Model	Protection Practice Model	
	Prevention program, Reunification program, Family Preservation program	
	Appeal Process	
	Placement Priority List	
	Quality Assurance; including File Compliance, Family Life Record, Caregiver program and Evaluation Tool	
Community Model	Alternative Dispute Resolution	
	Family Service Committee; including Terms of Reference	
	Accountability to the First Nation; Reporting, AGM	
	Integrated Service Agreement / Protocol; including EMS	
Relationship Protocols	Agreement with Weechi-it-te-win Family Services – Service Agreement	
	Protocol with other First Nations	



Abinoojii Inakonigewin Community Engagement Evaluation Sheet

Name:

Date:

Community:

1) How was this information session helpful about Abinoojii Inakonigewin?

2) What is your biggest worry about transitioning to Abinoojii Inakonigewin?

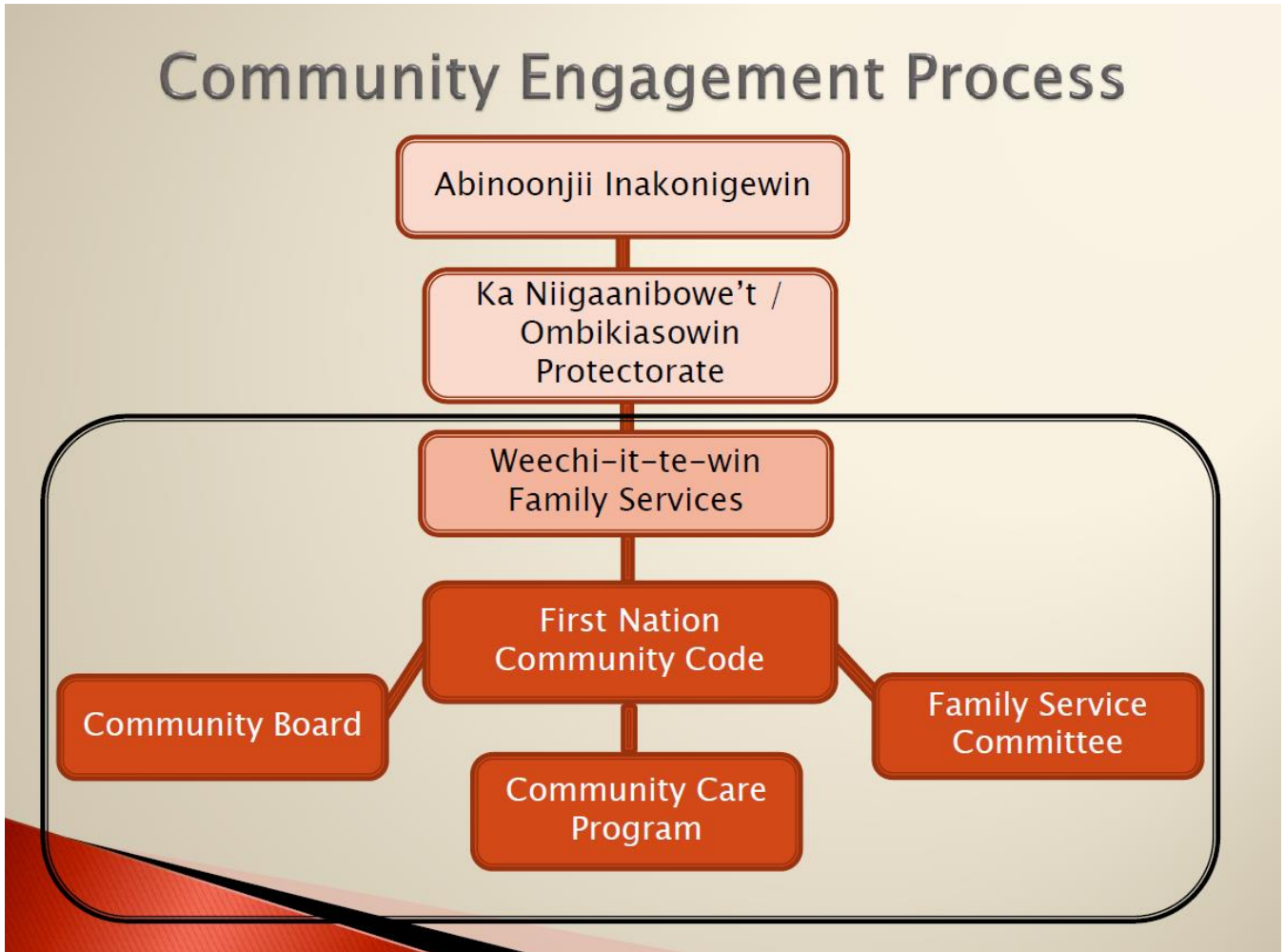
3) What advantages are there in transitioning to Abinoojii Inakonigewin?

4) What advice do you have about Abinoojii Inakonigewin?

Miigwech!



Community Engagement Process Map-Addendum to Engagement Guide





Chronology of Inakonigewin vs. Canadian Laws for Children and Families

