

Raising Up Our Children, Our Way

PROVINCIAL CHILD WELL-BEING CONFERENCE - AGENDA

OCTOBER 7-9, 2025 | TORONTO, ONTARIO

Day One

AGENDA

- 8:00-8:30AM Breakfast Provided
- 8:30-9:00AM Welcoming Drum with the 416 Singers
Opening Remarks
 - Elder Nora SawyerNgo Dwe Waangizid Anishinaabe
Welcoming Remarks
 - Grand Council Chief Linda DebassigeAgenda Review
 - Children's Commissioner Duke Peltier
- 9:00-10:00AM Keynote Address
 - Dakota House
- 10:00-10:15AM Health Break
- 10:15AM-12:00PM Comedy Hypnosis Show
 - Scott Ward
- 12:00-1:00PM Lunch Provided
- 1:00-1:30PM Birch Bark Teaching
 - Jay Lomax
- 1:30-2:00PM Creation Story and Pow Wow Protocol
 - Jimmy Mishquart
- 2:00-2:30PM A Crisis Born from Systemic Failure
 - Coordinator Tracy Robinson
- 2:30-2:45PM Health Break
- 2:45-3:30PM Youth Panel
- 3:30-4:00PM Closing Remarks
 - Children's Commissioner Duke Peltier

WELCOME AND CHI-MIIGWECH FOR JOINING US.



Artwork by Zoey Wood-Salomon

PRE-REGISTRATION: OCTOBER 6 FROM 6:00-8:00PM

Raising Up Our Children, Our Way

PROVINCIAL CHILD WELL-BEING CONFERENCE - AGENDA

Day Two

AGENDA

8:00-8:45AM	Breakfast Provided
8:45-9:00AM	Morning Drum and Prayer Jay Lomax and Elder Nora Sawyer
9:00-9:05AM	Agenda Review Children's Commissioner Duke Peltier
9:05-9:45AM	Repatriation Panel
9:55-10:25AM	Breakout Session One
10:30-11AM	Breakout Session Two
11:00-11:15AM	Health Break
11:15-12:00PM	Language Session Language Commissioner Barb Nolan
12:00-1:00PM	Lunch Provided
1:00-1:15PM	First 50/50 Draw
1:20-1:50PM	Breakout Session Three
1:55-2:25PM	Breakout Session Four
2:25-2:40PM	Health Break
2:40-3:40PM	A Pathway to Our Child Well-Being Law through Our Community's Vision for Milo-Pimatisawin Taykwa Tagamou Nation
3:40-3:55PM	Children's Commissioner Presentation Liaison Kailee Dupuis
3:55-4:00PM	Closing Remarks Children's Commissioner Duke Peltier

BREAKOUT SESSIONS

- "Better Together Wellness Strategy" with Long Lake #58
- Anishinabek Nation Circle Process
- Anishinabek Nation Child Well-Being Law with Katrina Langevin
- Anishinabek Nation First Nation Representative Support with Noreen Conway
- Ganawejigaaazo - Taking Care of Our Children with Pam Plain
- Prevention Funding with Leanna Farr
- Repatriation with Amber Crow
- Keeping Our Children Home with their Families with Makoon Transition Inc.
- Our Way of Parenting with Mary Elliot
- Pathways to Wellness with the Thunderbird Partnership Foundation

YOUR SESSIONS Write them here.

Breakout Session One

Breakout Session Two

Breakout Session Three

Breakout Session Four

Raising Up Our Children, Our Way

PROVINCIAL CHILD WELL-BEING CONFERENCE - AGENDA

OCTOBER 7-9, 2025 | TORONTO, ONTARIO

Day Three

AGENDA

- | | |
|-----------------|--|
| 8:00-8:30AM | Breakfast Provided |
| 8:30-8:45AM | Morning Drum with the 416 Singers <ul style="list-style-type: none">• Ronnie Teresinski Morning Prayer <ul style="list-style-type: none">• Elder Nora Sawyer Morning Greetings and Recap of Day Two <ul style="list-style-type: none">• Children's Commissioner Duke Peltier |
| 8:45-9:30AM | Elder's Panel - Traditional Child Rearing |
| 9:30-10:45AM | Self-Care from an Anishinaabe Perspective: Living Life in Balance <ul style="list-style-type: none">• Trish Meekins |
| 10:45-11:00AM | Health Break |
| 11:00-11:15AM | Conference Evaluations |
| 11:15-11:30AM | Door Prize Draws and Final 50/50 Draw |
| 11:30AM-12:00PM | Closing Remarks <ul style="list-style-type: none">• Children's Commissioner Duke Peltier• Director of Koganaawsawin Stan Cloud Closing Prayer <ul style="list-style-type: none">• Elder Nora Sawyer Closing Drum |
| 12:00-1:00PM | Take Away Lunch Provided |



Artwork by Zoey Wood-Salomon

CHI-MIIGWECH FOR JOINING US. SAFE TRAVELS.

Raising Up Our Children, Our Way

PROVINCIAL CHILD WELL-BEING CONFERENCE (2025)



Artwork by Zoey Wood-Salomon

Keynote Speaker: Dakota House

Dakota House is a proud father and is registered with the Tall Cree First Nation in northern Alberta. He has a successful career in numerous movies and television productions. Best known for his role as TeeVee Tenia on the CBC Series “North of 60”, Dakota has starred in numerous feature films and made numerous guest star appearances in TV shows such as Heartland, X-Files, and Dreamkeeper.



Dakota has over 20 years of sobriety and prides himself on being a strong role model for youth. For over two decades, Dakota has devoted much of his time to educating youth on motivation, self-esteem and making positive choices. He also has a Martial Arts background with a blackbelt in Hopkido.

Dakota has travelled extensively across North America, bringing hope and inspiration to youth through his Going Miles presentations, youth conferences and other special events. He was honoured recently in the province of Alberta with a Queen’s Platinum Jubilee Medal in 2022 for service to his community.

Hypnotist: Scott Ward

Scott Eagledog Ward travels all across North America entertaining and educating youth and adults with his positive high-energy comedy hypnosis shows, as well as his empowering educational workshops. Visiting 50 communities a year and having hypnotized thousands of people, Scott is a highly requested full-time comedic stage hypnotist and Going Miles speaker.



As a certified teacher and career counselor, Scott had lots of fun hypnotizing his students and teaching them so he decided to take his show on the road full time. Scott is well known for his work with youth of all ages in the various workshops he facilitates on issues affecting them today. As an educator with a background in drama and Native American education, Scott combines his knowledge and hilarious hypnosis show to provide companies, associations,

organizations and communities with an interactive, high-energy workshop/entertainment package suitable for all ages and events.

Scott Ward is a member of the Sandy Bay Ojibway Nation and shares his native culture in his presentations. You will be simply amazed and mesmerized by Hypnotist Scott Ward as he is a natural with the audience and provides a high quality, fully produced, hilarious hypnotism stage show that consistently results in satisfied clients and communities.

MC and Children's Commissioner: Duke Peltier

Duke is a proud Anishinaabe citizen of Wiikwemkoong Unceded Territory. A natural leader with over 25 years of concurrent service to both the public and private sectors.



Honoured with serving his community as it's elected Chief, he oversaw all aspects of community development and public policy initiatives at Wiikwemkoong. His accomplishments include the ratification of Wiikwemkoong Gchi Naaknigewin (Constitution) and the first Children's Bill of Rights on a First Nation in Canada. Partnerships were developed to support social infrastructure investments that secured a residential healing lodge, an emergency shelter, and a 100 bed long term care home. His demonstrated skills in Nonprofit Organizations, Coaching, Government, Program Evaluation, Public Policy and Conflict Resolution has seen him continue building relationships throughout Canada and the United States.

In 2019, Duke was appointed as the Anishinabek Nation Children's Commissioner by the Chiefs-in-Assembly. As the Children's Commissioner, he is an independent voice for Anishinabek children and youth. He also provides high-level oversight over the implementation, compliance and enforcement of the Anishinabek Nation Child Well-Being Law, and the Anishinabek Nation Children and Youth Bill of Rights.

Media Notice

Please be advised that the Provincial Child Well-Being Conference - Raising Up Our Children, Our Way - will be professionally photographed and recorded. Footage and images captured during the event may be used to create a short video story that highlights the purpose and spirit of the gathering. This video may be shared in future communications, promotional materials, and on official Anishinabek Nation or Koganaawsawin platforms, including websites and social media.

If you do not wish to be photographed or filmed, please let a member of the event team know upon arrival. We will do our best to respect your preferences while still capturing the overall atmosphere of the event.

Presentations

Birch Bark Teaching

Presenter: Jay Lomax, Faculty at First Nations Technical Institute

Jay Lomax is a proud 70s Scoop survivor from Dakota Tipi First Nation. Jay's journey of reconnection in the 1990s led him to embrace Sundance, the sweat lodge, and pow wow traditions across the Central US and Canada.

Drawing from his profound lived experiences in foster care and 20 years of social work experience, Jay has dedicated his life to community healing. He is an instructor in the Bachelor of Indigenous Social Work (BISW) Program at First Nations Technical Institute in the Tyendinaga First Nation, where he passionately teaches social work but also drumming and traditional dances to adults and youth. Jay's story highlights the vital role of Indigenous social workers in fostering healing and belonging, inspiring us all to continue supporting our communities and traditions.



Creation Story and Pow Wow Protocol

Presenter: Getzit Mishoomis James Mishquart

Getzit James is a member of the Getzidjig Advisory Council and was appointed in 2021 to represent the Northern Superior region as their Elder. In his community and throughout the Northern Superior Region, James emcees pow-wows and is called upon to provide spiritual teachings. James deeply follows the 7 Grandfather Teachings and always encourages the Anishinabek Nation to look after one another. He reminds us to take care of our mental and physical health, and continues to offer his wisdom and support. We are pleased and honoured to work with and learn from him as he graciously shares his gifts to strengthen the Anishinabek Nation and our mission of Ngo Dwe Waangizid Anishinaabe (One Anishinaabe Family).



A Crisis Born from Systemic Failure

Presenter: Tracy Robinson

Tracy Robinson (Renaud), born and raised in North Bay, Ontario, is a graduate of Canadore College with an extensive background in social work. She began her career with the Nipissing Parry Sound Children's Aid Society (2003-2019), before serving as a Band Representative for Nipissing First Nation, where she advocated for members' rights in child welfare.

Tracy joined the Anishinabek Nation in March 2024 as a Family Well-Being Development Worker and now serves as the Family Well-Being Missing and Murdered Indigenous Women (MMIW) Coordinator. In this role, she supports community well-being initiatives and leads the *Not Forgotten Campaign*, advancing education, awareness, and advocacy for change at an opportunity.



Our Language, Our Children

Presenter: Barbara Nolan

Barbara Nolan is grateful to have survived the attempts by Canada's Indian residential school system to take her Nishnaabe language. As a vibrant first-speaker of Nishnaabemwin, Barbara has spent several decades working with a variety of organizations to revitalize and strengthen the Ojibway/Odawa language, her most passionate method is through storytelling.



Barbara was appointed the Anishinabek Nation Anishinaabemowin E-niigaanwidood, Language Commissioner in December 2020. She has also been acknowledged by the City of Sault Ste. Marie Ontario presented her with the Medal of Merit Award for her passion and dedication to language and culture.

She continues to spend time at the Garden River Daycare Centre and as an Elder/Cultural Advisor for Sault College. She's created animated Anishinaabemowin children's videos and shares them on her YouTube channel to support early childhood educators. She is also available for speaking requests and language revitalization planning.

A Pathway to Our Child Well-Being Law through Our Community's Vision for Mîlo-Pimatisawin

Presenters:

- Victor Linklater, Taykwa Tagamou Nation Child Well-Being Law Negotiator
- Kayla Viau, Taykwa Tagamou Nation Child Well-Being Law Lead

Victor Linklater is a member of Taykwa Tagamou Nation and was born and raised in Moose Factory, Ontario. Victor completed the Social Service Worker Program at Northern College of Applied Arts & Technology. Currently, he is obtaining his Bachelor of Social Work from Algoma University. Until August 2024, Victor was one of the Deputy Grand Chiefs of Nishnawbe Aski Nation ("NAN") of which he was elected in August 2021. He held portfolios relating to Health Transformation, Sustainable Initiatives, Education and others. Between 2017 – 2021, Victor served as Deputy Chief for Taykwa Tagamou Nation, focusing on Child Welfare and Health Services. In that role, he contributed to various initiatives, including the development of the Child

Wellbeing Law and served as the Band Representative Program Development Lead. Victor has also served as a board chair for Payukotayno James & Hudson Bay Child and Family Services, was a member of the NAN Chief's Committee for Children, Youth and Families and was a member of the Chiefs of Ontario's Restructuring Committee.

Kayla is a proud member of Taykwa Tagamou Nation. She grew up in the community and lived there for most of her life. Kayla is a licensed lawyer and has a BA in Indigenous Studies with a minor in Psychology, a Juris Doctor degree, a Master of Education and a post graduate certificate in Alternative Dispute Resolution. She is also a family mediator. Kayla worked as TTN's director of social services from April 2020 to November 2021. Kayla owns and operates Maskwa Law and Consulting and currently focuses on consulting in the areas of child and family wellbeing law development. Kayla has been working as Taykwa Tagamou Nation's Child Wellbeing Law Lead since November 2021. She is passionate about changing the child welfare landscape and helping families build and maintain lasting positive relationships. She firmly believes in a wrap-around approach aimed at surrounding community members and clients with the supports they need and want. She is honoured to work for her community and do her part in creating an environment that supports Milo-Pimatisawin for everyone.

Office of the Children's Commissioner

Presenter: Kailee Dupuis

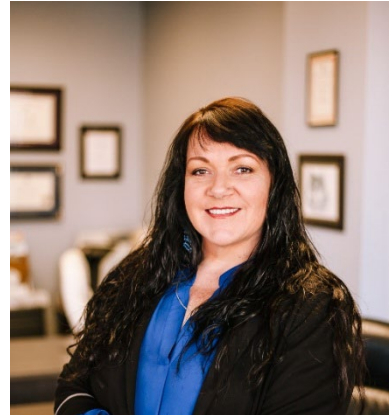
Kailee is a resident and member of Alderville First Nation. She has worked as a Family Service Worker at Dnaagdawenmag Binnoojiyag Child and Family Services, and as a Student Services Coordinator for Alderville First Nation before moving into Indigenous child well-being. She is also a graduate of Trent University and Queen's University.



Self-Care from an Anishinaabe Perspective: Living Life in Balance

Presenter: Trish Meekins

Trish Nadjiwon Meekins is a mother and grandmother and hails from the Chippewas of Nawash Unceded First Nation. Trish is the sole proprietor of Nikaanaganaa Counselling & Learning Centre, located in downtown Owen Sound, at the base of the Saugeen Peninsula, on the ancestral lands of the Saugeen Ojibway Nation.



For over 30 years Trish has been a therapist and trainer/speaker in various capacities and has always taught about the history of our peoples and our Anishinaabe ways of knowing and being. Trish teaches people from all walks of life, how to cope with life's challenges and successfully move toward living that good life/ mino bimaadsawin; and tries to be the example of living life in balance.

Barbara is a proud Nishnaabe-kwe, formerly from Wikwemikong Unceded Indian Reserve, who now resides in Garden River First Nation. Nesdotmookiid , she is a "Causer of Language Understanding".

Breakout Sessions

“Better Together Wellness Strategy” with Long Lake #58

- Chief Judy Desmoulin
- Noreen Agnew and
- Kyle Arnold

Long Lake 58 has taken on many initiatives to help get our community well in many aspects of our lives. We will share how the whole community needs to be part of the journey.

Anishinabek Nation Circle Process with Renee Pervais and Sara Milian

Join the Circle Process Navigators in a discussion circle that focuses on your understanding and feelings towards the circle process and how you can integrate this into your day-to-day work – supporting our children, youth, and families.

Renee is a proud member and lifelong resident of Fort William First Nation. She’s a big sister, an auntie to nieces and nephews, and a fur-mom to Jax and Hope. Working in the social service field for over 20 years, Renee’s most recent role was as a Restorative Justice Coordinator/Facilitator with her home community. As a Regional Facilitator for the Anishinabek Nation Circle Process, she brings with her an extensive amount of training. In her spare time, Renee plans to continue volunteering in Fort William First Nation.



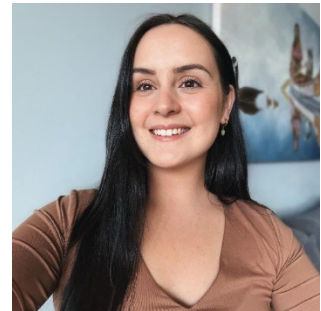
Sara holds a Dispute Resolution and Mediation Certificate from York University, and a Bachelor’s Degree with Honours in Social Work from Lakehead University. In her career, Sara has worked as a Child Well-Being Worker for Kina Gbezhgomi Child and Family Services, and most recently supported families as an Access Worker with Nijaansinaanik Child and Family Services.



The Circle Process Navigators have also been trained and mentored in Family Group Conferencing (FGC) and Indigenous Alternative Dispute Resolution (ADR) through the Family Group Conferencing Ontario Provincial Resource Program. As approved members of the Family Group Conferencing Provincial Roster, they are trained to conduct circles virtually and in-person.

Anishinabek Nation Child Well-Being Law with Lead Negotiator Katrina Langevin

Katrina Langevin is an Algonquin Anishinaabekwe from Kebaowek First Nation, Quebec. She holds a Bachelor of Arts Honours Degree in Criminal Justice (Criminology) and a minor in Native Studies from Nipissing University, a certificate from the Native Law Centre Summer Program at the University of Saskatchewan, and a Juris Doctor from the Bora Laskin Faculty of Law at Lakehead University.



Katrina began working for the Anishinabek Nation in 2021 as a Negotiation's Researcher, Assistant Negotiator and Implementation Manager, and now Lead Negotiator. Despite these various roles, Katrina has been a constant on the Anishinabek Nation Child, Youth, and Family Well-Being negotiation team since her start and has been the primary file holder and editor of the main agreement and all supporting agreements and documentation for the seven negotiation tables. Katrina attends the quarterly Child Well-Being Working Group and the bi-annual Anishinabek Nation Assemblies to provide negotiation update and receive direction on negotiation issues. Katrina has received two Grand Council Chief Awards, presented by the Anishinabek Nation Grand Chief acknowledging outstanding job performance and dedication to strengthening the Anishinabek Nation for the next seven generations.

Katrina has spoken on behalf of the Anishinabek Nation negotiation team at the National Indigenous Summit in July 2024 in Toronto, and again in November 2024 in Treaty 8 territory. She has met with staff from Treaty 8 Urban Child and Family Services and Tobique Child and Family Services Agency Inc. repeatedly to provide insight, direction, and collaboration on their self-government processes.

Anishinabek Nation First nation Representative Support with Noreen Conway

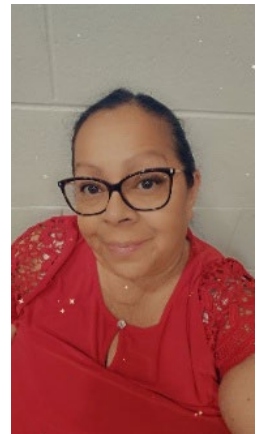
Noreen is a proud Anishinabe Kwe from Curve Lake First Nation. She is also a proud Ndimamaam of three exceptional Gwiizensag and Nookmis to two beautiful twin Kwezensag. She holds a BA Social Work Degree along with other diplomas and certifications, and plans to continue her learning journey. Noreen brings over three decades of knowledge and experience in child welfare, working in all levels of government, urban Indigenous organizations and First Nation communities.



Noreen's current role is Band Representative Liaison, supporting the Anishinabek Nation's 39 member First Nation communities. Her work has included the First Nation (Band) Representative Manual, website portal, and conferences based on the needs and interests of Anishinabek First Nation (Band) representatives.

Ganawejigaazo – Taking Care of Our Children with Pam Plain

The presenter will discuss the importance of taking care of our children in our communities and the importance of being connected to their culture, language and heritage. Pam will share her story of being raised by her maternal grandparents and how she maintained and developed a sense of pride in herself and her heritage by being exposed to culture and language through her childhood. Because of her life situation it lead her to obtain her BSW and become a child protection worker, she learned the policies and system and later became a community protection worker to assist/support/advocate for children and families involved in the child welfare system. This has lead her to share her knowledge with community and families today.



Prevention Funding with Leanna Farr

Leanna Farr is a prominent legal counsel and community leader, known for her role as the first woman to hold the position of Ogimaa (Chief) of the Temagami First Nation and her work in Indigenous legal matters.

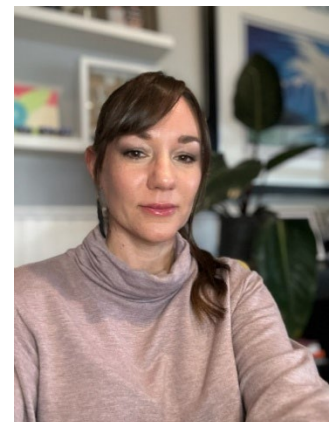


Leanna Farr serves as Legal Counsel at the Union of Ontario Indians (UOI), where she provides legal services and support to the Anishinabek Nation and its related corporate entities. Her work encompasses a variety of legal matters, including treaty and aboriginal rights, governance, and child welfare. Previously, she held positions as an Associate Lawyer at Evans Braga Gnoo & Sullivan and worked at the Nipissing Community Legal Clinic and Temagami First Nation. Her extensive experience in legal practice has made her a key figure in advocating for Indigenous rights and community well-being.

Repatriation with Amanda Bolyea

Amanda is a member of Mohawks of the Bay of Quinte and sits with the Wolf Clan through her mother's lineage. Currently she holds the position of Senior Manager, Support & Clinical Services at Dnaagdawenmag Binnoojiiyag Child & Family Services.

Amanda has over 18 years of experience working in the Human Services Field. She holds a Bachelor of Science in Psychology from Trent University and a Master of Social Work – Indigenous Field of Study from Wilfried Laurier University.



Amanda works from her heart and is passionate about providing culturally grounded, wholistic and prevention based programs to our Indigenous children, youth and families so that we can continue to decolonize our work and end the overrepresentation of Indigenous children in care.

Keeping Our Children Home with Their Families with Makoon Transition Inc.

- Kendra Inglis, Founder
- Holly Wiebe, Family Support-Community Resource Helper
- Quintelle Simmons, Intake Supervisor
- Allysa Michelle, Supervisor and Drug Tester

Our presentation will focus on the importance of supporting and strengthening families so that children can remain safely in their homes and communities. We will share practical strategies, success stories, and culturally grounded approaches that prioritize family reunification, prevention, and long-term wellness. Attendees will gain insight into how community-based, culturally informed programs can prevent separation and foster healing.

Our Way of Parenting with Mary Elliot

Since the Residential School Era, many First Nations are now looking towards Anishinabe Way of Life. They see the value and importance of our ceremonies, spirituality and the uniqueness to our way of life.

Traditional Anishinabe Parenting is one of these. Recognizing that this spirit has come to your family, it is important to learn and understand what Anishinabe traditions and customs to parenting does to honor and show the high regard for this spirit that has chosen you to be their Caregiver.

During this session, participants will learn some of the traditions and customs to Traditional Anishinabe parenting and why it is important to do raise the children in this manner.

Raising Up Our Children, Our Way
Provincial Child Well-Being Conference
October 7-9, 2025
Sherton Toronto Airport Hotel & Conference Centre
(Toronto, Ontario)

OUR VISION

A sovereign Anishinabek Nation with healthy children, youth and families. Connected to culture by exercising our inherent rights, bestowed upon us by the Creator.



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WWW.KOGANAAWSAWIN.CA

Jay Lomax – Birch Bark Teaching Presentation:

<https://gamma.app/docs/Birch-Tree-Knowledge-kqzqb1s68hzzefb>



MMIWG2S+

IMPLICATIONS AND CONNECTIONS to SYSTEMIC FAILURES IN JUSTICE



A Crisis Born from Systemic Failure

“MMIWG2S+ is not a coincidence. It is a predictable result of colonialism, racism, gender-based violence, and the ongoing failures of our justice systems.” *Source National Inquiry*

Let's Look at the connections and implications –Systemic failures in justice across the sectors.



Colonial Policies and Historical Trauma

- The legacy of the **Indian Act, residential schools, and the Sixties Scoop** dismantled families, communities, and traditional gender roles
- These policies stripped Indigenous women of status, rights, and protections, leaving them vulnerable to violence and marginalization
- Intergenerational trauma continues to affect mental health, family structures, and community well-being



National Inquiry Findings

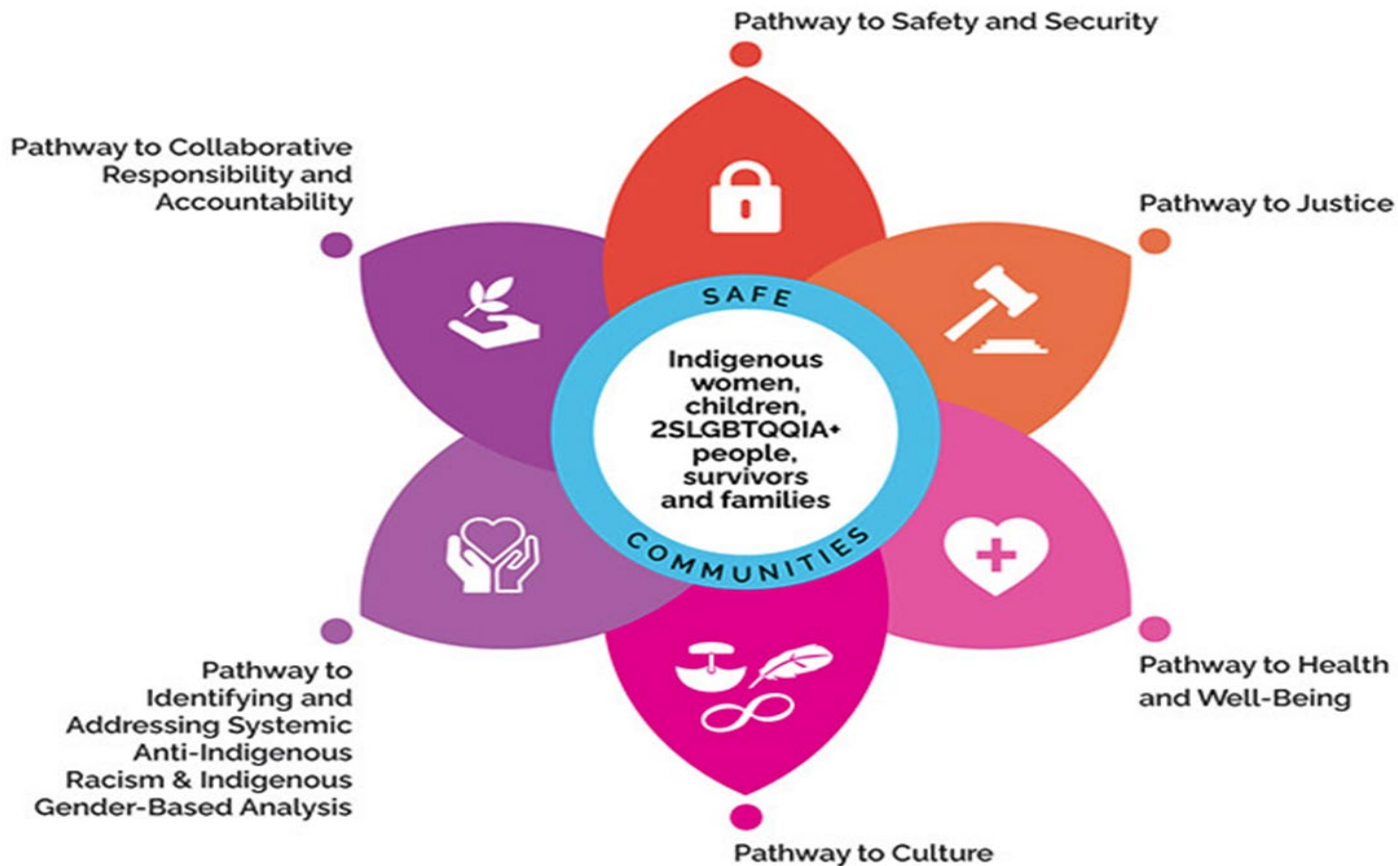
The **National Inquiry into MMIWG (2019)** called the crisis a ***“Canadian genocide”***, yet implementation of its **231 Calls for Justice** has been slow and uneven. **198 of those Calls to Justice are focused on Ontario.**

The Nation Inquiry outlined that MMIWG2S+ violence stems from:

- Historical/intergenerational trauma
- Socioeconomic marginalization
- Institutional inertia
- Erasure of Indigenous agency and leadership
- **Ontario’s Response:** “Pathways to Safety”- centers Indigenous voices across sectors (justice, housing, health), with accountability frameworks and tailored interventions.



Pathways to Safety Ontario's Response



Scope and Statistics: Ontario and National

Ontario-specific homicide rates (2022):

- Indigenous women: **6.85 per 100,000**, vs non-Indigenous at **1.67 per 100,000** *Source: [Statistics Canada](#)*

National context (2009–21):

- **490 Indigenous women/girls killed**, a homicide rate **six times higher** than non-Indigenous counterparts *Source: [Statistics Canada](#)*

Victimization exposure:

- Indigenous women vs non indigenous women are more likely to experience childhood abuse (**42% vs 27%**), sexual assault (**46% vs 33%**), and intimate partner violence (**61% vs 44%**) *Source: [Statistics Canada](#)*



Relevant Data & Evidence

Data / Finding	What It Shows	Link to Disconnection & Vulnerability
MMIW & Sex Ads / Trafficking Intersections	A Thomson Reuters study, “Missing and Stolen” released July 2025 Disappearances and Trafficking of Indigenous Peoples in Canada,” found that between 2016-present there were 3,485 sex ads claimed to feature Indigenous women or girls. Over 57% of those were posted in Ontario. thomsonreuters.com+1 Also, Ontario accounted for ~17% of the 185 documented MMIW (Missing & Murdered Indigenous Women) cases in Canada between 2010–2024. thomsonreuters.com+1	This study shows how disappearances and trafficking overlap; suggests missing Indigenous women/girls may be entering sex trafficking soon after going missing. Ads featuring Indigenous women often concentrated in urban areas like Ontario, suggesting dislocation, migration away from home, or disconnection may put people in more vulnerable positions.



Canadian Statistics

Indigenous children in care, youth in out-of-home care, and human trafficking/ exploitation

Measure	Data / Figure
Indigenous children in foster care	Indigenous children made up 53.8% of all children in foster care in Canada in 2021. CityNews Ottawa
Foster care rates (Indigenous vs Non-Indigenous)	In 2021: ~ 32.4 per 1,000 Indigenous children in foster care vs ~ 2.3 per 1,000 non-Indigenous children. Statistics Canada
Human trafficking victims by age	About 24% of police-reported human trafficking victims in Canada are under age 18. Statistics Canada+1
Gender of trafficking victims	Women/girls = ~ 94% of the victims of human trafficking; 50-51% of reported trafficked women in Canada were Indigenous. Approximately 50% of trafficked girls were Indigenous. Canadian Centre to End men and boys ~ 5.6%. Statistics Canada
Trend in child sexual exploitation	Child sexual exploitation increased by ~ 217% from 2014 to 2022. Public Safety Canada+1



Ontario Specific Statistics

Measure	Data / Figures
Over-representation of Indigenous children in child welfare	Indigenous children are 2.6 times more likely to be admitted into care, compared to non-indigenous children in the same age group. ohrc.on.ca
Risk / Age of recruitment for sex trafficking	The average age of recruitment into sex trafficking is 13 years old in Ontario. Ontario
Proportion of human trafficking cases in Ontario	Approximately 58% of police-reported human trafficking cases in Canada occur in Ontario. Ontario+1 . Indigenous overrepresentation is a factor in every age range.
Victims under age 25	Over two-thirds of human trafficking victims identified by police are under age 25, in Ontario. Ontario+1 .
Out-of-home care rates comparison	In 2021, Indigenous children in Ontario had a foster care rate of ~ 19.6 per 1,000 vs non-Indigenous ~ 2.3 per 1,000. conferenceboard.ca+2



Implications(Ontario & Canada)

- Indigenous children are heavily overrepresented in foster care / child welfare systems — both in Ontario and across Canada.
- The disparity in rates (Indigenous vs non-Indigenous) is very large, indicating systemic issues.
- Youth in care (and those associated with child welfare) are at significantly increased risk of exploitation, including human trafficking and at times, murder.
- Many trafficking victims are very young (average age ~ 13 for recruitment in Ontario), which emphasizes the urgent need for prevention and early intervention.



Relevant Data & Evidence – cont'd

Data / Finding	What It Shows	Link to Disconnection & Vulnerability
Age of Victim / Recruitment , Youth in Care & HT Risk	In Ontario's anti-human trafficking strategy: the average age of recruitment into sex trafficking is 13 years old. Over 70% of trafficking victims identified by police are under age 25. Ontario Also, people at high risk include <i>children and youth involved with Children's Aid Societies</i>. CASDSM+1	Young people in care often are disconnected from family, culture, community supports. When recruited into trafficking at such young ages, the lack of stable community footing, identity support, or oversight increases vulnerability. Youth in child welfare often are isolated or have fractures in their support networks.



Relevant Data & Evidence – cont'd

Data / Finding	What It Shows	Link to Disconnection & Vulnerability
Proportion of Trafficking & Victims	Indigenous women and girls are overrepresented among trafficking victims in Canada. The Thomson Reuters report states: <i>Despite being only ~5% of the population,</i> Indigenous women and girls account for <i>over 50%</i> of trafficking victims. thomsonreuters.com	Points toward systemic factors: social marginalization, lack of protective resources, disconnection from community, higher exposure to risk environments. It suggests that the vulnerabilities (poverty, lack of safe housing, lack of trust in institutions, disconnection) are concentrated among Indigenous people.



Relevant Data & Evidence – cont'd

Data / Finding	What It Shows	Link to Disconnection & Vulnerability
MMIWG2S+ & Vulnerability to Exploitation	From Native Women's Association of Canada (NWAC): Indigenous girls represent ~7% of all girls in Canada, but represent 50% of female homicide victims in Canada in a given period. Indigenous girls under 18 are far more likely to be reported missing than non-Indigenous girls. The report finds that Indigenous girls are often targets of sexual exploitation and trafficking, "with many being lured away from their homes and communities and forced into exploitative situations." www2.gnb.ca	This directly links disconnection (being lured away from home/community) to exploitation and risk. The elevated rates of going missing among Indigenous girls suggest weaker protection networks or less oversight/guardianship, often following systemic disconnections (child welfare, relocation, lack of family/community ties).



Relevant Data & Evidence – cont'd

Data / Finding	What It Shows	Link to Disconnection & Vulnerability
Instances in Ontario: Victim Assistance, Child Welfare	In Ontario, a specialized police/child protection unit—Children At Risk of Exploitation (CARE) units—serves more than 200 children/youth aged 12-17 each year in Toronto & Durham who are at risk of or being sex trafficked. Ontario Also, the Joint Forces Strategy (IJFS) has assisted 61 victims of human trafficking in Ontario (victims aged 12-47) since its creation in late 2021. Treaty Three Police	These are concrete interventions for youth who are already in vulnerable positions. Youth in that age group often face disconnection (e.g. in foster care, leaving care, in unstable housing, etc.). The data again shows that once you are in a high-risk category (youth, Indigenous, out-of-home), the risk of exploitation rises, thus underscoring how culture/community reconnection and stable supports could help reduce risk.



Key Connections

- Youth in care / those who are removed from their communities are particularly vulnerable: low age of recruitment, fewer protective ties, more exposure to exploitative networks
- Indigenous women/girls are heavily overrepresented among trafficking victims, and many disappearances transition into trafficking, particularly sex trafficking, suggesting that missing person incidents aren't isolated but are often part of a continuum of exploitation
- Disconnection from home/community/culture (by relocation, child welfare removal, homelessness, or forced migration to urban centres) seems to be a recurring theme in trafficking and MMIWG2S+ cases
- Prevention strategies in Ontario are beginning to focus on culture and community-specific intervention: e.g. CARE units, culturally-informed supports, Indigenous-led programs in anti-trafficking. But the data implies more investment is needed to rebuild protective cultural infrastructures and connection



Justice System Failures across the Board

Policing and Investigations

Investigation disparities: Stereotypes blaming victims (e.g. labeling MMIWG2S+ as “runaways” or “sex workers”) and trivializing their disappearance.) Source: [Ontario Human Rights Commission](#)

Clearance rates: Though homicide clearance is high (~87%), still lower than for non-Indigenous women (~90%); unsolved cases often involve victims reported missing or unknown causes. Source: [Statistics Canada](#)

Bail, Charging & Pre-trial Inequities

Indigenous accused are less likely to be granted bail, often due to socioeconomic biases, geography, and perceived risk—leading some to accept guilty pleas to avoid prison. This includes youth

Source: [Wikipedia](#)

Sentencing Bias & Gladue Principles

Gladue decision calls for sentencing that accounts for colonization, but resources and **implementation is inconsistent.** Source: [Wikipedia](#)



Justice System Failures across the Board cont'd

Overrepresentation and Incarceration

Indigenous youth: **43%** of youth in custody while representing just 8% of youth population. *Source:* [Wikipedia](#)

Indigenous women: account for **42%** of women in custody, though they represent only 5% of the female population. *Source:* [Wikipedia](#)



Lack of Indigenous - Led Solutions

- Indigenous communities continue to call for self-determined, culturally grounded approaches
- Restoring the role of Matriarchy is essential to community strength and healing.
- While some progress exists (e.g., Indigenous-led policing, community patrols, family well-being programs), funding is often short-term or insufficient, leaving gaps and obstacles.
- **Embedding Cultural Consultation in Decision-Making**
To address systemic failures, cultural consultation must be integrated - not as an option but as a standard practice - within mainstream processes. Incorporating perspectives from Elders, Knowledge Keepers, and community voices ensures that cultural connection and reconnection are recognized as essential to rehabilitation.
 - Whether in justice, child welfare, or health systems, a provincial panel of Elders and Knowledge Keepers could provide culturally grounded guidance in sentencing and rehabilitation decisions, fostering more equitable and restorative outcomes.



Dr. Dirk Huyer - Chief Coroner of Ontario

- **Dr. Dirk Huyer** shared that there are hundreds of unidentified human remains, which are not historic, that exist in Ontario and have not been determined to be indigenous or not.
- Dr. Huyer's professional opinion regarding what judiciary figures can do:
 - **Funding is needed for Investigative Genetic Genealogy (IGG). This has to go hand in hand with making it safe, accessible, and eliminating fears and misinformation around voluntary comparative DNA.**
 - *(IGG - Investigative Genetic Genealogy - a forensic technique used to help solve cold cases and identify unidentified human remains.)*



Dr. Dirk Huyer - Chief Coroner of Ontario

Recommendations:

- Amend the policies and protocols for reporting missing people. Have a focus on eliminating stigma held by those receiving the calls and reports. No one is less human because they are involved in drugs, sex trades, or experiencing homelessness.
- Ensure police departments have dedicated staff to focus on cold cases, and unidentified human remains. Too many services add this task to an officer's "other" responsibilities.
- There is a provincial working group on missing people for police officers, and engaging and being involved with them is essential to ensure collaborations across Ontario.



SUMMARY

- In Ontario, **198 of 231 Calls for Justice** from the National Inquiry's MMIWG report apply directly to the province, highlighting the **urgent need for systemic change**.
- Disconnection from family, community, and culture leaves youth **vulnerable to exploitation**, often drawing them into **child welfare, justice, and other failing systems**. These experiences are **not isolated—they are linked to colonialism, systemic racism, and ongoing oppression**, which continue to shape the lives of Indigenous youth, families and Nations.
- The crisis of MMIWG and human trafficking **reflects these broader systemic failures**. Indigenous women, 2S+, children, and families deserve **full, culturally grounded justice**. Real change requires **fully implementing the Calls for Justice, investing in Indigenous-led safety and healing programs, and holding institutions accountable**.
- Awareness is important—but **it is time for action!**



MIIGWECH!



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MMIWG2S+

As a Matter of Fact - Questionnaire



As a Matter of Fact – Questionnaire

1. The National Inquiry into MMIWG concluded in 2019. What was its primary finding?

- A) Violence against Indigenous women and girls is mostly isolated incidents
- B) The crisis constitutes a genocide rooted in colonial structures
- C) The problem is primarily due to individual criminal behaviour
- D) Canada has already adequately addressed the issue

2. How many Calls for Justice were issued in the National Inquiry's Final Report?

- A) 94
- B) 150
- C) 231
- D) 300

3. Of the Calls for Justice, how many are directed specifically to Ontario?

- A) 10
- B) 46
- C) 98
- D) 198

4. Which of the following factors has been identified as a systemic driver of violence against Indigenous women and girls?

- A) Historical and intergenerational trauma
- B) Socioeconomic marginalization
- C) Institutional inertia and systemic racism
- D) All of the above

5. Ontario's framework responding to the National Inquiry is called:

- A) "Pathways to Safety"
- B) "Truth and Reconciliation"
- C) "Healing Together"
- D) "Ending Violence Strategy"

6. The National Inquiry highlighted the importance of "Nothing about us without us." For the justice system, this means:

- A) Consulting Indigenous communities only when convenient
- B) Ensuring Indigenous voices and leadership are central in decision-making processes
- C) Delegating all decision-making authority to federal institutions
- D) Prioritizing efficiency over cultural considerations

7. Which term was used in the Inquiry's Final Report to describe how state systems have historically failed Indigenous women and girls

- A) Systemic negligence
- B) Colonial indifference
- C) Institutional inertia
- D) Policy oversight

8. According to national statistics, Indigenous women and girls are how much more likely to go missing or be murdered compared to non-Indigenous women in Canada?

- A) 2 times more likely
- B) 4 times more likely
- C) 6 times more likely
- D) 12 times more likely

As a Matter of Fact – Answer Key

1. B – The crisis constitutes a genocide.

The Inquiry concluded Canada's colonial structures and systemic violence meet the definition of genocide under international law. *Source: Final Report of the National Inquiry into MMIWG (2019).*

2. C – 231 Calls for Justice.

These span justice, health, child welfare, policing, education, and accountability measures. *Source: Final Report of the National Inquiry into MMIWG (2019).*

3. D – 198 Calls to Justice specific to Ontario.

These highlight the province's significant responsibility in justice, child welfare, policing, and social systems. *Source: Ontario.ca – Ontario's Response to the National Inquiry (Pathways to Safety).*

4. D – All of the above.

Colonial legacies, poverty, racism, and systemic inaction all contribute to violence. *Source: Final Report of the National Inquiry into MMIWG (2019), Executive Summary.*

5. A – Pathways to Safety.

Ontario's plan focuses on culturally grounded, survivor-led solutions. *Source: Government of Ontario – Pathways to Safety (2021).*

6. B – Indigenous voices central to decision-making.

The principle ensures Indigenous communities are not excluded from shaping policies and legal processes. *Source: MMIWG Final Report (2019), Principles for Change.*

7. C – Institutional inertia.

The Inquiry found governments and systems were slow or resistant to meaningful change, perpetuating harm. *Source: MMIWG Final Report (2019), Executive Summary.*

8. C – 6 times more likely.

Indigenous women and girls are approximately six times more likely to be victims of homicide or to go missing compared to non-Indigenous women.

Source: Statistics Canada (2019), Homicide in Canada; National Inquiry Final Report (2019).



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**Developed by Tracy Robinson, Family Well-Being and MMIWG Coordinator,
designed by the Social Development Department's communications.*



LANGUAGE & CULTURE

**Anishinaabemowin Commissioner
Barbara Nolan**

E-nawe'eying Gdaawmi



Top Priority - Language and Culture

- Language and Culture has to be our top priority.
- 70 First Nations languages became extinct over the last 100 years.
- In 2001, Cree, Ojibway and Inuktituk were considered safe from extinction but now Ojibway and Cree are threatened.
- Our language will disappear and we will disappear, too. Our language and culture go hand-in-hand.
- Our history and values will be lost if our language is lost. Language passes on all that we are as Anishinaabe people.

E-nawe'eyng Gdaawmi



A National Crisis

- The Anishinabek must move and make progress now.
- 2022 to 2032 is the International Decade of Indigenous Languages.
- Starting today, in 10 years, every First Nation can have created fluent Anishinaabemowin speakers.
- “It’s about time we take the bull by the tail and face the situation!”

E-nawe’eying Gdaawmi



Regaining Our Identity

- Suffered many losses – We enter grieving cycle when we suffer a loss.
- Loss of identity (language and culture): pride, self-esteem, sense of belonging, loss of family connection, parenting skills, spirituality.
- **We have to get our language and culture back!**
- **Once we get our language back, it will bring back our pride in our identity, our sense of belonging. It will renew strength in our families and spirituality.**
- Keeping your culture and language alive at home will reinforce in your children a sense of identity and will build their self-esteem. Children benefit from learning to value their roots and their culture. Children must be taught that we are all different and that differences must not only be accepted but also celebrated and that their culture and language is something they have to take pride in. One way of helping children appreciate diversity is to teach them about different cultures and that all of them are different but equally important and valuable. Respecting others begins by respecting ourselves and our heritage.

We will once again love our language, love our people, and love our land ..And love ourselves.

E-nawe'eying Gdaawmi



Getting Started

- First Nations need to identify how many fluent speakers they have.
- Some have lots of fluent speakers but don't utilize them.
- Communities with no speakers have to borrow them. We have to get away from saying, 'That is not our dialect, you are not from this community.'

E-nawe'eying Gdaawmi



Creating Fluent Speakers

- Recommend language nests where only Anishinaabemowin is spoken.
- In a six-hour per day immersion program, by the time a baby is two years old, they have heard 3,200 hours of Anishinaabemowin and understand 90%.
- At Grade 8, students in immersion programs have the 12,000 hours it takes to be a fluent speaker, able read and write Anishinaabemowin.
- In the schools presently, students “learn” the language but do not reach fluency.
- Acquiring the language through immersion (language nests, immersion schools) will produce speakers.

E-nawe’eying Gdaawmi



Language and Culture Laws & New Funding Opportunities

- We are taking control of our destiny.
- Language and culture are key components of the proposed *Anishinabek Nation Governance Agreement*.
- First Nations that ratify the Governance Agreement will have sufficient funding to implement its priorities in Language and Culture.
- This is stable, on-going self-government funding, not program funding.

E-nawe'eying Gdaawmi



It Takes a Nation to Save a Language

- With significant new resources attached to having jurisdiction/law-making over Language and Culture, we can work together to increase language retention and acquisition.
- The First Nations that make up the central governance body can strategize and work together to support language and culture objectives.
- Anishinaabemowin and Anishinaabe Inaadziwin are our identity.

“Without our language, we are warm bodies without a spirit.”

*- Mary Lou Fox, Ojibway Cultural Foundation,
1996, Report of the Royal Commission on Aboriginal Peoples (RCAP)*

E-nawe'eyng Gdaawmi



From Capacity Building to Law Development to Law Implementation

A Pathway to our Child Wellbeing Law Through our Community's Vision for Milo-Pimatisawin

PRESENTED BY: KAYLA VIAU – TTN CHILD WELLBEING LAW LEAD
VICTOR LINKLATER – TTN CHILD WELLBEING LAW – NEGOTIATOR

RAISING UP OUR CHILDREN OUR WAY DAY 2

OCTOBER 8, 2025

Presentation Roadmap



Reflection on TTN's starting point in developing the band representative program



Overview of band representative services (now referred to as First Nation representative services)



Joint consultation protocols



Reclaiming jurisdiction and capacity building



Negotiations and steps toward implementation

Developing the Band Representative Program/Services: TTN's Starting Point

- ▶ Our nation recognized that change was desperately needed. The impacts of past and current systems and institutions of assimilation and genocide persist and we knew we had to step up and take care of our own.
- ▶ We have always had child advocates in our community but needed more support on the ground.
- ▶ In 2017, we began exploring formal development of band rep services following the Human Rights Tribunal decision.
- ▶ In 2018, we actively began building our band rep program and emphasized the need for further capacity building at all levels including governance as well as needs-based funding.
- ▶ We started with two band reps and two child and family intervention workers.
- ▶ Tracked down our children in care and went to visit them.



Overview of Band Representative Services

- Acting as a liaison between Child Welfare Agencies and community members who may encounter CAS involvement
- Represent the interests of the Nation through advocacy and working directly with our children and families.
- Promote the Nation's rights, culture practices, traditions and our interests to the courts and child welfare agencies.
- Ensure that the members (children, youth and families) rights are honored and respected.
- To hold the agencies accountable for their plans of services (protection and prevention) this includes providing culturally based programming, ensuring the services are appropriate based on the individuals needs and keeping an open dialogue between the agency and the First Nation.
- Assist families and children in accessing resources/prevention services as well as repatriation.



Role of a Band Representative

- ▶ The role of a band rep is multifaceted.
- ▶ To represent Chief and Council during involvement of Child Welfare Agencies, this includes, court proceedings, agreements of continued care pertaining to children and to ensure Chief and council are up-to-date.
- ▶ Providing support for the families involved with CAS such as, advocacy, explanation of CAS's process and expectations and informing the members of their rights etc. Child welfare can be overwhelming and can trigger intergenerational trauma.
- ▶ Assist in searching for community or extended family placements (Customary Care Agreements).
- ▶ Connect the children to their community thus creating a sense of belonging and identity.

Band Representative Roles Con't

- ▶ Assist our families by helping them apply for legal aid
- ▶ Provide guidance and awareness of legal proceedings
- ▶ The Band Rep will explain the court documents, guide clients to prepare an Answer and Plan of Care and educate them on the timelines for each court application.
- ▶ Band Representative and Chief and Council consult and collaborate with our legal team to discuss and plan our submissions for court in the forms of answers, affidavits, plans of care, status reviews, case conferences etc.
- ▶ Ensure our children have their own legal representation when appropriate (Children's lawyer) OLC.
- ▶ On-call Service provided 24/7





- An agreement between a child welfare agency and the First Nation.
- Developed with the goal of working together through a spirit of cooperation and collaboration.
- Ensures the First Nation is consulted regarding all matters that impact TTN's children, youth and families.
- The agency agrees they must consider Customary Care Agreements as opposed to the court process.
- Clarifies roles and responsibilities and expectations of all involved.
- Increases accountability.
- Streamlines communication channels.
- Ensures that all staff and employees of the agency and First Nation are familiar with the process and steps outlined in the Joint Consultation Protocol. This includes annual training and reviews.

Joint Consultation Protocol

Reclaiming Our Jurisdiction

- An Act Respecting First Nations, Inuit and Metis Children (also known as Bill C-92) came into force January 1st, 2020
- The Government of Canada recognized Indigenous governments' inherent jurisdiction in child and family services. Ontario supports these transitions.
- First Nations have always had our inherent jurisdiction in child and family services, but our jurisdiction came under attack for many years. Our families have had to deal with the oppressive nature of the provincial child welfare system for too long.
- First Nations are reclaiming our jurisdiction.
- **Taykwa Tagamou Nation membership passed its Child Wellbeing Law on August 13, 2022.**

A copy of our law can be found on our website taykwatagamou.com or at on the First Nations Gazette

Child Wellbeing Law, Taykwa Tagamou Nation, 2022 - First Nations Gazette



Funding Stages

Funding for the exercise of jurisdiction using C-92 occurs in 3 phases:

Capacity- building

To develop your law,
build your system,
prepare

TTN has accessed this

Negotiations TTN is HERE

Funding to support
negotiation process

Needs Based

Implementation

Funding to implement
your law and deliver
services

Set out in a Fiscal
Agreement under your
Coordination
Agreement

Services funding is
brought into the
agreement

Coord.
Agrmt
signed

Services Funding

During capacity building & negotiations, services funding is **separate**.
TTN accesses Band Rep, Prevention and other funds under standard streams.



Capacity Building Funding

	Geographic location	
	Urban	Remote
Indigenous communities (typically under 1,500 people)	\$250,000	\$300,000
Indigenous communities (typically over 1,500 people)	\$550,000	\$650,000
Indigenous groups representing multiple communities, council of the band, etc.	\$1,000,000	\$1,200,000
Large organizations on a Treaty or a regional or provincial scale, Inuit Land Claims Organization, Métis Federation, etc	\$1,750,000	\$2,000,000

Eligible Activities

- **community self-assessment**
- community engagement, including engaging community stakeholders and community members in the drafting, revision, or finalization of child and family services legislation or culturally appropriate programs
- planning, including the strategic planning for transition toward and transfer of child and family services jurisdiction
- research, including research and development of child and family services models and feasibility studies
- child and family services program development
- **drafting of child and family services legislation** and policies
- data gathering
- professional consulting fees, including expert advice – regulations
- policy development activities
- **legislation development, including hiring professionals to assist in legislation development**
- travel and accommodations **including visits to communities with signed coordination agreements (Wabaseemoong, Peguis First Nation)**
- communications
- IT systems design
- hardware and software needed to support data collection, analysis and reporting

Ineligible Activities

- establishing permanent employment
- establishing permanent structures
- Implementing the Indigenous law
- providing training on the Indigenous law
- Funding for permanent structures for the implementation of Indigenous laws, models, programs and service delivery will be discussed through the coordination agreement discussion process.

For more information visit

<https://www.sac-isc.gc.ca/eng/1612285531713/1612285570871>

Capacity Building Efforts

- ▶ Policy audit
- ▶ Meeting in Toronto with Cowichan Tribes, Inuvialuit Regional Corporation, Nigig Nibi Ki-win Algonquins of Pikwakanagan First Nation, and Zaag'idiwin Saugeen First Nation
- ▶ Visit to Wabaseemoong Independent Nations
- ▶ Visit to Peguis First Nation
- ▶ Financial strategy development
- ▶ Capital claims – for new infrastructure
- ▶ Department financial reporting to bring programs up to date and analyze funding gaps
- ▶ Exploring development of CCA assessment processes and dispute resolution processes
- ▶ Community gatherings and healing initiatives



Taykwa Tagamou Nation's Child Wellbeing Law

- Work began in late 2019 and early 2020 (discussions about exercising jurisdiction had been happening much earlier)
- More than 25 community engagement sessions
- Passed by consensus on August 13, 2022, at our community AGM
- Formal Notice was given to Canada and Ontario on September 30th, 2024, and a formal request to enter into coordination agreement negotiations

Adopted by Taykwa Tagamou Nation on August 13, 2022 at its Annual General Meeting

Taykwa Tagamou Nation

Child Wellbeing Law

Citation: *Child Wellbeing Law*, Taykwa Tagamou Nation, 2022



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Rights of our Children

- implements the NAN Charter on the Rights of the Child

Better Band Representative Program –

Stronger advocacy & support to help all our children to thrive and stay connected to community

Promoting Child & Family Wellbeing

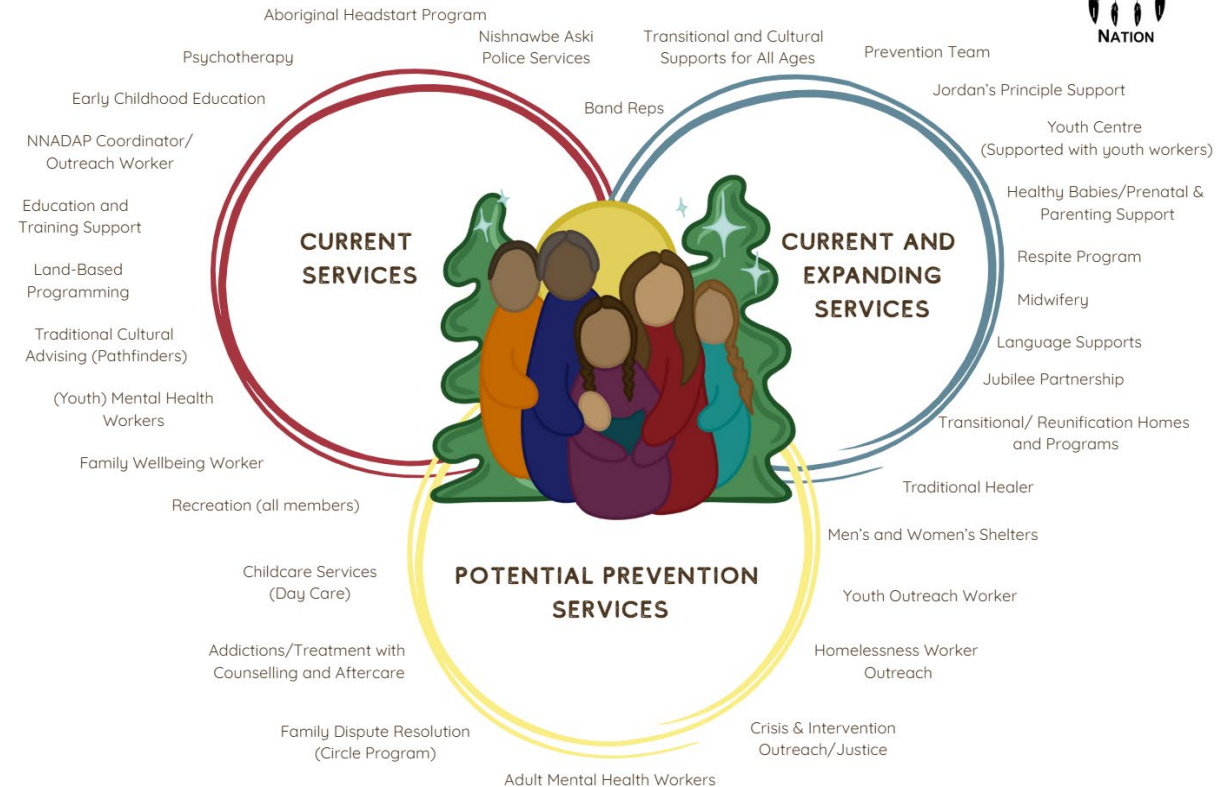
Various services share responsibility for promoting child & family wellbeing and preventing protective intervention. They are required to coordinate with each other to support TTN families.

Dispute Resolution
Help keep more families out of court

Protection services

- Agencies held to specific standards
- new Agency compliance measures

CHILD WELLBEING LAW PREVENTION AND EARLY INTERVENTION



TTN's Child Wellbeing Law Overview

Projects in Development

Draft Service Delivery Model - draft to be reviewed by community and graphics being developed; call out to language speakers and youth

Child Wellbeing Building – nearly completed feasibility phase

Food security – geothermal and geodesic greenhouses; Growcers capital application: livestock project

Veronica Archibald Kamik: A Healing and Cultural Lodge – Exploring options for expansion and aftercare program development

Post Majority Support Services Tiny Homes – in early stages of feasibility phase

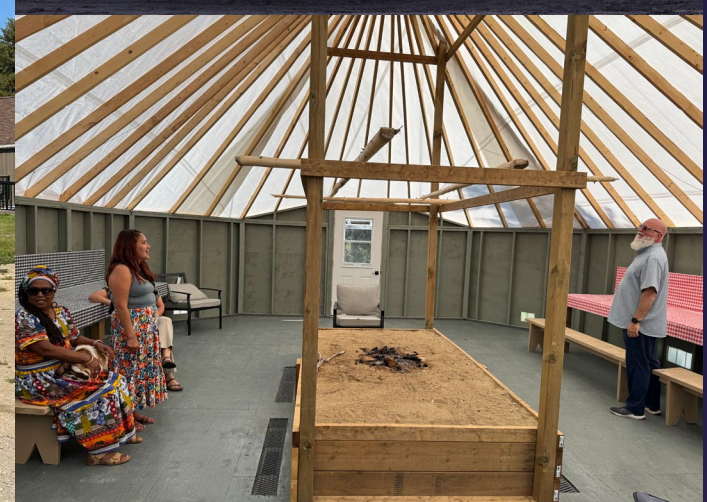
Cultural Spaces – Permanent Shaptuans at Wade Lake and TTN Youth Centre

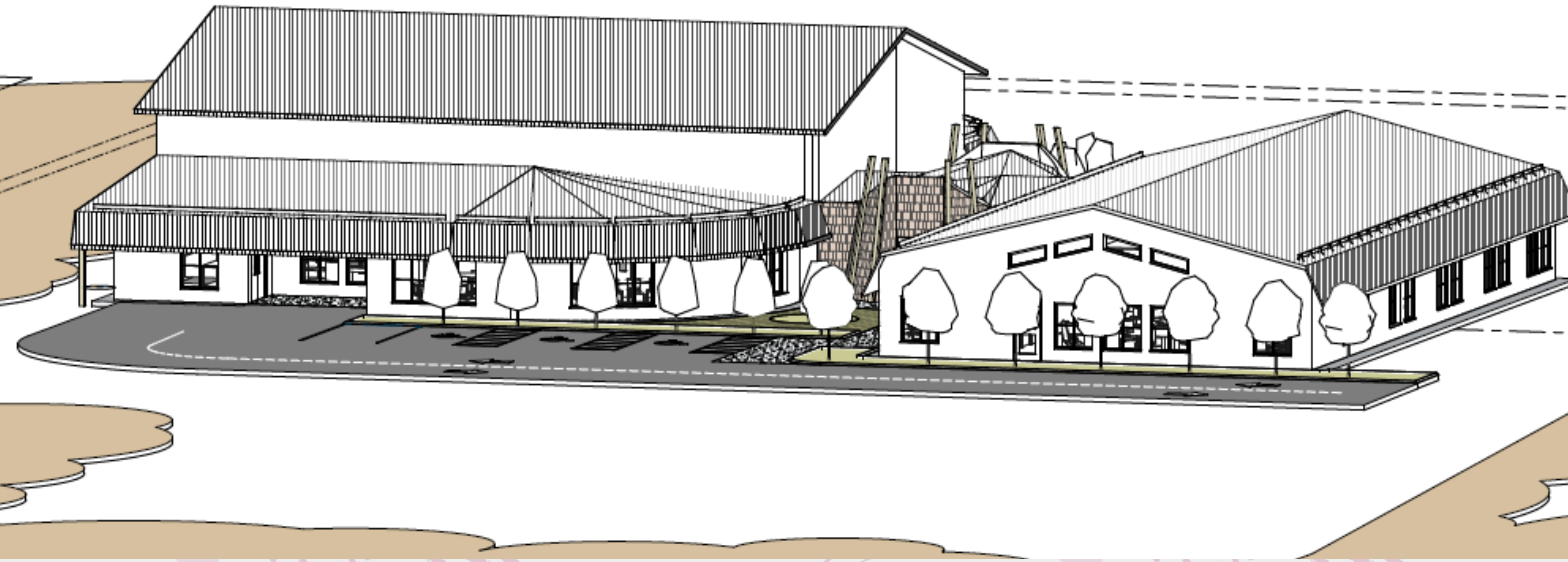
Reunification housing – Application in development

Community-led Customary Care assessments process

Nation to Nation protocol development

Steps toward implementation





Concept Design of Proposed Child Wellbeing Building

Ongoing community involvement and engagement

Language Speakers - needed to translate concepts within Draft Service Delivery Model. Group will be supported by Elder Annie Metat

Community **Elders** and **helpers** to assist in developing family circle process. This includes training

Youth – invited to sit in with the language speakers in the translation/revision of the Draft Service Delivery Model

Youth – invited to participate in the *Child Wellbeing Law* negotiations process through attendance at meetings for learning, observing and providing perspective

Community needs assessment and infrastructure planning (including repatriation, post majority, emergency safe homes etc.)

Taykwa Tagamou Nation Customary Care

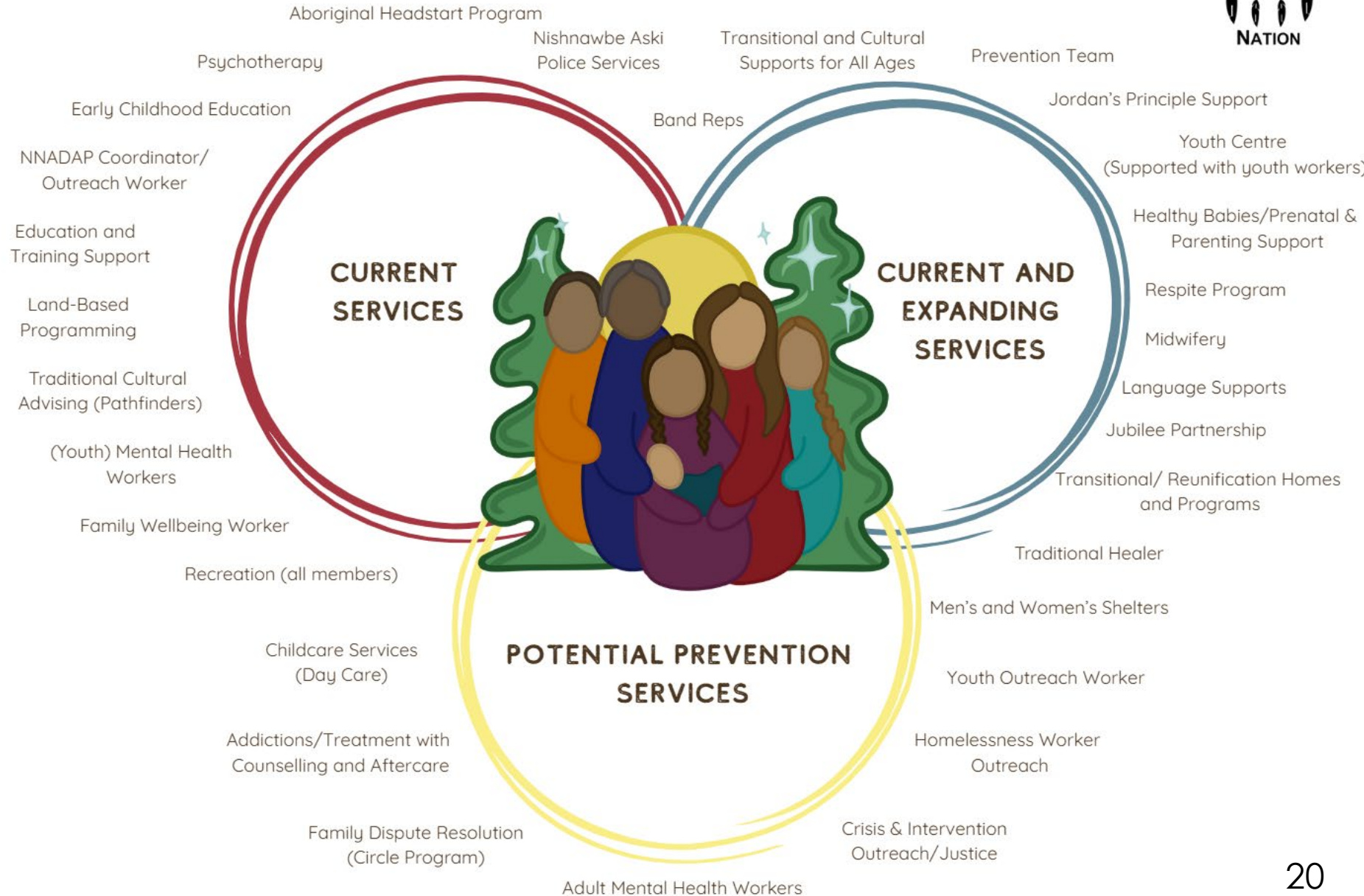
- ▶ TTN has done a call-out to community members who want to participate in the development of a customized Customary Care Assessments Process
- ▶ HEART and SPIRIT – Anishinabe foundations – opportunity to participate in **Train the Trainer scheduled for October 28-30**
- ▶ **Goal** is to learn from HEART and SPIRIT to customize for TTN specific customary care assessment process
- ▶ **Broader goal** is to develop customary care program under the Child Wellbeing Law with minimum of 3 customary care designated homes in the community

Prevention Programs

There are a number of prevention programs that have been identified in the service delivery model.

Of these programs, some will be delivered in partnership through other groups.

CHILD WELLBEING LAW PREVENTION AND EARLY INTERVENTION



It takes a community to raise a child and we all have a responsibility to ensure that our community is healthy and thriving, especially our children, who are our future.

May we continue sharing our knowledge and experiences across communities so that all our children and families have the best chance at achieving milo-pimatisawin.

Meegwetch



Anishinabek Nation Children's Commissioner

Advocate for Anishinaabe
children and youth.



RAISING UP OUR CHILDREN.



OUR VISION

E-NAABIYAANG

E-dedibinowewizijig Anishinaabek Mzowe yaawaad emina-bimaadizijig binoojiyag, eshkiniigijig miiniwaa ngodweyaangizowin. E-zhi-maamowi-seg naadiziwin pii zhichigeng ezhi-ndowendiziwing, gaa-miingowing debenjiged.

A sovereign Anishinabek Nation with healthy children, youth and families. Connected to culture by exercising our inherent rights, bestowed upon us by the Creator.

OUR MISSION

WAA-ZHICHIGEYING

Enso-bebezhig debendaagozid Wijjiyewin Ezhi-maajiishkaamgok Enkijig waa-iindimaagewag gi-kendaasowin miiniwaa gishkiweziiwin nji-sa nenaasab pskaabibidek mnaadendimoowin, nsaakinigewin miiniwaa nsastamookiiwin.

Each member of the Social Development Team contributes their knowledge and skills with mutual respect, openness and understanding; collaborating as a cohesive unit that works together to support our member First Nations.



Children's Commissioner Liaison



- Responsible for supporting the Anishinabek Nation Children's Commissioner in their role.
- Liaises with Anishinabek First Nation (Band) Representatives, stakeholders, and federal and provincial governments that are responsible for:
 - child and family services;
 - child well-being agencies; and
 - prevention programs for children, youth, and family well-being.



Purpose

- Appointed at the Anishinabek Fall Assembly in 2019, Anishinabek Nation's Children's Commissioner is an independent voice for Anishinabek children and youth, advocating for their best interest(s), rights and well-being.
- The Children's Commissioner also provides high-level oversight over the implementation, compliance and enforcement of the *Anishinabek Nation Child Well-Being Law*, and the Anishinabek Children and Youth Bill of Rights.



Role



Advocacy

1. Brings attention to new areas of concern;
2. Provides feedback and critical analysis of systemic needs for improvement;
3. Provides recommendation in relation to the well-being of Anishinaabe children, youth, and families;
4. Provides practical policy amendment(s) to include Anishinaabe culture, language and/or tradition;
5. Promotes and protects the rights of all Anishinabek children and youth; and
6. Focuses on the Anishinabek children and youth facing difficulties and/or challenges.

Support

1. Assists in obtaining and providing relevant information regarding the Anishinabek Nation Child Well-Being Law, and the Anishinabek Child, Youth, and Family Well-Being System;
2. Acts as a liaison between individuals or groups and the Anishinabek Nation's child well-being structures;
3. Services as a communicator and/or facilitator; and
4. Provides support to all Anishinabek First Nations and E'Dbendaagzijig (members) regardless of residency.



Anishinabek Nation Child Well-Being Law



- Through a seven-year community consultation process, the Anishinabek Nation Child Well-Being Law was drafted under First Nations' inherent jurisdiction to child and youth well-being and family unity.
- In 2015, the Anishinabek Chiefs-in-Assembly approved the Law in-principle and directed the Anishinabek Nation to present the Law to its 39 member First Nations for their individual review and approval.



Anishinabek Nation Child Well-Being Law Cont'd



- The Law acknowledges, respects, and supports the primary role of the parents, guardians, families, and communities in safeguarding and promoting the well-being of Anishinaabe children and youth.
- The position of the Anishinabek Nation Children's Commissioner is established under the Law.
- The Commissioner is responsible for overseeing the implementation, compliance, and enforcement of the Law.



Anishinabek Nation Child Well-Being Law Cont'd



- The Law also creates Koganaawsawin, the central coordinating body of the Anishinabek Child, Youth, and Family Well-Being System.
- Under the System, the Anishinabek First Nations are the lawmakers and are responsible to ensure the delivery of child and family services for Anishinabek families.
- The Law also establishes the legislative framework for community agreements, and community standards.



Core Objectives



- The *Anishinabek Nation Child Well-Being Law* sets out seven core objectives:
 - a. ensure the safety and well-being of our children/youth, families and communities;
 - b. acknowledge and respect the primary role of parents/guardians, families and communities in safeguarding and promoting the well-being of our children/youth;
 - c. support parents/guardians, families and communities in safeguarding and promoting the well-being of our children/youth;



Core Objectives Cont'd

- d. provide for the protection and care of our children/youth in circumstances where their parent/guardian have not given, or are unlikely or unable to give, that protection and care;
- e. ensure that we maintain our traditions, culture, values, and language;
- f. ensure adoptions only occur with the approval of the parent/guardian and the First Nation the child/youth and his or her parents/guardians belong to; and
- g. establish the legislative framework for:
 - i. The structure of Koganaawsawin;
 - ii. protocol agreements; and
 - iii. licensing of child well-being agencies.



The Anishinabek Child, Youth, and Family Well-Being System



- Pursuant to the Anishinabek Nation Child Well-Being Law to support Anishinabek child and youth well-being and family unity.
- The System structure is composed of:
 - the First Nations that enact the Law;
 - the Child Well-Being Agencies;
 - Koganaawsawin, the central coordinating body and
 - the Anishinabek Nation Children's Commissioner.



Children's Commissioner



- The first appointed Children's Commissioner.
- Appointed in November of 2019 by the Anishinabek Nation Chiefs-in-Assembly.
- Currently serving in the Children's Commissioner role.



Terms of Reference



- Completed in January of 2022.
- Developed by the Anishinabek Nation Child Well-Being Working Group to define the role and provide direction.
 - Houses seventeen objectives relevant to the role of the Children's Commissioner and their Liaison.



Reporting



- The Anishinabek Nation Children's Commissioner is independent of existing administrative structures and negotiations tables.
- Reports directly to the Anishinabek Chiefs-in-Assembly at Grand Council Assemblies and special assemblies.
- May prepare periodic reports to Anishinabek Leadership Council through regional reports.



Miigwech!



 www.koganaawsawin.ca

 **Anishinabek Nation**

 **@AnishNation**

 **@anishinabeknation**

 **Anishinabek Nation**

Contact Information

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Self-care from an Anishinaabe /'Wholistic' Perspective

By: Trish Nadjiwon Meekins

Of

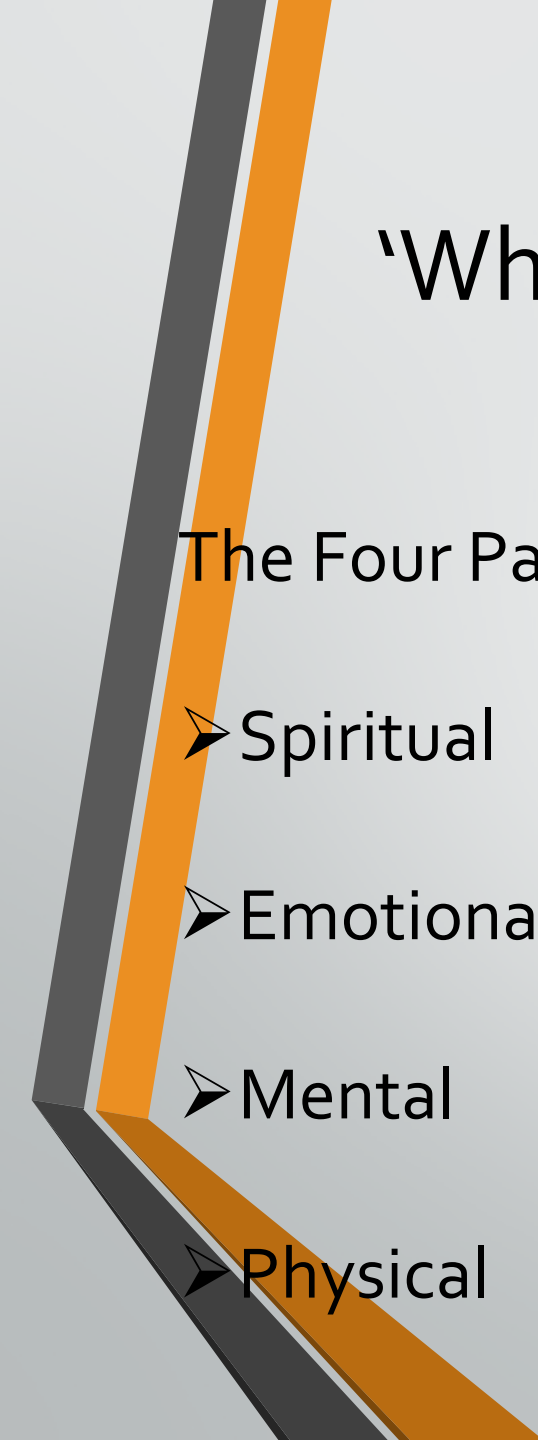
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Counselling & Learning Centre

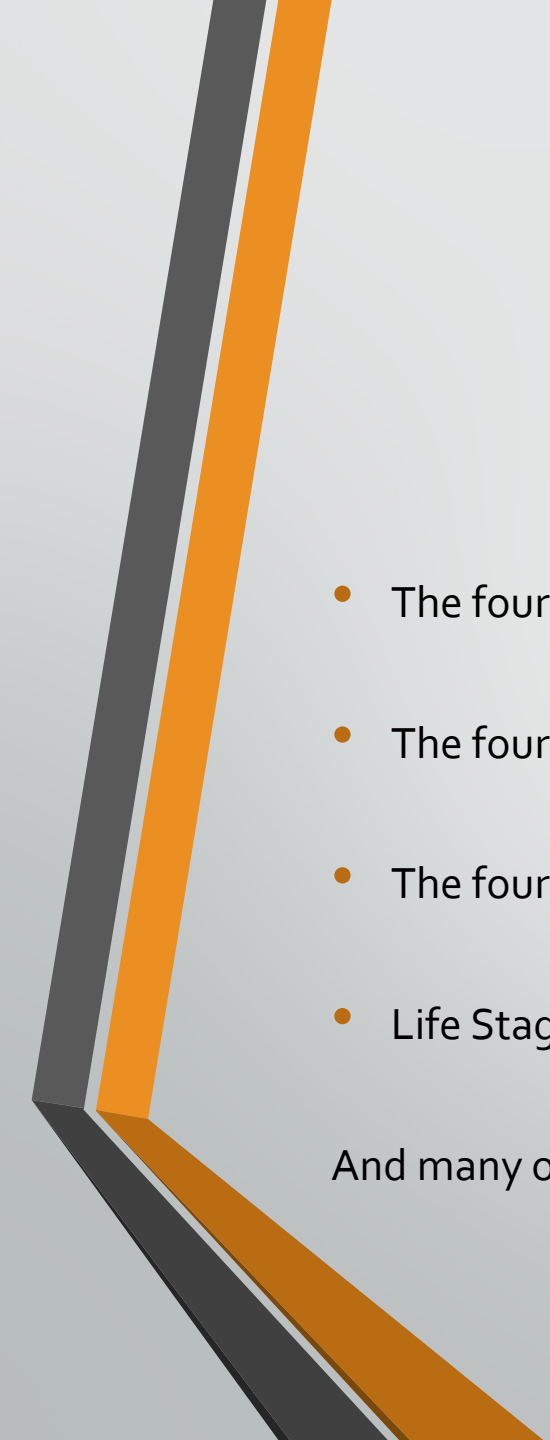




‘Wholistic’ Indigenous Self-Care based on the Medicine Wheel

The Four Parts of Self:

- Spiritual
- Emotional
- Mental
- Physical

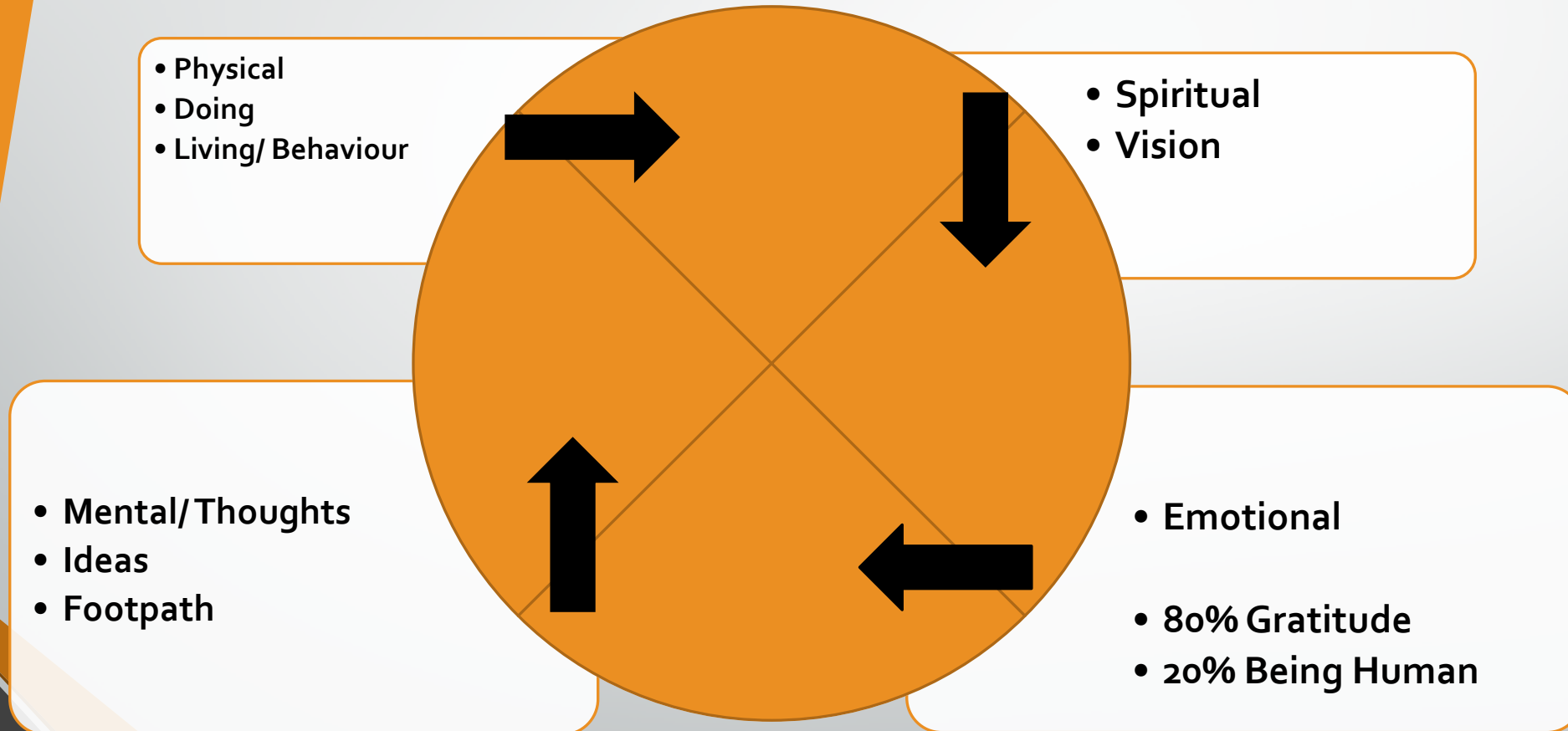


Medicine Wheel Framework

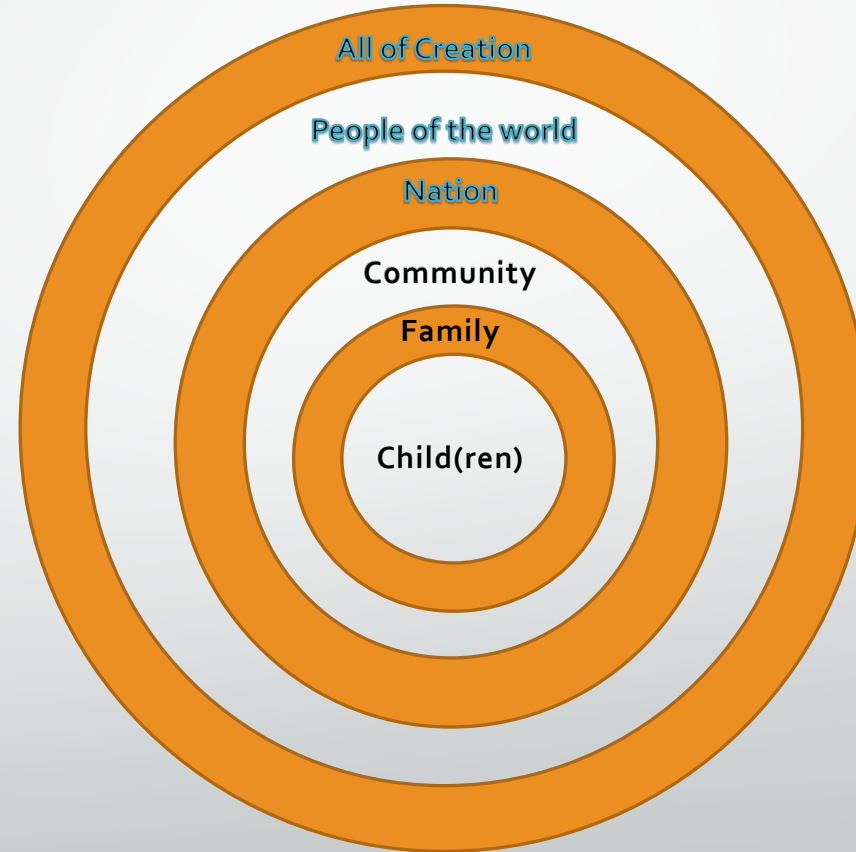
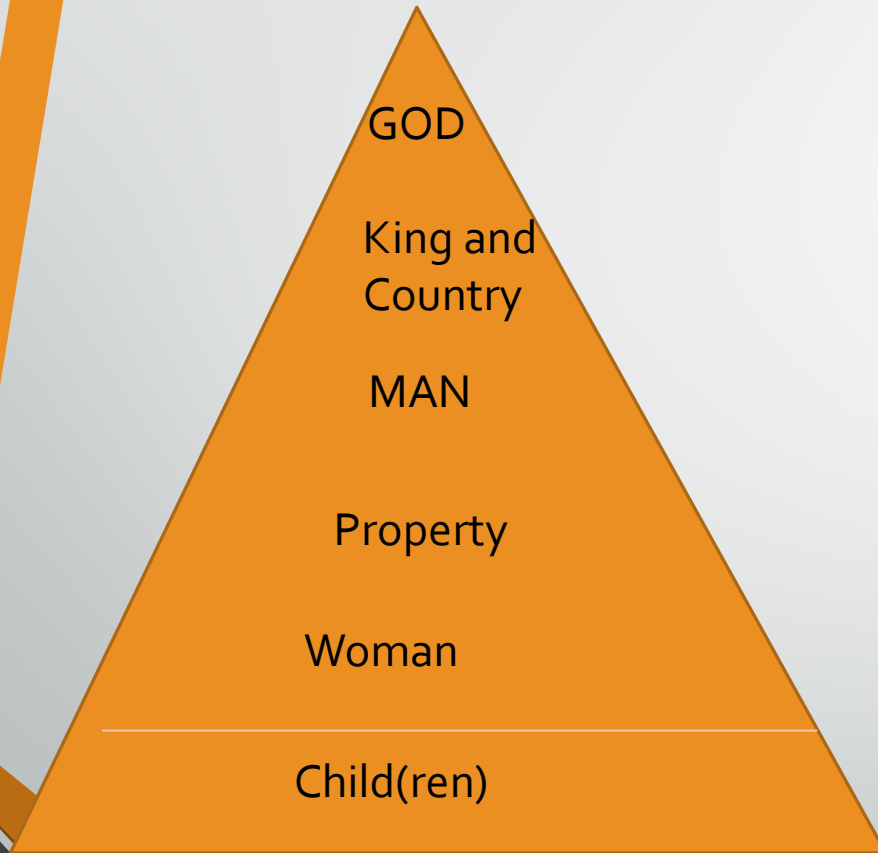
- The four directions
- The four elements
- The four sacred medicines
- Life Stages

And many other things may be placed in these four directions.

Vision Wheel



Worldviews Compared





World Views Continued

- Settler Mindset: Apart from Creation
- Indigenous Mindset: A part of Creation

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