

# Grand Council Treaty #3 – Anishinaabe Inakonigaawin and Environmental Assessments

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Grand Council Treaty #3 Women's Council, Youth Council &  
Territorial Planning Unit

October 19<sup>th</sup>, 2022



# Purpose of Today's Session:

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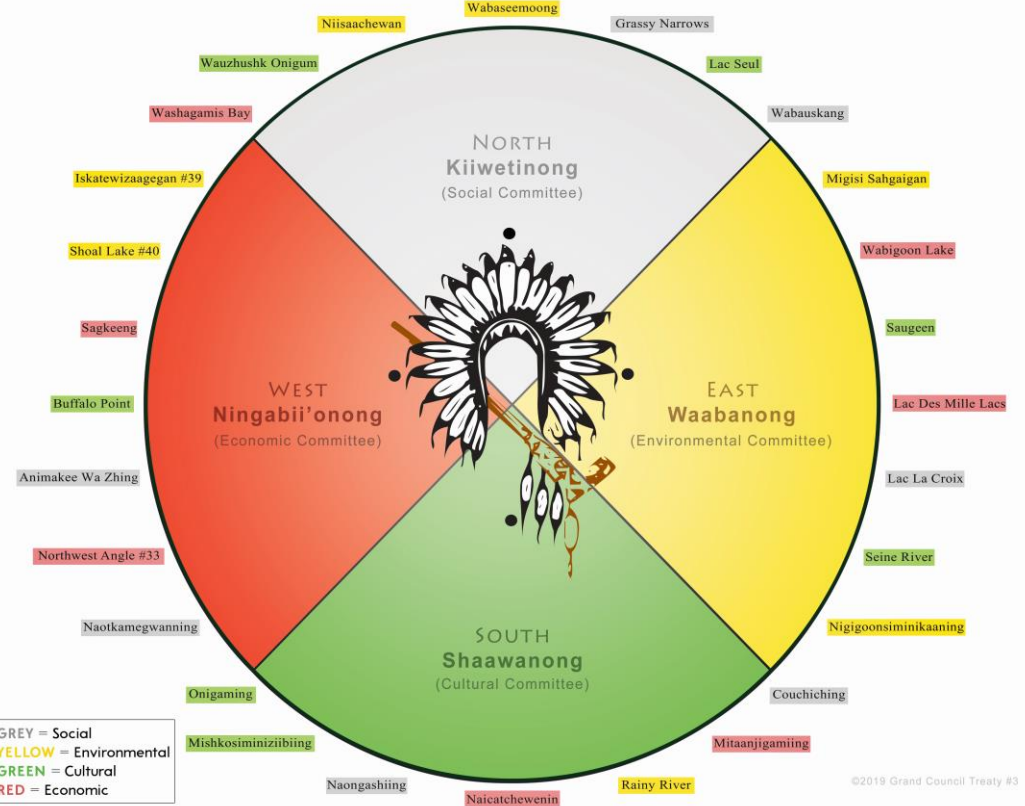
1. What is Grand Council Treaty #3?
2. Showcase GCT#3's Territorial Planning Unit work in regards to implementing Anishinaabe Inakonigaawin (law)
3. Promote awareness about the value of Anishinaabe Inakonigaawin to EA's and all government processes
4. Overview of Treaty #3 case studies that have successfully implemented Anishinaabe Inakonigaawin throughout assessment processes
5. Explore the Treaty #3 meaning and significance of inclusion of all generations throughout Anishinaabe Inakonigaawin and Environmental Assessment processes



# What is Grand Council Treaty #3?

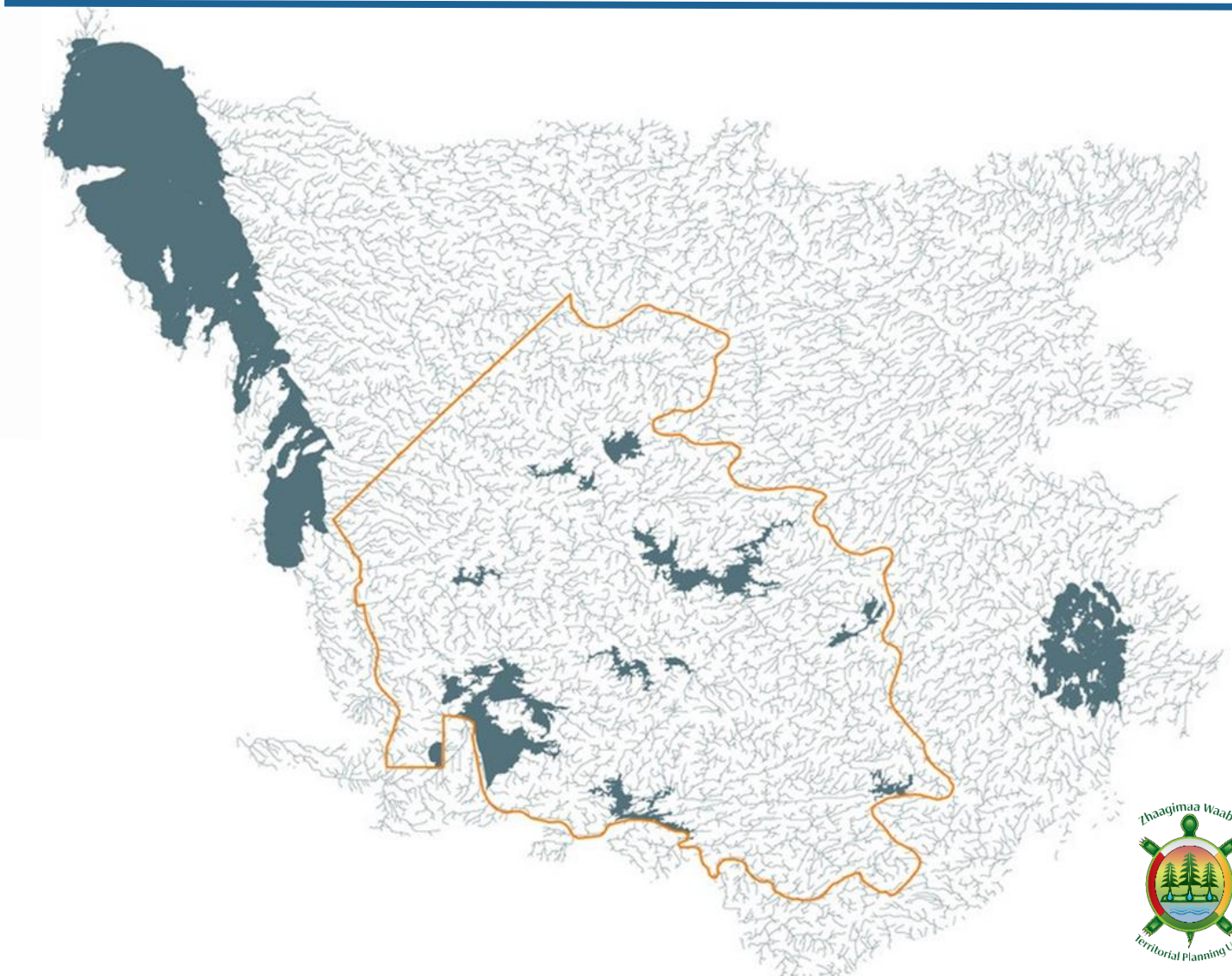
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# Anishinaabe Nation in Treaty #3

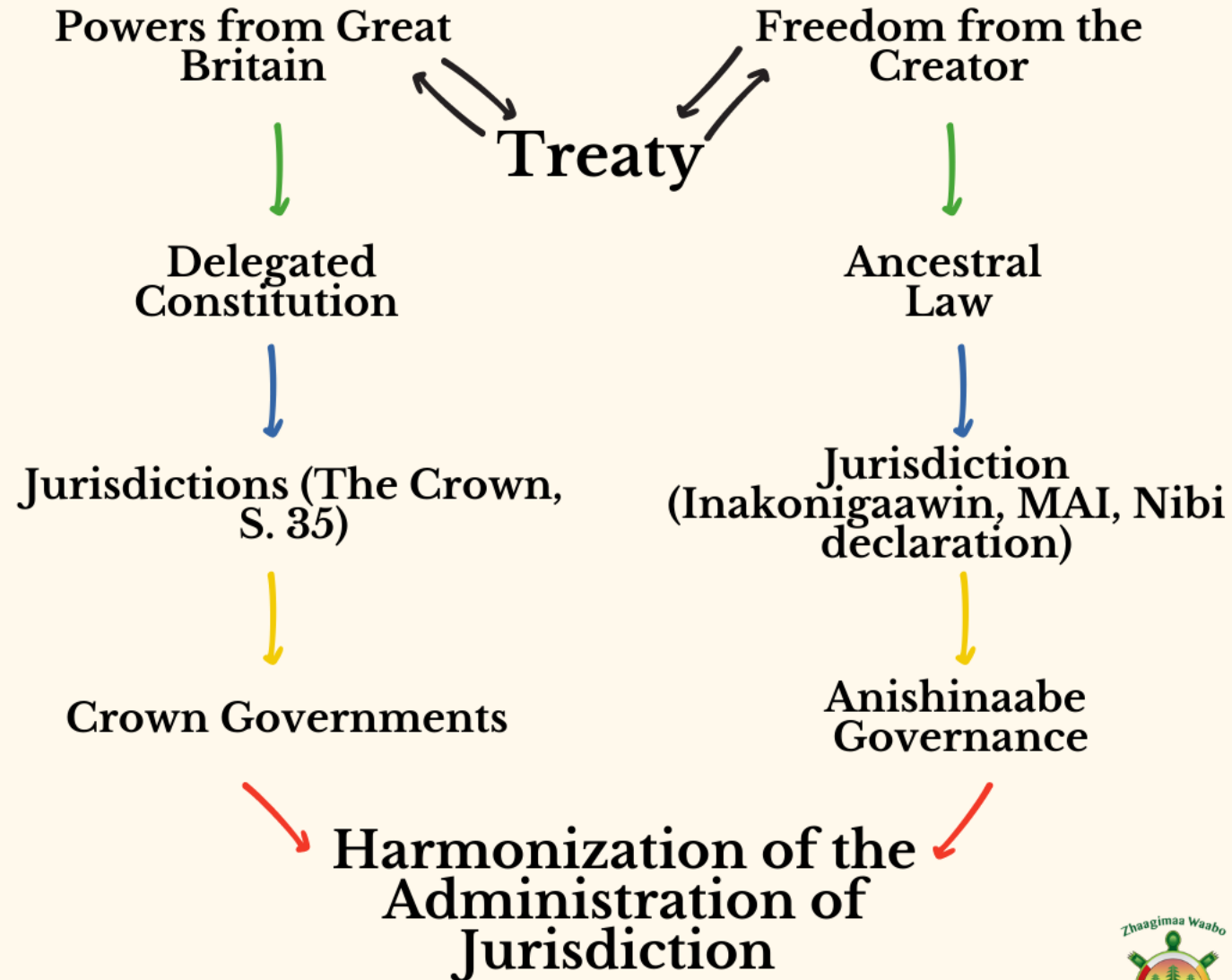


## ISSUE CATEGORIES

SOCIAL	ENVIRONMENTAL	CULTURAL	ECONOMIC
Health	Water	TARR	Small Business
Childcare	Mining	Indian Residential Schools	T3 Investment Group
Social Services	Forestry	History	Infrastructure
Education & Training	Land Management	Sports & Recreation	Housing
	Medicines	Citizenship	Energy
	Trapping	Justice & Policing	Trade
	Hunting	Parks & Museums	
	Fishing	Anishinaabemowin	
	Climate Change	Arts	
	Emergency Management		



# Reconciling Sovereignties in Treaty #3



# Anishinaabe Inakonigaawin and Treaty #3's Approach to Environmental/Project Assessments

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# What is Manito Aki Inakonigaawin?

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- Great Earth Law, framework for nation based engagement
- Temporal Law based on sacred law which has always been an inherent law, the Anishinaabe legal framework for relating with all of creation
- Written law originated 1997 – law making process
- Represents Treaty #3's relationship to the land and its resources
- It is written within and throughout nature
- Extends to all living beings, the air we breath, the ground we walk on, all of Earths inhabitants
- Operationalization of the law is the enforcement and administration of the written law



# 4 Key Pillars of MAI

The Relationship circle is here to share a visual representation of the Anishinaabe Worldview in regards to relations with Niinkeminaan (Mother Earth). These principles are fundamental to MAI and are imbedded into the law.



Anishinaabe Worldview Framework, Grand Council Treaty #3  
Medicine Wheel teaching document developed by Kaaren Dannenman from Trout Lake, Anishinaabe Worldview Framework





# Written versus unwritten Manito Aki Inakonigaawin

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## Unwritten Manito Aki Inakonigaawin

- Spiritual and natural law
- Signifies the interconnectedness of all beings
- Anishinaabe sacred duties to respect and protect Mother Earth
- Anishinaabek relationship with Mother Earth
- Natural process of decision making on the land

## Written Manito Aki Inakonigaawin:

- Bell Canada sought authorization in 1993 to build fiber optics line throughout the territory
- Chiefs, Elders and community members wanted this process to move ahead with the most respect as possible and to ensure Treaty #3 jurisdiction over the land and fair economic growth in the Nation
- Written in 1997 by Treaty #3 elders following sacred ceremony and guidance from spirits
- Became a customary law of the Nation
- Written to provide a framework for respect, reciprocity, responsibly and rights with the natural resources
- Future, past and present generations in mind
- Affirms traditional Anishinaabe law
- Supports governance over Treaty #3 resources, while harmonizing with western law practices
- Rooted in ceremony (language, feasting, offerings, drums)



# Manito Aki Inakonigaawin: BellFots Authorization 1997



- Authorizations from 7 Treaty #3 Communities
- Authorizations from the Anishinaabe Nation in Treaty #3
- Accommodations, Changes to line, Revenue Sharing
- Law in Written form

# Manito Aki Inakonigaawin in action...

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- Guides decision making in all resource developments in the Nation
- Twinning of the Highway, Four Winds and MTO
- Miisun
- Dibaajimowin
- Resource Revenue Sharing Agreements



# How is Manito Aki Inakonigaawin applied in Environmental Assessments?

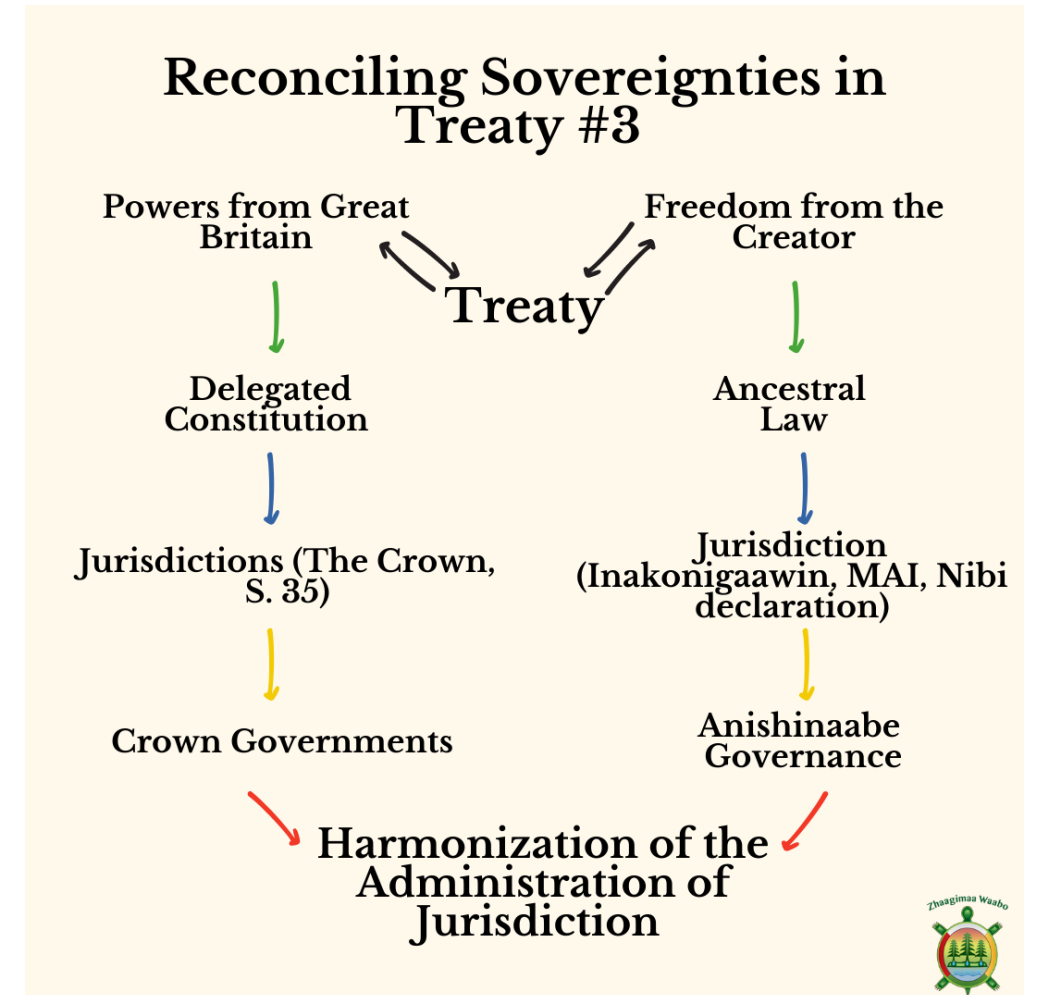


- **Scouting Phase of Manito Aki Inakonigaawin:**
  - Past, present and future generations are considered.
  - Controllable and uncontrollable factors of the project are explored.
  - This leads to a community foundational Impact Assessment and Environmental Assessment.
  - Loss to benefit ratios are examined and all population demographics are considered;
- Recognizing responsibilities of Anishinaabe Nation in Treaty #3 to all relations
- MOU recognizes MAI Consent process and Treaty #3 consultation as a means to satisfy Crown Obligations
- Anishinaabe Nation in Treaty #3 authorizations permit project in sequenced manner



# Harmonization of Jurisdictions

- BellFots Authorization
- Highway Twinning Harmonized Impact Assessment
- Nibi Declaration
- Dibaajimowin – Duty to Consult
- Miisun Integrated Resource Consultants
- To come..
  - Rainy – Lake of the Woods Water Governance
  - Treaty #3 Applications Portal (Permitting and Authorizations for works)
  - Treaty #3 Guardians Program (Displacement of MNRF)



# Why is this significant?

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- A joint process that activates spiritual guidance and protocols
- Meaningful traditional and contemporary consultations
- Minimizes negative environmental effects
- Creates process funding
- Lays our crown obligations and proponent responsibilities



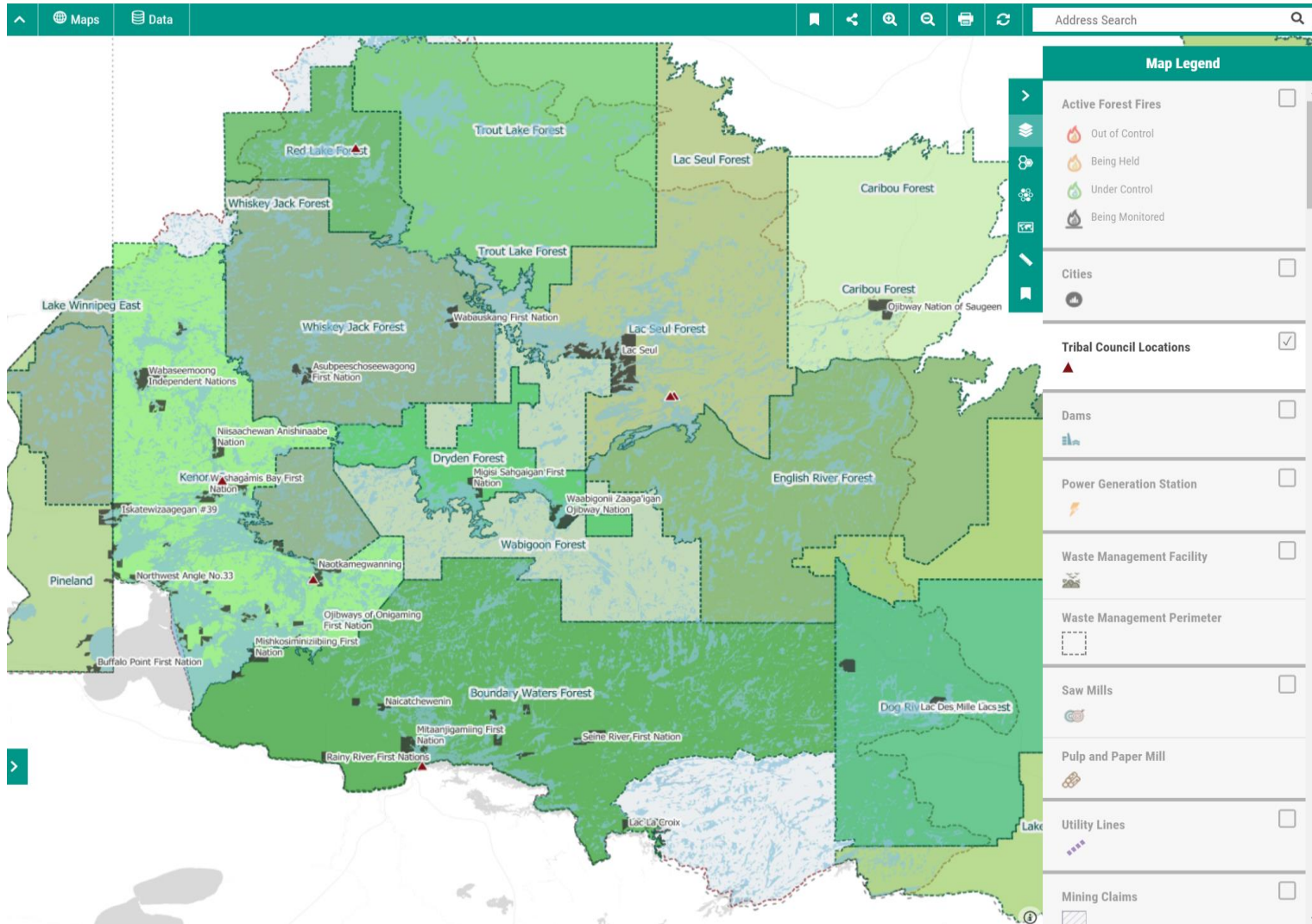
# Resource Revenue Sharing



## Treaty 3 Resource Development Map

An interactive approach to resource management and allocation. Find all resources local to Treaty #3 boundary in one place!

Quick Start User Guide



- Nation based decision making model through 4 directional governance
- Current Mining and Forestry Revenues
- Equal distributions across the Anishinaabe Nation in Treaty #3
- Not a perfect model and adaptations with Ontario continues



What is the Nibi Declaration? How are we working towards implementing this is EA's?

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# PURPOSE OF THE NIBI DECLARATION

## AANIIN WENGI IJI CHI GE'WIING – WHY ARE WE DOING THIS

*This Nibi Declaration is about respect, love, and our sacred relationship with nibi and the life that it brings. It is based on Gitiizii m-inaanik teachings about nibi, aki/lands, other elements (including air and wind) and all of creation. This knowledge will be preserved and shared through the declaration with our youth and future generations. Anishinaabe-Ikwewag have a sacred responsibility to nibi and should be included in all decision-making around nibi. This declaration will guide us in our relationship with nibi so we can take action individually, in our communities and as a nation to help ensure healthy, living nibi for all of creation.*



# Process



Treaty #3 National Assembly



Regional Engagements



Elders Gathering



Nibi Declaration National Forum



# NIBI

DECLARATION OF TREATY #3

**NIBI (WATER) IS ALIVE AND HAS A SPIRIT. IT IS THE LIFE BLOOD OF OUR MOTHER (AKI) AND CONNECTS EVERYTHING. IT CAN GIVE, SUSTAIN AND TAKE LIFE.**

**NIBI CAN TAKE MANY FORMS INCLUDING SNOW, ICE, SPRING WATER, SALT WATER, RAIN, FRESH WATER, SWAMP WATER, AQUIFERS AND BIRTH WATER. EACH TYPE OF WATER HAS A ROLE TO PLAY IN OUR WELLNESS AND HEALING. NIBI IS CONNECTED TO OUR GRANDMOTHER, THE MOON.**

**EVEN THOUGH IT HAS SUFFERED, NIBI CONTINUES TO BRING FORWARD LIFE AND WE MUST WORK TO HEAL THE WATER AND OURSELVES.**

## **NIBI HAS A SPIRIT AND SHARES ITS GIFT OF LIFE WITH ALL OF CREATION**

Nibi has its own spirit. It cannot be owned or controlled. Nibi is shared across lands and territories, between people, with other nations and all other beings that are part of creation. Spirits and other beings in creation look after nibi and its wellbeing. Nibi and all beings and spirits that look after nibi must be feasted. All creation expresses love and respect for nibi through gestures of gratitude.

## **WE NEED NIBI IN ORDER TO LIVE A GOOD LIFE**

All beings, including Anishinaabe, are born of nibi. We depend on nibi to live and our bodies are made of it. Nibi is the source of our wellbeing. It nourishes us, spiritually, physically, mentally and emotionally and provides cleansing and healing. Clean nibi for drinking is important to our health. We must respect our sacred relationship with nibi and all beings in creation to help protect nibi for our children and future generations.

## **WE ALL HAVE A SACRED RELATIONSHIP WITH NIBI**

Anishinaabe have been responsible for the care of the aki (land) and nibi since time immemorial. Women have a sacred relationship with nibi and a special responsibility to look after nibi because they carry birth water and have the ability to bring life into this world. Men have a role to play to protect the land and support the wellbeing of nibi and ikwegag. Our relationship with nibi is preserved through ceremony, teachings, education and knowledge shared through generations.

## **NIBI UNITES US**

Through its flow and movement, nibi cleanses itself and connects us all. It brings us together as families, communities and as a nation. Traditional governance and law, including the Manito Aki Inakonigaawin and Treaty #3 confirm our collective responsibility to take action, give back and protect nibi and the environment for our children and future generations.



**NIBI HAS A SPIRIT • NIBI IS LIFE • NIBI IS SACRED • WE HONOUR RESPECT AND LOVE NIBI**



# Developing an Treaty #3 lead EA

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# Developing a T3 EA/Project Assessment

## Process:

- Following processes laid out in Manito Aki Inakonigaawin for a Nation based decision making process
- Respecting the processes laid out each community in Treaty #3 has set out (ex. feasting, visioning, scouting, hunting, ceremony, western science methods)

## Principles:

- Laid out by Treaty #3 Elders and Knowledge Keepers through teachings and ceremony
- Build relationships, build partnerships, communications, protect the Environment, protect sacred sites, protect ceremonial grounds throughout the territory
- Understand principles of Manito Aki Inakonigaawin (respect, reciprocity, responsibility and rights)

## Components:

- Components each community has identified must be considered. (Depending on the project, what we need to study from both a traditional knowledge perspective and science perspective, habitat, air quality, Traditional Land Use studies, soils, waters, skies, etc.)



# Harmonization

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Harmonizing means to allow both government EA's and Treaty #3 EA to coexist, while respecting and upholding different processes for a common outcome, or living in mutuality, while respecting the interests of others. In order to harmonize, government and proponents must respect Treaty #3 processes and come to together to respect the outcomes of the Treaty #3 assessment.

Community and environmental wellbeing is at the center of harmonization.



# Cumulative Effects Significance in T3 EA's

- Engagement sessions with Treaty #3 to discuss cumulative effects of development and to create a model to measure cumulative effects
- This model will assist in ways to measure past and present cumulative effects and to assist in measuring new developments impacts, including economic, social, cultural, and environmental
- This will ensure decisions and EA's are developed in respect to Manito Aki Inakonigaawin, Indigenous Knowledge and Treaty Rights
- Using this model also supports self monitoring and independent Lands Management within each community so we have full access and transparency around the environmental impacts of said developments
- Through this model, identifying problems and understanding processes will be easier and offers guidance to develop strategies based in harmonization with Treaty #3 and proponents





# Lands Managers Toolkit

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The Toolkit is intended to serve as a starting point to help lands managers and anyone involved in community land management better understand the relationship between current environmental legislation, the obligations of the Crown and proponents, and the rights of Indigenous communities to effectively engage on issues occurring within Treaty #3 territory.

- The purpose of the toolkit is to share the Anishinaabe perspective with other Nations and Territories in hopes of reconciliation within Canada, ensuring governments and corporations are respecting Anishinaabe in Treaty #3 Rights.
- Lands managers can consult this toolkit when participating in an impact assessment process in Manitoba, Ontario, or at the federal level. Lands managers should also consult this toolkit when they are looking to lead their own impact assessment or are looking for resources.
- These models encourage Indigenous inclusion and participation in Lands and Developments. Indigenous knowledge should be at the forefront of decision making because for time immemorial we have been stewards of the land, our culture is based on the interconnectedness of the environment and our mental, emotional, spiritual and physical health.

# Anishinaabe in Treaty #3 Youth Involvement in EA's



-Treaty #3 Oshkiniigiig (Youth Executive Council)

-Represented by the four directions in the Nation, each direction is represented by Social, Economic, Environmental and Cultural portfolios

-Why youth are important to include in Environmental Assessment processes?

-Environmental decisions effect the future 5 generations

-We borrow the land from our children, it's important to include youth to enhance intergenerational knowledge transfer



# In closing...

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- Environmental protection is not just Indigenous peoples responsibility but the responsibility of all living peoples of Mother Earth.
- The Crown and Proponents must respect Anishinaabe Inakonigaawin processes as they have been here since time immemorial
- It is important to respect Anishinaabe in Treaty #3 processes in Environmental Assessments and work together on the harmonization of administration
- Anishinaabe in Treaty #3 have been land stewards since time immemorial and the culture is deeply rooted in that identity; there is a lot of Traditional Knowledge that tremendously adds to the Western Ecological Knowledge.
- Why do we use the 7 Generation model? Why does all future development need to? Our time and resources are borrowed from our grandchildren and development decisions should also integrate this perspective.
- Anishinaabe in Treaty #3 values and teaching are rooted in respect, reciprocity, rights and responsibility
- UNDRIP and Truth and Reconciliation calls to action and upholding these promises as mandated by the Canadian Government.



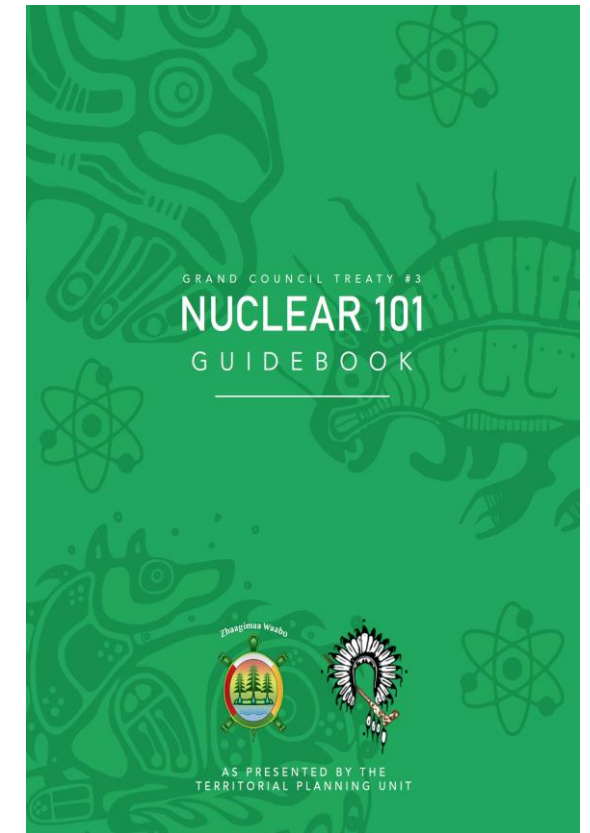
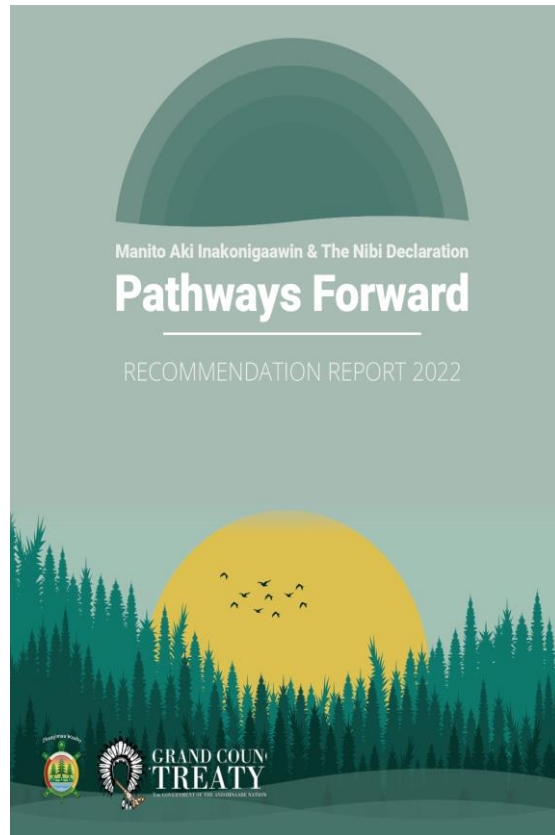
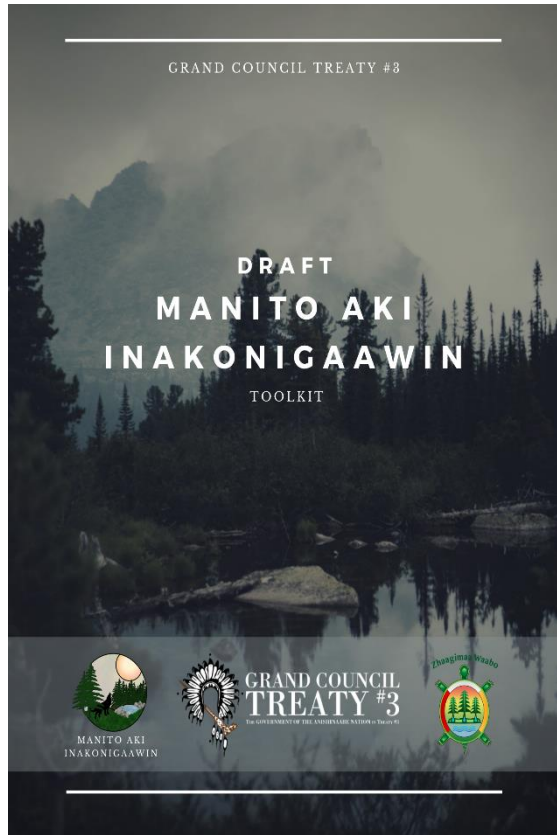
# Moving forward...

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- Anishinaabe Nation in Treaty #3 project assessment process
- Applications portal for all policy and proponent projects
- Manito Aki Inakonigaawin education through MAI Toolkit

# Territorial Planning Unit Resources:



# Acknowledgements

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- Manito Aki Inakonigaawin
  - Anishinaabe Ancestors and Spirits who have left a rich legacy and continue to lead us to mino-bimadiziwin
  - Spirits who have shared their foresight and teachings.
  - Miigwetch to all of the Elders and Knowledge Keepers we were fortunate enough to talk to, who played an integral role in translating the meaning of Manito Aki Inakonigaawin in Treaty #3.
- Nibi Declaration
  - Women's Council - Isobel White, Priscilla Simard, Anita Collins, Rhonda Fisher, Maggie Petiquan.
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# Miigwech!

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