

ONIHCIKISKWAPIWIN

kiskinowahamâkosiwin ekwa

kiskinowahamâtowin

wiyasiwewin

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WE DECLARE...

The laws of Creation are supreme on our lands and serve as the basis of onihcikiskwapiwin peoples' sovereignty. Further, our Peoples understand that our lands and laws are inherent responsibilities given to us by our Creator.

Notwithstanding this truth, onihcikiskwapiwin - Saddle Lake Cree Nation (SLCN) Constitution is the written document from which all written onihcikiskwapiwin Laws derive. Under the SLCN Constitution (Section IV.A.25.i.), nehiyawak of onihcikiskwapiwin grant the onîkanîwak the authority to set out laws.

Our jurisdiction exceeds the boundaries of our reserved lands and includes lands within the 1876 Treaty No. 6 identified in our oral understanding of Treaty. Therefore, we maintain that Canada and the province of Alberta have no jurisdiction over our lands and Peoples. The Treaty rights obligated to us by the Crown during Treaty making are portable and are in addition to our inherent right.

This Education Law is in conformity with the negotiation and conclusion of Treaty No. 6, the treaty we made with the Crown in Right of Great Britain and witnessed by the Creator. The Government of Canada has a legal obligation to uphold treaty on behalf of the Crown; therefore, financial resources to meet the needs to educate onihcikiskwapiwin îyîniwak as understood at the making of Treaty No. 6. (1876), is guaranteed.

As the Treaty No. 6 signatories, nehiyawak of SLCN have neither relinquished nor extinguished jurisdiction over our right to educate our children. Since time immemorial, nistameyimâkanak have educated our own children to be good human beings living respectfully with all of Creation.

onihcikiskwapiwin has a history of self-determination and sovereign jurisdiction over education. Our Peoples, representing 12 First Nations, led the takeover of Blue Quills in 1970 as the first îyîniwak controlled and owned school in the world.

Statement of Purpose

The onihcikiskwapiwin (Saddle Lake Cree Nation) îyîniwak exercise our inherent and sovereign control of our own destiny. As a Nation, we possess the ability to control and direct the education of each generation as set out in the unwritten nehiyaw laws of mîyo opikinâwasiwin, wâhkôhtowin and many others inherent to our ceremonies. This Education



Law is a living document that will evolve to meet the educational needs and aspirations of our Nation now and in the future.

This Education Law gives voice to onihcikiskwapiwin Peoples' inherent responsibility as confirmed by our sacred inherent knowledge that is maintained, recognized and exercised by individuals and the collective of the onihcikiskwapiwin. These are upheld by *The Turtle Lodge Treaty: Our Way of Life: Indigenous Education* and the Ten (10) Treaty Sticks.

This onihcikiskwapiwin Education Law provides oversight to operate education. onîkanîwak of the onihcikiskwapiwin have delegated the operation of education to the SLCN Education Authority, who are sanctioned to implement the laws of Creation for the betterment of nehiyawak children, youth, men, women and Elders. onihcikiskwapiwin mandates the onihcikiskwapiwin (SLCN) Education Authority to carry out the provisions of this law.

In relationship with parents, this law guides and directs the education of each child as a clan or relational obligation in our ways of being where the child is the center of the Nation. nehiyawak teaching, language, and learning is lifelong. It is an enduring original education in a relational-based context. The operational mechanism for implementing this Education Law is the Saddle Lake Cree Nation Education Policy Manual or other policy as approved by the onihcikiskwapiwin (SLCN).

With respect to onihcikiskwapiwin education, as defined by this $\dot{\Delta}$ ליל $\nabla\cdot\Delta$. wiyasiwewin (Law) and the administrative oversight of the Education Authority, this $\dot{\Delta}$ ליל $\nabla\cdot\Delta$. wiyasiwewin (Law) replaces any other $\dot{\Delta}$ ליל $\nabla\cdot\Delta\cdot\Delta$ wiyasiwewina (Laws), which have been formerly passed by the onihcikiskwapiwin (SLCN).

A LAW RESPECTING ALL WHOLISTIC LIFE LONG LEARNERS OF ONIHCIKISKWAPIWIN IYINIWAK.



ONIHCIKISKWAPIWIN EDUCATION LAW

1. This Law may be preferably cited as the "onihcikiskwapiwin Education Law" or substituted for the "Saddle Lake Cree Nation Education Law": kiskinohamâkosiwin ekwa kiskinohamâsiwin ekwa mîna kiskinowahamâtiwin

Spirit and Intent

In the spirit of nistameyimâkanak (the Original Peoples), prior to the making of Treaty No. 6 the SLCN shall achieve the highest standards of excellence in our lifelong learning for seven generations to come and beyond. nehiyaw tipahamâwakanak (Cree Treaty People) are entitled to education by virtue of inherent capabilities and enshrined forevermore by the making of Treaty No. 6.

Intent of the Law

- 2. This Law gives effect to the sovereign will of the onihcikiskwapiwin (Saddle Lake Cree Nation) of Treaty No. 6 Territory to:
 - a) Implement Treaty No. 6 as understood by our forefathers who made Treaty with the Crown of Great Britain to govern lifelong education and to continue our nehiyaw way of life. The Crown has a legal obligation as per Treaty No. 6 to finance onihcikiskwapiwin (SLCN) Education, kiskinowahamâkosiwin ekwa kiskinowahamâsiwin ekwa mîna kiskinowahamâtiwin:
 - b) Ensure that any and all potential external threats on our inherent and Treaty Right to Education will be addressed and determined by the collective onihcikiskwapowin peoples;
 - Retain, maintain, and evaluate our own comprehensive lifelong system of education of our collective nehiyawak inherent responsibilities as nehiyawak;
 - d) Educate our Peoples by:
 - i) providing curriculum for our Peoples to have a firm grounding in the onihcikiskwapiwin (SLCN) worldview to realize esohkak nehiyaw mâmitoneyicikan, nehiyawewin, ekwa nehiyâwiwin (strong nehiyaw minds, and nehiyaw ways of being);
 - ii) striving to be good spiritual human beings in order to reach nistaweyimisowin (our fullest potential and achieving peace and harmony with self, each other, and Creation);
 - iii) encouraging our Peoples of all ages to seize the opportunities and solve the problems within our lives;
 - iv) providing the means to achieve the highest Indigenous Knowledge to be proficient in understanding and capable of deconstructing western academia; and
 - v) working for the spiritual, social, economic, environmental and political development of our Peoples and Nation, aligned with wâhkôhtowin principles.

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e) This Law may be amended from time to time as needed. The process requires a ratification with appropriate notice to the Nation.

Interpretation

Interpretation of Term

- 3. In this Law:
 - a) "Crown" means the sacred covenant/ accord (kihci -asotomâtowin) made by our ancestors and visionaries in Treaty No. 6 with the Crown in Right of Great Britain and witnessed by the Creator. Treaty No. 6 is an international treaty and identifies the legal obligation of the Federal Government of Canada to fund all aspects of education for the onihcikiskwapiwin Peoples as one of the Treaty obligations;
 - b) "Cultural Standards" defined as standards adopted and set for Program Graduates, Instructional Practice, Curriculum Design, Operational Characteristics, and our Nations' involvement based on nehiyaw mamitoneyicikan;
 - c) "Education Authority Board" is defined as appointed members ratified by the SLCN onîkanîwak and to participate and assist in implementing educational goals and plans for onihcikiskwapiwin (SLCN) members;
 - d) "Elders Council" means a council of onihcikiskwapiwin Elders appointed through our traditional protocol practices that serve in an advisory capacity for onihcikiskwapiwin which will also consist of our knowledge keepers;
 - e) "Faculty" means the collective teaching staff including instructional assistants and any other staff;
 - f) **"Fiscal year"** means a period of twelve consecutive calendar months between certain fixed dates used by the Education Authority for the purpose of budgets, finance, and accounts;
 - g) "Guardian/ Caregiver" means a person who is not the natural parent of a child and who assumed responsibility for the care of that child;
 - h) "Home Schooling" means the method of home instruction chosen by the parent(s) and/ or guardian(s) in accordance with the provisions of this law. Funding for homeschooling follows the child to a maximum, set by the Education Authority, in a school year;
 - i) "Indigenous Knowledge" means knowledge that comes from kise manito (our Creator) that is retained by knowledge keepers and developed for Learners' use by our own Peoples and belonging to onihcikiskwapiwin;
 - j) "Instructor" means a professional person or a technician who holds a valid certificate of qualification as approved by onihcikiskwapiwin (SLCN) certification standards to teach, lecture, demonstrate, or research in his/her applicable area of knowledge, wisdom and experience: this includes elders and knowledge keepers;
 - k) "Jurisdictional mandate" means the onihcikiskwapiwin jurisdictional authority will prevail in all areas of education;



- 1) "kikawiynaw askiy" means Mother Earth
- m) "kihci –asotomâtowin" means the binding sacred covenant/ accord with Creation;
- n) "Learner" means a person that embarks on lifelong learning, informal, nonformal and formal education, from the time of conception to end of their circle of life. Self-determination consciousness, guiding, modelling and valuing learner relationships with others. All children are entitled to be loved and respected, îyinîw pimâtisiwin mâmawi nohtâwîyân kakî miyikoyak;
- o) "Lifelong Education" is the life span of an individual guided by the collective responsibility of the Nation from conception to the end of their circle of life:
- p) "Men's Council" means a council and/ or group of men comprised of future fathers, fathers, grandfathers, guardian(s) who serve as an advisory body for onihcikiskwapiwin;
- q) "nehiyâwiwin" onihcikiskwapiwin (SLCN) Education encapsulates nehiyâwiwin traditional practices, language and history guided by beliefs, spirituality, attitudes, values, wâhkôhtowin and practices, which are implicit in the wholistic onihcikiskwapiwin worldview. This worldview is the context and gives meaning to every subject taught in the Education Authority's schools;
- r) "nistaweyimisowin" means knowing yourself as the Original Peoples of Turtle Island;
- s) "okiskinowahamakew" means a professional person holding a valid certificate approved by SLCN certification standards to teach in the onihcikiskwapiwin (SLCN) educational institutions; SLCN standards are contained in the policies;
- t) "onihcikiskwapiwin" means Saddle Lake Cree Nation #125 meaning "image sitting on the frozen lake";
- u) "onihcikiskwapiwin (SLCN) onîkanîwak" means the okimaw (Chief) and onîkanîwak (SLCN Headpersons) in accordance with the onihcikiskwapiwin (SLCN) Constitution which states "the governing authority flows from and is dependent upon the will of the Peoples";
- v) "onihcikiskwapiwin îyîniwak" means the people of Saddle Lake Cree Nation;
- w) "oskapewisak" means young male helpers at ceremonies;
- x) "oskiskwewak" means young female helpers at ceremonies;
- y) "Parent(s)" means the childs' first teacher in accordance with Creators' Laws of mîyo ohpikinâwasiwin and wâhkôhtowin; and parent(s) agree to share their inherent jurisdiction over education of their children with SLEA/SLCN;
- z) "Parent(s)/ Mentor's Council" means a body of parent(s) and/ or guardian(s) whose children attend onihcikiskwapiwin schools and/or have a vested interest in matters related to education:
- aa) "Wholistic" is defined as including land, animals, persons (physical, emotional, mental, spiritual), and all that is living;
- bb) "School" means a place for lifelong learning, which serves kiskinowahamâkanak governed by the Education Authority and training institutions;
- cc) "Sovereign(ty)" understood in jurisprudence as the full right and power of a governing body to govern itself without any interference from outside sources or bodies;

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- dd) "Superintendent" means a director of onihcikiskwapiwin (SLCN) Education, hired by the onîkanîwak, accountable to the Education Authority and onîkanîwak;
- ee) "Youth Council" means a Council comprised of young Peoples who attend onihcikiskwapiwin schools and may advise the Nation on education related matters;
- ff) "Valid Certificate of Qualification" means onihcikiskwapiwin (SLCN) certification based on Indigenous Knowledge inclusive of nehiyawewin, inherent and written laws of onihcikiskwapiwin (SLCN);
- gg) "Women's Council" means a council and/ or group of women comprised of future mothers, mothers, grandmothers, guardian(s) who serve as an advisory body for onihcikiskwapiwin.

ONIHCIKISKWAPIWIN JURISDICTION/GOVERNANCE

All power and authority are invested in the will of the Peoples. The Peoples will mandate onîkanîwak to enact wiyasiwewina in the area of Life Long Learning.

Exclusivity of Law

- 4. The onihcikiskwapiwin (SLCN) onîkanîwak exercise control of education exclusively by this Law; and parent(s) agree to share their inherent jurisdiction over education of their children with SLEA/SLCN.
- 5. In accordance with the provisions of this Law, SLEA will navigate all matters in alignment to Treaty No. 6.

Management Structure of Education Authority

6. Education management shall consist of an Education Authority.

Educational Shared Control

- 7. Notwithstanding its administrative autonomy, the Education Authority will:
 - a) exercise lifelong learning policy implementation through the procedures provided in this Law whereby the Education Plan and Policies of the Board must be approved by the onihcikiskwapiwin onîkanîwak;
 - b) have financial accountability exercised by the onihcikiskwapiwin (SLCN) onîkanîwak and through the provisions of this Law whereby the budgets prepared by the Education Authority, will require the approval of the onihcikiskwapiwin onîkanîwak;
 - c) have control of data related to Saddle Lake Life Long Learning;
 - d) provide accreditation, where required, by our own recognized entity (ex: onihcikiskwapiwin (SLCN) accreditation body, a tribal college, a tribal university, and/ or a National Indigenous Accreditation Board/WINHEC), Elders Council and approved by the onihcikiskwapiwin onîkanîwak;
 - e) consult with parents, SLCN Programs that have a child and youth mandate and Advisory Groups such as, Women's, Men's, Elders and Youth Councils in matters related to mîyo opikinâwasiwin and wâhkôhtowin. All Advisory Groups includes LGBTQIA2; and
 - f) network and establish working relationships with current and new, lifelong

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learning entities. E.g. Saddle Lake Health Care Center (Prenatal Program, Headstart, Eagle Healing Lodge), Employment and Training, Social Development (Reinvestment and Training), Wâhkôhtowin, Freehorse Family Wellness Society, Shawanekizik Academy, University nuhelot'ine thaiyots'i nistameyimâkanak Blue Quills – UnBQ, Whitefish Lake Post-Secondary, surrounding school divisions...etc.

- 8. The Education Authority will provide audits and documentation to the onihcikiskwapiwin onîkanîwak.
 - a) Provides annual updates to onihcikiskwapiwin îyîniwak.

ONIHCIKISKWAPIWIN EDUCATION AUTHORITY

Saddle Lake Education Authority (SLEA)

- 9. onihcikiskwapiwin (SLCN) shall have one Education Authority Board and it shall consist of five (5) members plus a minimum of one (1) onîkanew selected through the Board Renewal Process and ratified by the onihcikiskwapiwin onîkanîwak.
- 10. Management to oversee day-to-day operations, will be in effect.
 - a) This Law will apply to all SLEA Faculty.

ONIHCIKISKWAPIWIN LEARNER ELIGIBILITY

11. onihcikiskwapiwin (SLCN) Education Authority will determine and recognize the eligibility of its members based on Early Learning Child Care policy, K-12 nominal roll and Post-Secondary policy and life-long learning criteria.

LEARNER TRANSPORTATION ELIGIBILITY

- 12. Bussing will be provided for onihcikiskwapiwin (SLCN) learners attending onihcikiskwapiwin schools under SLEA.
 - a) It is a priority to have all eligible K-12 learners bussed to onihcikiskwapiwin schools;
 - i) school buildings are required to increase in size and number to accommodate SLCN total learner population.
 - b) Post-Secondary shuttle service is available for registered students attending St. Paul Portage Campus and UnBQ (subject to budget availability).

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CURRICULUM

Curriculum

13. The Education Authority shall be responsible for the lifelong learning of onihcikiskwapiwin (SLCN) learners ensuring that all educational entities, which come under their jurisdiction, shall follow a curriculum that is consistent with and supports nehiyaw pîkiskwewin, nehiyâwiwin, wholistic priorities and objectives of onihcikiskwapiwin.

Pre-School – Grade 12 Curriculum Development Unit

- 14. The curriculum development unit for pre-school to Grade 12 shall prioritize the following:
 - a) core programming prescribed by the Education Authority:
 - i) wholistic, cultural nehiyâwiwin includes onihcikiskwapiwin and nistameyimakanak history, Treaty and nehiyawewin as approved by the Elders Council and ratified by the Education Authority; and
 - ii) manito wiyasiwewina that guide onihcikiskwapiwin laws.

Definition Education

15. onihcikiskwapiwin education encompasses lifelong learning. onihcikiskwapiwin education privileges nehiyâwiwin, nehiyaw pîkiskwewin and history. This will include beliefs, attitudes, values and land-based practices, which are implicit in the integrated onihcikiskwapiwin worldview. This worldview is the context and gives meaning to everything taught in pre-school to grade 12.

Spirituality

- 16. In the matter of aheahk pimâtisiwin (spirituality):
 - a) mâmawi-ohtâwîmâw ekwa okâwîmâwaskiy wiyasiwiyina will be an integral aspect of the onihcikiskwapiwin (SLCN) way of life, it will be included as part of the curriculum of every Early Learning Child Care Center, school, college, university, and institute of the Education Authority;
 - b) onihcikiskwapiwin (SLCN) ceremonies will be practiced in the Education Authority's schools to the extent and in a manner, which the Education Authority, Knowledge Keepers and Elders Council will determine.

SLCN Languages

- 17. In the matter of onihcikiskwapiwin (SLCN) Official Language Declaration (2001):
 - a) revitalization and continuation of nehiyawewin is priority;
 - b) SLEA will create short, medium and long-range language revitalization plans;
 - c) nehiyawewin will be offered as the medium of instruction and learners will be encouraged to speak nehiyawewin as their first language;
 - d) the faculty of every school will use nehiyawewin as their language at work to the greatest possible extent consistent with the efficient working environment



of the school and the broad educational interests of the learners.

STANDARDS

18. The Education Authority will apply nehiyaw wiyasiwewina that are implicit in the nehiyâwiwin worldview and all other standards acceptable to onihcikiskwapiwin îyîniwak.

LEARNERS

Self-determination consciousness; guiding, modelling and valuing learner relationships with others. All children are to be loved and respected; îyîniw pimâtisiwin mâmawi nohtâwînân kakemîkwayak.

- 19. In the exercise of the right of access to the schools and services of the SLEA, every learner shall cooperate fully with faculty employed by the SLEA. Also, such persons who have been lawfully assigned responsibilities and functions with respect to educational programming or such special and ancillary services as may be provided or approved by the SLEA. Without restricting the generality of the foregoing, every learner with parent/guardian, caregiver support, shall:
 - a) Learn to speak the Cree Language, nehiyawewin ekwa nehiyâwiwin;
 - b) Will treat others respectfully, manatisiwin and be treated respectfully, free from physical, emotional and social abuse (bullying of all forms), and have access to facilities that maintain high standards of safety;
 - c) be encouraged to attend school regularly, punctually and study diligently;
 - d) observe standards approved by the SLEA with respect to dress, cleanliness, tidiness, courtesy and manners aligned with nehiyâwiwin;
 - e) be part of a collective environment and their efforts will be celebrated;
 - f) know and contribute to the observance of the rules approved by the SLEA and to such discipline as would be exercised by a kind, firm, and just family;
 - g) interact with peers in a socially, responsible manner that respects all differences;
 - h) be answerable and respectful in the K-12 schools:
 - i) to the teacher during such hours as the teacher is in charge of the learner in a class or other authorized school activity;
 - ii) to the Principal or senior staff member for all the time the learner is in the school or going to and from the school;
 - iii) to the driver of the school bus or to any other person duly authorized by the SLEA during such times as those persons are doing their duty and the learners are lawfully in their charge and under their supervision.
- 20. All parents/Caregivers will be aware and support the general discipline of the school. All schools shall have formalized procedures in keeping with this law for dealing with discipline (iyîsâhowin).
- 21. The SLEA shall make provisions for the expeditious treatment of any problems which might arise between learners and the school in the matter of discipline and without restricting the scope of the measures, solutions, or resolutions which the SLEA may authorize, it may:



- a) authorize Principals to collaborate with parents/guardians with the assistance of Saddle Lake Education Authority programs, Women's Council, Men's Council, Youth Council, and Elders' Council to address discipline in the best interests of the learner to remain in school;
- b) authorize Principals to suspend a learner at the Principal's discretion for a period of not more than 3 consecutive school days and for three such periods in any one school term or semester;
- c) authorize Principals to suspend a learner until the next SLEA meeting for major infractions outlined in the Education Policy Manual;
- d) after due consultation with the learner and the parents/guardians, the staff and all interested, and where a learner is guilty of gross misconduct or persistent and serious misconduct, suspend a learner for any length of time with supports.
 - i) The SLEA and parents/guardians will identify solutions for the Learners' continued schooling as it is in the best interests of the Nation to ensure learner completion.
- e) Learners' onihcikiskwapiwinihk kiskiniwahamâtowikamik records shall be held in confidence, but the Learner with his or her parents/guardians, duly authorized officers of the SLEA, and school officials designated by the SLEA shall have access to such records under such conditions as may be prescribed by the SLEA.

POST SECONDARY AND HIGHER LEARNING

22. Pursuant to the Treaty Right of Post-Secondary Education, the Saddle Lake Post Secondary_(SLPS) program will facilitate and administer Post-Secondary Education for onihcikiskwapiwin îyîniwak, provide career counselling and financial assistance for learners that meets its funding eligibility criteria; it will be the learners` responsibility to achieve personal success and academic excellence.

EDUCATIONAL INSTITUTES AND PROGRAMS

External and Related Internal Higher Learning Programs

- 23. Educational internal and external education programs, which are not the direct responsibility of the onihcikiskwapiwin onîkanîwak, shall be relationally responsible to the Education Authority. The Charter of such programs shall ensure academic objectives and criteria are consistent with onihcikiskwapiwin (SLCN) beliefs and practices.
- 24. The Education Authority may take whatever action it deems necessary and advisable to ensure internal and external education programs observe the Spirit and Intent of this Law and the regulations of the Education Authority and the boards of institutions shall comply with any decision or regulation of the Education Authority.

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