

# Advocacy in Action: A Journey of Indigenous Resistance

November 7, 2024

# OUTCOMES LEADING UP TO THE 60'S SCOOP

- Closing of Residential Schools
- Treaties not honored



# SIXTIES SCOOP

- Reasons givens for apprehension:
- Parents unfit, neglect, addictions

But more often:

- Financial incentives to adopt Aboriginal children out to the United States.
- Children would be better off in white middle class homes, continuation of colonialism.
- Poverty (their interpretation).

# ADOPT AN INDIAN OR METIS PROGRAM (A.I.M)

## A CHILD IS WAITING

### Happy, Playful Girl



Sherri, 3, . . . loves to be hugged and cuddled.

Three-year-old Sherri can quickly win your attention with her wide smile and big brown eyes. An attractive girl, she has straight black hair cut in a pixie-look which matches her little personality.

Sherri loves to be hugged and cuddled. At first, she is shy with strangers until she knows that you can be trusted. A playful youngster, she loves to tease.

In her three years, Sherri has had some medical problems.

She was born with a cleft palate — a crack in the roof of the mouth — which was repaired and is no longer causing her problems. It was felt that she had a hearing loss but when the doctors drained her ears, her hearing improved. Sherri does get colds but otherwise she is a healthy, active youngster.

Sherri is behind other children her age in talking and learning words. Since her hearing has improved,

she is talking, repeating what others say and is more attentive. She is attending a speech therapy program once a week and her foster mom does speech exercises with her at home.

Sherri enjoys play-time with her furry animals, pulltoys and the kitchen pots. She loves to listen and dance to music. She plays well by herself but it would be good if she could be in a permanent home where there are older children.

We are looking for adoptive parents who will give Sherri a secure home along with extra help with her speech. She needs love, but understanding, and firmness.

To discuss the adoption of Sherri, please contact the Department of Social Services, 1920 Broad Street, Regina, Saskatchewan S4P 2Y3, or call toll free 1 or 112-800-667-3678.

Ne  
So  
St  
To  
I  
Re  
Car  
C  
ppd  
E  
C  
H  
L  
O  
S  
W  
W  
A  
K  
R  
G  
H  
H  
ppd  
Ne  
So  
To  
W  
W  
S  
P  
C  
I  
ppd  
H  
P  
S  
E  
H  
K  
M  
M  
S  
S  
A  
B  
C  
E  
F  
t  
A  
F  
t  
n  
e  
n  
e  
A  
I  
S  
A  
A

## A CHILD IS WAITING



JASON, A LOVABLE LITTLE CHARMER is all-boy.

### Youngster loves outdoors

Don't let his serious look fool you, twenty month old Jason is a happy boy who enjoys playing with his children and adults.

Now that Jason is walking he loves to explore and get around. He loves playing outdoors in the sand with pots, pans and little objects. Going for car rides is his favorite activity.

Jason is talking, repeating words, pointing and naming objects.

He enjoys attention, sitting on your knees, telling you stories and sometimes poking at your nose or mouth. A boy of many faces, Jason gets many laughs when he tries to copy your facial expressions.

A robust youngster with broad shoulders, Jason is stretching up and losing his chubby appearance. He

has fine dark brown hair, big brown eyes, chubby cheeks and a dark olive complexion.

For the first months of his life, Jason had a few health difficulties. Other than the occasional cold, he is in good health now. He gets an eczema-like rash on his face. The rash comes and goes and is treated with ointment.

Jason is an alert and active boy who loves attention and cuddling yet plays well by himself. He needs a permanent family and would be a delightful addition to any family.

To discuss the adoption of Jason, contact the Department of Social Services by calling REGINA, 2240 Albert Street, REGINA, Saskatchewan, S4V 2P3 or call 112-800-667-3678 toll free.

no  
to  
ory  
r  
ck  
ph  
wh  
tha  
has  
cal  
fil  
the  
r  
der

# A.I.M

## AIM—Adopt Indian-Metis—giving children white parents

By JIM POLING  
SASKATOON — (CP) — Louise is a dark-eyed, bright 3½-year-old who, although her mind can't comprehend it yet,

is engaged in a desperate battle which will shape her future.

The fight is for security, something she hasn't found in three different homes and

something which her fourth — and probably permanent — parents hope to give her.

Louise's fight is different from that of most adopted children because her new

family is white and she is Metis — part Indian and part white.

She represents a challenge not only to her new parents, but to a branch of the Saskatchewan department of welfare called AIM — Adopt Indian-Metis centre.

AIM was established three years ago as a pilot project in the Regina area when a serious backlog of Indian and Metis children under provincial care developed.

During 1966-67, the fiscal year before the project started, only 50 Indian and Metis children were adopted in Saskatchewan.

From April 1, 1968, to Dec.

31, 1969, a total of 140 were placed in permanent homes. Sixty of these were placed by AIM's Regina office and the rest by the welfare department which handles Indian and Metis adoptions outside the two districts.

One of the questions Louise's prospective parents had to answer before going to AIM was: Aren't there enough problems in adoption without taking a child of another race?

"To most people who come here, race makes no difference," said Alison Vickers, AIM supervisor for the Saskatoon office. "But they are

aware that it does to some people."

Louise's new parents, who have two boys, aged 9 and 10, and a girl 6, were drawn to AIM by its publicity campaign and a long-standing interest in the Indian people.

### 'PROUD AS PUNCH'

"I'm adopted myself and have wanted children both ways," says Louise's new mother, who wished to remain anonymous to protect her new child. "We felt that if we wanted another child, why produce one when there are so many already available?"

She and her husband wanted another girl and after months

of thought went to AIM because they felt they could help the problem of Indian and Metis children by adopting one.

"At first I thought that when I took her shopping with me I would be apprehensive. But I'm as proud as punch taking her and I expect everyone to like her."

"We haven't met any discrimination yet . . . but perhaps it's discrimination of a form when people say 'Aren't you the good Samaritan?'"

Louise was abandoned at two years of age and lived in two foster homes. When taken into the care of the province she spoke only Cree.

Mrs. Vickers said most people who go to AIM already have families, either natural or adopted or a mixture.

Few childless couples adopted Indian or Metis children. Mrs. Vickers said the reason probably is that those who already have had the satisfaction of having a family are willing to give all they can to some child who otherwise may never have a permanent home.

### TOLD OF PROBLEMS

"The history of wards is one of moves . . . there is little permanence in their lives."

A couple applying at AIM attend five interviews during which a social worker tries to determine attitudes on racism and illegitimacy and gives them an insight into some of the problems they must face in raising a child with dark skin.

There is a six-month probationary period during which

the family and the child can adjust. At the end of that time the child may be returned — though not many are — or the legal rights to the child are transferred to the new parents.

Before AIM was established the number of Indian and Metis children awaiting adoption had been increasing at about 100 a year.

In October, 1969, there were 205 Indian and Metis children under provincial care and by last month 186.

Mrs. Vickers says that AIM is at least keeping ahead of the increase and that the program has boosted the number of adoptions of all types in Saskatchewan.

The toughest task now is to find parents for older children and children in family groups.

### NOT LIKE BIRTH

"With older children it is not like a birth. It's like a marriage, an Oriental marriage made under contract. It's not instant love."

In Louise's case, she has been accepted by her brothers and sisters who were prepared for her arrival. She also has been accepted by the neighborhood kids.

The children can see her skin is darker than theirs, but don't seem to realize, or care, that she is of another race.

Her new parents are confident that given the love and security that their natural children have received, Louise will become a stable adult, proud of her race and proud of the white family which gave her the happiness and security she couldn't have obtained in a series of foster homes.

A Feature of Ogilvy's Goods and Chattels Sale

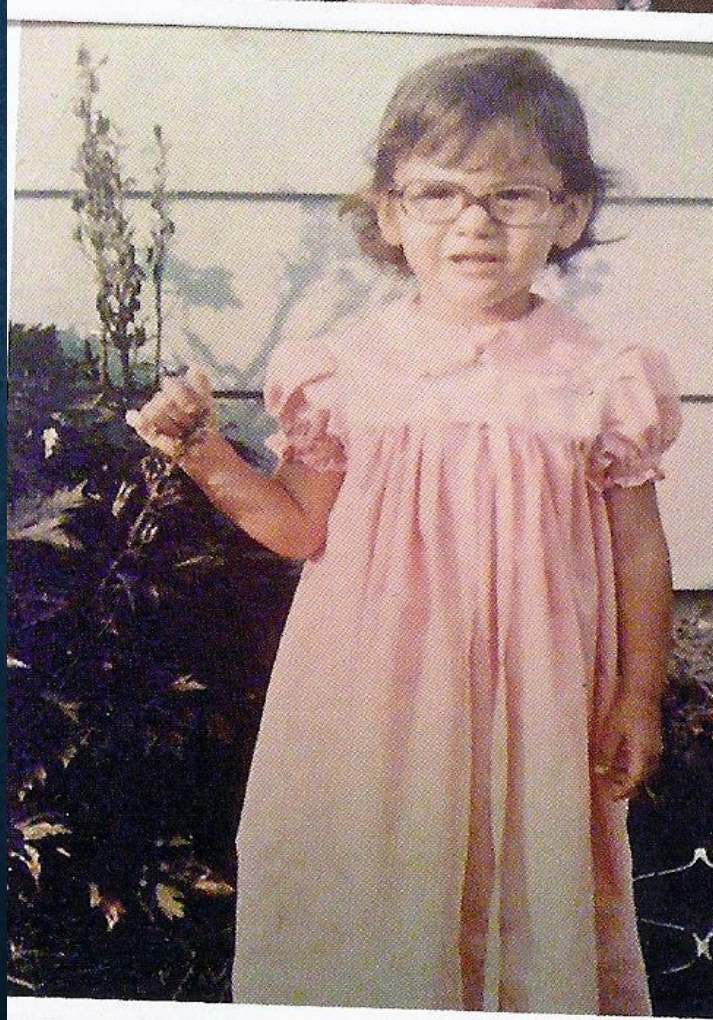


Informal See-Through Dining Set

A Feature of Ogilvy's Goods and Chattels Sale



# MARGARET MURRAY, AGE 3



# SIXTIES SCOOP

- Adoptive families were encouraged by social workers to change the children's name, as well as omit any information about the child's nation or community.
- Most parents spoke negatively about Aboriginal people, resulting in cultural shame and self-loathing for the adoptee.
- Many parents told the children that they were Italian or Israeli as a reason for their dark complexion.

# IMPACTS OF THE SIXTIES SCOOP

- 85% of adoptions fail.
- As adults, majority of adoptees struggle with addictions.
- The majority of adoptees pursue their roots.
- When adoptees return to their community, they often experience culture shock, which may be devastating.
- 1985 Kimelman report, he referred to the Sixties Scoop as : “Cultural genocide”.



# WHAT SAVED ME

- Unconditional love from my Bubbi
- She believed in me when I didn't

# BUBBI AND GRANDPA



# BORN AGAIN INDIAN

- Age 21 saw Dances with Wolves.
- My Bubbi helped me find my biological family and regain my Indian Status.
- Began working as a model and actor, specifically in Indigenous roles.
- I complete my degree at University at Concordia, BA in Human Relations
- While at University, spearheaded the organization Advocacy for Native Adoptees.
- Sought out and became active in the Urban Indigenous Community.  
(Worked at the NFCM, and the Native Women's Shelter of Montreal since 1998.)

# BIOLOGICAL FAMILY



# CURRENT REALITIES FOR INDIGENOUS PEOPLE

- Multiple Inquiries, multiple ignored recommendations: MMIW (231) and Viens Commission (142)
- Truth And Reconciliation Report -2015
- 94 calls to Action
- 11 completed by 2024
- The 1<sup>st</sup> recommendations from the TRC's is the child welfare system

**WHY AREN'T THESE  
RECOMMENDATIONS  
APPLIED?**

**WHAT IS THE  
INDIGENOUS  
COMMUNITY SUPPOSED  
TO DO?**

## Cabot Square: 'Despair increasing dramatically' since shelter forced to move

BY CHRISTOPHER CURTIS, MONTREAL GAZETTE

ORIGINALLY PUBLISHED: MAY 23, 2019



The loss of the Open Door shelter near Cabot Square has left many who depended on it without a refuge.

*Dave-Sidaway / jpg*

## City rebuked amid 'humanitarian crisis' in Cabot Square

BY CHRISTOPHER CURTIS, MONTREAL GAZETTE

ORIGINALLY PUBLISHED: MAY 25, 2019



Email



Twitter



Facebook



Pinterest



Google+



LinkedIn

The city's response to the growing public health crisis in Cabot Square has left Montreal's homeless experts scratching their heads.



# RESILIENCE MONTREAL

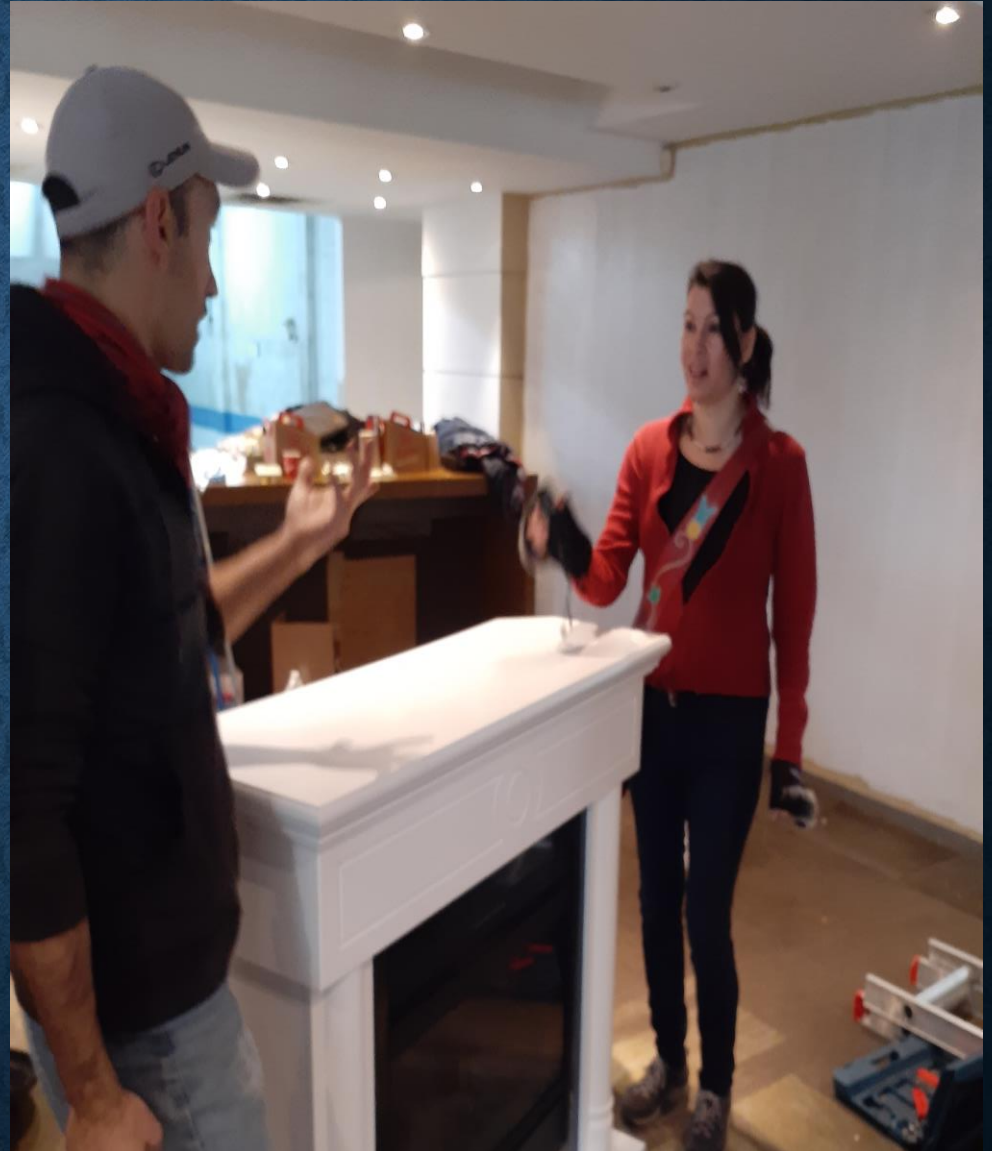


**ARCHITECTURE  
SANS  
FRONTIERS**

**BRUNO  
DEMERS**



**CONCEPT: A  
WELLNESS  
CENTER  
FOR THE  
HOMELESS**



**150**  
**VOLUNTEERS**

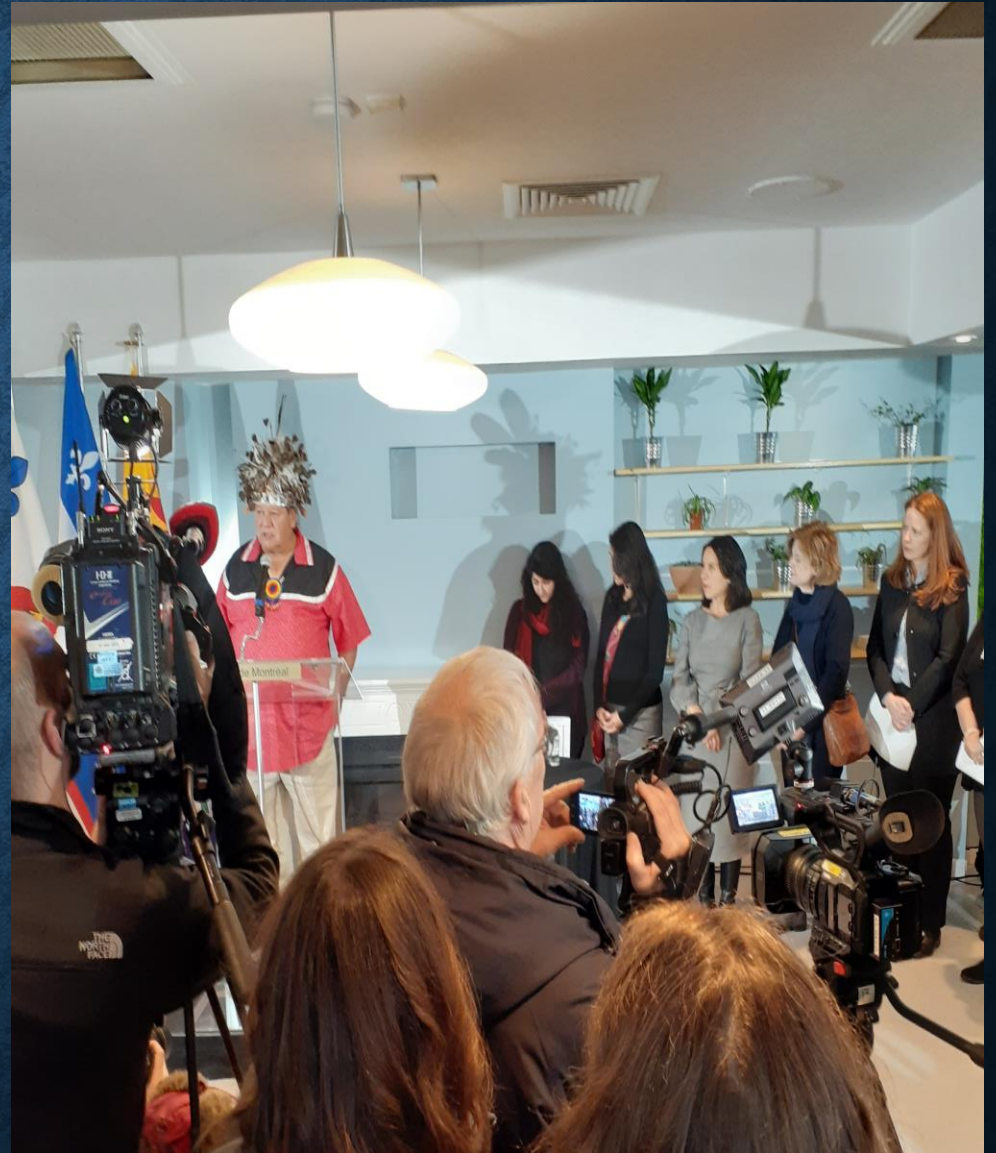








**ELDER**  
**OTSI'TSAKEN:RA**  
Opening  
ceremony







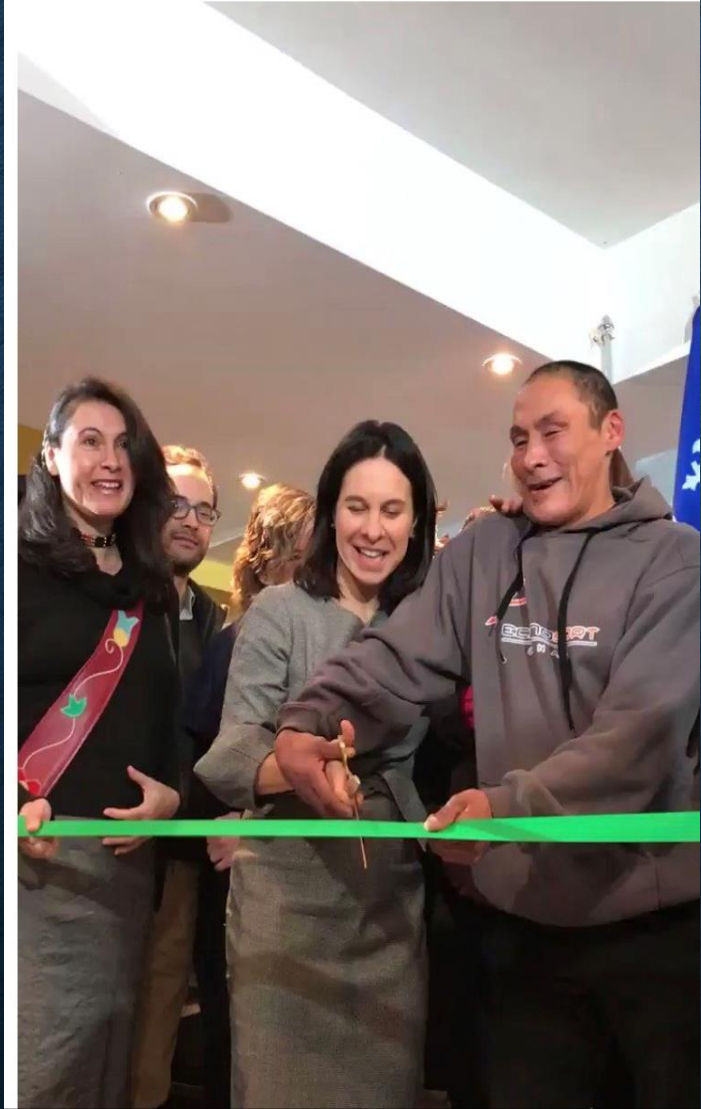
Lonely – Depressed  
Angry – Rejected  
or Just Need to Talk

Kamatsiaqut  
**HELP LINE**  
ᑲᓚᑦᑦᑦᑦ

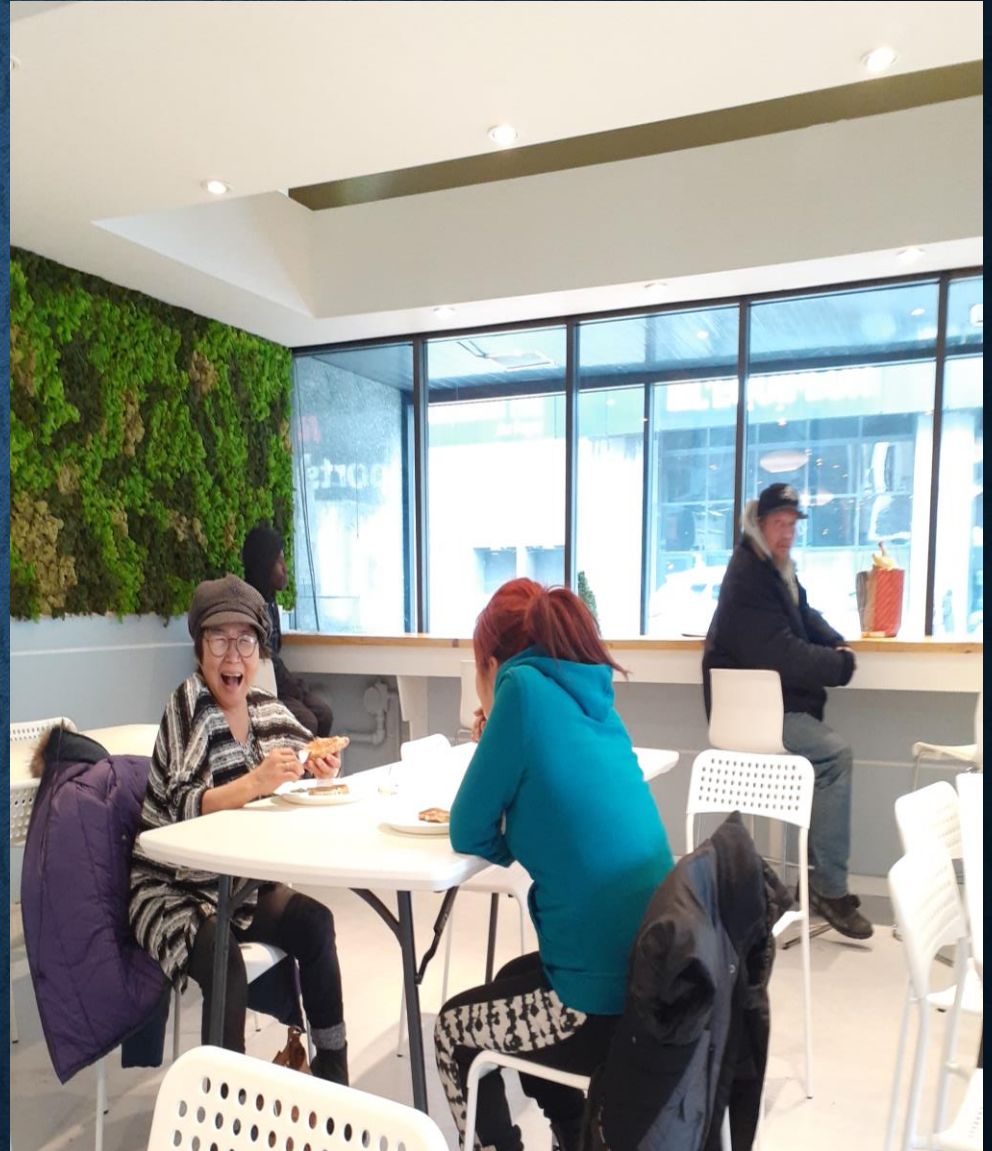
**1 800-263-3333**  
In Iqaluit: 979-3333

Nunavut  
Nunavut

# ᑎᓄᓐᑦᑦᑦᑦ ᓐᓂᓐᓂᓐᓂᓐ NUNATSIAQ NEWS



# COMMUNITY MEMBERS

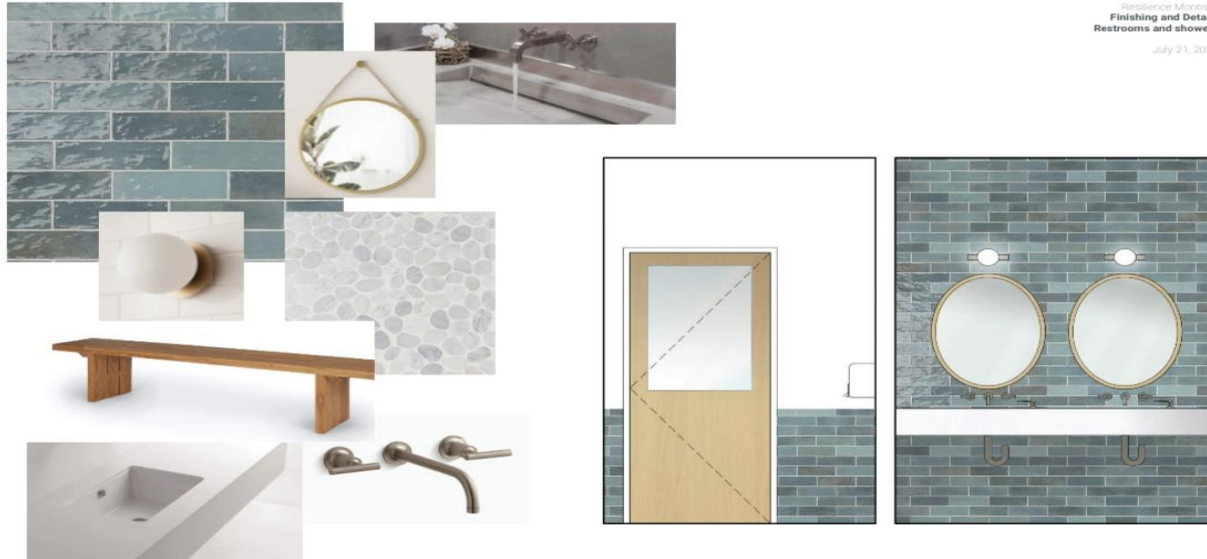


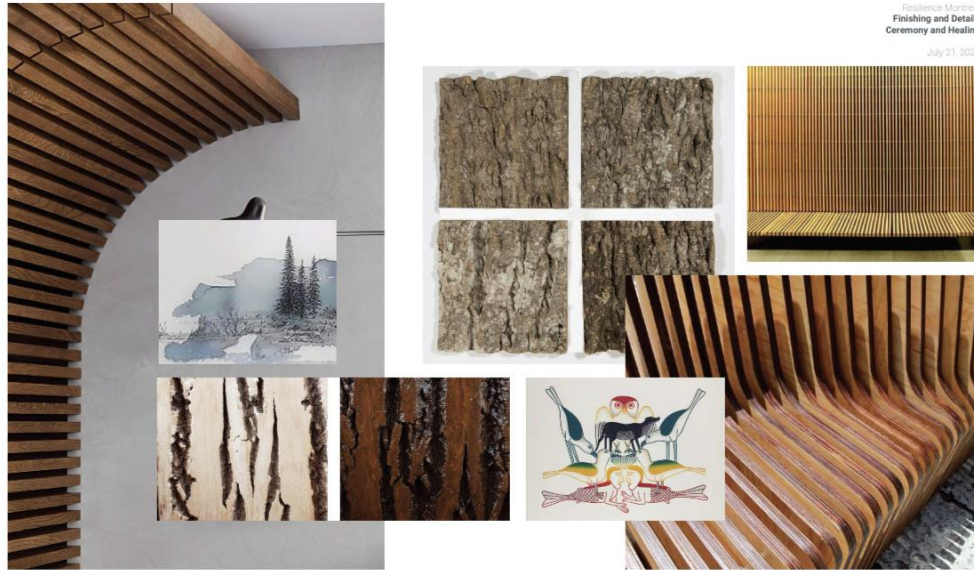
# NEW BUILDING

- Concepts for a Wellness Center
- Architects had many consultation meetings with members of the homeless community, Inuit community and Mohawk community.
- Asked them, “What does home look like to you?”









# Miyoskamin

the heart of innovation:

“groundbreaking,” or, “breaking the mold”



## **2 FOR 1**

- **The need for supportive housing with wrap around services.**
- **A social pediatric service that offers additional professional services for families, who struggles with DYP**



**MIYOSKAMIN**  
ᐅᐅᐅᐅᐅ



AS A SECOND STAGE  
HOUSING PROJECT OF THE  
NATIVE WOMEN'S SHELTER  
OF MONTREAL - WE ARE A  
TRANSITIONAL HOUSING  
PROGRAM THAT PROVIDES  
AFFORDABLE, ACCESSIBLE,  
AND SAFE HOUSING TO  
INDIGENOUS WOMEN AND  
THEIR CHILDREN IN THE  
GREATER MONTREAL AREA.

Women who live here have access to  
supports, services, and community  
while nurturing a strong sense of  
autonomy, independence



- 23 subsidized housing units, ranging from 1 to 3 bedroom units, for single Indigenous participants or participants with their children
- Fully furnished units with bedroom & living room furniture and appliances
- On site Community Social Pediatric Centre:  
Saralikitaaq
- Group workshops & in-house programming
- Access to traditional support services
- On site Empowerment Workers to support participants in their healing plans
- Access to a family lawyer
- Intergenerational Trauma Counselor
- Youth Programming





# SARALIKITAAQ

Community Social Pediatric Centre







# Every Child Matters

A Day of Action for Truth and Reconciliation

## Chaque Enfant Compte

Une journée d'action pour la vérité et la réconciliation

**13h / 1pm @ Tam-tams (Parc Mont-Royal)**

lundi / Monday

# 30 SEPTEMBRE 2024



Hosted by / organisé par



# PERMANENT PEOPLE'S TRIBUNAL ON MISSING INDIGENOUS CHILDREN AND UNMARKED GRAVES 2026



# WHAT IS THE PPT

- The Permanent Peoples' Tribunal (PPT) is an international opinion tribunal established in 1979 in Bologna, Italy, within the framework of the Universal Declaration of Peoples' Rights. It operates from Rome and is composed of 66 internationally recognized members.
- The Tribunal's findings have been cited in major human rights reports and used as evidence in academic research and advocacy efforts. While the PPT cannot enforce its decisions, it is instrumental in raising awareness, holding institutions accountable, and promoting global action.

# PPT ON MISSING INDIGENOUS CHILDREN AND MASS GRAVES

- In the lead-up to the Tribunal, NWSM and AICF will work closely with residential school survivors and their families, experts, international human rights lawyers, legal clinics, archivists, historians and advocates to gather evidence and testimonies that will build a strong and legitimate record of the crimes allegedly committed. This will be followed by the public session of the Tribunal, during which oral testimonies and arguments are presented, and the Tribunal's panel of judges presents its advisory opinion.

# STEPS UNDER WAY

- Assembled a core team of international human rights lawyers, Eloise Decoste, Erick Sullivan and Jonathan Ellison,
- On going partnership with Know History, Canada's leading historical service firm. (Using public articles and "substantiated" grave sites.
- Working on the indictment on Crimes against Humanity and Genocide
- Created an Elders Committee and a Survivors Committee to guide us in the work
- Secured services from the Aboriginal Legal Services, lead prosecutor Christa Big Canoe and her team, as well as students.

# STEPS UNDER WAY

- Bring a team of Indigenous Lawyers as advisors
- Obtaining collaboration of expert witnesses Kimberly Murray, Dr Mark Kersten and Fanni Lafontaine
- Offering trauma informed training prior to collecting evidence
- Strengthening partnerships with others like Sto:lo Research and Resource Management Centre, leaders like ITK President Natan Obed, Office of the Treaty Commissioner and the Survivors Secretariat.
- Securing in kind donation of venue from Daphne Art Center (an Indigenous organization)



# CAN YOU HELP?

- Looking for pro bono lawyers who practice in International Human Rights.
- Looking for volunteers who are researchers and archivists
- Looking for sources of funding and resources