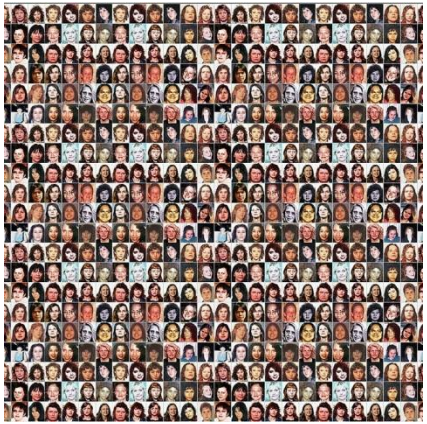
Sans-abri sur nos terres d’origine

Colleen Hele Cardinal

Maison
Qu’est-ce
qu’une maison?

État actuel des enjeux autochtones au Canada

Racisme (systémique, institutionnel, intériorisé)



Femmes autochtones disparues et assassinées

Sans-abrisme

Taux d'épidémie de VIH/SIDA

Incarcération

Suicide, trouble de stress post-traumatique, santé mentale
Dépendances, traumatismes non résolus, deuil et perte

Bank Island
Resolute
Inuvik
Victoria Island
Baffin Island
Dawson
Great Bear Lake
Yukon
Mackenzie River
Whitehorse
Northwest Territories
Nunavut
Iqaluit
Baker Lake
Yellowknife
Great Slave Lake
Fort Nelson
British Columbia
Fort McMurray
Churchill
Kuujjuaq
Nain
Newfoundland and Labrador
Churchill Falls
St John's
Prince George
Alberta
Saskatchewan
Manitoba
Edmonton
Sept-Îles
Vancouver
Victoria
Kamloops
Calgary
Saskatoon
Regina
Winnipeg
Sandy Lake
Quebec
Prince Edward Island
Charlottetown
Fredericton
Quebec
New Brunswick
Halifax
Thunder Bay
Ontario

Nous sommes tous des peuples visés par des traités.

Activité de groupe

Consultez ce site Web

Carte des traités et réserves de l’Ontario | ontario.ca ou cliquez sur le code QR --

|Choisissez un traité

Année de signature

Région et Premières Nations

Adhésions

Raciste et conçu pour éliminer/exterminer
Déshumanisation des corps autochtones

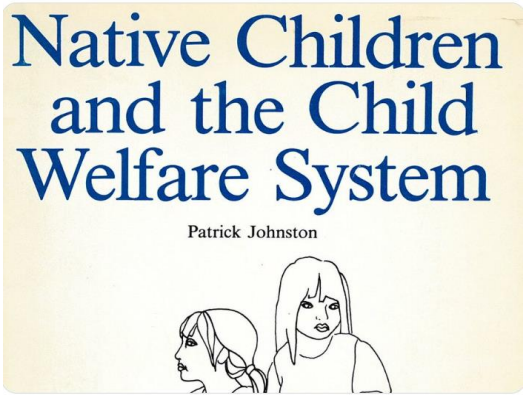
- Qu'est-ce que la *Loi sur les Indiens*?
- Une loi (acte législatif) qui régit les relations du gouvernement du Canada avec les bandes des Premières Nations.
- La *Loi* a été adoptée pour la première fois en 1876 et est toujours en vigueur (mais elle a été modifiée).
- Cette loi a une portée très large et confère au gouvernement fédéral un pouvoir total sur les Premières Nations et leurs terres.
- L'objectif était de favoriser l'assimilation.
- La loi était paternaliste et traitait les Autochtones comme des enfants qui avaient besoin de parents pour s'occuper d'eux.
- La *Loi sur les Indiens* n'est pas un traité et n'a pas été négociée; elle a été imposée aux Autochtones par le gouvernement.

Indian Act - 1876

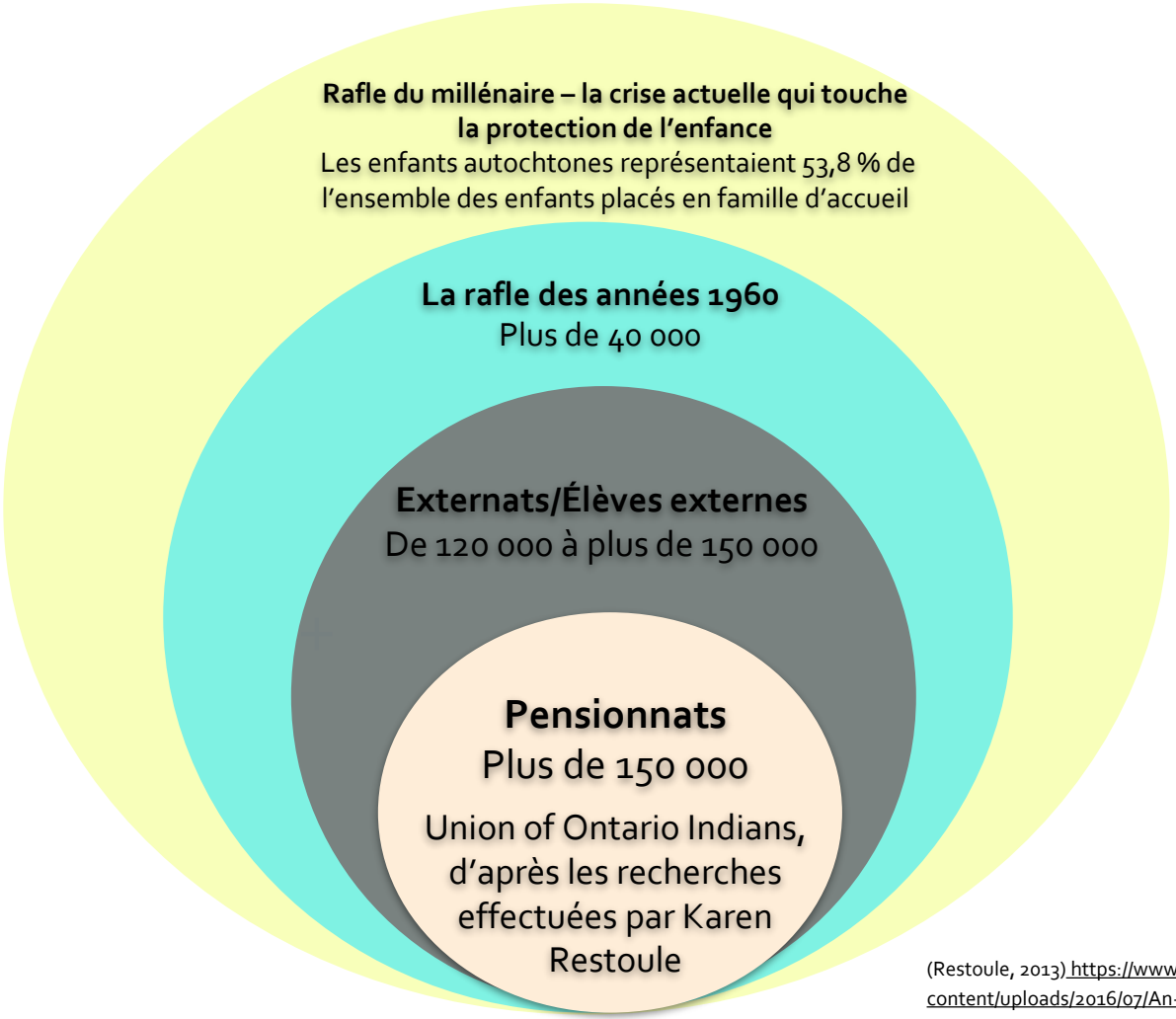
- *"The happiest future for the Indian race is absorption into the general population, and this is the object of the policy of our government. The great forces of intermarriage and education will finally overcome the lingering traces of native customs and traditions."*

Duncan Campbell Scott
Department of Indian Affairs

La rafle des années 1960



https://www.princegeorgecitizen.com/local-news/new-documentary-tells-the-story-of-prince-george-social-worker-bridget-moran-1253026



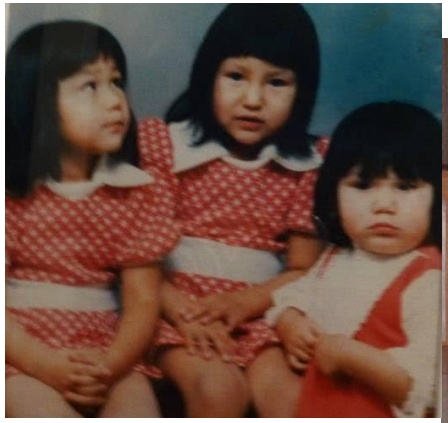
(Restoule, 2013) https://www.anishinabek.ca/wp-content/uploads/2016/07/An-Overview-of-the-IRS-System-Booklet.pdf

L’enlèvement d’enfants autochtones

Kent Monkman
the Scoop

La traite des enfants autochtones dans le cadre des politiques de protection de l'enfance

Grandir dans un foyer non autochtone



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 1969-07, the fiscal year before the project started, only 50 Indian and Metis children were adopted in Saskatchewan.

From April 1, 1969, to Dec. 31, 1969, a total of 140 were placed in permanent homes. Sixty of these were placed by AIM's Regina office and its Saskatoon branch 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 4, 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 305 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

Today's Child

By HELEN ALLEN

This alert young fellow is Norman, 14 months old. He's a sturdy, healthy baby of Indian and German descent. When Norman had a medical check-up last fall the doctor rated him "bright plus" and his expression tells you why.

He is a handsome boy with sparkling dark eyes, brown hair and light tan skin. Norman is developing at a good average rate — he is curious about everything he sees and is well co-ordinated. He eats and sleeps well.

Norman is a happy youngster with a most appealing personality and good potential. He needs loving parents who will appreciate these qualities and value his heritage.

To inquire about adopting Norman please write to Today's Child, Department of Social and Family Services, Parliament Buildings, Toronto 182.

Today's Child

By Helen Allen

Linda and Steven are a delightful sister and brother aged four - and - a half and nearly six. They need parents who will welcome and love two children.

These two are sturdy, healthy youngsters whose heritage is white and Canadian Indian. Both have big brown eyes and brown hair.

They are a sociable pair, making friends easily and adjusting well to new situations. Both have happy dispositions and are good company for they are alert and interested in everything.

Steven enjoys kindergarten. His teacher reports him a "good mixer," popular with his classmates. He loves animals and wants to help in household chores like shoveling snow and doing carpentry. He watches TV with relish if the program involves cowboys and Indians.

Linda loves to be dressed in pretty clothes as she was for the picture. This little girl's interests are all feminine. She likes to help around the house and is devoted to tiny babies. Her sweet, motherly expression when near a baby is most appealing.

Warmly attached to each other, this brother and sister should not be separated. A Protestant home is being sought where these attractive children will have the opportunity to grow up together.

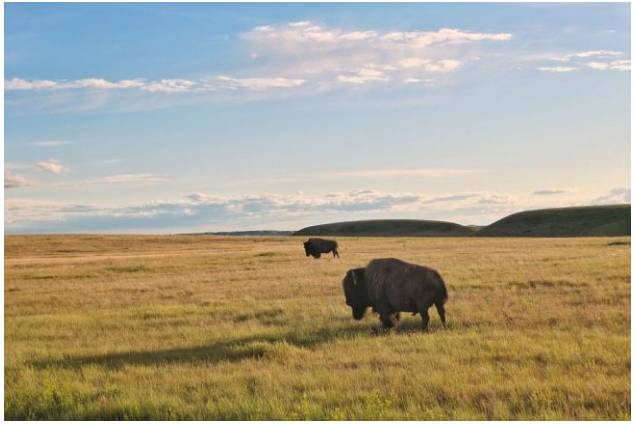
To inquire about adopting Linda and Steven please write to Today's Child, Department of Social and Family Services, Parliament Buildings, Toronto 2.

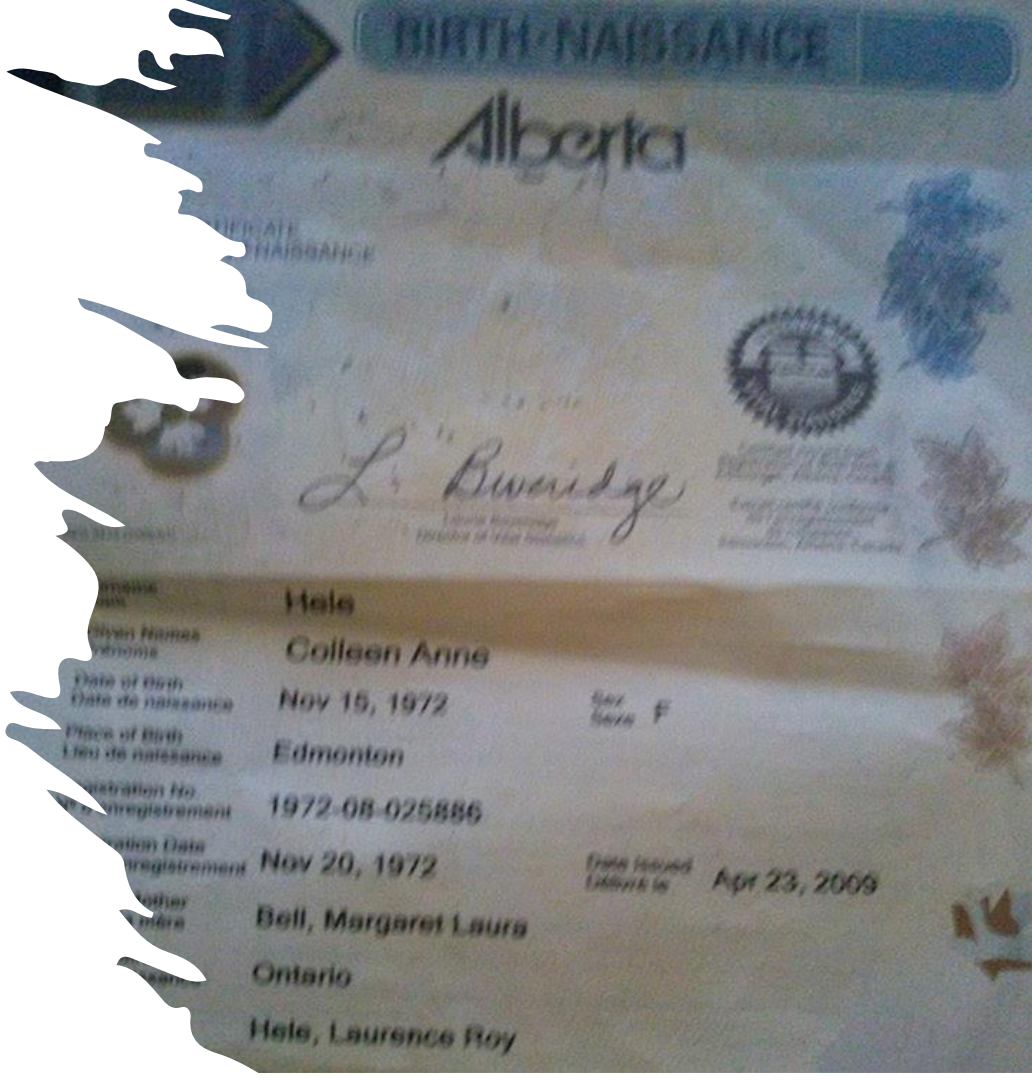
Le rapport Kimelman de 1985

Dans No Quiet Place, le juge Kimelman décrit l'approche de la province du Manitoba en matière de protection de l'enfance autochtone comme étant la continuation des politiques, de l'approche et des attitudes adoptées à l'époque des pensionnats indiens : « [TRADUCTION] Avec la fermeture des pensionnats, au lieu de fournir aux réserves les ressources permettant d'assurer la sécurité économique et les services nécessaires à l'exercice des responsabilités parentales, la société a jugé plus facile et moins coûteux de retirer les enfants de leur foyer pour manifestement répondre à la demande d'enfants dans l'est du Canada et aux États-Unis » (No Quiet Place, page 330).

- **Après avoir examiné le dossier de chaque enfant autochtone adopté par une famille de l'extérieur de la province en 1981, le juge Kimelman a déclaré : « [TRADUCTION] maintenant que l'examen des dossiers est terminé [...] le président déclare sans équivoque qu'un génocide culturel a eu lieu de manière systématique et régulière. »[2]**

Perte d’identité





Transmission des traumatismes intergénérationnels

- Les traumatismes qui perdurent se transmettent inconsciemment au sein des familles et peuvent altérer l'ADN, épigénétique.
- Pensionnats, externats, rafle des années 1960 : les survivants transmettent le virus à leur insu à leurs descendants.
- Même la génération qui n'a pas fréquenté les pensionnats ou vécu le traumatisme adopte les mêmes comportements, vit les mêmes émotions et a le même niveau de bien-être mental que les personnes qui ont vécu le traumatisme. Pourquoi?
- Les facteurs environnementaux jouent un rôle dans les modifications épigénétiques qui se produisent dans le cerveau. Parfois, des facteurs de protection comme le soutien ou l'absence de soutien déterminent en fin de compte la façon de réagir d'une personne (le soutien approprié au bon moment – et ces facteurs peuvent être modifiés grâce à un soutien adéquat).

DEUIL

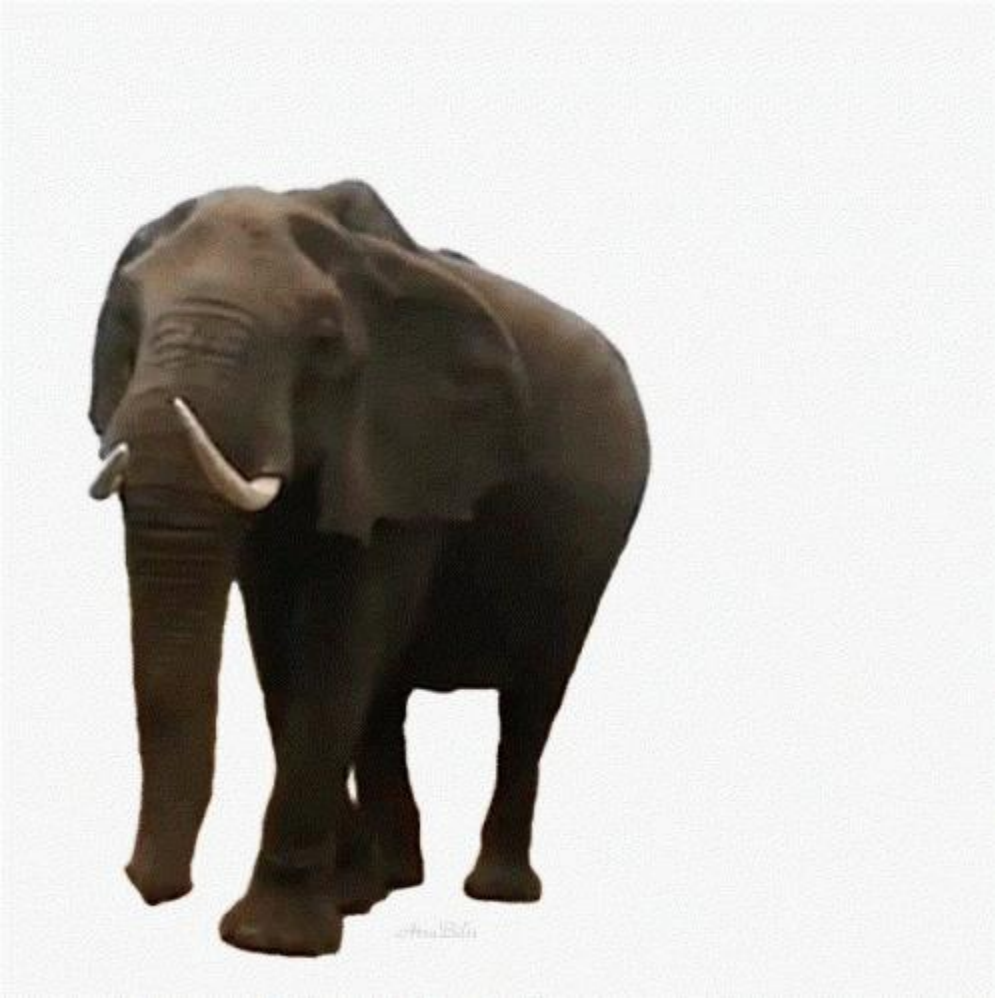
HONTE

CULPABILITÉ

BLÂME

COLÈRE

PEUR



impuissance

absence de contexte

leadership

absence de soutien

manque de sensibilisation

Questions, conclusion et ancrage