OUR WAY HOME

A Report to the
Aboriginal Healing and Wellness Strategy

Repatriation of
Aboriginal People Removed
by the Child Welfare System

EXECUTIVE SUMMARY

March 1999

Prepared by:

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ABORIGINAL HEALING AND WELLNESS STRATEGY
OUR WAY HOME:
REPATRIATION OF ABORIGINAL PEOPLE

EXECUTIVE SUMMARY

Native Child and Family Services of Toronto, in association with consultants Janet Budgell and Stevenato and Associates, have prepared this report under the direction of the Repatriation Research Working Group of the Aboriginal Healing and Wellness Strategy - Joint Steering Committee. The purpose of the Project was to:

- gain a thorough understanding of the repatriation key issues and concerns,
- identify the types of repatriation models being implemented in Ontario, other Provinces and other countries,
- review the successful approaches and determine if they might work in Ontario,
- develop a demographic profile of adult Aboriginal adoptees and foster children,
- consult with service providers from the Aboriginal and mainstream community, individuals who have or are going through a repatriation process, and Elders,
- recommend a repatriation model for Aboriginal people in Ontario.

The Research Project focused on the issues arising from the "Sixties Scoop" (and not present day adoptees), a period during the 1960's, 1970's and early 1980's when large numbers of Aboriginal children were removed from their homes and communities and placed in non-Native foster homes or adopted out to non-Aboriginal families.

The Project was conducted in four phases, with a number of steps per phase:
- Phase 1:   Background Data Collection and Literature Review
- Phase 2:   Public Consultation
- Phase 3:   Needs Assessment
- Phase 4:   Implementation Strategy

To prepare this report, documents were reviewed from Canada, United States, Australia and New Zealand, including provincial and federal demographic data, and a Literature Review was prepared.

Since repatriation is a very sensitive issue, consultations, interviews and focus groups were conducted with:
- Aboriginal and non-Aboriginal organizations which deliver repatriation services to the Aboriginal population in Ontario,

- experts throughout Canada, the United States, Australia and New Zealand,
- staff of Native child welfare authorities, and
- Aboriginal people who have or are going through the repatriation process (adult adoptees, adult foster children/Crown Wards, birth families, adoptive parents).

"Repatriation is a process whereby the community reestablishes ties between children, their families and the community. Depending on each situation, the nature of these "ties" may be quite different. Aboriginal people seek repatriation for different reasons, including:

- to re-gain their Indian status
- to find out about medical histories
- to meet their birth child (parents) or birth family (adoptees, foster children)
- to re-establish temporary, periodic or permanent ties with their birth child/families
- to move to the community

Many Aboriginal children were taken from their birth parents during the 1960's, 1970's and early 1980's. Removal of children was initiated in 1965 when the Federal-Provincial Indian Welfare Agreement was struck which gave the Province of Ontario the power and authority to administer child welfare services under its *Child Welfare Act* for status Indians living on Reserve. These provincial services were provided by Children's Aid Societies (C.A.S.). C.A.S.'s removed large numbers of Aboriginal children from their homes and communities and took them into care. It was not until December 1981 when the All Ontario Chiefs Conference (AOCC) Resolution 81/19 was passed, that the number of children removed from communities started to decrease. The Resolution initiated the process for First Nation communities to begin planning their own child welfare agencies. As a direct result of this Resolution, a number of Native child welfare agencies were developed to serve First Nations people.

Children were removed from their families and communities by Child Welfare Authorities "in the best interests of the child" because the birth parents were deemed to be "inadequate parents" and the communities to be "socially disorganized". What the Child Welfare Authorities did not understand was the different family and community structures, as well as the different cultural values and the accepted norms of raising children in Aboriginal culture with respect to "sharing, permissiveness and discipline" (for example) compared to non-Aboriginal society.

Many of the people interviewed believe that the "Sixties Scoop" was colonialism in action, leading to assimilation and hence contributing to cultural genocide of the Aboriginal people. The impacts were extreme, not only on the children removed from the First Nations, Metis and Inuit communities, but also on the birth families and the community. Birth parents were often led to believe that they were inadequate parents. Many did not understand why their children were being taken away from them. The grief and anguish birth parents suffered often led to the abuse of alcohol as a way of trying to cope with the situation, which in turn often led to the removal of additional children.

The Aboriginal children removed from their communities were usually placed in non-Native foster homes, or adopted into non-Native homes, often out-of-Province and sometimes out-of-Country. In general, these individuals received little or no information on their background or culture, even though they knew there were different from other children in their community.

There are few organizations focusing on repatriation in Ontario, let alone in Canada. The only recognized Aboriginal programs are found in British Columbia (United Native Nations, Gitxsan Reconnection Program, Wet'su wet'en Repatriation Program), and Manitoba (Manitoba First Nations Repatriation Program). No formal Aboriginal repatriation program is available in Ontario, however, the various Native Child Welfare Authorities as well as Aboriginal organizations such as Friendship Centres and Metis organizations, provide ad hoc services to assist adult adoptees, foster children and birth parents/families to re-connect with one another.

Mainstream services are also provided by government agencies in Ontario through the Adoption Disclosure Register (A.D.R.) and the Children's Aid Societies (C.A.S.) located across the province. These services are augmented by a number of non-profit, volunteer organizations with a mandate to assist individuals with the repatriation process, and who try to 'fill the gaps' in the governmental system.

It is not known for sure how many Aboriginal children were removed during the Sixties Scoop in Ontario, or how many would be interested in repatriating. We do know, however, that the Aboriginal population was highly over-represented with regard to the removal of children from their homes compared to the general population.

The affected people, now adults, experience a number of significant barriers which make it difficult for them to link up with their natural families. There is a serious lack of awareness among many Aboriginal communities about repatriation issues and the repatriation process. As well, there is still a lot of fear and mistrust towards the Children's Aid Society or any government agency (so asking for help is not an option of choice). As a result, few Aboriginal people are repatriating.

There are barriers resulting from the existing legislation, making it difficult to access the necessary identifying information to assist with a search. Unfortunately, there is a seven year waiting list for searches to be conducted by the Adoption Disclosure Register. Many Aboriginal people cannot afford the fees for various documents and searches, legal fees, or the travel costs to conduct their own searches and to meet with natural families. Others are confronted with language and literacy barriers.

For those who are fortunate enough to meet their birth relative(s), they are faced with tremendous emotional upheaval and culture shock. At the same time, the First Nations and Aboriginal communities have to deal with the influx of 'strangers' into the community and the impact on hard and soft services. Existing Aboriginal organizations, such as Native child and family services authorities, Friendship Centres, Metis and Inuit organizations and First Nations, which assist Aboriginal people and communities with repatriation do not have access to the necessary information they need to help individuals with searches. Nor do they have the resources, expertise, skills or time to provide the ongoing care, support and counseling needed for many reunions to survive. Specialized counseling skills are required to address emotions and situations related to reunions. As a result, many reunion attempts break down. Similarly, mainstream agencies often do not have the cultural sensitivity or awareness or understanding of the history and culture to provide satisfactory support.

The report recommends establishing a service which can be established to help Aboriginal people reconnect and to help them understand and deal with the many years of grief and anger that they experienced, and offer them an opportunity to become reacquainted with their traditions, families and communities if they wish to do so.

The model includes:
- a central Aboriginal repatriation office operating under the umbrella of an existing Aboriginal organization,

- two or more Aboriginal staff (policy analyst / education and awareness, and counselor / trainer),
- access to the Adoption Disclosure Register (A.D.R.) and/or Canadian Adoptee Registry database to conduct matches and searches
- referrals to Aboriginal or culturally sensitive professionals as required
- access to internet databases, possibly developing an Aboriginal sub-set
- coordination with related organizations, both Aboriginal and mainstream

Services are to include:
- training and education services for family support workers with Native Child Welfare Authority, Friendship Centres, Metis organizations and First Nations so they have the necessary skills to provide hands-on community care
- policy analysis services to review and make recommendations on policy issues as they pertain to repatriation and Aboriginal people
- education and awareness services to inform Native and non-Native populations of the history of the Sixties Scoop, and of the repatriation process
- counseling services for adult adoptees, foster children, birth families and adoptive families, including aftercare services
- "first stop shop" for Aboriginal people seeking information about repatriation

The proposed implementation strategy will take a phased approach, with each subsequent phase being developed based on the results of, and needs identified in, the previous phase. The initial phase will focus on gathering statistical information and additional first hand research to further refine the needs of this target population. Phases 2, 3 and 4 involve the actual implementation of various components of the Repatriation Program. The four phases proposed are:

- **Phase 1:** **Data Gathering and the Initiation of Education and Awareness (via existing organizations)**
  - data gathering
  - improve education and awareness of the repatriation issues and process
  - investigate opportunities at Adoption Disclosure Registry for priority searches
  - investigate the existing formal and informal repatriation system for additional opportunities

- **Phase 2:** **Develop a Repatriation Program: Focus on Education and Awareness**
  - seek a funding source(s)
  - establish an organizational/administrative structure
  - select staff
  - develop and implement education and awareness programs and services

- **Phase 3:** **Expand the Repatriation Program to include Training for Aboriginal Organizations, plus Counseling Services**
  - counseling services for Adult Adoptees, ex-Crown Wards and Birth Families
  - aftercare services
  - training

- **Phase 4:** **Expand the Repatriation Program to Include Policy Analysis**

Aboriginal Healing & Wellness Strategy

Research Project:
REPATRIATION OF ABORIGINAL FAMILIES-
ISSUES, MODELS AND A WORKPLAN

FINAL REPORT

(MARCH 1999)

Prepared by:

Native Child and Family Services of Toronto
Stevenato and Associates
Janet Budgell

This report is dedicated to the
"Father of Repatriation", Moses Tom
(Introduction by Janet Budgell)

Although his body was wracked with the ravages from years of diabetes and smoking cigarettes, his eyes had the clarity and longing of a young man. He sat on his bed in a sparsely decorated room. The air was heavy with smoke and western medicine. The infections on his feet must have been uncomfortable but he did not complain. We were five people sitting on the floor listening. I imagined this man at another time in history sitting cross-legged on mother earth wearing buckskins, aging gracefully and passing on his wisdom to his children. This man was Moses Tom, considered by many to be the Father of Repatriation. I feel honoured to have met him. His story of pain, struggle and triumph as told by his eldest daughter, Pauline, is as follows:

On September 29, 1998, Moses passed away in the Emo Hospital, after a long struggle with diabetes. He was 68. Before the end, there was a beginning and a middle......

I do not know much about my father's early childhood life. He was born on February 11, 1930 on the First Nation community of Big Grassy. Moses married Bessie from the adjacent Big Island First Nation in 1962. Along the way they were both afflicted with the curse which strikes so many despairing and dispossessed people: alcohol. Moses and Bessie were strong, loving, caring parents, but their human difficulties overwhelmed their essential goodness at certain times during this period. The story is so familiar to so many First Nations people. Four of their ten children were removed by the local Children's Aid Society, not to be seen again for many years. Moses told us of a dream he had while in jail, about some children reaching out to him from the bush and crying for help. That day he became sober and dedicated his life to the children of the First Nation communities.

The middle part of our father's life began when he started work for the Fort Frances CAS in 1978. This was a federally funded program designed to see if workers who knew the families and communities, could make a difference in the outflow of children into white homes, often into the United States and even Europe. He was a tireless traveler attempting to negotiate the repatriation of many children. His dream of "doing things the Indian Way" led Moses to the forefront of negotiations and the founding of Weechi-it-te-win, a totally First Nations governed child welfare agency which assumed all child welfare responsibilities for ten First Nation communities.

Perhaps his most famous repatriation battle was that of (then) 17 year old Cameron Kerley who had been adopted by a white man in the USA. Cameron killed his father with a baseball bat and received a 20 year sentence in prison. During the trial, it was revealed that Cameron had suffered severe and repeated sexual abuse at the hands of his father throughout his life. Moses led the campaign to return Cameron to complete his sentence in Manitoba, where he was re-united with some of his original family and his Sioux roots.

Moses and Bessie never forgot that vivid dream of children crying out for help. They cared for three children for many years, and dozens of children for shorter stays. With the help of their family members, they continued to search for their own lost children. The two boys were located in 1979 when they were in their early teens. Contact was infrequent after that time and the last visit was in 1994. In 1990, the twins who were adopted at birth were located, but it was not until sometime later that they actually met Moses, Bessie and the rest of their original family in Winnipeg. Moses always felt the hurt from the loss of his four children, but he was always thankful to the Creator for giving him a chance to see them all again before he died.

Meegwetch to the Aboriginal Healing and Wellness Strategy for dedicating this report to the memory of Moses Tom, who raised his children the "Indian Way", to give thanks, respect all things, and care for others.

Aboriginal Healing and Wellness Strategy

RESEARCH PROJECT: REPATRIATION OF ABORIGINAL FAMILIES

TABLE OF CONTENTS

Appendices
Appendix A: List of Contacts
Appendix B: List of Resources Reviewed
Appendix C: Resolution 81/19
Appendix D: List of Volunteer Support Group
Appendix E: Glossary
Appendix F: Comparison of Options for Model
Appendix G: Detailed Charts of Implementation Plan

ABORIGINAL HEALING AND WELLNESS STRATEGY
RESEARCH PROJECT
REPATRIATION OF ABORIGINAL FAMILIES -
ISSUES, MODELS AND A WORKPLAN

1.0 Introduction

> *"I was sixteen years old when my daughter was taken from me. My partner at the time was drinking and at eighteen he went to prison. I had no way of looking after her and felt very alone. The social worker told me that my daughter would be better off with a 'nice, normal family'. I thought that I would at least be able to visit her sometimes, but she was placed in Pennsylvania and we did not meet her again until she was 20 years old. I took a bus to Windsor and that is where we met. I was alone and scared. She looked just like me when I was twenty, but with a very different attitude. She had suffered sexual abuse in her adopted home and she blamed it on me. She had a little girl of her own, but she would not let me meet her. I wish there was someone who could help us get past this pain."*

1.1 Initiation of the Project

Native Child and Family Services of Toronto, in association with consultants Stevenato and Associates and Janet Budgell, have prepared this Final Report for the Repatriation of Aboriginal Families Research Project. The purpose of the Project was to:

- gain a thorough understanding of the key issues and concerns to be addressed

- identify the types of repatriation models being implemented in Ontario, other Provinces as well as other countries where there are parallel situations to Ontario.

- review the successful approaches and determine if they might work in Ontario, and assess the difficulties in implementing approaches to identify strategies to avoid

- develop a demographic statistical profile of the Aboriginal adoptees and foster children as well as those seeking repatriation and reunification

- conduct a public consultation process involving service providers from the Aboriginal and mainstream community, individuals who have or are going through a repatriation process, and Elders. The consultation process included key informant interviews, focus groups and community surveys.

- recommend a repatriation model for Aboriginal people in Ontario

- develop an implementation strategy for the approved model

As per direction from the Joint Steering Committee (JSC) of the Aboriginal Healing and Wellness Strategy (AHWS), the Research Project focused on the issues arising from the "Sixties Scoop" (and not present day adoptees), a period during the 1960's, 1970's and early 1980's when large numbers of Aboriginal children were removed from their homes and communities and placed in foster homes or adopted out to non-Aboriginal families, often for no justifiable reason. The project takes into consideration factors such as on and off Reserve, urban and rural, status and non-status Indian, Metis and Inuit cultures, adult adoptees, adult foster children, birth parents, extended families, adoptive families and the Aboriginal communities.

The Final Report has been prepared under the following sections:

    1.0   Introduction
    2.0   Defining Repatriation
    3.0   Background and History Aboriginal Adoptions
    4.0   Statistical and Demographic Data
    5.0   Existing Repatriation Programs, Services and Models
    6.0   Identification of Key Issues and Barriers
    7.0   Recommendations for a Repatriation Model
    8.0   Cost Estimates
    9.0   Implementation Strategy
   10.0 Evaluation Plan

1.2 Methodology

The Repatriation Research Project was conducted in four phases, with a number of steps per phase:

- Phase 1:   Background Data Collection
- Phase 2:   Public Consultation
- Phase 3:   Needs Assessment
- Phase 4:   Implementation Strategy

1.2.1 Phase 1: Background Data Collection

An introductory meeting was held with the Repatriation Research Working Group on May 4, 1998 to review the workplan, identify goals and objectives, identify key issues and concerns, identify key contacts, establish a schedule/timeline for meetings and consultant reporting, and discuss the contract.

A second meeting was held with the Repatriation Research Working Group on June 1, 1998 where the community survey and the interview/focus group questions were

reviewed, revised and finalized, the travel itinerary was discussed, and a project update was provided.

Background information was collected from a number of sources and reviewed to gain an understanding of the issues related to repatriation, investigate repatriation models, and develop a demographic profile of the children who were removed from their homes during the 1960's, 1970's and early 1980's. Documents were reviewed from Canada, United States, Australia and New Zealand, with sources such as Ministry of Community and Social Services, Children's Aid Society, Statistics Canada, Indian and Northern Affairs, Native Child and Family Service Authorities, various social research scientists and legal experts, Adoption Council of Ontario and internet sites. During key informant interviews and focus groups, interviewees were asked about any additional background information which would be useful to review for the research project. Similarly, each First Nation, Friendship Centre, and main Metis and Inuit organization in Ontario was requested in a survey to identify contacts and resources which they felt would be helpful. A list of the resources reviewed is included in Appendix B. A Literature Review was prepared and submitted for review by the Repatriation Research Working Group on June 24, 1998. Comments were received on July 20, 1998 and revisions were made and incorporated into the Report.

2.1.2 Phase 2: Public Consultation
Key Informant Interviews
The Repatriation Research Working Group assisted the consultants with identifying key informants. Interviews were conducted with a wide range of Aboriginal and non-Aboriginal organizations which play a role in delivering repatriation services to the Aboriginal population in Ontario. Interviews were also conducted with experts in other parts of Canada, and in the United States, Australia and New Zealand. Meetings were held with people from across the Province, with representatives from Northern and Southern Ontario, from on and off Reserve, from urban and rural areas, from status and non-status Indian, Metis and Inuit cultures and from the various First Nations. Key informants included representation from adult adoptees, adult foster children, birth parents, extended families, adoptive families and the Aboriginal communities. A list of contacts is provided in Appendix A.

Prior to arranging the interviews and focus groups with the Native Child Welfare Authorities, an introductory letter from Mr. Kenn Richard, Executive Director of Native Child and Family Services of Toronto, was sent to each Executive Director and followed up with a telephone call to confirm the support, interest and cooperation of each Director. After initial contact was made, a follow-up letter was sent to provide background information on the project and to provide a list of the types of questions to be covered in the interview. The purpose of the letter was to inform the interviewee and help him/her to prepare for the discussions. In each interview, the key informant was asked about other potential contacts who might wish to share their stories on repatriation, and these leads were followed up. It was impossible to interview everyone whom we had hoped to because the public participation program was conducted during the summer months when many were on vacation. In other instances, we were unable to make contact with people. After an interview was completed, interviewees were offered small gifts as tokens of our appreciation for their participation. These gifts were graciously provided by AHWS. Follow-up thank you letters were sent to people who met with us.

Focus Groups

Two meetings were requested with each Native child welfare authority; one with staff, and a second meeting with people from the community who have or are going through the repatriation process. Authority staff were asked to identify these individuals, whether they be Elders, adult adoptees, crown wards, birth parents or extended family members, and arrange for them to speak with us. Most of the people who came forward were those who were removed from their homes by Children's Aid Societies. It was very difficult for them to tell us their stories. Few birth parents were identified to be interviewed because Authority staff had difficulty finding potential candidates (because few birth parents came to the Authorities searching for their birth child) and because many who were identified did not wish to talk about the past because it was too painful, or because it was not perceived to be of any use (i.e., no actions would result). Tape recording of the interviews (to get an accurate representation of the stories) was considered, but not implemented because it was felt that it would only intimidate people.

In addition to focus groups with Native child welfare authorities, similar meetings were arranged with various key Aboriginal organizations, First Nations and Friendship Centres where repatriation work was being conducted and/or there was strong interest in the issues. Through these contacts, similar difficulties arose when trying to meet with people

who have or are going through a repatriation process. Generally, one-on-one interviews were more effective with service users compared to the public forum of focus groups. People felt more comfortable speaking one-on-one, and were more inclined to talk about their feelings and experiences.

During the focus groups with the service users, we requested a staff person and/or Elder to help facilitate the sessions. Any costs incurred for meeting rooms, baby-sitting, translators and/or food as required were reimbursed. During focus groups with Elders present, proper protocol was observed as no notes were taken during the discussions and a gift of tobacco was offered as a sign of respect. We prepared an introduction for staff to read at the beginning of focus groups, to ensure they felt part of the process.

Survey

To ensure every Aboriginal community on and off Reserve had an opportunity to have input into the process, a survey on repatriation was designed and sent to each First Nation and Friendship Centre in Ontario on July 21, 1998. A total of 135 First Nations and 26 Friendship Centres received the survey, as did the primary Metis and Inuit organizations in the Province. The survey was designed so that it was short and easy to understand and complete. Rather than use open ended questions (which usually result in a poor response), questions were designed with a list of possible answers from which the respondent had to check off the ones which apply to them. The Repatriation Research Working Group reviewed the survey in detail and approved the survey before it was distributed. The survey was also pre-tested to ensure that it was easy to understand and complete.

Initially there was a very low response rate, and a reminder was sent by fax to each First Nation, Friendship Centre and Metis organization which had not returned the survey by the deadline (August 14/98). There were approximately twenty inquiries for a second survey to be sent out because the first had been misplaced. Few of these second surveys were returned.

Six of the 135 First Nations returned the survey for a response rate of 5%. Nine of the 26 Friendship Centres returned the survey for a response rate of 35%. The low response rate may be attributed to the lack of understanding of repatriation, the over-abundance of surveys being delivered to First Nations, the timing of the survey (during the summer

when people are on vacation) and/or inability to get the survey to the right person in the organization. As instructed by the Repatriation Research Working Group, the surveys were sent to the Chiefs and Executive Directors of the organizations. A list of the communities and organizations which returned the surveys is provided in Appendix A.

2.1.3 Phase 3: Needs Assessment

Based on the data collected in Phases 1 and 2, the information was collated, analyzed and synthesized to develop the needs assessment, cost estimates and implementation strategy. The data was examined with respect to:

- the issues, problems and barriers to be addressed, over the short and long term
- the needs of the communities
- the opportunities and options that are available
- the legal issues and restrictions
- the ability to modify the way existing services are provided vs. the development of new programs and services
- the number of possible clients for these services
- the location of the clients for these services
- the need for a traditional component
- the applicability/adaptability of existing models and programs to Ontario

The various options available were identified, reviewed with the Repatriation Research Working Group and Joint Steering Committee, and prioritized to arrive at a preferred option. The following factors were considered when comparing the options:

- the resources (staffing, equipment, resources, skills) needed
- the potential demand for the various types of services that are needed
- the cost to implement the various options
- the impacts of the options on the adoptees (emotional, financial), the birth families, the adoptive families and the communities (social, financial)
- the anticipated outcomes of the various options, over both the short and long term
- the possible commitment to funding the recommendations

The preferred option was carried forward and analyzed and refined further. A Draft Report was prepared and delivered to the Repatriation Research Working Group and the Joint Steering Committee (JSC) for review and comment. After all comments were received and a preferred option for a repatriation program was approved, Phase 4, the Implementation Strategy was developed. It included an administrative structure, tasks to be completed, who is responsible for the tasks, training requirements, resources needed and an evaluation plan.

2.0 Defining Repatriation

Ella (not her real name) had twin boys who were taken away by Children's Aid in 1973. She was a drinker who spent weekends partying. She had heard that the boys had been taken to British Columbia. Ella eventually got help for herself and stopped drinking. In 1994, she received a call from her boys. They were living in Alberta and wanted to travel to Ontario to meet their birth mom. Ella was so excited. She spoke of nothing else for days. The night before the boys were to arrive, the anxiety of the situation overwhelmed her and she went on an all night bender, after having been sober for eleven years. Ella died the next morning of alcohol poisoning. The boys arrived in time to bury the mother they never knew."

2.1 What is Repatriation?

"Repatriation is a process whereby the community reestablishes ties between children, their families and the community. Depending on each situation, the nature of these "ties" may be quite different. Some examples of different ties are as follows:

• periodic visits by adoptees/foster children to the birth community (if arranged with the adoptive parents) so the family and the community become regular parts of their lives

• [adoptees/foster children] moving back to the Reserve [or home] on a temporary basis, without establishing permanent residence in the community

• [adoptees/foster children] moving back to the Reserve [or home] permanently

...All of the above examples have one thing in common: a relationship has been established between adoptees/foster children and their communities. Physical relocation is not required in all cases. The nature of the ties between the child and the community may change at various points in time." (Maidman, "Repatriation: Guidelines for Service")

Additional forms of repatriation include:

• communications between adoptees/foster children and their birth families and communities (i.e., for medical information, for re-instatement of Indian status)

• communities may actively seek community members who were removed and try to bring them back to the community

2.2 Why Are Aboriginal People Seeking Repatriation?

Aboriginal people can be motivated to seek repatriation for any multitude of reasons, including:

- to find out medical histories so they can better understand inherited diseases and disorders which they may have or may contract in the future
- to search their past to better understand their cultural heritage and origins, their cultural identity, their spirituality and their roots
- to discover their background so they may better understand themselves
- to understand what happened when they were removed from their birth family and why it happened, and they want to be able to talk about it with their birth family to help them come to terms with the events
- to meet their birth child or birth/extended family (but not to establish permanent relationships)
- to re-establish temporary, periodic or permanent ties with their birth child/families and community to fill a void that they have related to their emotional needs to reconnect and their need to establish loving, caring relationships
- to move to the community
- to re-gain their Indian status to establish official recognition that they are an Indian person. This is the most common reason for requesting repatriation services.
- a community may decide it wants contact and/or relocation of people taken from the community

The Native child and family authorities in Ontario report that most repatriation inquiries come from adult adoptees and foster children rather than from birth parents. This seems to be due to the lack of knowledge amongst Aboriginal families regarding the adoption disclosure registry and repatriation process, and due to fear of Children's Aid Societies. The Manitoba First Nations Repatriation Program reports that the average age for clients is 23-28 years, when they are starting their own families and want to find out about their past. More female than male adoptees conduct searches for their birth parents, and it is usually the birth mother for whom they search first.

Some First Nations, such as the Gitxsan First Nation in British Columbia, are proactive and are actively seeking adoptees and foster children who were removed from their communities. The intent is to help strengthen their community and help heal the wounds from the past.

Many Aboriginal birth families are seeking their lost children. Some are able to do so because they have come to terms with what had happened in the past, they are not blaming themselves any longer and they have recovered from the guilt they concealed for many years. They want to make amends and regain contact with their birth child.

3.0 Background / History of the Removal of Aboriginal Children From Aboriginal Communities

3.1 A Brief History of the Removal of Aboriginal Children in Ontario

3.1.1 The Sixties Scoop

The removal of Aboriginal children from their homes in Canada is well documented in books.[1] Many Aboriginal children were taken from their birth parents during the 'Sixties Scoop' which occurred during the 1960's, 1970's and early 1980's. It was initiated in 1965 when the Federal-Provincial Child Welfare Agreement was struck which gave the Province of Ontario the power and authority to administer child welfare services under the Ontario *Child Welfare Act* for status Indians on Reserve. These Provincial services were provided by Children's Aid Societies (C.A.S.). C.A.S.'s removed large numbers of Aboriginal children from their homes and communities and took them into care (for statistics, see Section 4.0).

3.1.2 All Ontario Chiefs Conference (AOCC) Resolution 81/19 and the Development of Native Child Welfare Authorities

It was not until December 1981 when the All Ontario Chiefs Conference (AOCC) Resolution 81/19 was passed, that the number of children removed from communities started to decrease. The Resolution initiated the process for First Nation communities to plan and manage their own child welfare agencies. A copy of the Resolution is provided in Appendix C. As a direct result of this Resolution, a number of Native child welfare agencies were developed to serve First Nations people, the first of which was Weechi-it-te-win Child and Family Services in 1983, which serves the Fort Frances area. Ojibway Tribal Family Services was started the following year to serve the Grand Council Treaty # 3 area of the Lake of the Woods. The current Authorities include:

Child welfare agencies (recognized as Children's Aid Societies):

- Dilico Ojibway Child & Family Services
- Payukotayno Family Services
- Tikinagan Child & Family Services
- Wabaseemoong Family Services
- Weechi-it-te-win Child & Family Services

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[1] York, Geoffrey (1989), "The Dispossessed: Life and Death in Native Canada", Vintage, UK
Fournier, Suzanne and Crey, Ernie (1997) "Stolen From Our Embrace", Douglas and McIntyre, Vancouver

Child welfare related agencies (similar to a Children's Aid Society without the authority to apprehend children):

- Six Nations of the Grand River
- Kina Gbezhgomi Child & Family Services
- Kuniwanimano Child & Family Services
- Native Child and Family Services of Toronto
- Nog-da-win-da-min Family & Community Services
- Ojibway Tribal Family Services

3.1.3 Why Children Were Removed

During the "Sixties Scoop", Aboriginal children were removed from their families and communities by Child Welfare Authorities in a process which the C.A.S. termed 'in the best interests of the child' because the birth parents were deemed to be 'inadequate parents' and the communities to be 'socially disorganized'. What the Child Welfare Authorities did not understand was the different family and community structures, the different cultures and the accepted norms of raising children in Aboriginal culture with respect to things such as "sharing, permissiveness and discipline" compared to non-Aboriginal society. Although the government motive was uncertain, it was likely that C.A.S. staff honestly believed that they were doing the right thing for these children. In their opinion, the children needed help and they could not see past their own mainstream society biases.

Parents were confused because they were receiving mixed messages about how to correctly raise their children (Aboriginal traditional ways vs. non-Aboriginal ways). Many parents had no parental role models as a result of being raised in residential schools, and were not well prepared to raise their own children. As well, traditional economies were being eroded and productive lifestyles were restricted, resulting in some difficulties in providing the basic necessities for families. As a result, in many cases the removal of children was justified. Still, Children's Aid Societies appeared to be quick to evaluate without taking all factors into consideration regarding the 'best interest of the child'. 'Adequate standards of care' were based on mainstream society standards only, with little to no consideration of Aboriginal culture, economies or political life. Children's Aid Societies also assigned significant weight to economic factors when assessing a case. Income levels did not always reflect poverty levels when so many Aboriginal people were 'living off the land' (i.e., providing food and clothing via hunting, fishing and trapping for family purposes, with no monetary value attached).

Even though some families had low family incomes, they were well off as they were able to provide for themselves via means other than purchasing goods and services.

A number of Aboriginal people we spoke to expressed their confusion and concern with the Children's Aid Society:

> *"Why was I judged so harshly? What right did C.A.S. have to say that I was not a good mother when I tried so hard to love and care for my baby? They offered no counseling, no preparation, no advocate, no legal help."*
>
> *"He was stripped of his identity without any effort on their part to understand. He needed to grow up knowing who he was."*
>
> *"They do not understand who we are and that we represent an entire Nation. They do not understand what they took from us."*
>
> *"C.A.S. needed to fill their quotas of children in care. I think my family felt that if one lamb was sacrificed, C.A.S. would leave us alone."*

3.1.4 The Impact of Residential Schools and a Welfare System

As time passed, Aboriginal lifestyles changed so there was less reliance on the traditional ways. These changes can be largely attributed to the impact of residential schools and the creation of a welfare system. With respect to the former, Aboriginal children were removed from their communities and had their language and culture taken away from them. Regarding the later, Aboriginal people became reliant on the welfare system and did not need to 'live off the land' any longer to survive, and were encouraged not to pursue, or were denied the traditional lifestyle. These changes resulted in lower self esteem and lack of hope for the future, the loss of culture and language, few 'mainstream' employment opportunities (because of the lack of 'mainstream' skills and the isolation of many communities), and the dramatic increase in the use of alcohol and drugs to alleviate the pain, which in turn resulted in societal and family problems in the communities (i.e., abuse, neglect). Economic conditions worsened, poverty levels increased and the family unit was severely impacted.

Geoffrey York, in his book, "The Dispossessed" (Page 214), described the similarities between residential schools and the Sixties Scoop:

> "Kimelman said...that "cultural genocide has been taking place in a systematic, routine manner. (referring to the Sixties Scoop)...the provincial child welfare policy was remarkably similar to the old policy of sending Native children to residential schools. Indeed, the seizure of Indian

children began to escalate just as the residential schools were winding down in the 1960's. In this way, the child welfare system simply replaced the residential school system, producing the same kind of damaging effects on the Native culture. It became the new method of colonizing Indian people after the residential schools were finally discredited."

3.1.5 No Parental Consent

When Children's Aid Societies removed Aboriginal children from a home, parental consent was usually obtained without full information or understanding. Often children were removed without parental consent, or removed under false pretenses. One Native woman described to us how she had to be hospitalized for a short while and her children had to be placed into 'temporary care' until she recovered. It was determined that she would not be able to care for the children when she was well, and they were placed in foster homes. She never saw them again.

Frank Maidman reports on the impact on Status Indian people:
> "When adopted, children's names were ... removed from the general Band list, [suggesting] that they were no longer Band members [and therefore had no access to status rights]. At age eighteen, such children are required to take the initiative in restoring their names to the list... When this Band number is restored, children are eligible for all treaty rights, including [entitlement to] post-secondary education, medical services, treaty rights and land claims. Band policy may make children ineligible in some instances."[2]

3.1.6 The Impact of Removal of Children on Birth Families and Communities

Many researchers believe that the "Sixties Scoop" was colonialism in action, leading to assimilation and hence cultural genocide of the Aboriginal people. The impacts were extreme, not only on the children removed from the First Nations, Metis and Inuit communities, but also on the birth families and the community. Birth parents were often led to believe that they were inadequate parents and they did not understand why their children were being taken away from them. When Children's Aid Societies removed children from Aboriginal homes, the birth parents often did not object because it was part of the culture not to display outward emotion or to argue or fight back. There was also the fear of losing other children or suffering financial loss if they did not give up their child (i.e., C.A.S. sometimes threatened removal of welfare payments). C.A.S. staff interpreted the response as a sign of acceptance or that the parents did not care, because C.A.S. staff did not understand the culture.

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[2] Maidman, Frank, "Repatriation: Guidelines for Service", page 12

Many birth families suffered unfounded shame and guilt, others experienced extreme grief and anguish. As a way of trying to cope with the situation, many turned to alcohol and drugs to try to alleviate their pain, still others ended up in mental institutions because they could not deal with their anguish. Many families which developed alcohol and drug abuse problems as a result of the removal of a child, often had other children removed by Children's Aid Societies. Generally, birth parents went through a long recovery phase to deal with the removal of their child or children, and many are still recovering from the experience today.

One Aboriginal woman spoke to us about her struggle to survive, the stress involved in trying to raise her son as a single parent, the eventual removal of her child by the Children's Aid Society, and the impact that this had on her adopted son:

> *"I was 16 years old when my son was born in Southern Ontario. I worked during the day and went to school at night. My baby went to daycare and we rented a room in my aunt's home. I wanted to make this work so much but the stress became overwhelming and at 17 I ended up in the hospital with a nervous breakdown. During my hospital stay of two months, the Children's Aid Society cared for my son. They came to the hospital and said that a doctor and his wife, a nurse, wanted to adopt my son. I was assured that giving up my son to this family would be in my son's best interest. My family was not very supportive during this difficult time and I signed the papers. Jason (not his real name) vanished to British Columbia.*
>
> *Years past, I married and had two more sons. Jason and I met when he was 18. I picked him up in B.C. and we drove to Ontario where he has lived for 10 years. Jason could hardly believe that he had a loving family waiting for him. That is the good part. Jason has a silent rage within him which has led to alcoholism and violent behaviour towards everyone around him. He sees the love in our family and it makes him feel so robbed. The counseling we needed was not available as it is difficult to understand the pain and shame a person or a family feels when a child is lost. I wish I could say that there is a happy ending, but addictions and loss of identity plague Jason today."*

3.1.7 The Placement of Aboriginal Children

Large numbers of the Native children removed from their communities were adopted into non-Native homes off Reserve, often out-of-Province and often out-of-Country (accurate numbers are not known). However, most potential adoptive parents were not interested in adopting Native children, and as a result, they were placed in non-Native foster homes. (there were few Native foster homes). Many Aboriginal people believe that by not sending Native children to Native homes, it further enhanced the assimilation process.

We were fortunate enough to meet Carla Williams, a Manitoba Aboriginal woman who had been removed from her community at an early age, ending up in Holland at age eight. She told us her story:

> *Carla's father was an alcoholic, unemployed and pressured to place his children for adoption, against the better judgment of her mother. Her two older brothers were permitted to remain (but were also removed and placed in foster homes in later years), however she was taken by Child Welfare at an early age. Carla was placed in a foster home for three years before she was adopted by a family who immediately moved to Holland. The adoptive parents permitted no contact with her birth family. Carla struggled to survive. She had no identity; she was confused; she did not look like the other children. She had her first child at age 13, who was given up for adoption. The father of her second and third children was her adoptive father - she was 15 years old. They were also given up for adoption. After her third child was born, she became heavily involved in alcohol, drugs and prostitution. Carla desperately wanted to leave her life in Holland and return 'home'. She made inquiries, however nothing could be arranged until Child Welfare made an official request for her return. After years of negotiating with authorities, she finally made it back home to Canada in 1989, where her plight made headlines in the newspapers. She was devastated to eventually learn that her birth parents both committed suicide, however she has established strong ties with her siblings. Carla was instrumental in helping to develop the Manitoba First Nations Repatriation Program. She is presently raising her two youngest children (the 5th and 6th) and is the leading sales representative for Kirby vacuums in Winnipeg.*

3.1.8 The Impact on Aboriginal Adoptees and Foster Children

> *"I am a 41 year old Chipewayan woman. I was adopted by a French-Canadian Catholic family. I was put in their care when I was two weeks old and was adopted at the age of two. It would have been the perfect family for a French Canadian child. They were good parents, but could not give me the answers I was looking for, although they wanted to very much.*
>
> *At the age of 15 I turned to alcohol and drugs trying to fit in somewhere and be accepted. I thought by marrying a Native man and having children, that it would give me that sense of belonging to my people and to my culture. It only brought more misery to my partner and innocent children. I was stuck in my materialistic world, looking for inner peace.*
>
> *I have been through many institutions trying to find what I was looking for. If there was some kind of group or counseling for adopted Native people, I would have saved myself and my family a lot of pain and suffering. My unsettled behaviour affected my children in many ways.*

> *Today I am in peace with myself because I finally got my answers. Unfortunately, my children are suffering the consequences of my life long actions. They are lost souls looking for themselves and nowhere to go."*

The impact on Aboriginal children who were removed from their homes and either adopted or placed in foster homes was often severe, as illustrated by one birth relative who discussed with us the death at a very young age of his brother who was adopted:

> *"My brother was adopted at four years old. His adoptive parents divorced when he was twelve and they gave him back to the agency like returning merchandise. His life after that was a living hell of abuse, violence and alcoholism. My brother hanged himself at 20 years old."*

In other cases, adoptive parents used scare tactics to prevent the adoptee from seeking their birth parents, such as a young woman named Nakuset who recalls her adoptive parents warning:

> *"Whenever I expressed any interest in finding my biological parents, my mother told me that if I went back to a Reserve I would be raped!...It's not good to uproot a child. Now they understand that."*
> (Sault Star, Jan 4/99, page B6)

In general, Aboriginal adoptees, crown wards and foster children received little or no information on their background or culture, even though they knew there were different from other children in their community.

The placement of Native children in non-Native homes in non-Native communities was in most cases harmful to the child and the community. Non-Native adoptive parents often did not understand Aboriginal culture, or did not have the skills to prepare a child to grow up as a visible minority where there is the potential for prejudice. Most non-Native adoptive parents did not realize that their children may have had legal rights as Status Indians, that they retained their Status Indian number and that they had legal rights to health care and education assistance, even if living off Reserve. For the most part, non-Native adoptive parents meant well, but they did not receive the support and information necessary to raise an Aboriginal child. As adopted and fostered Aboriginal children grew older, they eventually realized that they were 'different' and many had difficulty coming to terms with this, which in turn had serious impacts on the child's development and self esteem. As Frank Maidman reports: "Her developing sense of who she is, is affected by vague ideas from others, rather than from the rich experiences of daily living with her

own people. The result may be a self-concept based on false stereotypes."[3] For all of these reasons, Aboriginal adoptions into non-Aboriginal families have had a lower than average success rate. The more successful non-Native adoptions were those where the adoptive parents embraced the Native culture and ensured that the adoptee was exposed to their culture and history.

In 1977 at the age of eleven, Cameron Kerley was removed from his home in Manitoba and adopted by a bachelor in Kansas where he was sexually abused. What followed was a life of alcoholism, drug abuse and crime. In 1983, he murdered his adoptive father. He had this to say to us:

> *"Native children suffer growing up in a white community. They never feel accepted and always have a sense of loss. Eventually, when you face your own culture and people, you have nothing in common with them. I am now strong enough to stand on my own and make decisions for myself. I have learned how to live on the outside, but the pain will always be there."*

Nancy McFarland of the Advocacy for Native Adoptees (A.D.A.) recounts how her reunion, although successful, had its discomfort and sadness. She discovered that her mother had been coerced by child welfare to give her up for adoption when she was born:

> *"The social worker told my mother that she should give me up because she was single...Later, when my mother tried to find me, she was told I was dead...When I first met my (birth) family, it was uncomfortable. They called me the City Girl."* (Sault Star, Jan. 4/99, page B6)

Many Aboriginal adoptees and foster children removed from their homes (during the 1960's, 1970's and early 1980's) are now in their thirties. When they conduct a search to find their birth families, they are often disappointed to find that their parents are deceased, that they are still recovering from the trauma of the loss of their child (i.e., alcohol and drug abuse) or that they are not ready or willing to make contact.

Geoffrey York, in his book entitled "The Dispossessed" documents a story of a Metis woman who was adopted at the age of three to a wealthy family in Montreal. Her adoptive father began to sexually abuse her when she was eleven, the same time the family moved to the United States. When authorities discovered the abuse, she was

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[3] Maidman, Frank, "Repatriation: Guidelines for Service"

removed from the family. What followed was placement in a series of foster homes, and each time she ran away, eventually living on the street and prostituting herself:

> *"Lisa (not her real name) was being kept in a locked door institution in Boston because of her habit of running away. According to her file, she had spent time in 17 foster homes and institutions in Canada and the United States in the first 15 years of her life. She had been identified by four different surnames and three different first names. She had been studied by six psychiatrists, and dozens of other professionals were involved in her life. But it was not until 1985 that anyone thought of contacting her natural parents.*
>
> *When the new Manitoba policy was announced, Lisa was allowed to meet a social worker from the Boston Indian Council. For the first time, she heard about her Metis parents in Camperville (Manitoba). She was almost overwhelmed with emotion...This was the crucial first meeting - and it was a success.*
>
> *Within a few days, Lisa's family in Camperville had received their daughter's cassettes from the United States. "I have been trying so hard to find somebody from my family, but nobody was willing to help me," Lisa told them. "I felt like I was lost. Now I am so happy I've found you. I was so happy I was crying. I felt like I was wanted again. I would really love to meet you, really soon."*
>
> *Her mother wept when she listened to the tape, and her father and grandparents and cousins in Duck Bay (Manitoba) were just as emotional when they heard Lisa's voice. They looked at the photos of Lisa and read her poems. Then they made their own tape recordings.*
>
> *I'm just looking at your picture and I'm so glad to see what a big girl you are now," her grandmother said in the tape for Lisa. "We were shocked to hear you were in the States. But we all love you. We hope to see you soon. Don't be astonished if you find that our home is not very much, but there's lots of love in it."*
>
> *...In the early spring of 1985, Lisa's mother and one of her brothers came to Boston to visit her, "I can't put it in words how I felt." She recalled later. "It was happiness, excitement and nervousness. I didn't know what to expect or how to act...We spent all that time trying to recapture the lost years."*
>
> *...A social worker described the teenager as a "very resilient" loner who is mistrustful of others. "Lisa has acquired particular survival skills which make it possible for her to spring back when she gets knocked down." The social worker said a reunion between Lisa and her natural family might be the experience she needed to recover "a sense of peace."*

> *Lisa was given permission to (leave a school specializing in the treatment of sexual abuse victims) to go to Camperville for short visits. "When I arrived home on the bus, my family was always there to greet me with open arms. I always felt like a new-born baby, being brought home." She found it difficult to adjust to the Metis community, but she still felt she needed to see her family. "I learned a lot of what I had lost. I learned to accept my family and they've learned to accept me."*
>
> *...At the age of 19, Lisa is living with her mother in Camperville. She has dropped her adopted name, but she is still trapped between two worlds. She cannot speak the Saulteaux language of her relatives. "I find it hard to cope with everyday life." She says. "I feel like a white person in a Native community. It seems like I'm always trying to ft in with my family's life."*
>
> *She is still angry at the child welfare officials who shipped her (away). "They ruined my life and childhood. I'm a prime example of the system. I lost 13 years of my childhood."*

3.1.9 Physical and Sexual Abuse

Some Aboriginal adoptees and foster children experienced abuse by their adoptive and foster parents, as documented by Carla Williams, Cameron Kerley and Lisa in their stories described above. Other Aboriginal adoptees we met had similar experiences:

> *"I don't believe that my real mother would have abused me like the foster family did. Maybe neglect and alcoholism existed, but not the abuse."*
>
> *"We have the right to know who our parents are. C.A.S. let us suffer the beatings, but would not let us have contact with our families."*

3.1.10 A Positive Repatriation Story

Most of the personal accounts expressed during the public consultation process for this research project were disturbing, heart-wrenching stories. However, not all adoptions and repatriation efforts of Aboriginal people have been negative. The story below provides an sample of a positive experience:

> *"I was adopted from an Eastern Ontario community in 1966 by a non-Native family at the age of 10 months. I grew up in a positive home environment, however, my adoptive parents did not inform me of my Aboriginal background until I turned 18, when my adoptive father encouraged me to seek my Indian status. The process of gaining recognized status was time consuming and frustrating (it took four years) because inaccurate records made it difficult to 'piece the puzzle together'. During this process, INAC inadvertently informed me that I had a sister. The status information also provided me with the First*

Nation from which I came. At first, I had no plans to contact my birth family. However, two years later I decided to register with the Adoption Disclosure Register (A.D.R.). A match was found with my sister who had also registered. Within six months, I had initiated contact with my sister via a non-identifying letter. After several letters passed between us, I decided to take the next step and arrange a meeting. I found out that I was the second child of four, and the only one given up for adoption. I was told my mother was pressured by the Children's Aid Society to give me up for adoption. C.A.S. told my mother she had one month to make her decision, but arrived three days later and took me away. I heard how my mother had suffered many years of anguish over the loss of her child.

I decided to proceed with the reunion slowly because I felt very awkward and unsure of myself and my feelings. I began to visit on weekends and I found that my birth family and community were very accepting of me. On my first weekend stay, the community hosted a party in my honour and I had the opportunity to meet other members of the community. Several years later, when I was ready, I decided to move back to my home community and was able to secure a position with the First Nation administration. In reflecting back on the experience, I found that the counseling provided to me was critical to preparing me for the reunion. I have established a strong bond with my birth mother and sisters (my birth father was non-Native and does not live on-Reserve. I met him but I do not keep in touch). My birth mother stills holds deep-seated anger and is having difficulty letting go of the past. I have tried to encourage my mother to seek counseling to help her along a healing path."

3.1.11 Other Jurisdictions - Australia

"A three-year longitudinal study by Dr. Jane McKendrick, Victorian Aboriginal Mental Health Network, undertaken in Melbourne, Australia during the mid-1980's revealed the numerous differences between the [Aboriginal] respondents removed in childhood (33%) and those who were raised by their families or in their communities (67%). Those removed were:

- less likely to have undertaken a post secondary education

- much less likely to have stable living conditions and more likely to be geographically mobile

- three times more likely to say they had no-one to call on in a crisis

- less likely to be in a stable, confiding relationship with a partner

- twice as likely to report having been arrested by police and having been convicted of an offense

- less likely to have a strong sense of their Aboriginal cultural identity, more likely to have discovered their Aboriginality later in life and less likely to know about their Aboriginal cultural traditions

- twice as likely to report current use of illicit substances

- much more likely to report intravenous use of illicit substances"[4]

The Australian Bureau of Statistics 1995, page 58, reported that:

> "those removed in childhood were twice as likely to have been arrested more than once in the last five years (22% vs. 11%) ... This tallies with the evidence the Inquiry heard of the very damaging effects of institutionalization on personal emotional development and on the individual's sense of self-worth. The same factors also have an effect on health prospects."

3.1.12 Other Jurisdictions - United States

In the United States, a 1979 study by Henry Mass of the National Association of Social Workers, entitled "Research in the Social Services: A Five Year Review", offered similar results. It suggested that the psycho-social development of children in foster care is not substantially different from that of other children. With Native children however, premature death is more common, and a Native child is much more likely than his non-Native counterpart to experience frequent movement from one place to another, sometimes culminating with conflict with the law and institutional placement. Once Native children are placed in non-Native care, they are less likely to be visited by parents, or returned home (The report did not identify why. It may be because birth parents are not always informed of the whereabouts of their child, they are too far away or they cannot afford to visit).[5] Because many Aboriginal foster adults are deprived of parental caring behavior as children, there is a greater propensity for them compared to the average population to abandon their own children. This was confirmed during the public consultation process as a large proportion of adult adoptees and fostered interviewees talked about their difficulties raising their own children (i.e., lack of a bond, inability to express or understand emotions such as love) and/or giving their children up for adoption. Aboriginal Legal Services in Toronto estimates, based on its experience, that 40% of the adopted Aboriginal clients are criminals and at least 10% suffer from Fetal Alcohol Syndrome or Fetal Alcohol Effect.

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[4] Human Rights and Equal Opportunity Commission "Bringing Them Home: The Report (internet website: http://www.austlii.edu.au/special/rsjlibrary/hreoc/stolen/ttolen04.hmtl#Heading8
[5] Mass, Henry. Research in the Social Services: A five Year Review, New York: National Association of Social Workers, 1979.

3.2 Establishment of Native Child Welfare Authorities

3.2.1 Introduction

In response to the removal of large numbers of Aboriginal children up to the early 1980's, and to changes in legislation, the All Ontario Chiefs Conference (AOCC) Resolution 81/19 was passed in 1981 (see Appendix C). This Resolution led to the development of Native Child Welfare Authorities (the first started in 1983) to help resolve some of the problems with Aboriginal adoptions in Ontario and assist with reconnecting adult adoptees and foster children with birth families. The Authorities are primarily controlled by Native Board of Directors have been established in key locations throughout Ontario under the authority of the 1984 *Child and Family Services Act* :

> "The Act specifies that, in determining the best interest of any child, cultural background must be considered by acknowledging 'the importance, in recognition of the uniqueness of Indian and native culture, heritage and traditions of preserving the child's cultural identify. The Act also requires that Indian foster children be placed with extended families (Ss. 53 and 57), and that customary child welfare arrangements based on traditional practices be recognized and subsidized (Ss. 191 and 195). Part X and Regulation 206. Part X (Ss. 191 to 196)... authorizes the Ontario Ministry of Community and Social Services to designate ... an aboriginal group as a Native community and to enter into agreements with the community to form a mandated child and family services authority. To accommodate cultural differences between mainstream Canada and Aboriginal communities, Reg. 206 provides a mechanism for the exemption of these authorities from any part of the Act... One [Native Child Welfare] agency, Ojibway Tribal Family Services of Kenora chose not to deal with the Province and provides child and family services through a separate agreement with Indian and Northern Affairs Canada...
>
> The Agency does not have a protection mandate, but provides family support, counseling, and other preventative services, invoking Provincial authorities when necessary,"[6]

The Native Child Welfare Authorities are intended to act as Native Children's Aid Societies for Native people while recognizing Aboriginal culture and traditions when making decisions. The Authorities are primarily staffed with persons of Aboriginal descent. Efforts are made to find a solution to a child welfare situation within the community (i.e., transfer care to a relative or appropriate person in the community, or foster care of relatives or other community members), or if necessary outside of the community but within a nearby Aboriginal community. This system maintains the autonomy and control of child welfare services in the Aboriginal communities. By

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[6] Timpson, Joyce. Indian and Native Special Status in Ontario's Child Welfare Legislation: An Overview of the Social, Legal and Political Context, Canadian Social Work Review, Vol. 7, No. 1 (Winter 1990)

keeping Aboriginal children within their communities, they maintain contact with their community and, where appropriate, with their family members, thereby taking into consideration 'communal interests'. "In Ontario, the First Nation is given 30 days written notice of the intention to place. Presumably, this would allow for the filing by the community of an intention to participate at the actual hearing."[7] The system of Native children's aid societies is intended to prevent another "Sixties Scoop" from ever repeating itself. Details of the various Native child and family service agencies are provided in Section 5.5.

3.2.2 Other Jurisdictions

In the United States, a similar system has been developed:

> "In the United States, this principle has resulted in the development of the Indian Child Welfare Act which gives Indian Bands special legal protection in the event of intervention by child welfare authorities...Legislation...could be enacted to reinforce communal responsibility. Such provisions exist in the American Indian Child Welfare Act, whereby the parents, tribe, and Indian custodian must be legally notified when child welfare authorities make application for wardship. Each party has the right to make legal representation, and each has access to the agency records on the situation in question."[8]

3.3 Brief History of Removal of Children in Australia - A Similar Situation

Aboriginal people in Australia have suffered a similar fate to Aboriginal people in Ontario. Legislation gave the Australian government powers to remove any child under any pretext and as a result, Aborigine children were removed for reasons very similar to those in Ontario. The results of these actions were also similar to those in Ontario as Aboriginal communities lost their culture, identity and community control.

Between 1883 and 1969, an Aboriginal organization called Link-up has estimated that 5,625 Aborigine children were removed from their homes and families and sent to institutions for Aboriginal people (separate for girls and boys so siblings were separated) where they were treated very poorly. Removed children were not allowed to know anything about their culture and heritage. They were taken usually at very young ages.

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[7] Daly, Kerry & Sobol. Michael. Adoption In Canada: Final Report. National Adoption Study, University of Guelph (1993)

[8] Hudson, P. & McKenzie, B (1981), "Child Welfare and Native People: The Extension of Colonialism", The Social Worker, Vol. 49, No. 2, pg. 66

Their names were changed and they were not allowed to speak their own language. At the age of fifteen, these children were taken from the institutions and entered into employment called "apprenticeships" which many called a form of 'slave labour'. They were employed with non-Native families and organizations to provide menial labour such as maid services at meager wages. By 1957, the Aboriginal institutions were at capacity and could not accommodate additional children. In response, foster home programs were initiated which tended to provide a higher standard of care for the children.

It has been estimated that one in six Aboriginal children were removed from their families vs. one in three hundred in the non-Aboriginal population. An inquiry entitled "Bringing Them Home" confirmed these estimates (discussed below), as does a 1981 study by the New South Wales Select Committee of Aborigines:

> "In 1980 the Aboriginal Children's Research project provided these statistics to the New South Wales Select Committee on Aborigines:
>
> - 17% of all children in corrective institutions were Aboriginal
> - 10% of children in non-government homes were Aboriginal
> - 16% of children in foster care were Aboriginal
>
> ... Although Aboriginal children represented less than 1% of the population, they were 17 times over-represented in the welfare system. Although during the 1970's the number of children in care was dropping, this was not the case for Aboriginal children."[9]

National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children From Their Families ("Bringing Them Home")

A national inquiry coined "Bringing Them Home" was struck in 1995 by the Federal Attorney General and conducted by the Human Rights and Equal Opportunity Commission (HREOC). It was initiated to conduct a review of the removal of large numbers of Aborigine children from their families and communities in Australia. The Inquiry focused on the grave situation in New South Wales where most of the Aboriginal children were removed. It was completed in April 1997, and concluded that:

> "between one in three and one in ten Indigenous children were forcibly removed from their families and communities between 1910 and 1970... More than half...experienced multiple placements following their removal... Almost one quarter... reported being assaulted... Sexual abuse was reported...by one in five people who were fostered and one in ten people who were institutionalized."[10]

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[9] New South Wales Select Committee on Aborigines, 1981, p. 293
[10] Reconciliation and Social Justice Library (1998), Bringing Them Home - Community Guide (internet source)

The "Bringing Them Home" Inquiry made a number of recommendations to help prevent the removal of Indigenous children and help alleviate the pain which so many people suffered. Some of the recommendations which have been implemented include:

- a formal apology from the New South Wales government via a 'National Sorry Day'. Events included commemorative books, tree plantings, and church events.

- funding to Aboriginal groups to address the loss of culture and language

- a task force to determine how to improve access to records for Aboriginal people

- Link-up received increased New South Wales government core funding to $300,000 per annum

- school curriculums were modified to accurately reflect the history

- a total of $63 million was made available over four years for counseling and family reunion services

The one significant recommendation which has not been addressed or acted upon by the New South Wales government concerns compensation. Since the Inquiry concluded however, a suit has been launched against the New South Wales government by an adoptee regarding compensation. The case is presently in the courts.

Link-up, an Aboriginal repatriation organization, believes that in addition to what has been implemented as a result of the inquiry, legislative changes are required to prevent, in the future, the removal of Aborigine children from their homes and community (as this is still happening). Link-up also believes that a more aggressive public education and awareness strategy must be implemented.

4.0 Statistical and Demographic Data

Limited statistics are available from government agencies or the Native child and family service agencies on the removal of Aboriginal children in Ontario. This is because:

- some information is confidential (i.e., identifying information, A-List)

- some information is not available because it has been destroyed by private adoption agents, C.A.S. or the Ministry of Community and Social Services

- some data is inaccurate (birth parents gave inaccurate information at the time of the adoption to protect their identity, or they refused to provide information, or Children's Aid Society staff could not or did not collect the information)

- Aboriginal data cannot be or has not been separated from the mainstream data

- Aboriginal clients were not identified as such. This is especially true prior to 1985 when 'ethnicity' was not factored into the data collection process. Since 1985, it has been a legal requirement to identify Aboriginal ancestry and First Nation affiliation for data collection purposes, and therefore, information collected since 1985 is more complete. However, the majority of adopted person since 1985 would be thirteen years of age[11] and not old enough to request to be registered as a status Indian on the Indian Registry and/or reunification with birth family/community; and

- reunification and repatriation data is fragmented as so many agencies and organizations, Native and non-Native, private and public, can become involved in the process. Files travel with the adoptee. Therefore, if an Aboriginal child is adopted by a family in another province or country, the files would leave Ontario and would be very difficult to track (although the Ministry of Community and Social Services would have a record of where the child was placed/adopted out of province).

- there is no one location to retrieve information and no standard data collection method used by the organizations. Data for provinces cannot be compared directly because the type and means of data collected varies from province to province. Also, each jurisdiction has its own legislation.

The Indian and Northern Affairs Canada (INAC) Adoption Unit has an "A-List" for each First Nation, which names adopted children who were previously Crown Wards. The list includes the child's given and surname, Band code number, parent's Status number and the child's date of birth. However the adoption information is held in the strictest confidence.[12] Table 1 is based on the A-List and provides statistics on the number of

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[11] Those adopted at birth would be up to 13 years of age. Those adopted at a later age would be more than 13 years of age.
[12] Maidman, Frank, "Repatriation: Guidelines for Service"

adoptions of status Indian children recorded by the INAC Adoption Unit. These figures under-estimate by a large margin the number of Aboriginal children actually removed from their homes. The data does not take into account foster children and crown wards, non-status Indian, Metis or Inuit, or Aboriginal children who were adopted out of Province. As well, the data only provides a record of cases once they are reported to INAC. An adoption may have been recorded many years after it actually occurred. For example, many adoptees who had no entitlement to registration as Indians under the Indian Act prior to 1985, have applied for registration under the amended Indian Act, and have had their adoptions entered in INAC records post 1985.

Table 1 does, however, indicate some trends which occurred during the Sixties Scoop. The total number of status Indian adoptions by Indian and non-Indian families fluctuated from year to year and between 1961 and 1985 there was an average of 80 adoptions per year recorded by INAC. The period from 1989 to 1997 saw the number of adoptions recorded jump significantly (an average of over 200), which can be explained partly by the amendment to the *Indian Act* which permitted many non-Status Indians to have their status re-instated. Of interest is the proportion of Indian adoptions occurring in Ontario compared to other Provinces in Canada (although Ontario has a much larger population compared to the other Provinces). In the 1960's, Ontario accounted for close to one half of the adoptions of status Indian children. In the 1970's and 1980's, this proportion dropped to the high teens, and in the 1990's, the proportion has increased again to an average of 23%.

Provincial Ministry of Community and Social Services (MCSS) data has been included in the table to investigate further trends. The Provincial and Federal data cannot be compared directly because the information was collected in different ways from different sources. The total number of adoptions in Ontario increased continuously from 1961 to 1971, and the proportion of adoptions of Native children increased at the same rate. However, when the number of total adoptions began to decrease steadily from 1972 to 1993, the number of adoptions of Native children remained fairly constant, therefore increasing the proportion of Native adoptions overall.

TABLE 1:
ADOPTIONS OF NATIVE CHILDREN- ONTARIO CANADA (INAC);
Total Adoptions of all Children (Native non-Native)- Ontario (MCSS)

YEAR	BY INDIANS ONTARIO	BY NON-INDIANS- ONT.	TOTAL ONT.	BY INDIANS CANADA	BY NON-INDIANS-CAN.	TOTAL CAN.	% ONT.	Total All Adoptions Ontario**	% Native Adoptions Ontario
1961	27	14	41	55	39	94	44%	5,330	1%
1962	21	39	60	41	70	111	54%	5,355	1%
1963	23	41	64	63	84	147	44%	5,681	1%
1964	18	40	58	45	93	138	42%	5,682	1%
1965	20	58	78	37	114	151	52%	6,461	1%
1966	55	37	92	91	90	181	51%	6,543	1%
1967	22	26	48	46	96	142	34%	6,896	1%
1968	24	64	88	55	158	213	41%	7,157	1%
1969	23	61	84	79	212	291	29%	7,852	1%
1970	13	77	90	37	192	229	39%	7,850	1%
1971	12	62	74	45	235	280	26%	7,245	1%
1972	9	51	60	48	269	317	19%	5,880	1%
1973	16	100	116	100	328	428	27%	5,822	2%
1974	15	44	59	104	261	365	16%	5,491	1%
1975	29	38	67	98	248	346	19%	5,068	1%
1976	29	38	67	114	381	495	14%	5,565	1%
1977	35	48	83	127	385	512	16%	5,077	2%
1978	31	68	99	111	354	465	21%	5,029	2%
1979	28	66	94	156	433	589	16%	4,020	2%
1980	23	63	86	131	435	566	15%	5,833	1%
1981	21	56	77	118	401	519	15%	4,776	2%
1982	36	73	109	152	404	556	20%	4,064	3%
1983	30	59	89	185	349	534	17%	3,697	2%
1984	45	65	110	222	338	560	20%	3,400	3%
1985	40	53	93	189	337	526	18%	3,056	3%
1986	36	55	91	233	369	602	15%	2,689	3%
1987	4	22	26	32	120	152	17%	2,285	1%
1988	24	33	57	163	243	594	10%	2,236	3%
1989	44	19	141	359	118	718	20%	2,297	6%
1990	29	61	230	165	299	885	26%	2,150	11%
1991	32	64	231	203	330	1,031	22%	1,781	13%
1992	32	44	223	168	261	809	28%	2,038	11%
1993	36	51	227	160	284	894	25%	1,801	13%
1994	37	98	225	150	343	770	29%		
1995	23	131	197	139	351	730	27%		
1996	27	143	219	179	495	870	25%		
1997	31	80	134	190	359	683	20%		
TOTAL	1,000	2,142	3,987	4,590	9,878	17,493	23%		
AVE.	27	58	108	124	267	473			

NOTE: 1989 to 1997 totals for Ontario and Canada do not add up correctly because, during these years, a number of adoptions of Aboriginal children did not specify Indian/non-Indian, but have been included in the totals.

NOTE: These figures should not be considered comprehensive as they reflect only those adoptions involving Indian children that the Dept. (INAC) is made aware of. The adoptions may have taken place in the same year or in any year previous to the calendar year in which they were recorded. The date an adoption is recorded in departmental records depends upon when the Dept. receives notification of the adoption, which in some cases is many years after the fact. For example, many adoptees who had no entitlement to registration as Indians under the Indian Act prior to 1985, have applied for registration under the amended Indian Act, and have had their adoptions entered in Dept. records post 1985.

** MCSS are for persons adopted in Ontario, and include adoptions arranged by CAS private, relatives.

The statistics in Table 1 do not provide a clear picture of the number of Aboriginal adoptees, however, they do provide an indication of certain trends for the adoptees. Information on Aboriginal foster children and crown wards is also very limited. In 1990, there were approximately 40,000 children in foster care in Canada, 16,000 of those were in Quebec. It is estimated that Native children accounted for about 20% (8,000) of this total of 40,000 (a disproportionate amount when one considers that Aboriginal people account for about only 6% of the total population).[13] The Adoption Council of Ontario goes on to report:

> "Of the 24,000 in the remaining Provinces and Territories outside Quebec (about 4,800 of whom are Aboriginal children), there were 14,000 legally available to be adopted. Less than 10% were expected to find adoptive homes. This is partly due to the lack of interest in adopting children with special needs."[14]

If one assumes that Ontario has about 25% of the Native foster children in Canada (based on 26% of Indian adoptees being in Ontario in 1990), it is estimated that there were about 2,000 Native children in foster care in Ontario in 1990. This is about nine times higher than the figures reported by INAC for the number of adoptees. Although it is not known the proportion of Native foster children to Native adoptees, it may suggest that the INAC data severely under-reports the number of Aboriginal adoptees.

In Manitoba in the early 1980's, greater than 60% of all children in care were Native. One Manitoba community of 800 people lost 150 children (19%) to adoption between 1966-1980. Most of the children removed from Manitoba First Nation communities were adopted in the United States, making it very difficult for all parties to trace family histories. In the 1980's, the Chiefs of Manitoba demanded a moratorium on out-of-Province adoptions. In response, Judge Edwin C. Kimelman was appointed by Manitoba Community Services to head a Review Committee on Indian and Metis Adoptions and Placements. He submitted a Final Report in 1985 to the Manitoba Minister of Community Services called "No Quiet Place" (often referred to as 'The Kimelman Inquiry'). The Review reported that "the routine practice of placing Aboriginal children for adoption was nothing short of cultural genocide."

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[13] Hudson, P. & McKenzie, B (1981), "Child Welfare and Native People: The Extension of Colonialism", The Social Worker, Vol. 49, No. 2, pg. 63
[14] Adoption Council of Canada internet website: www.helping.com/family/helper.hmtl

As in other Provinces in Canada, statistics are limited on the number of Aboriginal children removed from their homes and communities in Ontario. Some numbers are available from individual communities or Regions in the Province. Ontario Children's Aid Societies reported that:

> "although Native children comprised less than 1% of the child population, they accounted for 9% of the Ontario children in care. Between 1972 and 1978, Provincial child welfare claims for Native services jumped from $1.7 million to $4.04 million, representing almost half the total expenditures claimed under the 1965 Welfare Agreement ... In 1980, the Department of Indian Affairs reported ... nationally, adoption of Native children had increased five times since 1962, and four times as many non-Native people adopted Native children as did Native people."[15]

Other statistical data includes:

- The "Kenora Children's Aid Society disclosed that 500 Indian children were in its care" in a brief to the Royal Commission on the Northern Environment in the mid 1970's.[16]

- "The introduction of the Canada Assistance Plan in 1966 allowed for a significant expansion of provincial child welfare services by providing federal cost-sharing to offset provincial costs. As a consequence, the proportion of First Nations children in care began to increase dramatically across the country. By 1977, almost 20% (15,500) of the total number of children in care in the country were First Nations children...In 1981 in the Kenora region of Ontario, 85% of the children in care were First Nations children, although First Nations people made up only 25% of the local population.... The total number of First Nations children adopted by non-First Nations parents increased fivefold from the early 1960's to the late 1970's. From 1969 to 1979, an average of just over 78% of status Indian children placed for adoption each year were adopted by non-First Nations families."[17]

- University of Toronto First Nation House has had 8-9 repatriation cases in recent years. These cases were usually referred to Native Child and Family Services of Toronto.

- The following statistics were reported on completed surveys:
  - N'Amerind Friendship Centre (London): about 20-30 requests per year over last 10 years for repatriation assistance; about 75-100 people have been repatriated in the last 10 years

  - Be-Wab-Bon Metis Non-Status Indian Association: 2 repatriation requests in the last 2 years

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[15] Timpson, Joyce. Indian and Native Special Status in Ontario's Child Welfare Legislation: An Overview of the Social, Legal and Political Context, Canadian Social Work Review, Vol. 7, No. 1 (Winter 1990)
[16] Timpson, Joyce. Indian and Native Special Status in Ontario's Child Welfare Legislation: An Overview of the Social, Legal and Political Context, Canadian Social Work Review, Vol. 7, No. 1 (Winter 1990)
[17] Kline, Marlene. Child Welfare Law, "Best Interests of the Child" Ideology, and First Nations. Osgoode hall Law Journal, Vol. 30, No. 2 (1992)

- Saugeen First Nation: about 15 requests over last 10 years for repatriation assistance; about 8 of these people have been repatriated, two of which have been deemed 'successful'

- New Post First Nation: about 50-75 requests over last 10 years for repatriation assistance; 3 people have been repatriated in the last 10 years

- Chippewas of Georgina Island: survey respondent recalled 29 children who were removed from the community during the Sixties Scoop (under estimated)

- Whitefish Lake First Nation (Naughton): 7 requests in last 10 years for repatriation assistance; 4 people have been repatriated in the last 10 years

- Shawanaga First Nation (Nobel): 14 children known removed from community, 13 of whom were placed in non-Native homes (4 in Toronto, 5 in USA); 13 requests over last 10 years for repatriation assistance; 13 people have been repatriated in the last 10 years; 85% of whom have moved back to the community

- Aboriginal Legal Services of Toronto. - Legal Clinic: about 40% of clients are Native adoptees or birth parents who lost a child during the Sixties Scoop. The Clinic reports that they have, on average, three open repatriation cases at one time. It began repatriation services two years ago.

- the Joint Steering Committee indicated that "in the mid 1970's, the Ontario Federation of Indian Friendship Centres (OFIFC) and the Ontario Native Women's Association (ONWA) estimated that 10% of the Aboriginal population was removed from homes and families and today most of these people have dependents"

Representatives from Metis organizations indicated that Metis people did not experience the same degree of child removal from their community compared to First Nations. Those who were taken were usually from communities in Northern Ontario where assimilation was not as extensive and Metis were more likely to self-identify. The Southwest Region Metis Council has received no repatriation inquiries from those removed during the "Sixties Scoop".

Native child and family service authorities have very little statistical information on the number of repatriation cases, because in most instances, few repatriation cases have been handled and therefore separate statistics have not been maintained. In preparing this research project, meetings were conducted with staff of each of the Native Child Welfare Authorities to gather information such as statistics. Dilico Ojibway Child and Family Services reported seven repatriation cases in the last ten years. Native Child and Family Services of Toronto estimates that 10-15 repatriation cases have been handled annually in recent years, and reports that additional cases could be taken on if there was more staff

time and funding available. No statistics have been maintained by any of the remaining organizations on repatriation cases. Staff of the Native child welfare authorities feel that Aboriginal communities in Northern Ontario did not lose as many children to the United States in comparison to Provinces such as Manitoba and British Columbia. Most Aboriginal adoptees and foster children removed during the 1960's, 70's and early 80's were believed to have been placed in other nearby communities or in urban centres with non-Aboriginal families in Ontario. In Northern Ontario, a large number of children removed from their communities were sent to families in Sandy Lake First Nation (Nishnawbe-Aski Nation). In Southern Ontario, larger centres such as Kingston and London became a repository for large numbers of Aboriginal children from Manitoba, Saskatchewan and Alberta.

5.0 Existing Repatriation Programs, Services and Models

"Jeremy (not his real name) spent many hours of his young life trying to find the parents who apparently abandoned him. He had gone the 'red tape' route at the Adoption Disclosure Register, but a match had never been made. A relative had seen his search ad in a Native newspaper and brought Jeremy together with his mother (his father had died). In conversations with his mother, Jeremy learned that he had not, in fact, been abandoned after-all. His mother had tuberculosis and needed to be treated in a sanitarium. She signed what she thought was a document for temporary care of her son. When released from hospital two months later, she discovered that her son had been adopted. She felt powerless as Children's Aid would not give her any information on the whereabouts of Jeremy. Her life became a series of alcoholism and treatment centres. Since she and Jeremy have been re-united, she has been sober."

5.1 Introduction

There are few organizations focusing on repatriation in Canada. The only recognized Aboriginal programs are in British Columbia (United Native Nations, Gitxsan Reconnection Program, Wet'su wet'en Repatriation Program), and Manitoba (Manitoba First Nations Repatriation Program).

No formal Aboriginal repatriation program is available in Ontario, however, the various Native Child Welfare Authorities as well as Aboriginal organizations such as Friendship Centres serving urban off-Reserve Aboriginal people provide ad hoc services to assist adult adoptees, foster children and birth parents/families with re-connecting with one another. Because there are no formal Aboriginal programs available in Ontario, the existing Aboriginal agencies and organizations often refer clients to either government or volunteer non-profit organizations for assistance (see Section 5.3).

5.2 The Repatriation Process[18]

5.2.1 Introduction

Adult adoptees (i.e., over 18 years old) and birth relatives (birth parents, birth grandparents, adult birth siblings) can request adoption information from the Ministry of Community and Social Services, Children's Aid Societies in Ontario, or private licensees. There are two types of adoption information: identifying (identifies the birth

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[18] Adoption Community Outreach Project Search Manual (1997)

mother/adoptee/foster child) and non-identifying (does not identify the birth mother/adoptee/foster child). An adult adoptee, a minor age adoptee with adoptive parents consent, birth parents, birth grandparents and adult birth siblings can get the non-identifying information upon request. Identifying information can be released to any of these parties by the Adoption Disclosure Register (A.D.R.) and/or the Children's Aid Society only with the written consent of the person it identifies, and only if both parties have registered and matched on the A.D.R.

5.2.2 Adult Adoptees: Adoption Order and Statement of Live Birth

Adult adoptees who were adopted in Ontario can receive a certified copy of their Adoption Order (created at the time of the adoption) by calling (416) 327-4730 ($15.00 fee). The Order shows one's pre-adoptive or "birth" name. Since the late 1960's, most orders exclude the surname[19], and include only the given name plus surname initial, and the birth registration number. The Court file, which the Order of Adoption rests on, is sealed. Therefore, the Adoption Order is of little use to Aboriginal people taken during the 1960's, 1970's and early 1980's. Similarly, when a person is adopted in Ontario, his/her original birth registration, also called the "Statement of Live Birth" is amended to show the adoptee was "born to" the adoptive parents. It is therefore useless in helping with a search.

5.2.3 Adult Foster Children (Ex Crown Wards)

The birth registration for foster adults is more useful because it has not been altered, and provides information on where one was born (hospital or home address), birth time, weight, the number of children the mother bore before the foster child, and the birth mothers full name and address at the time of the birth. This information can be requested in person from Vital Statistics or by mail through the Registrar General's office via an application form. Additional information can be requested from the agency which supervised the foster care (also called the "Child File"), however many Children's Aid Societies will not disclose all of the information to which the person is entitled, because there is no legislation binding the C.A.S. to do so. Adult foster children cannot register with the Adoption Disclosure Register. Their names were never legally changed so there is not the same legal requirements regarding the disclosure of information.

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[19] It was optional whether the full name went on the order. Most do not have the surname.

5.2.4 Private Adoptions

The Ministry of Community and Social Services has a record of all private adoptions since 1922. However, up until 1979 when private adoptions were regulated (licensed) by the Ministry, the collection of background information was not a requirement. As a result, in a great majority of the cases, only the birth mother's name and marital status was recorded on the private adoption record. Private adoptions arranged prior to 1979 were usually arranged by lawyers acting on behalf of the adoptive parents, and they often destroyed what little birth family information they had, if any. Since 1979, private adoptions have been done by individual licensees (people licensed by the Government of Ontario to arrange adoptions) or private agencies (primarily the former). Family background history is included in the private adoption record and filed with the Ministry so that even if the licensee destroys his/her adoption file, the information remains on file with the Ministry. As a result, the Ministry of Community and Social Services can provide the non identifying information if requested by an adoptee.

Birth parents and siblings are entitled to receive "non-identifying" background information about the adoptive family.

5.2.5 Non-Identifying Information

Fostered and adopted adults may request in writing, non-identifying information from the Ministry of Community and Social Services (MCSS) and the Children's Aid Society (C.A.S.) branch which handled the adoption/foster care. This is often the first step when one is conducting a search. If the adoption was handled privately, the request must be made to the Ministry of Community and Social Services (MCSS). If an adoption was finalized outside of Ontario, but was arranged by the Ontario Children's Aid Society or private adoption licensee, the person can request non-identifying information from the C.A.S., licensee or MCSS.

5.2.6 Adoption Disclosure Register (A.D.R.)

Adult adoptees (over 18 yr.) and birth relatives (birth parents, birth grandparents and adult birth siblings only) of an adopted child can register their names with the Ontario Ministry of Community and Social Services Adoption Disclosure Register (or A.D.R.). If both the adoptee and birth relative have registered with the A.D.R., staff will provide mandatory counseling and release identifying information after a consent form is signed by both parties. If an adoption was finalized outside of Ontario, the person cannot

register their name on the A.D.R., but could register with the Province or Country where the adoption was finalized.

5.2.7 A.D.R. Search

If an adult adoptee submits a request to find his/her birth parents or a specific birth relative, and no match is found, the Adoption Disclosure Register Office will conduct a search on behalf of the adoptee. No fee is charged for conducting a search. There is presently a lengthy waiting list. Because of this, many who are on the waiting list for a search will conduct their own search while they wait (i.e., use information they have collected and pursue any leads via means such as those identified below under 'Other Actions'), and leave their own name on the A.D.R. in case they are not successful.

The Adoption Community Outreach Project Search Manual, compiled by several voluntary support groups, identifies the following process for Aboriginal persons:

> "A person of First Nations ancestry should apply for status (under the Indian Act)... Because of adoption laws and limited disclosure policies, it is not necessary for one to prove entitlement to status. The Department of Indian and Northern Affairs will contact the agency that handled the adoption and the Ministry. They will then determine if one is entitled to Status based upon the information they gathered from C.A.S. and/or the Ministry of Community and Social Services... If one is entitled to status, one may be advised of one's Band Number, which will lead directly back to the community (Reserve) that one's birth family belongs to."[20]

5.2.8 Other Actions

Other actions foster adults, adult adoptees and birth parents can do to aid in their search includes:

- putting a listing in the telephone book under ones birth surname (if known), preferably in the area where one was born

- birth mothers may request copies of hospital records

- register on the volunteer non-profit registries, and internet registries

- follow-up on any leads or clues (i.e., divorce records, bankruptcy records, probate records (wills), cemetery records, birth, death and marriage announcements in newspapers, professional directories, high school and university yearbooks, voters lists, Ontario Land Registry Office)

- advertise in a newspaper

- conduct a genealogical search (archives, churches)

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[20] Adoption Community Outreach Project Search Manual (1997)

- adoptees can research birth announcements and birth parents can search adoption announcements

- if the adoptee was in foster care, birth parents can ask the agency worker who prepared the background information to forward a letter to the foster parents

- if the location can be narrowed down, check city directories for the same surname (i.e., Archives of Ontario, Metro Toronto Reference Library, National Archives in Ottawa)

- finally, bring the information collected to a self help group to seek advice

5.3 Mainstream Reunion Services in Ontario

5.3.1 Introduction

Reunion services are available to everyone in Ontario. The mainstream services provided by government agencies include:

- Adoption Disclosure Register (A.D.R.)
- Children's Aid Societies (C.A.S.)

These services are augmented by a number of non-profit, volunteer organizations with a mandate to assist individuals with the repatriation process, and try to 'fill the gaps' in the governmental system. Indian and Northern Affairs, Adoption Unit, Indian Registration Band Lists Directorate maintains a confidential list of Native adoptions by non-Native families, often referred to as the "A-List". Status information from the Adoptions Unit can be made available to Native adoptees, which can be useful in searching for birth parents. Each of these services is discussed below in Sections 5.3.2 to 5.3.5.

There are many reasons why these mainstream reunion services are not accessed fully by Aboriginal people (as discussed in detail in Chapter 6). The most prevalent concerns mentioned by focus group participants include:

- lack of awareness and understanding of the process by Aboriginal people,
- lack of cultural sensitivity and understanding of the service providers,
- long waiting lists for access to some services,
- fear and lack of trust of the Children's Aid Society (C.A.S.)

5.3.2 Adoption Disclosure Register (A.D.R.)

Ministry of Community and Social Services
Central Services
2 Bloor St. W., 24th floor, Toronto, Ontario M7A 1E9
Tel: (416) 327-4730
Fax: (416) 327-0573

The Adoption Disclosure Register (A.D.R.) is maintained by the Ontario Ministry of Community and Social Services. It was started in 1979, however it was not until 1987 when the legislation was amended, that it was permitted to conduct searches. A.D.R. provides the following services:

- a register for adult (18 years or older) adoptees, birth relatives (birth parents, birth grandparents, adult birth siblings) who wish to contact each other and/or exchange updated information,

- conducts searches for specific birth relatives (birth parents, birth grandparents, adult birth siblings) at the request of an adoptee who is 18 years of age or older,

- in exceptional circumstances (i.e., if information is required to protect one's health, safety or welfare), the Registrar can authorize a search on behalf of any party.

Adult adoptees, birth parents, adult siblings or birth grandparents may place their name with the Adoption Disclosure Register if the adoption was finalized in Ontario. An application form must be completed in order to register. There is no charge for this service. If the person being sought is also registered, the A.D.R. will inform the requester of the match and will refer both parties to the Children's Aid Society branch which arranged the adoption. Prior to any contact between the two parties, or the release of identifying information, a release form must be signed by both parties and mandatory counseling must be provided by the A.D.R. to inform them what to expect and how to deal with the range of emotions which might occur. Once someone registers with A.D.R., his/her name remains on the register until the registrant requests in writing that it be removed. If registrants find the person they are searching for, they may keep their name on the register in case another relative registers.

If the person an adult adoptee is seeking is not registered (i.e., there is no match), the adoptee may request the A.D.R. to conduct a search for a specific birth relative (birth parent, birth grandparent, adult birth sibling). The A.D.R. will place the adoptee's name on a waiting list. Presently, there is a seven year waiting list for searches because of the high demand. In 1997, the Ontario Ombudsman identified the backlog as a serious problem, and in response, two additional staff persons were hired to conduct searches. The A.D.R. will contact the adoptee when the search is about to begin, at which time the adoptee may ask any questions or raise any concerns. If the A.D.R. is successful in locating the birth relative, staff will contact that person to determine whether he/she is willing to have contact with the adoptee. If both parties consent to contact, A.D.R. will

provide mandatory counseling for both parties. If the person being searched for is not found, is deceased or incapacitated, the A.D.R. may release the identifying information to the adoptee.

In addition to requesting a search by the A.D.R., adoptees and birth parents may seek non-identifying information from the Children's Aid Society or from the A.D.R. in the case of a private adoption.

No searches are conducted on behalf of the birth relative unless there are exceptional circumstances where the person's health, safety or welfare is at risk. When information is necessary to protect any person's health, safety or welfare, the Registrar can assist by granting an immediate search. These special requests can be made by adoptive parents, birth relatives and/or an adoptee. Detailed written information from a professional, such as an attending physician, is needed to support the request. The request must be submitted in writing.

A Native adoptee may ask the A.D.R. to conduct a priority search to facilitate disclosure and reunion if it is necessary for the individual to reconnect with his/her Band or reserve. If the request is approved, the search can begin immediately. The service is available through the 'welfare' section of the Health, Safety, Welfare provisions of the *Child and Family Services Act*.

Native adoptees adopted by non-Native families may be eligible for Native status. This is determined by Indian and Northern Affairs Canada (INAC) (see 5.3.5). If INAC needs social history information to help determine status, they may contact the A.D.R. and the child welfare agency that placed the adoptee. The A.D.R. and/or child welfare agency will forward the information to INAC. However INAC can only release the non-identifying information to the adoptee (i.e., name of Band and Reserve). Identifying information, such as Band numbers, cannot be shared directly with the adoptee.

5.3.3 Children's Aid Society (C.A.S.)

> *(through an interpreter:)*
> *"When my children were born, it was a bad time on the Reserve. Alcohol was brought by a pilot in a small plane. Soon the Chief's brother had a good business selling booze on welfare days. Everybody drank, me included. I had seven children, five girls and two boys. One day the eldest five children did not come home from school and that*

> *night they came to take the two little ones. Looking back, I know I did not fight to keep them with me. The Children's Aid had power. They had taken many other children and would take many more before the next moon. I cried for them. When we sobered up, my husband and I tried to find them. This happened thirty years ago. It seems that Indians were born just to be adopted. With help, we spoke to Children's Aid, but they gave us no information. We would follow up on stories of children who looked like us. When my daughters were 20 and 21, they found us. They just knocked on the front door and I knew immediately that they were my daughters. We all cried until our clothes were wet with tears. Eventually we found six of my children, but the baby boy is still lost. None of them live here. I do not see them very often but I thank the Creator for a second chance."*

The Children's Aid Society (C.A.S.) which arranged an adoption holds information about the birth family or the child's adoptive family (if the birth parents are searching). An adoptee or birth parent may make contact in writing with the C.A.S. branch which handled the adoption to request 'non-identifying information'. Adult adoptees, birth relatives and adoptive parents of minor adoptees are entitled to this information as per the *Child and Family Services Act* . This request may be followed-up by asking to meet with the C.A.S. worker who prepared the response. If the adoption was handled privately, a request can be made to the Ministry of Community and Social Services.

Non-identifying information can be useful because it gives the adoptee information about his/her birth family and provides birth relatives with information about the child's adoption placement. The information may not necessarily assist with a search. Non-identifying information will be released without consent. Non identifying information does not contain names, addresses or any information that may lead to identifying the birth family or the adoptive family. Non identifying information may include:

- physical description
- medical history
- religion
- ethnic origin
- ages of the parties
- education
- reasons for their adoption
- type of employment

The amount of information available varies according to what was recorded at the time of the adoption. There were consistent reporting mechanisms, however often birth parents did not cooperate with providing information (i.e., because they were upset that their children were being taken away from them), or with providing accurate information (i.e.,

a single mother may not want a record of her identity or the identity of the birth father), or a child may have been 'left on a door step' and no information would be available. As a result, the information collected is not consistent from case to case. It was not until the 1980's that standards were set for Children's Aid Societies across the Province to collect information on ethnic/racial origin (i.e., Aboriginal ancestry). This information is presently not centrally accessible or available as there has been some data collection difficulties and changing definitions.

5.3.4 Volunteer Support Groups

A number of mainstream volunteer support groups are available to provide support and search assistance. A list of these organizations maintained by the Adoption Disclosure Register (A.D.R.) is provided in Appendix D. In Ontario, a sampling includes:

- Adoption Council of Ontario (Toronto)
- Canadian Adoption Council
- Parents Finders
- Canadian Adoptees Registry Inc. (internet register)
- Adoption Disclosure Support Groups (throughout Ontario)
- Native Children's Support Group of Niagara
- Halton Post-Reunion Group
- Birth Mothers for Each Other
- Adoption Roots and Rights
- Searching Lost Families
- Forget Me Not Family Society (British Columbia)

Many of these organizations maintain their own databases to assist with matches; others provide peer support groups where people in similar positions share their experiences with conducting their search, and others provide advice, direction and counseling with the search. Some have membership fees and search fees, while others are offered at no charge. As well, some organizations such as the Adoption Council of Ontario, provide advocacy services. Individuals often seek the assistance of these volunteer support groups when they have been confronted with barriers while using other agencies.

The Native Children's Support Group of Niagara is rather unique in that it is operated by non-Aboriginal volunteers to provide support to Aboriginal adoptees in the Niagara Peninsula area. It has been operating for approximately 15 years. It provides counseling and referrals (to Native Child and Family Services of Toronto, Friendship Centres, social workers) and offers opportunities for its members to practice traditional Aboriginal culture via meetings, drum groups, teachings, craft programs, Elders gatherings, and

circles as well as trips to pow wows, workshops and theater. There are presently 30 participants, ranging in age from 9 months to 25 years.

5.3.5 Indian and Northern Affairs Canada (INAC), Adoption Unit, Indian Registration Band Lists Directorate

The Indian Act does not allow for a loss of Status by reason of adoption. Therefore, Indian children remain Registered Indians whether they are adopted by Indians or non-Indians. In the later case, the child is removed from the registry number of the birth parents and is registered separately on the Band List. Although the child remains a Band member, his or her name does not appear on a published Band list.

The INAC Adoption Unit investigates and determines the entitlement to registration (also called Indian Status) and Band membership under the *Indian Act* of adoptees and foster care individuals. The Adoption Register (also known as the A-List) is a protected register containing the birth names of Indian children who have been adopted by non-Indians. Once an adoptee/foster child turns 18, he/she can apply in writing to transfer from the A-List and be registered openly in the INAC Indian Register under the *Indian Act*, under the adoptive name. Since November 1990, there have been 13,588 applications, approximately 80% of which have been completed. The process takes between one to two years to complete. The INAC Adoption Unit will coordinate with Ministry of Community and Social Services authorities, accredited adoption agencies and private licensees to confirm birth ancestry, Indian status and Band membership for an individual (i.e., the INAC Adoption Unit will request identifying information from the A.D.R., C.A.S. and Vital Statistics to help confirm status).

Once registered, the adult adoptee/foster child may be eligible for First Nation membership. If the First Nation is responsible for its own membership, the individual may request Band membership from the First Nation. Membership criteria may vary from First Nation to First Nation. If INAC still maintains the membership list for the First Nation, INAC will automatically record the adult adoptee/foster child as a member of that First Nation.

Therefore, with a written request to the INAC Adoption Unit, an adult adoptee/foster child may be registered openly in the Indian Register, be given a registry number, and the name of the Band (and home Reserve) to which he or she is registered.

The INAC Adoption Unit also administers trust accounts for Indian children adopted by non-Indians. The trust accounts are released upon the request of the adoptee after he/she has turned 18 years, or earlier, if it is determined that the release of funds is in the best interest of the adoptee (i.e., if attending college or university before turning 18 years).

5.4 Aboriginal Repatriation Services in Canada (excluding Ontario)

5.4.1 Introduction

There are three formal Aboriginal repatriation programs across Canada, each described below. They are:

- United Native Nations Reconnection Program (Vancouver, British Columbia)
- Gitxsan Reconnection Program (Gitxsan First Nation, British Columbia)
- Manitoba First Nations Repatriation Program (Winnipeg, Manitoba)

5.4.2 United Native Nations Reconnection Program [21] (British Columbia)

The United Native Nations Reconnection Program was started in 1988. It was established to assist off-Reserve Aboriginal adoptees and foster care persons in British Columbia with birth family searches, First Nations status re-instatement and advocacy. The organization has two full-time staff persons and does not provide actual searches. However it does provide advice and works with the individual so that he/she can do the research. Many clients come to United Native Nations after attempting to work with mainstream agencies, only to be frustrated. There are no funds available for advertising and word of the services has spread via adoption circles. Presently, the program serves 40-45 clients per month with approximately 20 new clients per month (and 20 completed cases). The program has been receiving funding from the British Columbia Ministry for Children and Families since 1994. In each of the last four years it has received $160,000 in funding for two full time positions and operating expenses (i.e., rent, phone).

Reconnections have tended to be more successful with birth mothers vs. birth fathers, and where alcoholism is not an issue. Staff felt that this was the case because, in general, birth mothers are often more willing to be reconnected compared to birth fathers, and in many cases, it is difficult to find the birth father because of inaccurate original records (e.g. birth mother did not provide the name of the father and/or provided an incorrect name of the father). Staff try to find a strong stable family member who can act as the

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[21] Interview with Lizabeth Hall, United Native Nations (June, 1998)

liaison between the adoptee/foster child and birth family. Where alcoholism is a problem, staff work with the individual to offer alternative coping mechanisms. Approximately 10% (57 of 517 existing clients) of the clients were born in Ontario. United Native Nations has found that family history information from Ontario Children's Aid Societies is often not available (because it was not gathered at the time of adoption), thus making Ontario cases much more challenging.

5.4.3 Gitxsan Reconnection Program[22] (British Columbia)

The Gitxsan Reconnection Program is actively seeking persons who were adopted out of the Gitxsan community, located in north-central British Columbia. The Program began in 1993 and is sponsored by the British Columbia Ministry of Social Services under the umbrella of the Gitxsan Health Authority. There is one half-time position and a $40,000 budget.

The purpose of the Program is to help families reconnect with children who were lost from their communities through adoption or foster care, and to assist those in search of their Gitxsan heritage. Where reconnection is not possible, cultural/community information is provided. Reconnections are only carried forward with the consent of all persons involved, and are designed to be non-intrusive, non-judgmental and non-threatening. In 1993, there were 70 cases being investigated, four of which have since become successful reunions. In 93, 84% of the searches were being conducted on behalf of adoptees/foster children. Of these, 28% were hoping to reunite with the community, 26% sought contact only and 16% sought reunification with their birth parents.

The Gitxsan community maintains its traditional government. Each Gitxsan child is born into a clan and house group. Each house group has a Hereditary Chief who would be the primary caretaker of house members. The House Chief is involved with reconnections of members of the house group. The program provides services to members of the four Band clans and 68 house groups of the Territorial Regions of the Gitxsan. Services include genealogical searches, support and where necessary, referrals to other professionals. The Program is quite successful in situations where a member can provide their name, birth date and their parents name. Situations become more difficult when one or more birth parent and/or siblings are non-Native. Most clients (about 65%) contact the Reconnection Program solely to confirm they are a member of a First Nation so they can

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[22] Gitxsan Reconnection Program brochure

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[22] Gitxsan Reconnection Program brochure

regain their status. A small proportion of cases (5%) involve reconnection outside of the Gitxsan Nation.

5.4.4 Manitoba First Nations Repatriation Program[23]

The Manitoba First Nations Repatriation Program was started in 1992 to address the reconnection needs of and provide support for families and adoptees/foster children effected by the "Sixties Scoop". It serves 61 First Nations with a population of more than 95,000 (1996 Statistics Canada data), and has assisted over 600 clients registered with the Repatriation Program. Anyone belonging to a Manitoba First Nation is eligible for services and referral services are also provided to First Nation members from other Provinces. The program operates under the direction of the Executive Directors of the Manitoba First Nations Child and Family Services Agencies, and is directly supervised by the Executive Coordinator of West Region Child and Family Services. The culturally appropriate services include:

- counseling,
- group sessions,
- active searches (has a computer database)
- referrals
- assistance with and education in the registration for status
- workshops
- facilitation of reunions
- advocacy on behalf of adoptee and birth families

The program is also the coordination centre for the First Nations Child and Family Services agencies in Manitoba for the Aboriginal adoptees and foster children. It is centrally located in Winnipeg to maximize accessibility to on and off Reserve clients within and beyond Manitoba, and to ensure access to other non-Native agencies which clients may have to utilize such as the Manitoba Post Adoption Registry, non-Native child and family service agencies and therapists/doctors knowledgeable about adoption issues. The program uses various high profile media formats to educate adoptees about what happened in Manitoba and to increase awareness of the services offered. Until this past year, the program received $90,000 from Indian and Northern Affairs Canada (INAC) to run the program. This year, INAC has provided an additional $30,000 (for a total of $120,000) in addition to $20,000 from the Province. Still, additional funds are required which are secured through various fund raising efforts. The program employs two staff persons.

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[23] Manitoba First Nations Repatriation Program, "The Historical review of Child Welfare of First Nations Children: The Search for Manitoba's First Nations Adoptees"

5.4.5 Advocacy for Native Adoptees (A.N.A.), Montreal

"Advocacy for Native Adoptees (is) a group of about 40 First Nations and Metis people who were either adopted by white families or raised primarily in non-Native foster care. Since its inception last year, the group has met once a week at Concordia's Centre for Native Education (Montreal). They gather to lend each other support and to politicize their issue... A.N.A. members were all part of what's called the "Sixties Scoop"... A mandate of A.N.A. is to help adoptees find their birth parents...Only half of the A.N.A. members have found their birth families." (Sault Star, Jan. 4/99, page B6)

5.5 Aboriginal Repatriation Services in Ontario

"My daughter has been in my life since she was twelve. She is now 30. I was very young when I had her. The Children's Aid Society took her away when we were both still in the hospital. They said they knew what was best for my baby girl. She was adopted when she was six months old into a Native family in another community about two hours drive away. Ironically, at the same time my child was adopted, I was placed in a non-Native foster home. I was 14. My family had alcohol problems and did not provide the support I desperately needed at that time. I was shunned by my family and my community and placed in the foster home. I lost my child, my family and my community within a few months. Eventually, my four younger sisters faced a similar fate of being placed in foster care; one of them suffered sexual abuse. I spent my teen years five miles from my daughter, although I didn't know it at the time - I wish I had. I couldn't talk to anyone about the adoption; it was too painful. I didn't know how. I didn't think anyone would understand my feelings and I suffered unbearable anxiety. My years as a normal teenager were ruined.

Five years passed. I wrote a letter to her. I wanted to tell her how much I missed her and that the feelings I had for her never went away - they never go away. I told her I didn't want to give her up, but the CAS decided for me. I felt I didn't have a say. I don't know if she ever received my letter.

Many years later, in Sault Ste. Marie, a woman and her granddaughter approached my sister (my sister and I look very similar) and asked her if she ever had a daughter that she gave up for adoption. The resemblance between the young girl and my sister was remarkable. My sister told her about the baby I lost and were shocked to find that the birth-dates of my baby and this young girl matched.

My sister called me to tell me she met my daughter. She explained that my girls adoptive grandmother was searching for her real mother because her adoptive mother never really wanted to adopt a child (her husband did) and never really established a bond with her. The grandmother believed she was doing the right thing by searching for her real parents.

> *I finally met my daughter when she was 12. It was a very emotional encounter. She felt like a stranger, just as I must have felt to her. I think we both had high expectations of what could develop. It took time and a lot of hard work to establish a relationship and try to develop a bond. At times it felt like we were both trying too hard, without giving it a chance to develop naturally. We met whenever we could. These meetings helped to fill a void I carried for many years. When she turned 16, she ran away from home and ended up at my doorstep. She was in tears. Although she loved her adoptive father, she could no longer live with her adoptive mother.*
>
> *The introduction of my lost daughter back into our family was not without its difficulties. I had born two children, aged 5 and 7, when she appeared at age 12. They had difficulty accepted her and sibling rivalry became a problem. Eventually, they all came to terms with the situation.*
>
> *Today, she lives in Kitchener and she has two daughters of her own. We keep in touch regularly by phone. I had a chance to bond with my eldest granddaughter, but my daughter moved away before her second daughter was born.*
>
> *I have been fortunate enough to receive a lot of therapy to help me come to terms with the events in my life. I know others in similar circumstances have not had the same opportunities. Good counseling is so important to sorting out ones feelings.*

5.5.1 Native Child and Family Services Agencies (Northern Ontario)

Executive Directors and staff of each of the Native child and family services agencies were interviewed at length to establish what repatriation services were being offered, identify barriers to accessing existing repatriation services and suggest solutions for addressing these barriers. The following information is based entirely on the interviews.

Since the early 1980's, a number of Native Child and Family Services organizations have been established in Northern Ontario, as well as Native Child and Family Services of Toronto and Six Nations of the Grand River serving their communities in Southern Ontario. They provide services equivalent to Children's Aid Societies, but designed to address the specific needs of the Aboriginal communities served. In family situations where it is necessary to advocate for the benefit of the child, these Authorities will first try to find a solution where the child is placed in the following order of priority: with the child's extended family, with another family in the community, with another Aboriginal family outside the community in a nearby Reserve, and as a last resort, placement with a non-Native family off-Reserve. Except for Tikinagan Child & Family Services, these organizations have taken it upon themselves to provide repatriation services to Aboriginal

people. The different Authorities have been established to serve different communities, as identified below:

Native child welfare agencies that are designated Children's Aid Societies that function within the mandate and restrictions of the Child and Family Services Act (e.g., cannot release identifying information unless there is a match on the A.D.R. and have to provide mandatory counseling when there is a match on the A.D.R.:

- Dilico Ojibway Child & Family Services   Robinson-Superior
- Payukotayno Family Services   Nishnawbe Aski Nation
- Tikinagan Child & Family Services   Nishnawbe Aski Nation
- Wabaseemoong Family Services   Wabaseemoong First Nation
- Weechi-it-te-win Child & Family Services   Treaty # 3

Native child welfare related agencies (cannot apprehend children):

- Six Nations of the Grand River   independent
- Kina Gbezhgomi Child & Family Services   United Chiefs and
                                                   Councils of Manitoulin
- Kuniwanimano Child & Family Services   Nishnawbe Aski Nation
- Native Child and Family Services of Toronto   Toronto
- Nog-da-win-da-min Family & Community Services   Robinson-Huron
- Ojibway Tribal Family Services   Treaty # 3

The United Chiefs and Councils of Manitoulin (U.C.C.M.) recently passed a resolution to develop a repatriation program that will take a traditional approach focusing on counseling and community involvement. The program, once it is developed, will be implemented by Mnaamodzawin Health Services (Wikwemikong First Nation.) and Kina Gbezhgomi Child and Family Services (U.C.C.M.).

Weechi-it-te-win Family Services Inc.

Weechi-it-te-win Family Services Inc. was the first Native child welfare authority created in Ontario. It was initiated in 1982 to provide traditional care (caring, sharing and cooperation within families and the community) to the ten First Nations of the Rainy Lake Tribal Area in northwest Ontario. Aboriginal staff provide services to each individual community to ensure the individual needs are being met. Services on each First Nation are managed locally. Common services and the coordination and administration of all services in the network are managed collectively by all ten First Nations. Each Chief and Council has established a Family Services Committee to be responsible for local services. Each Chief and Council consults Elders regarding decisions on protection and placement of children. Services are planned, developed and delivered under the direction of Chief and Council and the representatives of each First Nation that make up the Board of Directors. Weechi-it-te-win Family Services Inc. offers

repatriation services to bring children placed off-Reserve into the care and protection of their own or another Native community. Services include: research, assessment, representation in court, substitute care, placement support, family counseling and support.

Ojibway Tribal Family Services (O.T.F.S.)

Ojibway Tribal Family Services was started and federally incorporated in 1985 to serve 14 First Nations in the Treaty # 3 area. It is the only Authority in Ontario with a bilateral agreement with the federal government, rather than with the provincial government. In 1983, before O.T.F.S. started, there were 300 children from the 14 Treaty # 3 First Nations under the care of the Kenora Children's Aid Society. Most of these children were placed in foster homes off Reserve. In 1984, the first year of O.T.F.S., the number of Aboriginal children under Kenora C.A.S. care dropped to 200, and by 1985, there were 100 Aboriginal children in care, and most of these were placed on Reserve with extended family members. O.T.F.S. uses a 'family support model' where extended family members and elders play an important part in making decisions and providing support on behalf of the child. Administration personnel work closely with family support workers in each First Nation to deliver services.

Organizational Structure

Some Native child and Family Service agencies (i.e., Dilico, Payukotayno, Tikinagan, Wabaseemoong, Weechi-it-te-win) are designated as Children's Aid Societies, while others (i.e., Six Nations, Kina Gbezhgomi, Kuniwanimano, Native Child and Family Services of Toronto, Nog-da-win-da-min, Ojibway Tribal Family Services) are child welfare related agencies, meaning they can do everything that the Native Children's Aid Societies can do except apprehend children. Each of the child welfare related agencies, except for O.T.F.S., are planning to apply to become fully recognized by the Province as child welfare agencies.

All of the organizations have a Board of Directors with representation from each First Nation the organization serves. The Board representatives are appointed by the Chief and Council of these First Nations. The exception is Native Child and Family Services of Toronto, which serves an area rather than a set of First Nations. Its Board is comprised of community members.

Each service has a similar mandate based on enforcing the Provincial *Child and Family Services Act.* However, each has developed its own methodologies to provide these services to their communities, based on the needs and traditions of the people served. Each agency has a central office with a number of administrative staff, plus a front line family support worker in each First Nation community served. In most cases, family support workers are assisted by Elders. Most staff are Aboriginal and generally are qualified social workers with experience with Native cultures. They are qualified to a certain extent to provide repatriation services, however, adequate resources generally are not available to offer effective programming in this area.

Repatriation Process

There is no consistency across the Native Child and Family Services regarding means and ways to assist people to explore repatriation. All Authorities indicated that they assist clients with regaining their legal Band status (often through the Band Membership Clerk), but beyond this service, the assistance made available is varied. In some cases, limited services were being provided because staff did not feel they were adequately trained to provide reunion services (Nog-da-win-da-min), or they did not have the financial resources (Nog-da-win-da-min), or they did not feel it was within their mandate to serve adults (Tikinagan). In such cases, the agencies would refer repatriation inquiries to the local Children's Aid Society or sometimes to the local Friendship Centre if they had staff who could be of more help. Often counseling made available by Aboriginal authorities via Children's Aid Societies (C.A.S.) is refused because of the lack of trust of the C.A.S. and the lack of cultural sensitivity at C.A.S.. Kuniwanimano Child and Family Services staff noted that many Aboriginal people are blaming the 'system' for what happened and do not have the desire to work with the 'system' again.

Some agencies, such as Ojibway Tribal Family Services (O.T.F.S.), Dilico Ojibway Child & Family Services, Payukotayno Family Services and Weechi-it-te-win Child & Family Services will, if they have not already done so, encourage the adult adoptee/foster adult or birth parent or family member to register with the Adoption Disclosure Register (A.D.R.) in hope of finding a match, and help them with the search for the non-identifying information to which they are entitled. These organizations will provide liaison services between the adoptee/birth parent and the Children's Aid Society involved in the initial adoption. They will provide information they find to the client and offer counseling. Kina Gbezhgomi Child and Family Services will assist with the first meeting

between the repatriation parties by contacting the family member before the first meeting and providing counseling. This organization also tries to actively involve Elders whom they have found to be valuable in validating feelings. Sometimes flyers are posted in the community if the home community is known, or ads are placed in local newspapers (Kina Gbezhgomi), or searches are done on the internet using the various mainstream reunion services. Again, if the home community is known, often word of mouth is found to be the best means to initiate the reconnection. In fact, the Native Child Welfare Authorities generally felt that most reunions occur by accident and people searching for help to reconnect would only become aware of repatriation services if financial assistance was needed to pay for travel expenses to initiate the reunion.

O.T.F.S., Dilico, Payukotayno, Weechi-it-te-win and Native Child and Family Services of Toronto are more active in comparison to most of the other Native Child and Family Authorities because they give repatriation higher priority, they allocate more resources and they have more repatriation cases to handle. Staff will talk separately to the parties (or via a third party) involved in the reunion so that they could prepare each party for what might occur, and they would negotiate a meeting place and time. Dilico provides counseling to the adoptee and offers the service to the birth family, however, in the later case, the help is rarely accepted. O.T.F.S., Dilico and Weechi-it-te-win also encourage the community to have a welcoming ceremony and feast on behalf of the adoptees/foster persons. O.T.F.S. has counselors on staff trained to assist with the repatriation process, and also involves Elders and/or caring persons of the extended family to provide support and advice, with the intent to take the least intrusive path.

The Authorities try to provide search options for the client, however the path chosen for reunion is left up to the client. In many cases, the extended family becomes involved in the process. The Native Child and Family Services Authorities have counselors available to provide assistance and direction, but rarely are counselors requested to become involved. Generally, no assessments are done of the adoptee/foster child or birth family prior to an attempt at reunion in order to determine if the two parties are ready.

Travel Reimbursement

A few Authorities will pay the travel costs for the initial visit between the adoptee/foster child and birth parents/family. One of these will also pay for feasts and gatherings, and will sometimes pay for additional trips for adult adoptees/foster children to/from the

community to meet with their birth parents. The other Authorities do not pay travel expenses as a policy because they have inadequate funding to reimburse such costs.

After Care Services

With respect to follow-up and after care services during the adjustment period following the initial reunion, no Authorities indicated that they provided such a service. Dilico and Payukotayno indicated that counseling is made available during the first few months of a reunion; Payukotayno via an intervention program. Nog-da-win-da-min felt that peer support groups for those who are reunited would be beneficial as well as public meetings to welcome adult adoptees/foster children to the community. Staff also felt that persons involved in reunions should be prepared in the event that the reunion attempt is not what they had hoped (i.e., adoptees and birth parents may have different expectations, and may be disappointed if the attempt does not meet these expectations). Prevention was mentioned by Dilico staff as an important component of after care services (i.e., be proactive to prevent complications rather than reactive to situations which have already occurred).

Importance of Aboriginal Traditions and Culture

With the exception of Tikinagan Child & Family Services, all Authorities believed that Native traditions and culture should be an important part of the repatriation process. However few Authorities incorporate ceremonies into their process. Kina Gbezhgomi and Nog-da-win-da-min presently assist with organizing some welcoming ceremonies for adult adoptees or foster children returning to the community.

If adult adoptees/foster children remain in the community, many Authority staff believed it would be important for them to accept and become involved in the traditions and culture of the community for them to be accepted by the community over the long term (i.e., trapping, hunting, fishing, parenting, traditional medicines, and foods, legends, story-telling, dancing).

5.5.2 Aboriginal Organizations Serving Off-Reserve Populations (Friendship Centres, Metis Organizations)

Meetings were conducted with staff of Friendship Centres in the vicinity of the Native Child Welfare Agencies (to maximize the information collected from each region visited) and with Friendship Centres serving Southern Ontario urban areas. As well, a focus

group was arranged with the Executive Directors of the Friendship Centres at their annual meeting to discuss repatriation issues and solutions to problems. Representatives of the primary Metis organizations in Ontario were also interviewed, including the Metis Nation of Ontario, Ontario Metis Aboriginal Association, the Canadian Metis Council Inc. and the Women of the Metis Nation of Ontario. Each Friendship Centre and Metis organization was requested to complete a repatriation survey to augment the information collected during the interviews and focus groups.

The Friendship Centres and Metis organizations provide informal repatriation services to off-Reserve, largely urban Aboriginal communities. Staff are not trained specifically to assist with searches or provide grief and loss counseling. However they do assist where possible, and will provide referrals to another agency if they cannot help, such as an Aboriginal or mainstream Children's Aid Society, volunteer mainstream organizations or the A.D.R. Each Friendship Centre and Metis organization functions independently to address repatriation issues when they arise.

Generally, staff of Metis organizations felt that repatriation is not as significant an issue in the Metis community compared to the First Nation community. Staff believed, although this could not be documented, that a smaller proportion of Metis children were removed from their homes during the 1960's, 1970's and early 1980's compared to First Nations. Staff felt that Metis would feel comfortable accessing a repatriation service designed for all Aboriginal people (First Nations, Inuit, Metis), as long as the customs and traditions of the Metis are considered. They also felt that any repatriation organization developed to serve all Aboriginal people should be established in a location off-Reserve.

5.5.3 First Nations (Southern Ontario)

Meetings were conducted with staff from a number of First Nation communities in Southern Ontario (i.e., those offering repatriation services or serving large populations) to determine if there are different issues and different repatriation methods compared to Northern Ontario where most of the Native Child and Family Service Authorities are in place. Southern Ontario communities rely on family support workers to assist with repatriation issues. Sometimes Children's Aid Societies are involved and some of the communities will request assistance from Native Child and Family Services of Toronto.

There have been discussions in the past by the Southern Ontario First Nations Secretariat General Assembly (serves the six London/Sarnia area First Nations) about establishing an Aboriginal Children's Aid Society. The topic was first reviewed in 1994, however, other issues deemed of higher priority took precedence. The issue has re-surfaced this year and will be discussed at the General Assembly.

Onyota a:ka First Nation (Oneida) is actively searching for their lost children to bring them back to their community. They recognize their successes in finding someone by hosting large welcoming celebrations. The Mohawks of the Bay of Quinte are presently involved in a court case in the United States where staff are assisting an individual to repatriate who was removed from their community.

Still, there are presently no formal repatriation programs specifically designed for Aboriginal people in Southern Ontario. Each First Nation functions independently to address repatriation issues when they arise.

Although Native Child and Family Services of Toronto deals with a significant number of repatriation cases, most of the First Nations in Southern Ontario which we contacted reported the need for such services on a fairly infrequent basis. This may be the result of a lack of awareness of repatriation issues in Southern Ontario compared to Northern Ontario where the Native child welfare authorities offer a vehicle for public education and awareness. The repatriation cases which family support workers have handled, have often resulted in reunion attempts which did not meet the expectations of the parties involved. Expectations are often high, resulting in break downs. Staff believed that ongoing counseling would have helped these situations.

5.6 Aboriginal Repatriation Programs in the United States

Adoption agencies support the policy of confidentiality, and the practice of concealing adoption records is almost universal in the United States, except in Alabama, Alaska, Hawaii and Kansas. In these states, adult adoptees are allowed complete access to their birth and adoption information. A number of volunteer adoption advocacy groups are lobbying for open adoption records once an adoptee turns 18 yr., similar to what is occurring in Ontario. The repatriation process is very similar in the United States to that of Ontario, although there are some differences from state to state, as there are in Canada

from province to province. Also similar to Ontario, there are no specific Aboriginal repatriation programs or services to assist with the reconnection of Aboriginal people.

5.7 Aboriginal Repatriation Programs in Australia

An Aboriginal organization called Link-Up was started in 1981 to address the repatriation needs of adult (over 18 years of age) adoptees, crown wards, foster children, as well as birth parents and home communities. It is designed to assist adult Aborigines who were separated from their families when they were children and raised by non-Aboriginal people in fostered, adopted or institutionalized situations. The services offered are client initiated and directed. Link-up does not seek out individuals who could use the services. Link-up provides the following services:

- assist the fostered/adopted Aborigine (over the age of 18 yr.), the adoptive/foster parents and the birth parents/family with repatriation by offering counseling and support before, during and after the repatriation process, as long as help is needed

- organize logistics and accompany people to reunions or meetings with agencies

- make initial contacts

- provide advice regarding family tree research

- for those raised in the institutions, Link-up can provide access to adoption files

- arrange for access to files from the Department of Community Services for those who were a state ward or foster child

- since 1991, the Adoptive Information Act allows the release of identifying information to adoptees and birth parents unless either party has registered a 'Contact Veto' which prevents the person seeking the information from contacting the other party. Link-up can arrange for access to this information and assist with a search. Link-up has full access to Child Welfare files.

- Link-up "weekend camps" are held every six months. They are designed to help persons thinking about repatriation, as well as those who have been through or are going through a repatriation process. They provide assistance and healing via confidential peer support groups.

- referrals to culturally sensitive staff/agencies (i.e. to deal with physical or psychological problems arising from the separation).

- representation on policy-making and advisory committees

- outreach educational services to Aboriginal and mainstream organizations

All staff are Aboriginal and many have been through the repatriation process themselves. During the 'Bringing Them Home' Inquiry conducted from 1995 to 1997, there were

seven full-time and two part-time staff. Those who have been helped by Link-up can apply to become members of the organization. It is from these members that a Management Committee is elected, which oversees the activities and initiatives of staff. In November 1996, Link-Up had 1,500 clients entitled to ongoing counseling and assistance. Following the "Bringing Them Home" Inquiry, Link-up estimated that the number of clients could increase ten to one hundred fold.

A National Sorry Day was held in which Australia told the Indigenous people that it was sorry for the removal of large numbers of Aboriginal children from their communities. The Indigenous communities established commemorative places and celebrated a 'Welcome Home Day'. This day of recognition has helped to ease the pain suffered by many Aboriginal people, and it helped to generate interest in and increase awareness of repatriation issues.

5.8 Aboriginal Repatriation Programs in New Zealand

There are no specific repatriation programs for Aboriginal people in New Zealand. However, under the Adult Adoption Information Act, individuals can register their name with an adoption registry and arrangements can be made for repatriation if there is a match. This is similar to the system in Ontario. The primary difference with the New Zealand legislation is that once an adoptee turns twenty years old, he/she is entitled to full access to his/her adoption files, including identifying information. The only barrier to accessing this information would be if any party involved formally vetoed access. An individual would complete an application as per the Adoption Act for repatriation. If there is no veto, a meeting is scheduled with a worker who provides the available information, assesses the situation to determine the potential for repatriation, and offers counseling. The worker then contacts the other parties to determine if they are interested in a meeting and facilitates the repatriation process.

6.0 Identification of Key Issues and Barriers

6.1 Introduction

> *"Fourteen years ago, I lost my boys. The Children's Aid took them away when I was drinking, and I never saw them again. They were put into 'good' homes, as the Children's Aid said, a long way away in a city. The years have passed, and my boys have been far, far away all this time.*
>
> *They came home for Christmas last year, and we were all together for the first time - my wife and me, our other kids, and our boys who were taken away. It was not easy - they showed no respect for their mother, they expected to be looked after, they expected their meals on time, they swore in front of the girls, they talked about 'man' ... this and 'man' ... that. They just couldn't fit into our life. Now they say they want to come home, but our home isn't theirs anymore. They are strangers, and the Children's Aid has made them so."*
>
> *(To Protect and Provide: A Case Study in Planning Indian Community Services for Children and Their Families, pg. 17)*

The identification of key issues and barriers is based on the comments received and information uncovered from the:

- literature search,

- community survey distributed to First Nations, Friendship Centres, Metis and Inuit organizations

- key informant interviews and focus groups conducted with staff and leaders of Native Child and Family Services Authorities, Friendship Centres, First Nations, Elders, Aboriginal organizations, mainstream organizations, government agencies, existing repatriation programs in Manitoba, British Columbia and Australia

- key informant interviews and focus groups conducted with Aboriginal people who had, or are going through the repatriation process, including adult adoptees and foster children, birth parents, birth families

There were a number of issues and barriers raised by the participants in the project. Many can be addressed within the scope of a repatriation program or model which is outlined in Chapter 7.0. Each of the issues and barriers are described below.

6.2 Legal and Jurisdictional Issues

6.2.1 Inability to Access Information

Once individuals reach an information source, such as C.A.S. files, they find that identifying information is sealed by legislation, or the non-identifying information that can be released is scanty, suspect and sometimes altered and/or inaccurate, or even destroyed. C.A.S. workers did not, or could not collect consistent adoption information, and the information recorded on files was often insubstantial. Access to information also varies widely depending on the persons history; whether they were crown wards, fostered or adopted. One of the problems was that C.A.S. staff could not foresee the change in attitudes towards adoption and the need to connect with birth families. Consequently, they were not mandated to collect all relevant information that would be critical to an adoptee or birth parent twenty years later.

The adoption disclosure legislation does not pertain to people who were in foster care and never adopted (ex-crown wards). Their names were never legally changed so there is not the same legal requirements for the disclosure of information as is required for adoptees. As a result, the A.D.R. does not provide any services to ex crown wards (no matches or searches). One would assume that ex-crown wards, given that they maintain their birth name, would be able to find their birth family if they wished. Unfortunately, Children's Aid Societies differ on their policies regarding the amount and type of information they will share on the birth family and how much help they will provide the ex crown wards who are seeking family (many C.A.S.'s feel they must 'protect' the birth parents). There is no legislation requiring C.A.S.'s to provide information to ex-crown wards. As a result, they are often given inadequate information to find their families and cannot turn to the A.D.R. for assistance.

A birth relative spoke to us about her family's efforts and frustration in trying to access information to help find her twin sisters:

> "My sisters were twins and at three years old we lost them to the system. For many years my mother tried to find them. Children's Aid said they would help, but they did not. The hospital would not release our records. It took getting a lawyer and fighting the bureaucracy to finally be united with the twins. The cost emotionally and financially was great."

6.2.2 Legal Issues

Community leaders, organization directors and lawyers serving Aboriginal clients were contacted to seek advice on problems with the existing legislation. They made a number of consistent comments on the *Indian Act* and the *Child and Family Services Act*:

The *Indian Act* does not address Aboriginal child welfare. Presently, under Section 88, Provincial law applies to First Nations unless there is a Federal law or treaty right. As a result, the Ontario *Child and Family Services Act RSO 1990* is applied to Reserves. The power and far-reaching mandate with respect to social services given to the Provincial Government resulted in the removal of large numbers of Aboriginal children during the "Sixties Scoop". Therefore, there is the issue of whether the Provincial or Federal Government should be responsible for Aboriginal Affairs, and what should be the breakdown of responsibility.

> *"No clear Federal law protecting Native children exists in Canada so we are at the mercy of the Province and the white man's approach to caring for our children." (Native Child Welfare Authority Executive Director)*
>
> *"Any Native child has the right to call upon the Nation to protect them. I have rights but superseding my rights are my children's rights. They should not suffer for my choices." (Repatriate)*
>
> *"We need laws and information that we can interpret. We say that "children are our future" but we need federal laws in place to protect them." (Aboriginal person)*

Concerns were also raised about other aspects of the legislation. Under the *Child and Family Services Act RSO 1990*, adoptees must be 18 years or older before they can access information about their adoption or placement. They can access non-identifying information prior to 18 years of age if they have the consent of their adoptive parents. This raises two issues: first, many think they should have access to identifying information (which is needed to determine Indian status), and secondly, many feel that they should have access to information at an earlier age, such as 16 years, without requiring parental consent, to take better advantage of Treaty benefits. Some individuals going through the repatriation process said:

> *"The legislation does not account for the reality that Native youth want to seek out their roots once they reach adolescence."*

> *"They have an inherent right to their legal status which includes being part of a Nation. By the time they reach 18 years, too many opportunities have been lost."*
>
> *"Eighteen years may be too old. At 12, I wanted to know who my parents were. At least at 16 years old a child should have the right to know their parents but they also need to be prepared for what to expect from our Aboriginal families."*

The legislation also prohibits the release of identifying information unless all parties involved agree. This makes it very difficult for an adult adoptee or birth parent to find whom they are looking for. The legislation is designed to protect the birth and adoptive parents.

However, open records systems are practiced elsewhere, such as British Columbia and New Zealand, with much success. With an open records system, all adoption records are made available to adoptees and birth families once the adoptee turns 18 years of age unless there is a veto imposed by the birth parents or adoptee to keep the identifying information sealed. This makes it much easier to trace birth parents, and for birth parents to track their children.

In Ontario there are legal restrictions imposed by the *Child and Family Services Act RSO 1990*. The repatriation process is quasi-legal. The disclosure rules for the *Child and Family Services Act RSO 1990* put the onus on the individual or community to be aware of one's status rights and to understand the process of regaining status[24]. As a result, the process is often not accessible to Aboriginal people who experience language or literacy barriers.

First Nations do not have access to the A-List and the Federal Government will not disclose information on the A-List to First Nations or to individuals seeking repatriation information because it is considered 'confidential' as per Section 19 of the *Privacy Act*. The information is made available to Children's Aid Societies and the Ministry of Community and Social Services as required to determine Indian Status and/or to conduct searches.

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[24] An adult adoptee or foster child has legal rights once his/her status is acknowledged: Band housing, education, treaty rights negotiated (i.e., hunt, fish and trap in Treaty area as well as other traditional pursuits such as wild rice harvesting, at any time of the year), land claims or other settlements, Indian Act election regulations (or Band custom election)

6.2.3 Jurisdictional Funding Issues

It is uncertain where/if funding may be available to support an Aboriginal repatriation program and/or which jurisdiction should be responsible. Possible funding sources include the Federal government (Indian and Northern Affairs Canada, Health Canada), Provincial government (Ministry of Community and Social Services), the private sector, philanthropic organizations, or a combination of two or more of these (joint partnerships).

6.2.4 Confidentiality Issues

The *Child and Family Services Act* is designed to protect the anonymity of the adoptee as well as the birth parent and adoptive parent. Many Native child welfare authorities felt that the extended family and community is not given enough consideration in the equation. Staff at one Native Child Welfare Authority believed that the rights of the First Nation should supersede the rights of the mother or child. Some interviewees felt that confidentiality is not as much of an issue in Aboriginal communities compared to mainstream society because the child is part of the community at large, however others felt that, in small communities, word spreads quickly and confidentiality is a critical issue.

6.3 Repatriation Process Issues

6.3.1 Awareness of Repatriation Issues and Process

Aboriginal people are not very aware of repatriation history issues and the repatriation process, and they often do not understand it. The poor response to the survey and the difficulty in arranging meetings with people who had been repatriated are testament to this. The fact that very few Aboriginal people are registered with A.D.R., even though large numbers were impacted during the 1960's, 1970's and early 1980's, also demonstrates this. Without understanding the process and how to work within the system, it is difficult for individuals to find the information they need to conduct a search for a family member. The problem is challenging in Northern Ontario, particularly fly-in communities, where people often have lower education levels, speak English as a second language, are not as used to dealing with government bureaucracy, and have poorer access to various media forms, making it difficult to educate and inform people about their rights, the history and the repatriation process. There may be a need for the A.D.R. to develop an approach specific to Aboriginal people.

6.3.2 Lack of Resources of Native Child Welfare Authorities

> *"Alan (not his real name) was stationed in the marine corp. in Hawaii. He contacted Native Child and Family Services of Toronto to ask for its help in his search for his birth family. Alan was one of the more fortunate adoptees. His adoptive family had been kind and loving and supported him in many endeavours. But something was missing. Alan described it as a hole in his heart - a strong desire to connect with his birth family and roots. He had some identifying information and with the assistance of Weechi-it-te-win Child and Family Services, his mother was found in Fort Frances. When Alan's mother was contacted by the agency, she remarked that today was Alan's birthday. Mothers can never forget such a special day. Letters were exchanged and a successful reunion resulted. Alan now says that he no longer has a hole in his heart."*

Aboriginal organizations such as Native child and family service authorities, Friendship Centres and First Nations are trying to assist Aboriginal people with their repatriation efforts. However they have limited resources available. They do not have staff allocated specifically to handle repatriation cases (basically repatriation becomes an adjunct to an existing position/job description). They do not have the finances to reimburse travel costs for meetings. They do not have staff with expertise in repatriation who can provide proper counseling and direction. Finally, a vast majority of the Native child welfare organizations provide services only to Aboriginal people in Northern Ontario. One organization, Tikinagan, claims that it is not within its mandate to serve clients 18 years or older, and therefore does not offer repatriation assistance. Although Aboriginal organizations try to assist clients with repatriation, the service cannot match the needs of the clients.

There is also a stigma about an adult adoptee/foster child or birth family member going to a 'children's' organization such as the Native child welfare organizations, to seek help with reuniting with their family. If these organizations are going to offer repatriation services, they should ensure they have staff trained to provide services to adults. They should also make Aboriginal people aware that they provide services to children *and adults*.

Mainstream organizations which provide repatriation services have more resources, however they are often lacking in cultural sensitivity and understanding which is critical to serving Aboriginal clients.

6.3.3 Lack of Structure of Native Child Welfare Authorities to Assist with Repatriation

Aboriginal and non-Aboriginal organizations are trying to assist Aboriginal people with their repatriation efforts, however this is done so on an ad hoc basis. For example, there is no consistency between the Native Child Welfare Authorities because each has been established by a Board consisting of representatives of the communities they serve, and each Board has different agendas, priorities and/or traditions. As a result, each Authority administers programs and services differently from one another. This makes it difficult to coordinate existing services or implement new initiatives at the Authority or community level.

6.3.4 Lack of Aftercare for Repatriates

Presently, organizations assist with repatriation to the point where a meeting between the parties occurs, but they are not able to provide ongoing or after care services to help ensure that the transition for the parties runs smoothly because there is not enough funding, they do not know how, or they do not have sufficient resources. As a result, repatriation efforts frequently break down because the individuals involved are unable to deal adequately with the emotions and the culture shock. If a person finds they are not fitting into the family or community and they want to leave, it is important to understand why and to take measures to assist. It is important to have a structure which allows parties to ease gently into a reunion. One repatriate discussed her experience:

> *"What would have been helpful was a person - not necessarily a social worker - but someone who is sensitive and understanding of my issues, who would keep in touch with me and my family for a few months after repatriation."*

6.3.5 Long Waiting Lists for A.D.R. Searches

If adult adoptees do not find a match on the A.D.R. registry, they may request A.D.R. to conduct a search for identifying information on their behalf. However, there is a seven year waiting list for searches because of the high demand.

6.3.6 Sensitivity of the Issues

Often workers in repatriation situations do not have the training required to deal respectively with the feelings and emotions of individuals and families who are, or have gone through the process of repatriation. Consequently, they do not understand that these people are in a healing process which takes time. They are not always sensitive to the

needs of individuals who have experienced adoption and/or foster homes, nor do they always understand all of the emotions which are experienced during a reunion. The sensitivity issue is of particular concern where non-Native counselors and workers are involved in the repatriation process. It is also important to understand the community involved in the repatriation process, and for workers to have a strong working relationship with, and the support of, the community leaders. People working in repatriation with Aboriginal people should have the appropriate grief and loss counseling skills. They should also be aware of the culture and history of people impacted by the "Sixties Scoop".

Communities themselves also need to be more sensitive to the needs of those going through the repatriation process. However, without an awareness of history and appropriate structures/services, support will be inadequate. One repatriate talked about her disappointment on her return to her community:

> *"I would have liked a traditional welcome of some kind - maybe a feast or naming ceremony - not the New Years type drinking bash that happened."*

6.3.7 Transient Aboriginal Populations

Many Aboriginal people move from place to place quite frequently because of lack of schooling, skills and/or jobs. The A.D.R. often found that if they made a match, the person they were trying to contact was not at the address given at registration and they could not be found.

6.4 Individual Issues

6.4.1 Loss of Identity / Culture

> *"Jean and Aline Chretien adopted their son, Michel, in the early 1970's, when Mr. Chretien was Minister of Indian Affairs and Northern Development. Despite a privileged upbringing and parents who by all accounts bent over backward to make the adoption work, Michel Chretien shuffled in and out of prison on assault convictions for most of his young life.*
>
> *In another case, the late broadcaster, Barbara Frum and her husband, Murray, adopted their son Matthew as an infant in the 1960's. He, too, grew up with all the trappings of the upper middle class, but as a teenager he tangled with the law and bounced between schools. Ultimately, he left home for Vancouver, where he reclaimed his Aboriginal roots and renewed contact with his birth parents."*
> *(Toronto Star, Feb. 23/99, pg. A10)*

Aboriginal people who have been adopted into non-Native homes often lose touch with the Aboriginal culture and language because they are isolated from them. As they grow older, many have an emotional drive to resolve their identity, determine their sense of place in their home community and uncover their personal history and the collective history of Aboriginal people. Gary McFarlane of the Advocacy for Native Adoptees (A.N.A.) calls the legacy of the Sixties Scoop "a lost generation desperately trying to find its way back home."

An excerpt from an affidavit from May 1990 in a Provincial Family Court case by Dr. Leon Steiner, psychologist with expertise with Native communities and a consultant to the Native Community Crisis Team in Toronto, and the Native Child and Family Services of Toronto, indicates the impact of placing Aboriginal children in non-Aboriginal homes and the inherent loss of identity:

> In order to meet the challenge of becoming involved in intimate relations with other persons, the young adult must first successfully resolve issues of identity which becomes prominent during adolescence. The adolescent feels compelled to develop a sense of self (i.e., a sense of his own identity). This sense of self is largely a function of his ideas about himself, his parents and the community in which he lives. He has a sense of past and future and is desperate to know just where he fits in.
>
> A child who is conflicted about his identity is severely handicapped. He may have developed a host of functional skills, but he is also subject to a gnawing, chronic self-questioning. The child becomes a victim of a self-fulfilling prophecy, self-sabotaging his own attempts at success for he strongly believes he is doomed to failure. With low self-esteem and a confused sense of self, the child is ill-equipped to form healthy and mature relationships with others. He is then more likely to seek short term pleasures rather than more realistic long term goals. Unable to interact meaningfully in adulthood, he often develops a self-centered, impulse pleasing, self-destructive lifestyle.
>
> The Aboriginal child raised in a non-Native household may seem to thrive during the early years. However, in late childhood and adolescence, he begins to wonder and to articulate questions regarding his roots. He knows that Natives are different and may have come across incidents of prejudice. On one level, he feels himself to be white - the unconscious result of being raised in a white family. On another level he knows he is Indian and likely doesn't feel very good about it. Like other teenagers, he badly wants to be part of a group. The conflict regarding his identity is not easily suppressed. When he gazes at others he is convinced they are glaring at him. He grows up to resent his Indian experience and history and eventually to resent his own life.

The fact that he had to be removed from his real home, the Aboriginal child reasons, is further proof that his people are incompetent and inadequate. He wants to be white but knows he is destined to be Indian. He can no longer identify with the parents who raised him. As his world collapses, he may turn to alcohol and drugs. He may ventilate his inner rage by harming others or by turning on himself.

It is my opinion, as well as the opinion of other professionals with many years of relevant experience, that Native children should be placed in Native homes. All too often what seems to be a happy adopted baby grows up to become a lost, angry adolescent in a foreign home. With the absence of parental role models with whom to identify, the teenager has little chance of success. He feels cheated and put upon by the predominant society which doesn't accept him, and by Indian society which has branded him as inferior for the rest of his life. I agree with the words of Ernie Crey, President of United Native Nations, a social service agency serving Native peoples in British Columbia: "Adoptive or foster parents of the dominant society simply cannot prepare children for the prejudice that does exist. Our responsibilities to the individual child as well as our responsibilities to his ancient culture demand that we return him to his heritage and we return his heritage to him."

6.4.2 Difficulty "Fitting In" with the Home Community / Family

Some adoptees and foster children find they do not fit into their adoptive environments and choose to seek their roots. Those who have grown up in non-Aboriginal families off Reserve, for example, often have misconceptions of Native life as portrayed in the media (i.e., Disney's Pocahontas) and are shocked and disappointed at the real life situation where there may be poverty, over-crowded and sub-standard housing, poor schools and social services, and lack of employment opportunities. They are also often confronted with different values, customs, teachings and expectations in their birth community of which they know little. There are certain obligations which the community may expect of them (i.e., to be an active member of the community). Many are not familiar with their Indian status and Treaty Rights. The choices they have to make can be confusing and difficult. There are situations where the adoptee/foster child will wish to return to the adoptive or foster parents after trying to live in the birth community. Many are angry and alienated and may respond with two extremes: either perform acts of violence toward their siblings, birth family or community members, or internalize their feelings, suffer depression and ultimately commit suicide[25]. There have also been instances of genetic sexual attraction[26]. In any case, the repatriate generally has to go through a period of

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[25] It has been estimated that youth suicides are six times higher in First Nation communities compared to mainstream society.

[26] Genetic sexual attraction is an attraction between two relatives (i.e., an adoptee and birth parent or sibling). The feelings are not uncommon and are only a problem if acted upon which occurs infrequently.

adjustment when support and counseling is needed, as does the birth family. Consider the situation in the receiving household where the affection, attention and physical space suddenly is shared with a new family member. Siblings, for example, may feel resentment and jealousy.

There have been documented cases with Native Child and Family Services of Toronto, for example, where individuals have not been welcomed by the birth parents or the communities. When repatriated, there is often exploitation by others, and incidents of beatings and deaths of runaways from exposure (i.e., Manitoba) have occurred because these people do not have the necessary support, or have difficulty *'fitting in'*. To relocate someone from an off Reserve urban centre to a fly-in community, for example, can result in severe culture shock. Similarly, re-integrating someone into an 'urbanized' Aboriginal community may create less stress, fewer problems and, in communities where traditional practices are not followed, a lesser degree of culture shock. It also depends of course on the background and experiences of the individual, and on factors such as the vast diversity of Aboriginal traditions and cultures across Ontario. Often, individuals end up leaving the community in which they so much wanted to be a part.

A birth relative of a native adoptee talked about the adoptee's search for her birth family and the despair when she finally found them:

> *"She had spent eight years trying to find her birth family. When she finally did, she found she had nothing in common with them as their worlds had been so different. There was nobody to help them with their problems. At 40 years old she died of grief."*

Geoffrey York, in his book "The Dispossessed" (pg. 227) discusses a situation where an adult foster child tried desperately to fit in with his home community:

> *"At the age of 18, he tried to return to his Metis parents, but his dreams of a joyful reunion were soon shattered. "After 12 years in a white world, I had become alienated from my own people. I'd forgotten my language I was not the same (person) that left there at six. My parents were afraid of me because all of a sudden I represented everything that they feared. And the thing they feared the most was anything that was white, because it caused them pain and shame. It put fear in their hearts. And so I was rejected...Our children are our future, and when you shatter those lives, the lives of the children, then you shatter our future."*

6.4.3 Language Barriers

There are language barriers imposed on those Aboriginal individuals whose first language is not English or French. This is more likely to occur in Northern Ontario vs. Southern Ontario (e.g. fly-in communities where Cree and Oji-Cree are often the first languages). This would have been a difficulty when original information was collected and later when seeking information.

6.4.4 Literacy Barriers

Literacy barriers are an issue for the birth parents and/or host community, particularly in more isolated locations, where there may not be the opportunity to achieve high literacy levels. If literacy levels are lower, it makes it that much more difficult for people to access and understand the adoption and reunion process.

6.4.5 Economic Barriers

Restricted or low income prevents some from hiring the experts and lawyers whom they feel they need to work through the system on their behalf. Mainstream organizations such as the Adoption Disclosure Register (A.D.R.) do not feel that individuals need a lawyer to find their birth parents/child on their behalf except in exceptional circumstances where information is required to protect the person's health, safety or welfare. In such circumstances, a lawyer (or physician if a health issue is involved) may be able to expedite the process with the Registrar.

Financial limitations also prevent some parties from finally meeting one another once they have made contact because they cannot afford the travel and accommodation costs that may be required (some Native child welfare authorities will fund the first trip).

In addition, some cannot afford the various fees which are charged for accessing information, or for travel and expenses to conduct searches, register with adoption databases, make long distance phone calls or travel to archives.

6.4.6 Fear of the Children's Aid Society (C.A.S.) and Government Agencies

Repatriates spoke to us about their fear of the Children's Aid Society (C.A.S.) and government agencies in general. Many of those who had bad experiences with C.A.S. have not accessed repatriation services offered by government agencies, and in particular Children's Aid Societies, because they do not trust them. One birth parent said: "they

took our children once already". They do not feel that they will get the answers they need, and they feel that C.A.S. staff are not sensitive to their needs.

> *"We need our own Native protection agency. Parents will not turn to C.A.S. for any reason because trust is lost and fear is overpowering." (Native Child Welfare Authority Executive Director)*
>
> *"We need an agency that does not have other political interests and that we, as Native people, can trust." (Aboriginal person)*

6.4.7 Differing Expectations

Adult adoptees and birth families spoke of how expectations can vary greatly during a reunion. Adult adoptees and foster children tend to have high expectations which the birth family and community cannot always meet. They often have an idealistic view if they are not very familiar with Aboriginal communities and culture. They often assume they will "fit right in" without any adjustment or difficulties and be welcomed and accepted immediately. Conversely, some have grave concerns about whether they will be accepted or whether they will find a sense of belonging with their birth family and the community, or whether they will be able to adapt to the different culture, beliefs and way of life if they decide to stay in the community. In some cases, adoptees who have been rejected by their birth parents or found a birth parent whom they cannot relate to, will feel that at least knowing and living with the reality is better than not knowing at all. Some adoptees only want to find out who their birth parents were, maybe meet them and not necessarily wish to establish an ongoing relationship.

The birth family tends to expect the adoptee to adapt readily to its lifestyle. Birth families also hope for understanding and forgiveness when they explain why and how their children were lost to the Children's Aid Society. Some birth parents, however, fear rejection by their son or daughter, are nervous about being accepted by their birth child, or are concerned about conflicts between themselves and siblings (i.e., jealousy, rivalry). Others do not want any contact with the child they lost. The third party, the adoptive parents, often become concerned that they will lose touch with their adopted child and become a lesser part of his/her life.

Most parties hope that their meetings will help to heal the wounds from the past, and help to rekindle lost families. They hope that they can grow to love and respect one another. Unfortunately, high expectations can result in significant pain and a long healing process. The parties are not always prepared for the emotions and anger which often result.

6.5 Community Issues

6.5.1 Impacts on the Receiving Communities

Most Native child welfare authorities which were interviewed believed that the community would support and welcome adult adoptees and foster children who are seeking to repatriate. A First Nations Chief believed that "any Band member should be welcomed back to the Reserve with open arms." There were some doubts raised however. Kina Gbezhgomi staff serving the Manitoulin Island area felt that jealousy would be a factor and that allowing 'strangers' into the community could create problems. Some focus group participants recognized that if a large number of repatriates returned to a community, this would increase the population density and strain hard and soft services (i.e., housing, schools, policing). They compared it to the impact that Bill C-31 had on some communities where, in some instances, a large number of people came back to the community expecting welcoming arms (to strangers), housing and support for schooling, which the communities could not afford to provide. Kuniwanimano staff (Nishnawbe Aski Nation) felt that those who return to become an active member of the community would be welcomed, however those returning only so they could get 'free' housing and education, with no plans to become active community members (i.e., unemployed, unskilled, poor education, addictions, suicidal), would not be welcome, would be viewed as a burden on the community and their repatriation efforts would likely break down. Others mentioned that the introduction of communicable disease (such as AIDS and HIV) may be a concern in some communities, as would the infiltration of 'non-Native cultures'.

> *"They grow up with a sense of being abandoned, not just by family, but by the extended family, to a system and community that really does not accept them." (Native Child Welfare Authority Executive Director)*

6.5.2 Incest Issues

> *"My birth father had children with my older sister - 3 or 4 of them, following her return to the community after being adopted. He is in denial and does not acknowledge the daughters. It has destroyed our family... Some reunions should be prevented!"*

There is a concern with adoptions or fostering within the community, or with the return of an adoptee to a community that without full disclosure to the adoptee and the community, there is a possibility of entering into sexual relationships with next of kin.

6.5.3 No Strong Political Stand

There are a number of pressing issues which presently are high priority on the Aboriginal political agenda (i.e., land claims, constitutional issues and residential schools), however, repatriation is not one of them. In some instances, leaders do not fully understand the term 'repatriation', and do not understand the relevance of this issue to the health and well being of Aboriginal people.

6.6 Summary of the Need for a Repatriation Program

During the course of this project, a large number of Aboriginal people were consulted to ask their opinions about repatriation. They included executive directors of mainstream and Aboriginal organizations, family support workers, Chiefs of First Nations, Elders, staff of existing repatriation programs, and Aboriginal people who are going through or have gone through a repatriation process. We heard about similar problems, issues and solutions which suggests that they were not a series of isolated incidents, but some serious, consistent wrongs which occurred during the 1960's, 1970's and early 1980's when so many Aboriginal children were taken from their homes. The fact that people found it difficult to meet with us and talk to us about their experiences, suggests that there is a lot of hurt and pain hidden deep inside. A large number of Aboriginal people have suffered during and since the Sixties Scoop, often through no fault of their own. They need help to begin to heal the wounds from the past. Adult adoptees and foster children need help to fill the void and emptiness that they experience because they do not know their natural parents, their community or their culture.

A service which can be established to help these people reconnect would be invaluable in helping them understand and deal with the many years of grief and anger that they experienced, and offer them an opportunity to become reacquainted with their Native traditions, their families and their communities if they wish to do so.

It is difficult to justify the need for a repatriation program quantitatively. It is not known for sure how many Aboriginal children were removed unnecessarily from their homes and communities in Ontario, or how many would be interested in repatriating because most of the data is either confidential, destroyed, not collected, inaccurate, or was not or could not be separated out from the mainstream data. We do know, however, that the Aboriginal population was highly over-represented with regard to the removal of children from their homes compared to the general population. We also know that most of the

Aboriginal children removed were either fostered or adopted into non-Aboriginal homes where their language and culture were generally taken away. Consider these statistical highlights discussed in Chapter. 4:

- Across the country in 1990, Aboriginal children accounted for 20% of the children in foster care, although they only accounted for 6% of the population.[27]

- In Manitoba in the early 1980's, more then 60% of the children in care were Native.

- In Ontario, the Children's Aid Society reported that "although Native children comprised less than 1% of the child population, they accounted for 9% of the Ontario children in care." Between 1972 and 1978, the expenditures for Native welfare claims...represented almost half of the expenditures claimed[28].

- There is evidence that some parts of Ontario were hit harder than others. In 1981 in the Kenora region, a staggering 85% of the children in care were First Nations children, although First Nations people made up only 25% of the population.

- The number of First Nations children adopted by non First Nations parents[29] increased fivefold from the early 1960's to the late 1970's. Non First Nations families accounted for 78% of the adoptions of First Nations children[30].

Both Manitoba and British Columbia responded to the need for repatriation services specific to Aboriginal people by funding repatriation programs. The Australian government provided extensive support for repatriation with the implementation of the recommendations of the "Bringing Them Home" Inquiry, and the start-up of Link-up, an Aboriginal repatriation service.

Things have improved for today's Aboriginal children with the establishment of the Native Child and Family Services Authorities. The purpose of these organizations is to ensure that children, if they have to be removed for their safety, are placed with a member of the extended family, with another family in the community or in a nearby Aboriginal community.

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[27] Hudson, P. & McKenzie, B (1981), "Child Welfare and Native People: The Extension of Colonialism", The Social Worker, Vol. 49, No. 2, pg. 63

[28] Timpson, Joyce. Indian and Native Special Status in Ontario's Child Welfare Legislation: An Overview of the Social, Legal and Political Context, Canadian Social Work Review, Vol. 7, No. 1 (Winter 1990)

[29] Kline, Marlene. Child Welfare Law, "Best Interests of the Child" Ideology, and First Nations. Osgoode hall Law Journal, Vol. 30, No. 2 (1992)

[30] Kline, Marlene. Child Welfare Law, "Best Interests of the Child" Ideology, and First Nations. Osgoode hall Law Journal, Vol. 30, No. 2 (1992)

The victims of the "Sixties Scoop" experience a number of significant barriers which make it difficult for them to link up with their natural families. There is a lack of awareness of the issues, of the history and of the repatriation process in Aboriginal communities. As well, there is still a lot of fear and mistrust towards the Children's Aid Society and any government agency. As a result, few Aboriginal people are repatriating. There are barriers resulting from the existing legislation, making it difficult to access the necessary identifying information to assist with a search. There is a seven year waiting list for searches to be conducted by the Adoption Disclosure Register (A.D.R.). Many Aboriginal people cannot afford the costs incurred to conduct searches or arrange meetings.

Others are confronted with literacy barriers where there are low education levels, and language barriers where ones mother tongue is not English and there is no access to information in their language. Those who are fortunate enough to meet their birth relative(s) are faced with tremendous emotions and culture shock which have to be dealt with. At the same time, the First Nations have to deal with the influx of 'strangers' into the community and the impact on hard and soft services. Existing Aboriginal organizations which assist Aboriginal people and communities with repatriation do not generally have access to the necessary information they need to help individuals with searches. Nor do they have the resources, expertise, skills or time to provide the ongoing care, support and counseling essential for many reunions to survive. Specialized counseling skills are required to address emotions and situations related to reunions. As a result, many reunion attempts break down. Similarly, mainstream agencies often do not have the cultural sensitivity or awareness or understanding of the history and culture to provide satisfactory counseling and advice. Finally, repatriation is not currently a high priority with the leaders of the Aboriginal community. Unless a unified stand on the issue is created, many of the changes needed to address the barriers to repatriation will not be addressed.

There are a number of areas which can be developed to address the reunion needs of Aboriginal people. They are described in Chapter 7.

7.0 Recommendations for a Repatriation Model

7.1 Introduction

> *"Richard Cardinal often talked about his dream of returning to Fort Chipewayan, the home of his natural family. One time he ran away and headed north, but he was taken into custody before he could complete the journey. By 1984, people had noticed he had stopped displaying any emotions. At his sixteenth foster home, he hanged himself from a board nailed between two trees. His brother took his body home to Fort Chipewayan, where he found his final resting place.*
>
> *Later, an investigation concluded that the Alberta Social Services Department probably gave Richard Cardinal better treatment when it arranged his funeral than it had ever given him in his 17 years of life.*
>
> *In the diary that was discovered after his death, the Metis teenager had written: "Love is a very strange thing. I don't think I would be happy with it, but I am depressed and sad without it."*
>
> (From "The Dispossessed", by Geoffrey York, page 210)

In conducting this research project, many old wounds have been opened up by asking people to tell of their experiences with removal, with adoption/foster care and with the repatriation process. Many participants in the process were adamant about how important it was to implement their recommendations. They do not want their pain and suffering to go for naught. One Executive Director of a Native child welfare authority described the situation as opening up a Pandora's Box, and that:

> *"it is important to ensure the solutions be acted upon or we, as child welfare authorities, will bear the hardships."*

It is critical that funding is made available to ensure that the repatriation issue is addressed in a prudent, sensitive, open and effective manner.

After conducting the literature review and public consultation process, it became clear that some structure for a repatriation service was required for Aboriginal people in Ontario to address the issues and barriers described in Section 6.0, enabling people to reunite birth families, adoptees, crown wards and communities. An Aboriginal organization could better address the issues, ranging from the lack of awareness of the process, to deep feelings of guilt and questionable levels of trust with mainstream organizations, to legal logistics regarding access to information, to lack of cultural sensitivity of mainstream organizations to Aboriginal clients.

Based on comments received during the public participation program from Native child welfare agency staff, elders, First Nations leaders, Friendship Centres staff, Metis and Inuit organization representatives and those who need the repatriation program (adoptees, foster children, crown wards, birth parents, families, community), it is recommended that the repatriation program have certain characteristics for it to be most effective, including:

- a non-profit, cost effective, apolitical Aboriginal program which Aboriginal people can deal with directly without using government agencies (i.e., C.A.S.)

- Aboriginal and culturally sensitive repatriation staff with proper training and experience

- training of family support workers with Native Child Welfare Authorities, Friendship Centres, First Nations and Metis organizations so they have the necessary skills

- outreach services

- policy analysis services to provide advice and direction regarding policy and legislative changes (i.e., access to records at an earlier age, open records at 18, improved access to identifying information)

- education and awareness services to inform Native and non-Native populations of the history of the removal of Aboriginal children, and of the need for a relevant repatriation process

- counseling services for adult adoptees, foster children, birth families, adoptive families and communities, including aftercare services

- search services

- an Aboriginal repatriation internet based database, plus access to current technologies and existing resources

- coordination with related organizations, both Aboriginal and mainstream

- establishment of trust and confidentiality with the Aboriginal community, respect for privacy and respect for all Aboriginal cultures

- flexibility to expand as the level of awareness and demand for services increases

- "first stop shop" for Aboriginal people seeking information about repatriation

- central control and dissemination of adoption-related information, counseling and training

7.2 Options

A number of options for a repatriation model were considered by the Repatriation Research Working Group which examined issues such as cost, use of existing repatriation organizations vs. developing a free-standing organization, location, coordination among agencies and minimum program requirements. There were seven options considered, many of which had variations that could be considered:

Option 1   a central repatriation office operating under the umbrella of an existing Aboriginal organization, with two or more staff (policy analyst/ education and awareness, and counselor / trainer), plus access to the A.D.R. and/or Canadian Adoptee Registry database

Option 2   Aboriginal repatriation staff at each Native Child Welfare Authority

Option 3   Aboriginal repatriation staff at each Friendship Centre

Option 4   Aboriginal repatriation staff at each First Nation

Option 5   Aboriginal repatriation staff at selected Native Child Welfare Authorities, Friendship Centres, Metis organizations and First Nations

Option 6   Aboriginal repatriation staff at existing Provincial government agencies such as C.A.S. and the A.D.R.

Option 7   Aboriginal Parent Finders Group

The options are described in Appendix F, including pros and cons and estimated cost of each.

7.3 Evaluating the Options

All of the above options make use of existing resources and agencies providing repatriation services. Based on cost, Options 6 and 7 are the least expensive, followed closely by Option 1. Options 2 to 5 (all similar options) are very expensive to implement, primarily because a large number of staff would be required. Related to this, it becomes increasingly difficult to coordinate services and maintain consistency in services as the number of staff increases (depending on policy and management).

Options 2 to 5 are similar in that they take advantage of an existing Aboriginal network. However, allocating all repatriation services to First Nations (Option 4) would not ensure assistance to off Reserve clients. Similarly, on-Reserve clients would not appreciate repatriation services being provided only in Friendship Centres (Option 3). Avoiding either of these options would avoid the political ramifications of selecting one over the

other. Option 2 (services with Native child welfare authorities), or Option 5 (services in a selection of Aboriginal agencies and First Nations, respectively), offer improvements to Option 3 or 4. However, they are both still very expensive and difficult to justify (even if selected Authorities were chosen to provide services, although it could be politically difficult to choose one over another). It would also be difficult to coordinate services because each of the Aboriginal organizations provide different levels of service, have different mandates and have different levels of capability (some have more experience with repatriation cases and/or have better trained staff to provide grief counseling).

Option 6 considers the hiring of an Aboriginal staff person at the Adoption Disclosure Register (A.D.R.) to provide repatriation services specifically for Aboriginal people. The concern with this option is that the services will be perceived to be part of a government agency and Aboriginal people may not feel comfortable (or fear) accessing services. As well, staff would be confined to providing services mandated by the office (although they could make referrals to other agencies). Even though this Option is inexpensive, it can only provide registration, matching and search services, plus some minimal counseling. It could not provide the level of outreach, education and awareness, counseling or training proposed by Option 1.

Option 1 is only marginally more expensive than Option 6. However the various possible permutations provide a wide range of services specifically designed for Aboriginal people. This Option considers centralizing Aboriginal repatriation services, while training staff in community organizations (Native Authorities, Friendship Centres, Metis organizations and First Nations) to provide the hands-on care in the communities. Option 1, however, is only as effective as is the training because it does not have the resources allocated for highly trained staff to deal with cases in the field.

Because both the provincial and federal governments are operating under fiscal restraint, it is very unlikely that Options 2 to 5 would be carried forward for further consideration, unless a significant joint venture could be negotiated between governments. Option 6 merits consideration from a cost perspective while improving the access to information for Aboriginal people. Option 1 however, offers a wider range of critical services, while maintaining Aboriginal control, for a modest increase in cost compared to Option 5. Option 7 (Aboriginal Parent Finder Group) can be combined with any of the other options as it is a volunteer organization, and is certainly worthy of careful consideration.

After a review of the various options was conducted, the Repatriation Research Working Group and the Joint Steering Committee requested the consultant to further investigate <u>Option 1, Version 1</u> (a central Aboriginal repatriation office operating under the umbrella of an existing Aboriginal organization, with two or more staff) by preparing an Implementation Strategy (Phase 4) to develop this option. The implementation strategy is to take a phased approach, working towards Option 1, Version 1, with each subsequent phase being developed based on the results of, and needs identified in, the previous phase. The initial phase will focus on gathering statistical information and additional first hand research to further refine the needs and develop a basis for the second phase. The first phase will also initiate an education and awareness program. At the end of each phase, the results and findings will be evaluated, different approaches can be considered, a preferred option will be selected and a strategy for implementing that option will be refined.

8.0 Cost Estimates

8.1 Capital Cost Estimates

It is assumed that the Repatriation Program would be established within an existing Aboriginal organization. Therefore, there would be no cost to purchase a building, however, there may be requirements to renovate part of an existing space of the sponsoring agency to meet the needs of the Program (i.e., interior walls, disabled access, millwork, mechanical/electrical). Significant renovations would cost about $40/SF. These costs cannot be determined without knowing where the Program will locate. The only other capital costs which may be incurred for the Repatriation program include:

- office equipment such as a photocopier, fax and computer/printer/scanner
- office furnishings
- presentation equipment

Some or all of these capital items may already be available at the office of the sponsoring agency. The total known estimated capital cost for equipment is $20,000, and is summarized in Table 2. Capital costs can be minimized by:

- completing renovations in phases over several years,
- fund raising
- donated labour and materials
- seeking funding from a number of sources (i.e., philanthropic organizations, private sector, joint partnerships)
- purchasing good used furnishings and equipment

8.2 Operating Cost Estimates

Operating cost estimates are provided in Table 3. The operating cost estimate is close to $200,000. This assumes that, as part of the contribution agreement, the sponsoring agency will provide:

- management services (i.e., Board of Directors)
- secretarial & reception services
- bookkeeping services
- legal and audit services
- maintenance and cleaning of the building and the offices
- liability insurance for staff
- space in an existing building for the offices (2)
- facility insurance
- utilities (heat, water, hydro)
- taxes

TABLE 2:
CAPITAL COST ESTIMATES

CAPITAL COST ESTIMATES	
Building Interior Renovations (@ $40.00/SF)	?
Professional Fees (Legal, Architect, Engineer) (15% of renovation cost)	?
Permits (Building, Municipal Inspection Fees) ($10/$1,000 of renovation.)	?
Office Equipment (copier, fax)	$5,000
Office Equipment (2 computers, printer, fax-modem, scanner, network)	$10,000
Office Furnishings (2 ergonomically correct work stations, 2 chairs, 2 bookcases, 4 guest chairs, 2 filing cabinets, desk lights, phones)	$4,000
Presentation Equipment	$1,000
SUB-TOTAL	**$20,000**

TABLE 3:
OPERATING COST ESTIMATES

Staffing	
Advocacy/Education and Awareness position	$40,000
Counselor/Trainer position	$40,000
Benefits (16%) (CPP, UIC, WCB Group Ins. & Registered Transferable Pension)	$12,800
Bookkeeper/Secretary (providied by sponsoring agency)	$0
Maintenance/Cleaning (provided by sponsoring agency)	$0
Contract Therapsist/Psychologists (if referred by Dr., no cost to program)	$0
Interpreters (on call as required)	$2,000
Consulting Services (i.e., promotional materials design, web-master)	$10,000
SUB-TOTAL	**$104,800**
Program Costs	
Advertising & Promotion	$5,000
Program Supplies/Resource Materials	$5,000
SUB-TOTAL	**$10,000**
Office/Administration	
Bank Charges	$100
Staff Liability Insurance (provided by sponsoring agency)	$0
Facility Insurance (provided by sponsoring agency)	$0
Telephone (including toll-free number)	$4,000
Postage, Courier, Stationary, Office Supplies	$1,500
Printing & Photocopying	$1,500
Computer Maintenance & Supplies	$500
Maintenance Supplies (provided by sponsoring agency)	$0
Equipment - Lease & Service Contracts (i.e. for copier, computers)	$500
Professional Fees (Legal, Audit) (provided by sponsoring agency)	$5,000
SUB-TOTAL	**$13,100**
Travel & Meeting Expenses	
Mileage	$3,000
Travel & Accommodation	$30,000
Professional Development	$5,000
SUB-TOTAL	**$38,000**
Contingency (10%)	**$16,590**
Facility Costs & Utilities	
Contribution Agreement ($ to sponsoring agency) (10% of operating cost) (includes reimbursement for Repatriation Program share of space, taxes, utilities, secretarial support, office equipment & supplies, maintenance & repairs, Board management)	$16,590
TOTAL	**$199,080**

9.0 Implementation Strategy for a Repatriation Program

9.1 Introduction

"Repatriating with my birth family is probably the single most profound event that has happened in my life. I had been removed by child welfare when I was four years old and placed for adoption on my fifth birthday. The next time I saw my mom was 22 years later. Until the day I laid my eyes on my mom and my siblings, I didn't believe they existed, but when I saw them, the deepest core of my being recognized them as part of me. The void that I had lived with all my life was finally eased. This process took a very long time, and there were a lot of growing pains as I struggled to find my place in my birth family. But I finally came to understand that I am part of them and they are part of me regardless of where we are geographically. As I look back on my adoption, from this new place of belonging, I see that the hardest part of being adopted into a white family was living without validation of the Cree person that I am; of living without any mirrors that might have validated my existence as a sacred human being. The unconditional love and support of my adoptive father could not replace the loss of my mom's love, it could not replace the loss of learning about my culture, my family history and all my relations, and it could not replace the loss of big brothers and sisters who might have defended me from the racist and brutal childhood I experienced as the only Indian among a bunch of white kids. So as I ponder the notion of repatriation and its impact on my life, I realize that it is much more than a just a process, it is a solitary journey of the body, mind and spirit to the self as a Native person, and it is a journey that takes a tremendous amount of courage."

Based on the analysis conducted in Phase 3, an Implementation Strategy has been developed to guide the delivery of services and programs for Option 1, Version 1 (the base option for Option 1). It includes:

- one central repatriation office, two rooms
- operating as part of an existing Aboriginal organization
- two staff: policy analyst and education and awareness, plus counselor/trainer
- referrals to therapists

In the implementation strategy, we have identified what to do, how to do it and who will do it, to ensure that the recommendations are implementable, affordable, reasonable and culturally sensitive. The Repatriation Research Working Group and the Joint Steering Committee have requested that the Repatriation Program be developed slowly and carefully, using a phased-in approach. In response, we have developed a strategy that may be implemented in four phases over several years. Higher priority areas are

scheduled in earlier phases, and later phases include lower priority areas or activities which take a long time to implement (i.e., policy changes). The phases are:

- Phase 1: Data Gathering and Education and Awareness (via existing organizations)

- Phase 2: Develop a Repatriation Program: Focus on Education and Awareness initially

- Phase 3: Expand the Repatriation Program to include training for Aboriginal organizations, plus counseling services for adult adoptees, ex-Crown Wards and birth families

- Phase 4: Expand the Repatriation Program to include policy analysis

At the end of each Phase there could be an evaluation, with a review of a number of options to be considered in the subsequent Phase, the selection of a preferred option and the refinement of the implementation strategy for that Phase. Each Phase is described below.

9.2 Phase 1: Data Gathering and Education and Awareness

9.2.1 Introduction

The Joint Steering Committee (JSC) and Repatriation Research Working Group were concerned that there is not enough statistical information available to accurately determine the number of children removed from their homes during the Sixties Scoop, the impact on individuals, families and communities, the potential demand for Aboriginal repatriation services and the type of repatriation program that is most suitable to meets the needs of Native people. Similarly, without strong statistical data to support the qualitative data generated by the public consultation process of this study, the JSC and Repatriation Research Working Group felt that it might be difficult to secure support and funding for an Aboriginal repatriation project in Ontario. Therefore, in Phase 1 of the implementation strategy, a process has been developed to gather additional quantitative statistical data and collect more personal accounts of Aboriginal people who experienced the Sixties Scoop as an adoptee/foster child or birth parent.

In addition to gathering additional data, Phase 1 begins to address the need to better inform Aboriginal people about the history of the Sixties Scoop, the repatriation process and the assistance available to help one with the process.

Finally, in Phase 1 it is suggested that the existing system be investigated to determine what improvements may be made to help Aboriginal people repatriate before embarking on a separate repatriation program.

9.2.2 Data Gathering

The data gathering steps may be conducted by a Repatriation Committee comprised of representatives of Aboriginal and government agencies and organizations with an interest in repatriation. Alternatively, a consultant may be hired on contract to gather the necessary data, or possibly the repatriation program staff could be hired.

It is anticipated that data gathering would be conducted over approximately one year with several months required before the data collection to prepare data tools and afterwards to analyze the results.

The results of the data collection will further define the number of Aboriginal children removed, the potential demand for repatriation services, the source of the demand and the impact on people and communities. The personal stories may be compiled into a booklet that may be used to help inform people. Details of the data collection steps are provided in Appendix G, page 1.

9.2.3 Improve Education and Awareness of History & Repatriation Process

It is important to begin an education and awareness process as soon as possible so that Aboriginal people understand what happened during the Sixties Scoop, so they can learn about how they can find their child, birth family or birth community, and so that repatriation becomes a more prominent issue with Aboriginal leaders. *In Phase 1, the intent will be to get the message out to the Native communities,* to get people talking about the issues, their feelings and their needs and to get people and communities interested and involved in successful reunions. The resources of existing mainstream and Aboriginal organizations will be accessed in Phase 1 because there are no repatriation program staff to implement the action steps. *In Phase 2, once repatriation staff are hired, the education and awareness program will be more fully developed* and will include strategies to inform and educate the mainstream population as well.

The initiation of education and awareness can be conducted in parallel with the data collection step described above, since contact will be made with key people and Aboriginal communities during data gathering. A similar start-up timeframe of 12-18 months is anticipated for this step.

The steps required to improve the education and awareness of history and of the repatriation process are described in Appendix G, page 3.

9.2.4 Investigate Opportunities at the A.D.R. for Priority Searches

> *"After the last beating, I ended up in hospital with a coma. When I recovered and came home, there was no home. My husband had gone and my children had been put in foster homes. My family had their own problems and were not in a position to help me. My son and daughter were adopted by a white family. I was told they were with a minister and his wife who lived 1800 miles away. I wish I had known which direction because I wanted to walk to them. Over the years I married again and had two sons. My heart still aches for those babies. I went to the Adoption Disclosure Register but have had no response. I heard that Aboriginal Legal Services may be able to help me and I have called them. Unfortunately, I know nothing of the adopted family's whereabouts. Right now it is a waiting game."*

Aboriginal Legal Services of Toronto - Legal Clinic is in the process of negotiating procedures with the Adoption Disclosure Register (A.D.R.) to provide priority searches for its Aboriginal clients under certain circumstances. If an adoptee is seeking registration as a status Indian, or a birth parent wants his/her adult child to know he/she is eligible for status, the A.D.R. may conduct a priority search for identifying information as if it was a health, safety or welfare priority situation. Such arrangements could be negotiated with the A.D.R. to provide priority searches on behalf of all Aboriginal people under similar circumstances. No other Aboriginal organizations have lobbied the A.D.R. for such measures. Therefore, this issue should be promoted as part of the education and awareness initiatives discussed above in 9.2.3. In addition, the A.D.R. should be encouraged to notify Aboriginal organizations of this arrangement.

9.2.5 Investigate the Existing Repatriation System for Additional Opportunities

Aboriginal organizations may sit down with mainstream agencies such as the Adoption Disclosure Register (A.D.R.) and the Children's Aid Society (C.A.S.), INAC Adoption Unit and volunteer organizations to find ways and means to make the agencies more responsive to the needs of Aboriginal people. The suggestions put much of the burden on the mainstream agencies to make changes to improve the service, because in Phase 1, there is no Native repatriation program and therefore no staff to implement the actions. Such changes would make an Aboriginal repatriation program more efficient and effective once it is developed.

The areas which the existing repatriation system could address, include:

- priority searches for Aboriginal people (status and non-status)
- A.D.R. disclosure training specifically for Aboriginal organizations
- increased awareness of mainstream repatriation services with Aboriginal people
- cultural sensitivity training for mainstream organizations
- improved access to identifying information (changes in legislation)
- expanded counseling services
- improved access for A.D.R. to information in Aboriginal communities

Details of each of these tasks is provided in Appendix G, page 6. This step may be performed by a Repatriation Committee simultaneously with the data collection step so that Phase 1 may be completed within a 12-18 month timeframe.

9.3 Phase 2: Development of a Repatriation Program - Focusing Initially on Education and Awareness

In Phase 2, an actual Repatriation Program will be designed. The strategy for developing the Program has been based on the concept of one central repatriation office, operating as part of an existing Aboriginal organization, with two staff. In keeping with the desire of the Joint Steering Committee and the Repatriation Research Working Group to move slowly using a phased implementation approach, it is suggested that the Repatriation Program be developed over a period of time, focusing initially on the most important components of the Program (Phase 2: education and awareness), followed by the development of counseling and training services (Phase 3) and finally developing an outreach and policy analysis component to the program in Phase 4. Phase 2 includes all of the steps required to actually set-up the Repatriation Program, whereas Phases 3 and 4 involve adding components to the already existing Program.

The Phase 2 Implementation Strategy includes:
- seeking a funding source(s)
- establishing an organizational/administrative structure
- selecting a location and site
- hiring staff with qualifications and experience
- determining training requirements
- identifying resources needed
- developing and implementing *education and awareness* programs and services

Each of these areas is discussed below.

9.3.1 Funding

Funding source(s) will be required to sustain an Aboriginal Repatriation Program. Sources may include community fund-raising, government agencies, philanthropic organizations and/or the private sector. It will be important to generate support from Aboriginal leaders and organizations. A Repatriation Committee may be struck to be responsible for this task in Phase 2. It is uncertain how long it would take to find a suitable source(s) as funding program deadlines vary from one to the other. A number of steps are required to secure funding for an Aboriginal Repatriation Program. They are described in detail in Appendix G, page 8.

9.3.2 Organizational/Administrative Structure

Board of Directors

The Repatriation Program should be non-profit, with a mandate to centralize data, distribute information and coordinate services delivered in the Aboriginal communities. The recommended organizational structure for the Repatriation Program is within an existing Aboriginal organization (the sponsoring agency or service delivery agency). Repatriation staff would report to and be supervised by a senior person in the sponsoring agency, such as an Executive Director or department head, who would report directly to the Board of Directors of the sponsoring agency.

The advantage of this approach is that it minimizes operating costs by sharing space, support staff, and office equipment and supplies with an existing organization. The cost for 'renting' the space would also likely be lower. There is also the advantage of having a larger organization to lobby on behalf of the Program. The disadvantage is that the Repatriation Program may have less independence compared to a situation where it has its own Board of Directors. Governance by the existing Board of the sponsoring agency

may not always have the best interests of the Repatriation Program in mind when it must govern for the common good of the organization. Eventually, the Repatriation Program may consider becoming a separate incorporated entity from the sponsoring agency, with its own Board of Directors[31], bylaws, policies and procedures. This would offer greater independence and control over its activities.

As the Board of an existing agency will be directing the Repatriation Program in the short term, it is very important to select a service delivery agent which has a philosophy and mandate which compliments that of the Repatriation Program.

Board Committees

Because the Repatriation Program would be governed by the Board of the sponsoring agency, it is important to create a Repatriation Committee reporting to the Board with a specific mandate to address repatriation issues and provide advice, wisdom and direction to the Board on such issues. The Board would likely select the Committee members (i.e., ex-repatriates, elders). The Committee could provide regular reports to the Board.

Staff

Where possible, staff should be Aboriginal and have experienced the "Sixties Scoop" (either as a birth parent who lost a child or as an adult adoptee or foster child who was removed from their home and community). As mentioned above, staff would report and be accountable to a senior administrator of the sponsoring agency or directly to the Board. In the later case, one of the staff would be appointed the senior staff person (i.e., Director of the Repatriation Program) to oversee the remaining staff.

The Repatriation Committee would be responsible for selecting a suitable service delivery agency, after which time, the service delivery agency would be responsible for operating the Program. It is expected to take about five (5) months to establish an

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[31] Link-up, the Repatriation organization in Australia, has a Board comprised entirely of Aboriginal ex-repatriates who have experienced the repatriation process. It is reportedly functioning well. This model may be considered for the Repatriation Program in Ontario if there is the opportunity to have a Board specific to the Program. Such a structure would prevent a 'political' Board comprised of representatives from various Aboriginal and government organizations. The Board should have members who have expertise in law, social services, administration, financing and mental heath for it to be effective. The control and power should rest with the Aboriginal people. Therefore, a majority of Board members should be of Aboriginal heritage.

organizational and administrative structure for the Repatriation Program and would be initiated once funding is secured (details may be found in Appendix G, page 10).

9.3.3 Location

The repatriation services should be easily accessible to clients, so that they may access the services physically and via telephone (i.e., toll free number). Most of the clients who access repatriation services in existing programs in Canada are adoptees rather than birth parents. Adult Adoptees are dispersed throughout Ontario, other Provinces, the United States or even overseas, and cannot be defined by geographic boundaries. More often than not they are living in larger urban centres. Similarly, ex-Crown Wards and non-status Indian, Metis and Inuit birth parents may be found anywhere. Status Indian birth parents may still be on Reserves or possibly in an urban center fairly close to the home Reserve. Because most of the potential users of a Repatriation Program are expected to be adoptees, it is suggested that a location(s) for the repatriation program should be selected which is most accessible to the adoptees and adult foster children/crown wards, such as a large urban centre.

Initially, a single site is suggested for the repatriation program. As the Program develops, the level of awareness in the communities improves and the demand for services increases, the single site could be expanded or a second office developed, with one serving Southern Ontario and one serving Northern Ontario. The establishment of a toll-free telephone line and internet based data services makes office location less of an issue.

The steps recommended for selecting a location for the Repatriation Program are provided in Appendix G, page 12. This process should take approximately six months.

9.3.4 Staffing

To keep costs for the recommended option at a reasonable level, the number of staff have been minimized. Two staff persons are suggested. Each would perform several functions, in combination with accessing external services on an as required basis:

Job	Duties	Skills
Information Officer/ Policy Analyst	education and awareness: • advertise and promote the program, issues & repatriation process; • improve level of awareness of the history of the removal of Aboriginal children and the repatriation process for Aboriginal people & organizations, mainstream organizations & the general public policy analysis: • network with First Nations, Aboriginal organizations, Ministries & governments to consider policy and legislation reform	• advocacy skills, • strong network &/or networking skills, • advertising & promotion experience, • presentation skills, • writing skills, • computer literacy, • Aboriginal experience & knowledge of different cultures, • knowledge of Aboriginal & non-Aboriginal political systems, • knowledge of repatriation process, • knowledge of *Child and Family Services Act*
Counselor/ Trainer	counseling: • advise those who wish to repatriate; • provide expertise in grief & loss counseling; • establish a network of translators, Elders and traditional healers to work closely with the community family support workers to provide advice, wisdom & counseling training: • establish training modules, video training; • travel to train staff at the community level in organizations such as Native child welfare authorities, Metis organizations & Friendship Centres, plus Chiefs and Councils, family support workers, communities and Elders researching & genealogy • coordinate with A.D.R., Canadian Adoptees Registry & genealogical societies to access databases & assist Aboriginal clients with searches (no Aboriginal internet database created) • make referrals to culturally sensitive professionals (therapists, psychologists, Aboriginal Legal Services) (make contact list)	• social work &/or psychology, • Aboriginal experience & knowledge of different cultures, • knowledge of repatriation process, • grief & loss counseling, • knowledge of *Child and Family Services Act*, • mediation skills, • mental health, • computer literacy, • knowledge of effective & accepted training techniques in First Nation communities, • genealogical research skills
computer database maintenance	(optional): • hire an expert on contract to set-up database, and have someone on staff who could maintain it.	
therapy and psychology	(optional): • to assist with cases which are beyond the expertise of the counselors	

There is a great amount of work to do, especially in the development stages, for these two staff persons to complete. If adequate funding can be secured, it is suggested that staff persons be hired for each of: education and awareness, policy analyst, counseling and training. It may also be necessary to consider a support staff person to assist with day-to-day duties (reception, typing, filing) if the demand for services is high, because it is inefficient for the professional staff to be performing support functions.

In Phase 2 of the Implementation Strategy, one staff person would be hired to develop the education and awareness services. The second staff person would be hired in Phase 3 to provide training and counseling services. Details of hiring procedures are provided in Appendix G, page 13. Hiring should take about four months to complete.

9.3.5 Training

Once staff are hired, they will have to coordinate with the service delivery agency to identify training needs and make the necessary arrangements to provide necessary training opportunities. Appendix G, page 14, provides additional information on training. Training and upgrading is an ongoing process which may be initiated as soon as the training requirements are defined.

9.3.6 Additional Resources

Once the Repatriation Program is established, it will be important to identify any additional resources which may be required to ensure the Program runs smoothly. This can be done by the Program staff. Details are provided in Appendix G, page 15.

9.3.7 Education and Awareness Programs & Services
- for Aboriginal Population

In Phase 1 (see pages 86-89), education and awareness is initiated by encouraging existing organizations to inform Aboriginal people. No Repatriation program staff are in place. In Phase 2, education and awareness initiatives will build upon those established in Phase 1. A repatriation staff person will be given the responsibility to develop education and awareness programs specifically for Aboriginal people, and to continue to work with existing organizations on improving their initiatives.

Education and awareness strategies should be developed to inform Aboriginal people in general, and especially those who were impacted by the removal of Aboriginal children (the adult adoptees, foster children, birth families, adoptive parents and impacted communities), as well as Aboriginal organizations (Native Child Welfare Authorities, Friendship Centres, Metis and Inuit organizations and each First Nation) about the following key areas:

- the history behind the removal of Aboriginal children from families and communities (i.e., an understanding of the economic, social and political climate during the Sixties Scoop)
- the short and long term impacts on individuals, families and communities,
- the process required for someone to identify their child/parent or to repatriate,
- the resources available to help people repatriate

Education is also needed regarding how many individuals, communities and organizations are taking initiatives to try to reunite families and re-build communities.

In addition to educating the Aboriginal people in general, it will be important to inform Aboriginal community leaders of repatriation issues, so they will be encouraged to:

- make repatriation an issue at the community level,
- discuss it among other Aboriginal leaders,
- develop a political platform on Aboriginal repatriation to make it an important issue
- lobby government effectively for funding and policy changes.

By informing the communities and generating support at the grass roots level, community leaders will be encouraged to act on repatriation issues. Community support is critical to providing the strength to search for lost community members and the strength to accept new members as they are repatriated. At all community levels, Elders should become involved in education of the people.

Residential schools have become an important issue via awareness and education strategies. Many of today's Aboriginal leaders experienced residential schools, and as a result, they understand and discuss the issue. Many of these same leaders may have lost a child during the 1960's, 70's or early 80's, and need to begin talking about the impacts that the Sixties Scoop had and what can be done to help people heal and to help strengthen communities. The repatriation issue parallels the residential school issue in many ways. Repatriation must be brought to the forefront through education and

awareness. Once Aboriginal people become better informed about what happened in the past and what they can do about it now, they will be more inclined to come forward and actively support the initiatives. It took a long time to raise the issue of residential schools. Similar methods may be considered to make repatriation an important issue.

There are a number of steps which can be taken to improve the education and awareness of repatriation issues, which are fully outlined in Appendix G, page 16.

9.3.8 Education and Awareness Programs and Services
- for Mainstream Population

Education and awareness does not end with Aboriginal people. Mainstream society should be informed about what occurred during the Sixties Scoop. Organizations such as Children's Aid Societies (C.A.S.), the Adoption Disclosure Register (A.D.R.), private adoption organizations, adoption support groups, and the general population need to understand what happened so that they have a better appreciation of the impacts on Aboriginal people. Professionals in mainstream society such as social workers, judiciary, health workers, mental health workers, teachers and other educators, prison workers, and archivists who are aware of the history of Aboriginal Repatriation will be able to provide better service to their Aboriginal clients, and will understand the need to refer these clients to the Repatriation Program. Appendix G, page 19 describes the steps needed to improve the education and level of awareness in mainstream society. It is estimated that five months should be sufficient time for the Repatriation staff to develop this part of the program and begin to implement it.

9.4 Phase 3: Expansion of the Repatriation Program to Include Training and Counseling Services

"At the age of eight I was taken from my Reserve and adopted into a middle class non-Native family. I believe that the advantage of being adopted at a later age was that I knew where I was from, and who my real family was. However, the disadvantage was that as an adoptee, I had a lot of unlearning and relearning to do if I was to fit into the new world I was placed in. I was told things like the following: "Look at people when they are talking to you, otherwise they will think you have something to hide"; "speak up, people need to hear you"; "don't speak unless you are spoken to"; "act like a lady", "eat with a knife and fork, that is the way it is done around here", "remember your manners". It took some years, but I finally learned the new way to fit in and act appropriately.

I returned to my Reserve (accompanied by my adoptive mother) to visit my great grandmother at the age of fourteen. I had missed my Gram so much. She had been my main caregiver before I was removed. I loved and respected her, and I still do. I was glad to see she hadn't changed over the past eight years. However, what became vary apparent was that I had changed. My Gram passed on a year later.

My adoption broke down. I had been a "problem" for my adoptive family for most of the years I was with them. I eventually made my way back to the Reserve, at which time I went to live with my Mum, hoping to resume a relationship with her. In a nutshell, I failed miserably. Everything which I learned to fit into the white world, is what made me not fit into the Reserve world. Quite simply, I felt like an outsider. I spoke differently, acted differently, dressed differently, had different values and expectations, had different life experiences, and subsequently, I was treated differently. I felt that they didn't trust me and that they just tolerated me. I vividly remember many times my biological father (who was divorced from my Mum and remarried by the time I returned) telling me, "Jody (not her real name), don't be like that". I remember thinking, 'like what?' I was acting like me, and acting the way I had been raised. I didn't know what he had meant, and when I asked him to tell me, he wouldn't explain. How was I supposed to act, and who was I supposed to act like? To tell the truth, I was embarrassed by who I had become. (And I wasn't even sure what I had in actual fact become!). My Mum and I never formed a mother-daughter relationship (as much as I wanted this). At best it was a friendship kind of thing. I remember being so envious of the way she was such a good mother to her three kids (my half brothers and sisters). Why couldn't she have loved me that same way when I was a kid, and then I wouldn't have been taken away? And why couldn't she love me now, the way she loved them?

I left the Reserve and I have never returned because of the wake up call I received a month or so after I'd moved in with my Mum and her new family. It was at this time that I knew that I could not find the acceptance in my biological community which I had hoped to find. My Mum's husband came home on that day, and he was in an ugly mood (he and I had never got along). He began to berate me and blame me for my Mum's moodiness and unhappiness. I defended myself, and hoped my Mum would defend me too. He ended up slapping me and throwing me across the room. Sobbing, I waited for my Mum to come to my defense, or at the very least to come and comfort me. She didn't defend me; she didn't even look at me. She passed by me and followed her husband into the other room. As clearly as never before, I realized that I was an outsider and I would never fit in. I was the apple that had fallen too far from the tree. I packed my bags and left. No matter how much I wanted to belong and be accepted as part of my Native family, I was far too different and changed in my personality and in my cultural outlooks. It wasn't going to happen, and to this date, still hasn't. The words of my biological Dad remain with me to this day, "Jody, don't be like that." I still don't know what "that" is. I will likely spend my whole life trying to figure "that" out."

9.4.1 Introduction

If the education and awareness program described in Phase 2 is progressing well, it will be important to have services in place to assist those who wish to repatriate as a result of becoming better informed about the repatriation issues and processes. In Phase 3, it is suggested that counseling services are made available to assist Aboriginal people with finding more information, directing them to the proper authorities and providing advice through each step of the repatriation process (as required), including aftercare services. Counseling for Aboriginal people should be complemented by training programs for Aboriginal organizations which may be called upon to assist with repatriation at the local level. It is anticipated that Phase 3 would begin shortly after Phase 2 is initiated to ensure that the support services are in place when they are needed. It is unfair to inform and encourage Aboriginal people to repatriate without having these support mechanisms. The second staff person would be hired in Phase 3 to perform these duties. The training and counseling programs are described below.

9.4.2 Toll Free Phone Number

A toll-free phone number could be provided to allow clients to contact the Counselor and to allow the Counselor to liaise and coordinate with field support staff providing aftercare services.

9.4.3 Counseling Services

Culturally appropriate counseling services should be made available to all parties as part of the healing process. Staff should be qualified to provide the following types of counseling or be able to refer clients to professionals in these areas:

- grief and loss counseling,
- crisis intervention counseling,
- relationship counseling,
- counseling to deal with mental health issues
- cultural counseling

Counseling should be made available before, during and after the repatriation process. Follow-up services, networks, self-help and/or support groups could be established or promoted to provide the ongoing support that individuals may need so they can follow their healing path at their own pace. Support groups are important because people become aware that others are experiencing similar emotions and feelings.

The Counselor can provide advice, direction and counseling during the 'before' and 'during' stages of repatriation. Depending on the situation and budget, the Counselor may travel with the client for the first meeting. Because of expected time and financial constraints, the Counselor will rely on community supports (i.e., Native child welfare authorities, Friendship Centre staff, Metis organization staff, the First Nations family support workers or community Elders) to provide aftercare services. The Repatriation Counselor would coordinate the 'team' of service providers, identify key community based workers with training to implement the initiatives, and assist with aftercare services in an advisory capacity via a toll free phone number.

It will be important for the Counselor to ensure that all persons involved in assisting with repatriation are trained in and understand the importance of confidentiality (i.e., keep conversations, records and files private; have respect for those repatriating) so that clients feel comfortable seeking assistance from the Repatriation Program.

Many counseling initiatives can be developed by repatriation staff, including:
- resources for people doing searches such as self-help manuals
- resources for field workers
- one-on-one and group counseling
- lists of culturally sensitive therapists and psychologists for referrals
- lists of interpreters

Details of the steps which can be implemented are provided in Appendix G, page 21. The program may be designed within approximately three months.

9.4.4 Aftercare Services

> *"Native Child and Family Services, a Toronto social service agency that runs Aboriginal foster homes and a drop-in centre for troubled Native youth, says 80% of the homeless youth who now cross its doorsteps were adopted by white parents.*
>
> *Cliff Hussin was one of those street kids. Now 26, he works at the agency and has a two-year old child of his own. But his childhood memories start with the family near Timmins, Ontario, who adopted him, his sister and three brothers. "There was no love in that house," he said. The Native children ate separately, had their long black hair shaved for school and sometimes were driven by hunger to sneak into the kitchen in the middle of the night to steal food. "We did all the work around the house," recalls Mr. Hussin. "Their kids didn't have to do anything. And if we didn't do it, there'd be a lot of physical stuff and emotional stuff. We'd be labeled as lazy Indians."*

> *He and his siblings all left home before they turned 16, never to return.*
> *Mr. Hussin followed his older brothers to Toronto, where he dabbled in*
> *drugs and gangs, slept in shelters and did a little time for assault in the*
> *Toronto (Don) Jail. Last year, one brother died on the street- drunk,*
> *bitter and barely 30 - and another one is still there."*
> *(Toronto Star, Feb. 23/99, pg. A10)*

An ongoing mental and emotional support network is necessary to smooth the transition phase, address cultural shock issues and advise persons on how best to re-integrate without creating friction in the community. Similarly, support is needed for someone who chooses to leave the community after trying to reintegrate. It is important in this situation to find out why the breakdown occurred. Parties involved in repatriation need a safety net so they are prepared before, during and after they are connected. This safety net, in combination with counseling and therapy, will also reduce the potential for suicide of repatriates who have negative experiences. The Repatriation Counselor would be responsible for discussing aftercare requirements that would be delivered by community-based organizations and staff (i.e., Native child welfare authorities, Friendship Centre staff, Metis and Inuit organization staff, the First Nations family support workers or community Elders).

Aftercare services may be a new concept to many communities with respect to repatriation and education may be needed. Aftercare will require coordination of possibly several agencies and individuals. It is therefore important to inform people of the history, the potential for repatriates to 'come home', the need for communities to be supportive and the repatriation process itself so they understand the importance of aftercare and how it is an integral part of this process.

It is important that repatriates who wish to remain in the community become familiar with the extended family, the family's friends, Elders, Chief and Council as well as with the cultural traditions, and the political, social and economic fabric of the community. Elders and/or community family support workers can be involved in individual counseling in the community. In more serious cases, outside professionals can be called in to assist. Elders and/or family support workers can also conduct family counseling where appropriate. At a broader scale, groups of families who have experienced repatriation can be brought together to share feelings and help one another with solving problems. A welcome home celebration in the community helps to create a "sense of belonging" for the repatriate.

Details of how to implement an aftercare component for the Program are provided in Appendix G, page 24.

9.4.5 Training

In order for the aftercare component of the Repatriation Program to be effective, the support workers in the community need adequate training to provide grief and loss counseling and prepare all parties for the reunion process. The Repatriation Counselor/ Trainer will be responsible for training staff in community organizations such as Native child welfare authorities, Friendship Centres and Metis organizations as well as the First Nation family support workers and Elders. Those areas with the highest demand for services would be offered training first. Once Aboriginal training has been established, cultural sensitivity training could be developed for mainstream organizations. In the early stages of the Repatriation Program, the Counselor/Trainer should focus on setting up training programs because with adequately trained staff in the community, there should be a reduced demand for the counseling services, and therefore, a reduced need to add additional counseling staff.

Details on how to implement training are provided in Appendix G, page 25.

9.4.6 Address the Needs of all Parties Involved

Repatriation Program services should aim to address the needs of the adult adoptee/foster child, the birth parents and family, the home community and the adoptive/foster parents. Counselors should also be aware that each case involves people with individual needs. Staff should take into consideration the rights and interests of each of these parties. They should ensure they have a clear understanding of the desires of the parties involved and, for example, not push an adoptee into a relationship with his/her birth parents if this is not what the person wants. Annex G describes the things a counselor can do.

9.4.7 Address the Needs of all Aboriginal Cultures & Respect their Differences

Aboriginal people across Ontario are not one homogeneous group. There are different cultures, traditions and beliefs of Indian, Metis and Inuit peoples, and different cultures within each of these populations. There are also variations between and within northern and southern Ontario which must be taken into consideration. It is important to recognize the distinctions and the different needs which must be addressed. Services should be

developed with the best interests of these cultures and traditions in mind. All Aboriginal groups want to ensure the services are designed to meet their particular needs, and this must be accomplished by treating all groups fairly and ensuring all groups feel welcome in accessing the services. In addition, each community may have different ways of dealing with repatriation issues and the processes in place should be flexible enough to take such matters into consideration. Therefore, Repatriation Counselors should:

- be aware of the cultural differences in Aboriginal communities (and if they are not familiar with a particular culture, know where to contact someone who can assist, such as an Elder),
- be sensitive to the needs and traditions of the clients,
- develop resource materials which are sensitive to the various cultures
- develop resource materials which are available in Aboriginal languages
- have a list of interpreters who can be called upon to assist
- have a network of Elders and traditional healers to help address the needs of various Aboriginal cultures
- identify therapists and psychologists who are sensitive to the needs of various Aboriginal cultures
- encourage Aboriginal people to embrace their traditions, cultures and ceremonies

9.4.8 Practice of Aboriginal Traditions and Culture

Where applicable to the community, Aboriginal traditions and culture should be an important part of the repatriation process. Elders and/or traditional healers may be called upon by the repatriation parties to provide wisdom and direction to help the healing process, to provide teachings to explain the history, and to help reinstate family values. Elders may also play an advisory role to Chief and Council and the Community Council.

Where appropriate (i.e., in traditional communities), community support people should encourage and help to organize ceremonies, such as welcoming ceremonies, naming ceremonies, blanket ceremonies and traditional feasts, to welcome the return of an adult adoptee or foster child. Ceremonies should also be encouraged for visiting adoptees as well, so that they may learn about the Aboriginal culture. Consideration may also be given to the adult adoptee/foster child who might be overwhelmed by the attention and the meaning of the events and may not feel comfortable partaking in the activities.

9.4.9 Coordinate With Existing Repatriation Services

The Aboriginal Repatriation Program should not operate as a separate entity unto itself. The model proposed includes the involvement of Native Child Welfare Authorities, Friendship Centres, Metis and Inuit organizations, and Chiefs, elders, healers and family

support workers in First Nations to deliver repatriation services. To maximize the effectiveness of the Program, staff should:

- network with Aboriginal organizations to share knowledge, coordinate activities, promote the Repatriation Program, raise the level of awareness of issues and ensure that organizations understand the role the Program is playing,

- maintain regular contact with A.D.R., C.A.S., Indian and Northern Affairs Canada, the Canadian Adoptees Registry Inc., genealogical societies and other volunteer based organizations and special-interest groups to develop a strong working relationship and encourage the sharing of and access to information, and to inform them of the service so that clients can be referred to the program,

- seek representation on committees and decision-making Boards which may have an impact on adoption and reunion issues,

- establish standard operating procedures/protocols with the Adoption Disclosure Register, Children's Aid Societies, government agencies and lawyers, with input from Elders, community leaders, as well as Aboriginal birth parents and adult adoptees/Crown wards who have gone through the repatriation process.

9.5 Phase 4: Expansion of the Repatriation Program to Include Policy Analysis

Policy analysis services on behalf of Aboriginal people will be the final component of the Repatriation Program. This service largely involves policy review and the facilitation of discussions for reform to better serve the interests of Aboriginal people. It is described below.

9.5.1 Policy Review and Reform

> *"Duncan says he has no regrets about adopting his Native daughter, Melissa, but raising her was sheer torture. As a teenager, she got into trouble with the law and was sent to reform school and a psychiatric institution. Now a young woman, she is in an Arizona prison, and has severed all ties with her adoptive parents. But last week, in an unusual snap ruling, the Supreme Court of Canada, awarded those parents custody of her son. The decision was made three years after Melissa stole away from her parents Connecticut farmhouse and went to Vancouver, where she left Ishmael, then just a baby, to be raised by her biological father, a man she barely knew...The decision goes to the heart of a debate that has been simmering since the end of the "Sixties Scoop" when overzealous social workers plucked thousands of Aboriginal children from their Reserves and placed them for adoption in mostly white, middle class homes. In recent years, the balance has shifted*

> *greatly in the opposite direction. Many provinces have thrown legal and bureaucratic hurdles in the path of couples wanting to adopt Aboriginal children outside of their culture. Driving the change is the fact that so many Native children raised in white homes run into serious problems. Despite being loved and well cared for, they have what appears to be a cultural identity crisis when they reach their teens. They turn to alcohol - and often like Melissa, angrily reject their bewildered adoptive parents...*
>
> *Melissa sits in her jail cell and, according to her lawyer, frets that her young son now is destined to follow in her sorry footsteps...Melissa is "devastated" by the decision not to have Ishmael live with his Native grandfather. "She does not want to see history repeat itself with the boy." (Toronto Star, February 23, 1999, pg. 1)*

A number of policy changes were suggested by participants in this study to improve accessibility to adoption records and identifying information for Aboriginal people. They are:

- change the laws so that once an adoptee/foster child becomes an adult (18 yr.), identifying information would be released (which would aid in searches) (similar to Private Members Bill 88 which was recently turned down),

- create a veto system as part of the above adoption records system so that those who want the records to remain sealed and/or do not want contact can make such a request. Consideration must be given to the rights of those who wish the records to remain sealed. For example, a birth mother may veto the release of identifying information, however the birth father may not have vetoed the release and an adult adoptee or ex-Crown Ward may be able to identify his/her birth mother via the birth father.

- eliminate or reduce the backlog of searches at the Adoption Disclosure Register (A.D.R.)

- expand the services available at the A.D.R. to include searches on behalf of birth parents

- expand the services available at the A.D.R. to include searches and/or matches on behalf of adult foster children/Crown Wards.

- investigate the need for legislation requiring the Children's Aid Society to provide identifying information to ex crown wards and either, via the A.D.R., conduct a search on their behalf for their birth family, or provide them with the necessary information so they can conduct their own search. A number of Native children brought into care were not adopted and so fall into the ex crown ward category and do need help in finding birth family.

Some additional, but lower priority issues include:
- develop/create specific Aboriginal child welfare legislation or federal child welfare legislation to supersede the Provincial *Child and Family Services Act*

- institute an earlier age of disclosure of adoption information to adoptees and foster children without requiring adoptive parent consent (i.e., reduce to 16 yr. from 18 yr.) so that they can benefit from their Indian Status (Bill 39)

There are a number of steps that the repatriation staff may follow to address policy changes which would make it easier for Aboriginal people to repatriate. Details may be found in Appendix G, page 27.

9.5.2 Funding Security

A long term financial commitment such as core funding is essential for the repatriation program. It is suggested that the program start small. As the level of awareness and comfort level in the communities increases, the demand for services will increase. The funding agreement should therefore be flexible so that as the demand increases, there will be a funding review and potential for a funding increase to hire additional staff (or open a second site) if the need can be justified. Staff should maintain statistics to document increased demand for repatriation services. It is important to ensure that there is enough money in the budget to reimburse clients in need of expenses for their first meeting with their birth relatives, or for fees to access information, or for long distance calls. *Only persons who can demonstrate financial need should be reimbursed by the Program to encourage people to take responsibility and ownership of their search. This part of the Program should not be advertised.*

10.0 Evaluation Plan

10.1 Introduction

Monitoring and evaluating repatriation programs and services is critical in determining how successful the Program will be in serving its target group. Several means of evaluation should be conducted on an ongoing basis to ensure that sufficient data is produced to conduct a proper assessment. Evaluation of short term outcomes (i.e., successful implementation of programs) and long term outcomes (i.e., the healing and reconnections of Aboriginal families and communities) will be necessary.

Evaluating programs and services is important, even early in the process, as it helps to identify areas of concern at an early stage, and provides opportunities to make relevant modifications. It also helps to ensure an efficient program delivery system and identifies unsuccessful programs.

If certain program areas are being under-utilized, it will be important to understand why and then modify them. If existing and potential users are unhappy with some of the services, these must be identified and addressed. A good evaluation strategy will help to answer these questions.

10.2 Evaluation Steps

The Aboriginal Healing and Wellness Strategy "Community Based Evaluation Workbook" (1997), by Don McCaskill and Andrea Williams provides details on the steps required to implement an evaluation. A synopsis of this document is provided below. There are several steps in developing and implementing an evaluation strategy. They are:

10.2.1 Planning the Evaluation

Step 1: Developing an Evaluation Information Worksheet

The worksheet must answer the following questions via background information:

- What do we want to know?
- What do we already know?
- Where do we go to find out?
- Whom do we ask?
- What kind of information do we need?

Step 2: Identifying Assumptions, Resources and Evaluation Context

A list of assumptions must be identified before embarking on evaluation. As well, the context of the evaluation must be determined with respect to:

- characteristics of the target group
- the repatriation programs and how they fit into the Aboriginal community
- the availability of repatriation services, as well as barriers, problems
- economic conditions
- political climate (i.e., levels of support)
- funding sources

Step 3: Determining Vision, Goals and Objectives

The vision, goals, objectives, activities and outcomes for the evaluation must be determined:

- vision: purpose
- goals: what the evaluation will accomplish, or a desired outcome
- objectives: what will be done to reach the goals
- activities: how it will be done, by when, by whom
- outcomes: how the objectives are measured

10.2.2 Data Gathering

Step 4: Selecting the Methodology

Select the appropriate data gathering tools based on pros/cons, cultural appropriateness, and available resources. Data gathering tools might include one or more of:

- questionnaires (mail, phone, in person)
- interviews
- focus groups (group of people with similar experience; offers a group perspective)
- document review (i.e., case files, needs assessments)
- life histories (a record of a person's experience from their perspective)
- observation
- case studies
- diary of staff

The recommended data gathering tools are discussed further in Section 8.13.3 below.

Step 5: Determining Who Will be Involved in the Data Collection

It must be determined who will be contacted and how many contacts are needed to gather the necessary information. This will depend on the time and resources available to conduct the evaluation, the information needed and the data gathering tools selected.

Step 6: Developing the Data Gathering Tools

This step requires the develop of the evaluation tools, whether they are questionnaires, interview instruments/guides or focus groups. The tools must be pre-tested to eliminate any bugs because once the tool is finalized it cannot be changed to ensure that consistent information is gathered.

10.2.3 Analyzing Data and Reporting

Step 7: Analyzing Data and Reporting

Data analysis involves synthesizing all of the information collected and identifying common trends and significant findings. For example, it may require the coding, tabulation and analysis of surveys. The findings of the analysis must be prepared in a report in which conclusions are drawn and recommendations are made.

10.2.4 Taking Action

Step 8: Taking Action

The conclusions reached during the analysis will be shared with groups with an interest in repatriation. The ways and means by which the recommendations can be implemented, must then be developed. It must be determined what you want to do, how you will do it, who will do it and by when. It may be necessary to prioritize the recommendations and phase them in over a period of time.

10.3 Evaluation Measures

Evaluation measures are methodologies and data gathering tools used to monitor the achievements of the objectives. A number of evaluation measures will be used to evaluate the Repatriation Program, including qualitative (i.e., focus groups, observation) and quantitative (i.e., surveys, statistics, case studies) measures. The Repatriation Program can establish a system to collect data on an ongoing basis to evaluate the Program. Projected outcomes will have to be measured to determine if objectives have been achieved, as will the success in implementing programs. Repatriation Program staff, program users, sponsoring agency, funding agency and community support persons will all be involved in the evaluation. Periodically (every 3-5 years), the funding agency may hire an external evaluator to conduct an unbiased evaluation. The recommended evaluation measures are described below.

10.3.1 Sponsoring Agency Board Evaluation

It will be important to evaluate the success of the sponsoring agency Board of Directors. The Board will identify goals and objectives and set outcomes at the beginning of each fiscal year. Timeframes for each task to complete the objectives will be established and staff responsible for implementing the tasks will report to the Board each month on the progress achieved. If difficulties are confronted, strategies will be developed to get the task back on track to meet the deadline. At the end of the fiscal year, the success in reaching goals, objectives and outcomes will be reviewed to help determine the effectiveness of the Board. Other indicators to be considered include the ability to make important decisions and the perception of the quality of those decisions.

10.3.2 Staff Evaluation

The Executive Director (ED) of the service delivery agency will conduct an annual performance review[32] of Repatriation Program staff, at which time areas of improvement will be identified and targets will be set for the coming year. The ED will also make casual observations of the staff to evaluate their effectiveness, and periodically examine randomly selected case files for review. Staff will be required to maintain statistical data in a computer database to document the level and types of use of the program areas (i.e., timesheets with detailed breakdowns, intake procedures to collect specific data, participation levels in training workshops). The evaluation of programs and services will also reflect the capabilities and limitations of staff responsible for the providing these programs and services. The ED may, at the end of each fiscal year, conduct a focus group and survey with staff to identify problem areas and brainstorm possible solutions.

Staff may be given an opportunity to evaluate the service delivery agency and Executive Director to help determine their effectiveness in meeting the needs of the Repatriation Program.

10.3.3 Community Support Agencies

Repatriation staff will monitor the efforts and effectiveness of community support people in implementing aftercare services. Where difficulties occur, staff will attempt to determine what the problem was and identify strategies to rectify the problem so that it does not happen again (i.e., training refreshers, seeking other people in the community to

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[32] During the development stages of the Repatriation Program, or when new staff are hired, performance reviews could be conducted semi-annually. This would help identify development training needs.

provide the aftercare services). The evaluation of aftercare programs and services will also reflect the capabilities and limitations of the support people. The Repatriation staff may, at the end of each fiscal year, distribute a confidential survey to support people to identify problems and possible solutions.

10.3.4 Clients

Once per fiscal year, Repatriation staff will design, pre-test and deliver (by mail) a client survey to receive feedback on the type and quality of services provided. Where problems are identified, staff will take measures to resolve the problem, and re-evaluate the procedures to determine if there is a way to prevent similar problems from occurring again. Focus groups may be difficult to organize because the clients would be dispersed throughout Ontario.

10.3.5 Program Evaluation

Goals, objectives and projected outcomes established for each program area will be reviewed to determine if they have been met, and if not, efforts will be made to determine why they were not met.

Surveys

A number of surveys will be distributed during the course of a fiscal year. Participants of training workshops, support groups, and counseling services will be asked to complete a short survey at the completion of the program or service. The survey will ask questions about areas such as:

- how they heard of the Repatriation Program,
- barriers they encountered,
- level of satisfaction with the program content, the program staff and the facility,
- their perception of whether the program objectives were met,
- suggestions for improving the program or services,
- some personal characteristics information to gain an understanding of the clients.

Statistical Data Collection

Statistical data will be gathered from case files, and during the intake and follow-up process for clients. During the intake process, staff may ask a series of standard questions and the answers can be entered into a data-bank for statistical evaluation. The types of information collected might include:

- number of visits, sorted by program/service
- type of visits
- type of assistance required

- type of assistance provided
- length of time the service was provided
- difficulties in delivering the service

Clearly, the level of use and the degree of assistance required will be the main factors in determining success of the programs and services. It will be important to establish baseline data from which data from later years can be compared. Mainstream organizations could be requested to collect statistical data on Aboriginal cases if the clients can be identified as Aboriginal. A standard method must be developed for the collection of the baseline data, which can be repeated every three to five years and compared to the baseline data.

Focus Groups

Near the end of each fiscal year it is recommended that focus groups be conducted with Board and staff and possibly Repatriation Program service users and community support agencies. The purpose of the focus groups will be to review the data collected for that fiscal year from intake statistics and surveys, to interpret and evaluate the results, and brainstorm to identify solutions to problem areas. This information will be valuable in providing direction to the Board of Directors of the service delivery agency and repatriation staff.

10.3.6 External Evaluation

It may be appropriate for the funding agency to hire an evaluation consultant every 3-5 years to ensure an unbiased assessment is conducted of the Repatriation Program. The consultant will identify a list of evaluation criteria from which the assessment will be based. Methodology should include statistical review, observation, case studies, case file review, focus groups and surveys with Board, staff, program users (past and present), mainstream repatriation service providers, community support agencies. For example, the survey and focus groups with Board and staff could be designed to evaluate themselves as individuals, the Board, staff, the community support agencies and the programs and services. The results should identify areas of concern; recommendations to address the situation and a strategy to implement the recommendations.

APPENDIX A: LIST OF CONTACTS

Key Informant Interviews and Focus Groups With Service Providers & Mainstream Organizations

Key Informant Interviews have been conducted with:

Manitoba
- Shirlene Ashan and Eva Wilson, Manitoba F. N. Repatriation Program
- Verna McKay, Project Opikihiwawin (Winnipeg)
- Roy Kading, LINKS (Winnipeg)
- Wayne Goveroe, Manitoba Child Advocates Office
- Pam Crate, CHR, Fisher River First Nation
- Ruth Roulette, Anishnawbe Child and Family Services, Fairford, Manitoba
- Joanne Green, Manitoba Chiefs

British Columbia
- Lizabeth Hall, United Native Nations (B.C.)
- Louise Wilson, Gitxsan Re-Connect Program (B.C.)
- Darlene Glame, Wet'su'wet'en (B.C.)
- Marg Harrington, Bob Creasy, Rosemary Cheechum, Family Services of Greater Vancouver

Ontario - Aboriginal
- OFIFC: Sylvia Maracle
- Ontario Native Women's Association: Donna Simon
- Grand Council Treaty #3: Diane Adams
- Union of Ontario Indians: Natalie Payette, Director of Social Services; Roger Daybutch, Nog-da-win-da-min
- Association of Iroquois and Allied Indians: Tracy Antone
- Metis Nation of Ontario: Jerry Hamel
- Onieda First Nation: Alfreda Antone
- Tungasuvvingat Inuit: Reepa Evic-Carlton
- Mohawks of the Bay of Quinte: Donna Loft
- Aboriginal Legal Services of Toronto: Kim Murray, Patty McDonald
- Meeting with Friendship Centre Executive Directors: Gertie Beaucage, OFIFC
- Indian and Inuit Health Careers Program: Aaiomi Abatassaway, Director
- Walpole Island
- Chippewas of Sarnia F. N.
- Ontario Metis Aboriginal Association: Mary Henderson, Dorothy Campbell (Health Coordinator)
- Canadian Metis Council Inc.: John Roberts, Executive Director; Elise Hartley, Board member
- Moses Tom, elder and advisor to Weechi-it-te-win Child & Family Services.
- Hamilton Regional Indian Centre Elders Advisory Committee.
- Women of the Metis Nation of Ontario: Sharon Reynolds, President
- Giizhgaandaga Gmig, Josephine Mandamin, Executive Director
- Joe Miskokoman, Consultant, former Grand Chief of Union of Ontario Indians

Ontario: Native Child Welfare Authorities
- Dilico Ojibway Child & Family Services: Jackie Urbert, Cathy Auger,
- Kina Gbezhgomi Child & Family Services: West Bay: Dorothy Fox, Jane Story, Dave Shawanada, Max Assingwai, Caroline Jacke, Emma Recollet; Wikwemikong: Sherry Abotossaway, Rachel Manitowabi, L. McDonald, Maureen Trudeau, Janet Garnet Pheasant, Peggy, Osawanimiki, Regina Webkamiigad, Clara Trudeau, Rose Peltier, Clayton Shawana, Cheryl White
- Kuniwanimano Child & Family Services.: Bill Gillespie, Doris Sackaney
- Nog-da-win-da-min Family & Community Services: Tom Smith, Roger Daybutch, Iris Wright, Rosyln Sayers
- Ojibway Tribal Family Services: Colin Wasacase, George Gardner
- Payukotayno Family Services: Jim Cargin, Judy Nailer, Joyce Crawford
- Tikinagan Child & Family Services: Charles Morris, Jim Beardy, Dennis Petiquan, Rosemary McKay, Barbara Polhil
- Wabaseemoong Family Services: Hazel LaForme, Supevisor, Julie and Mabel Mandamin
- Weechi-it-te-win Child & Family Services: George Simard

Ontario - Non-Aboriginal
- Mary McConville, Ontario Association of Children's Aid Societies
- Frank Maidman, Frank Maidman Associates
- Pat Fenton, Adoption Council of Ontario
- Kathi Callanhan, Post Adoption Registry (Ontario)
- Janice McMichael, Manager, Adoption Unit, Indian Registration and Band Lists Directorate, INAC
- Allison MacDonald, Adoption Disclosure Support Group, Barrie
- Rick MacDonald, Canadian Adoptee Registry
- Bill Kent, Office of Child and Family Services Advocacy
- Andy Coster (Case File Review)
- Dr. Nico Trocme (legislation review)
- Jim DeRoy, Native Children's Support Group of Niagara
- Doug Keshen, lawyer for Ojibway Tribal Family Services
- Michael Nix, COMSOC Information Systems Branch
- Pam Daniel, Dept. Of Human Resources Canada, National Adoption Desk
- Community and Social Services, Adoption Disclosure Unit: Collette Kent (Manager), Sue Cameron (Ass't Registrar), Lynne Enright (counselor)

USA
- Terry Cross & Seeathl Ollgaard, National Northwest Native Child Welfare Assoc.
- Crow Tribal Council

Australia
- Link-up: Barry Duroux, Coordinator
- NSW Dept. of Community Services: Rodney Ella, Senior Advisor

New Zealand
- John Rabarts, Practice Consultant

Interviews/Focus Groups With Repatriates/Birth Families

Focus Groups/Interviews with Repatriates and Birth Parents
- Carla Williams, adoptee and repatriate, Manitoba
- Mark Handley, United Native Nations, British Columbia (adoptee and repatriate)
- White Dog First Nation: 3 birth parents
- Wabigoon First Nation: 2
- ONWA: 7 participants
- Moose Factory: 1 participant
- Moosonee Native Friendship Centre: 1 participant
- Native Child and Family Services of Toronto
- Don Copenace, Kenora Friendship Centre
- Helen Aubrey, Golden Lake F.N.
- Rachel Constantine, Ontario Native Women's Association
- Cameron Kerley

Community Surveys

A survey on repatriation was sent to each First Nation and Friendship Centre in Ontario on July 21, 1998, totalling 135 First Nations and 26 Friendship Centres. Surveys were also sent to the main Metis and Inuit organizations. A reminder was sent by fax to each First Nation, Friendship Centre and Metis/Inuit organization which had not returned the survey. Six of 135 First Nations returned the survey (response rate: 5%). Nine of 26 Friendship Centres returned the survey (response rate: 35%). The following communities and organizations returned the surveys:

First Nations
- Whitefish Lake F.N.
- Shawanaga F. N.
- New Post F.N.
- Chippewas of Nawash F.N.
- Constance Lake F. N. (completed by Kunuwanimano Child and Family Services)
- Chippewas of Georgina Island

Friendship Centres
- Barrie Native Friendship Centre
- Ne-Chee Friendship Centre
- Ininew Friendship Centre
- North Bay Indian Friendship Centre
- N'Swatamat Native Friendship Centre
- Council Fire
- Moosonee Native Friendship Centre
- United Nations Friendship Centre
- N'amerind Friendship Centre

Other
- Aboriginal Legal Services of Toronto
- Be-Wab-Bon Metis Non-Status Indian Association

APPENDIX B: LIST OF RESOURCES REVIEWED

- Maidman, Frank, "Repatriation: Guidelines for Service"
- Mass, Henry (1979), Research in the Social Services: A five Year Review, New York: National Association of Social Workers.
- Timpson, Joyce (1990), Indian and Native Special Status in Ontario's Child Welfare Legislation: An Overview of the Social, Legal and Political Context, Canadian Social Work Review, Vol. 7, No. 1
- Daly, Kerry & Sobol. Michael (1993), Adoption In Canada: Final Report. National Adoption Study, University of Guelph
- Hudson, P. & McKenzie, B (1981), "Child Welfare and Native People: The Extension of Colonialism", The Social Worker, Vol. 49, No. 2.
- Gitxsan Reconnection Program brochure
- Manitoba First Nations Repatriation Program, "The Historical review of Child Welfare of First Nations Children: The Search for Manitoba's First Nations Adoptees"
- Kline, Marlene (1992), Child Welfare Law, "Best Interests of the Child" Ideology, and First Nations. Osgoode hall Law Journal, Vol. 30, No. 2
- Johnson, Patrick. (1983) Native Children and the Child Welfare System, Canadian Council on Social Development in association with James Lorimer & Co., Publishers, Toronto
- Child and Family Services Act, RSO 1990
- Haig-Brown, Celia (1996), Resistance and Renewal: Surviving the Indian Residential School
- Child and Family Services Annual Statistical Report 1992-93 to 1994-95
- McColm, (1993) Michelle Adoption Reunions: A Book for Adoptees, Birth Parents, and Adoptive Families, Second Story Press, Toronto
- Sachdev, Paul (1989), Unlocking the Adoption Files, Lexington Books, Toronto
- Griffith, Keith (1991), The Right to Know Who You Are, Katherine Kimball Publishing
- The Adoption Reform Coalition of Ontario (1995), Proposals for the Reform of Adoption Law on Access to Information in Ontario
- Benson, P., Sharma, A., Roehlkepartain, E. (1994), Growing Up Adopted: A Portrait of Adolescents and Their Families, Search Institute, Minneapolis
- Adoption Community Outreach Project (1997), Search Manual for Adoptees and Birth Relatives
- Adoption Community Outreach Project (1997), Facilitators manual for Leaders of Adoption Search and Reunion Groups
- Manitoba First Nation Repatriation Program, A Program Proposal for Multi-Year Funding That provides Repatriation Services to First Nations People
- Manitoba First Nation Repatriation Program, "Kids We Used to Know" (video)
- United Native Nations Family Reunification Program, "Reinstatement for Legally Adopted Applicants"
- United Native Nations Family Reunification Program (1995), Reinstatement Process for Registrations Under the Indian Act (1985)

- Native Council of Canada, Bill C-31 and the New Indian Act, Guidebook 1: Applying for Status
- United Native Nations Advocacy Resource Program (1993), Rights and Benefits for Aboriginal People
- Family Services of Greater Vancouver, Adoption Reunion Registry, For Your Information . . .
- Adoption Act SBC Ch. 48 (1995)
- Sullivan, R. & Groden, D. (1995), Report on the Evaluation of the Adoption Reunion Registry, School of Social Work, University of British Columbia
- Kimelman, Judge Edwin C., (1985), No Quiet Place: Review Committee on Indian and Metis Adoptions and Placements, Manitoba Community Services
- Ministry of Community and Social Services June 12/98 News Release Communiqué
- York, Geoffrey (1990), The Dispossessed
- Suzanne Fournier & Ernie Crey, Stolen From Our Embrace
- Ontario Native Women's Association, Ontario Federation of Indian friendship Centres, Ontario Metis and Non-Status Indian Association (1982), Remove the Child and the Circle is Broken
- Report of the Royal Commission on Aboriginal Peoples (1996), Ministry of Supply and Services Canada

Internet Sites:
- Canadian Adoptees Registry Inc. website: www.bconnex.net\~rickm
- Human Rights and Equal Opportunity Commission, "Bringing Them Home: The Report (internet website: http://www.austlii.edu.au/special/rsjlibrary/hreoc/stolen/ttolen04.hmtl#Heading8
- Makhdoom, Zahid, "First Nations Child Welfare League of Canada" (internet source: zmakdoom@kootenay.awine.com)
- Adoption Council of Canada internet website: www.helping.com/family/helper.hmtl
- Jones, B. L. "The Indian Child Welfare Act: The Need for a Separate Law" (American Bar Association internet website)
- Ministry of Community and Social Services Adoption Information Unit website
- Adoption Council of Ontario internet website
- Forget-Me-Not Family Society internet website
- National Adoption Information Clearinghouse (USA) internet website ("Searching for Birth Relatives", "Issues facing Adult Adoptees", "The Impact of Adoption on Birth Parents", "Access to Adoption Records")
- National Adoption Study, University of Guelph, internet website

RESOLUTION   81/19

WHEREAS many of our children have been removed from their families by provincial child welfare authorities; and,

WHEREAS these children are being denied their basic right to be raised by their own parents or extended families, in their own way of life, on their own Reserves; and,

WHEREAS a traditional system exists for the care of children within our communities; and,

WHEREAS those of our children who are placed in foster homes off their Reserves have lost their identity, their culture, and their spiritual beliefs, so that they no longer know who they are,

THEREFORE BE IT RESOLVED that the child welfare agencies of Ontario and Manitoba shall not remove our children from our Reserves, and shall return to the Bands those of our children who have been removed in the past; and,

BE IT FURTHER RESOLVED that we the Indian Nations in Ontario shall create our own Indian child welfare laws, policies and programs, based on the protection of children and the preservation of their Indian culture within the Indian family.

Moved by: CHIEF ANDY WHITE, Whitefish Bay
Seconded by: CHIEF JAMES MASON, Saugeen

CARRIED.

DATED: Thunder Bay, 3 December 1981.

Adoption Disclosure
Volunteer Support Groups
Nov. 5, 1998

APPENDIX D
Source: Adoption Disclosure Registry

Central Ontario

Parent Finders - Toronto
P.O. Box 1008, Station F
50 Charles Street E.
Toronto, Ontario M4Y 2T7
Tel. (416) 465-8434
E-mail: ivy.holly@sympatico.ca
http://www.lostconnections.com/pf

Satellite Groups:
Markham and Area, call
     Joyce (905) 640-6230
Aurora/Newmarket call
     Lois (905) 898-7476

Parent Finders - Durham Region
Call Rik/Linda (905) 986-0645
E-mail: parentfind@oncomdis.on.ca

Parent Finders - Grey Bruce
Adoptee Support Group
2199 4th Ave. W. Apt. 1
Owen Sound, ON N4K 4Y6
Call Cathy (519) 371-6658

Parent Finders - Hamilton
Please contact Parent Finders - London

Parent Finders - Kawartha
General Delivery
Cameron, ON K0M 1G0
Tel. (705) 359-1172

Parent Finders - Niagara
Suite 417 - 64 Roehampton Ave.
St. Catharines, ON L2M 7P5
Tel. (905) 937-1092
Fax. (905) 937-9589
E-mail: marshascott@sprint.ca

Adoption Council of Ontario
3216 Yonge St., 2nd Fl.
Toronto, ON M4N 2L2
Tel. (416) 482-0021

Adoption Disclosure Support Group
Kawartha-Haliburton Children's Aid Society
721 Vinette St.
Peterborough, ON K9H 7E9
Call Carroll (705) 743-9751

Birth Mother's Support - Toronto
Call Chantal (416) 533-9828
     Olive (416) 481-2512

Canadian Adoptees Registry Inc.
94 Bayview Dr.
Barrie, ON L4N 3P1
Call Alice (705) 728-6512
E-mail: rickm@bconnex.net
http://www.bconnex.net/~rickm

Post Reunion Support Group of Halton
c/o 2153 Sunnyvale Dr.
Oakville, ON L6L 1W6
Call Maureen (905) 847-9573

Support - North York
Call Rishy (416) 226-3015 or
     Dena (905) 889-5646

Eastern Ontario

Parent Finders - National Capital Region
P.O. Box 21025
Ottawa South Postal Outlet
Ottawa, ON K1S 5N1
Tel. (613) 730-8305
Fax. (613) 730-0345
E-mail: pfncr@aol.com
http://members.aol.com/pfncr

Satellite Groups:
Cornwall - call Carol (613) 933-9186
Renfrew - call Linda (613) 623-6031
     256 Allan Dr.
     Arnprior, ON K7S 2S9
     E-mail: robertson@storm.ca

Parent Finders - Belleville
P.O. Box 23117
Belleville, ON K8P 5J3
Tel. (613) 968-7209

Parent Finders - Brockville
(Leeds & Grenville Counties)
P.O. Box 2002
Brockville, ON K6V 6N4
Tel. (613) 925-3383
E-mail: pfbrockv@recorder.ca

Parent Finders - Kingston
33 Barbara Avenue
Kingston, ON K7K 2M9
Call Cathy (613) 542-0892

Southwest Ontario

Parent Finders - Kitchener
434A Dunvegen Place
Waterloo, ON N2K 2C7
Tel. (519) 725-4856

Parent Finders - London
#112 - 305 Briarhill St.
London, ON N5Y 4V8
Tel. (519) 434-7120

Parent Finders - Sarnia
Box 58, Evergreen Lane
Camlachie, ON N0N 1E0
Call Jean (519) 869-6071 or
     Pam (519) 336-9767

Parent Finders - NEW BRUNSWICK
16 Grove Avenue
Rothesay, NB E2E 5K3
Tel. (506) 847-8098

Parent Finders - NEWFOUNDLAND
P.O. Box 287
Gander, NF A1V 1W6
Fax. (709) 651-2769

Parent Finders - NOVA SCOTIA
P.O. Box 791
Lower Sackville, NS B4C 3V3
Tel. (902) 435-0287

Parent Finders - PRINCE EDWARD ISLAND
129 Upper Prince St.
Charlottetown, PE C1A 4R5
Tel. (902) 892-4069

Parent Finders - QUEBEC
190 Davignon
Dollard Des Ormeaux, QC H9B 1Y5
Tel. (514) 683-0204

Parent Finders - SASKATCHEWAN
P.O. Box 268, 7th Ave. E.
Weldon, SK S0J 3A0
Tel. (306) 887-2120

Adoption Awareness Support Systems
129 Loyola Place
Thunder Bay, ON P7L 5N6
Call Cheryl (807) 475-7843

Adoption Support - Kirkland Lake
c/o Timiskaming Children's Aid Society
P.O. Box 1150
Kirkland Lake, ON P2N 3M7
Call Wendy (705) 567-9201

The Sudbury Adoption Support Group
P.O. Box 1311, Station B
Sudbury, ON P3E 4S7
Call Marion Elrick (705) 673-2423
E-mail: brewmar@isys.ca

OUT OF PROVINCE

Parent Finders - ALBERTA
18 Oslo Close
Red Deer, AB T4N 5A5
Tel. (403) 343-7712

Parent Finders - BRITISH COLUMBIA
P.O. Box 254
Port Clements, BC V0T 1R0
Tel. (604) 557-4760

Parent Finders - BRITISH COLUMBIA
4152 Chestnut Dr.
Prince George, BC V2K 2T5
Tel. (604) 962-2069

Parent Finders - BRITISH COLUMBIA
2019 Feldspar Ave. P.O. Box 71
Quesnel, BC V2J 5S5
Tel. (604) 747-2323

Parent Finders - BRITISH COLUMBIA
3998 Bayridge Ave.
West Vancouver, BC V7V 3J5
Tel. (604) 926-1096

Parent Finders - Windsor
P.O. Box 85
Cottam, ON N0R 1B0
Tel. (519) 839-4144

Adoption Roots & Rights
187 Patricia Ave.
Dorchester, ON N0L 1G1
Tel. (519) 268-3674

Post Adoption Reunion Group
c/o London Children's Aid Society
1680 Oxford St. E.
London, ON N5W 5R6
Call Cathy (519) 455-9000 x 334

Searching Lost Families
R.R. #3 (near Kitchener)
Ayr, ON N0B 1E0
Call Gail (519) 632-9306

Northern Ontario

Parent Finders - Sudbury
Val Caron
P.O. Box 157 (near Sudbury)
Valley East, ON P3N 1N6
Call Diane Arsenault (705) 897-3763
E-mail: patty.di@sympatico.ca

Adpotion Awareness Self Help Support
320 Hemlock St.
Timmins, ON P4N 6T2
Tel. (705) 264-2079

Sharing Post-Adoption Issues
Timmins, ON
Tel. (705) 235-5544, (705) 264-4475
(705) 235-7515

APPENDIX E: GLOSSARY OF TERMS

- Native: First Peoples or indigenous peoples; Native people include status and non-status Indian, Metis and Inuit people
- Aboriginal: another term for Native
- Status Indian: a person recorded as an Indian in the Indian Registry (INAC). Most registered Indians are members of an Indian Band. Individuals are entitled to be registered by virtue of their descent from registered Indians. Registered Indians hold certain rights under the *Indian Act* and individual treaties.
- Registered Indian: means the same as Status Indian
- Treaty Indian: A member of a Band of Indians which signed a treaty with the Crown. About 50% of registered Indians in Canada are treaty Indians.
- Non-Treaty Indian: a person who is registered as an Indian but is a member of an Indian band that did not sign a Treaty.
- Indian: status or non-status Indian
- Non-Status Indian: a person of Indian ancestry who is not registered as an Indian because they, or their parents or grandparents, have lost, been denied or relinquished Indian status
- Metis: a person of mixed Native and non-Native (usually French) ancestry who is usually not entitled to be registered as an Indian.
- First Nation: a political body mandated to represent a First Nation community
- First Nation member: an individual who is a member of a First Nation community
- First Nation community: a group of First Nation members residing on a federal reserve
- Sixties Scoop: the large scale removal of Aboriginal children from their families and communities during the 1960's, 1970's and early 1980's
- Northern Ontario: the part of Ontario north of the French River-Lake Nipissing-Mattawa River boundary
- Southern Ontario: the part of Ontario south of the French River-Lake Nipissing-Mattawa River boundary

APPENDIX F:

TABLE 1: COMPARISON OF OPTIONS FOR MODEL (OPTION 1)

DESCRIPTION	PROS	CONS	COST ESTIMATE[1]
Option 1, Version 1 (Base Option) • 1 central Repatriation office, 2 rooms, located in an existing Aboriginal organization • 2 staff (advocacy/education & awareness, plus counselor/trainer) • access Canadian Adoptee Register • teach adoptees & birth families to do searches • referrals to therapists; community resources such as Elders, Counselors	• coordinate existing Aboriginal services • efficient, cost effective use of resources & $ • save $ by operating within an existing organization (share support staff, office equipment & supplies, phones, space) • addresses all needs for the program • makes good use of existing Aboriginal community / regional based resources • if under the umbrella of a strong organization, will help to ensure funding is maintained, increased	• 1 office to serve all of Ontario will not provide the personal level of service compared to some other options • using an existing internet database is not ideal (cannot enter Aboriginal specific data), but much cheaper than developing & maintaining a new one • under the direction of another organizations Board (although it is assumed that the sponsoring agency is keenly interested and will provide good guidance via Board and ED	• Capital cost estimate: $10,000 (assumes shared office equipment) • Operating cost estimate: $190,000 (assumes shared space, utilities, maintenance & repairs, office supplies)
Option 1, Version 2 • Option 1 version 1, with a 3rd staff person to develop & maintain an Aboriginal internet database & conduct searches	• would provide an Aboriginal specific database (existing databases would not include various Aboriginal identifiers to help a search such as Band number, status, First Nation, etc.) • provide searches in an 'Aboriginal vs. Government agency	• complicated to set up web-site & database • will take time to work out bugs • may have to contract out database design • database security & confidentiality • may be expensive to buy equipment & set-up database	• additional Capital cost estimate: $20,000 (computers, software, program development) (Total capital cost est.: $30,000) • add'l Operating cost estimate: $50,000 (salary & benefits for one staff person, internet service) (Total operating cost est.: $240,000)
Option 1, Version 3 • Option 1 version 1, with a 3rd staff person (therapist or psychologist) (part time) to provide counseling	• provides convenience • ensures referrals to culturally sensitive professionals • consistency for Aboriginal clients • opportunities for group sessions	• expensive (salary & travel) • Aboriginal people can get a referral from their Dr. to see a therapist (but Dr. refers to any therapist, & not necessarily one who	• additional Capital cost estimate: $6,000 (Total capital cost est.: $16,000) • add'l Operating cost estimate: $60,000 (salary, benefits & travel expenses for part-time therapist / psychologist)

[1] Capital costs: may include computers, software, office furniture, office equipment, phones, presentation equipment. Operating costs: may include salaries & benefits (16-18%), office supplies, rent, utilities, advertising & promotion, postage, courier, printing, maintenance & cleaning, travel & accommodation re. training, toll-free number, professional services, insurance, office supplies, resources.

DESCRIPTION	PROS	CONS	COST ESTIMATE
Option 1, Version 4 • Option 1 version 1 with 2 offices & 2 sets of staff • 1 office serving S. Ont. With administrative control • 1 office serving N. Ont.	• some Province-wide duties can be divided between the 2 sites • better access to services • each site addresses the specific needs of the regions served • 2 sites would be coordinated	• almost double the cost of version 1 • a single site could add additional staff to meet demands vs. Opening a second office • potentially some duplication of service	• additional Capital cost estimate: $10,000 (Total capital cost est.: $20,000) • additional Operating cost estimate: $150,000 (Total operating cost est.: $340,000)
Option 1, Version 5 • Option 1, Version 1, operating as a separate entity within an existing Aboriginal organization, where the organization acts as a service delivery agent	• greater independence vs. Version 1 • shares space, support staff & office supplies & equipment to save $ compared to separate entity • could have its own Board • service delivery agent offers strength & support re. $ negotiations	• uncertain of the degree of independence granted by the service delivery agent	• additional Capital cost estimate: $0 • additional Operating cost estimate: $10,000-$20,000 (Board travel & expenses) (Total operating cost est.: $210,000)
Option 1, Version 6 • Option 1, Version 1, operating instead as a separate entity unaffiliated with an existing Aboriginal organization,	• provides complete independence • can establish own Board • can remain apolitical	• more expensive: cannot cost-share (space, support staff, office supplies & equipment) • may not have the political or administrative clout of an umbrella organization (depending on the ability of the Board & staff & their priorities)	• additional Capital cost estimate: $10,000 (office equipment & furnishings) (Total capital cost est.: $20,000) • additional Operating cost estimate: $10,000-20,000 (higher rent, office space, staff & equipment not shared) (Total operating cost est.: $220,000)
Option 1, Version 7 • Option 1, Version 1, with only one staff (Counselor/trainer) to train staff in Aboriginal organizations to provide repatriation services	• saves money	• cannot provide all of the necessary services (advocacy, education & awareness - if people not aware of the program or repatriation process, the services may be underutilized)	• Capital cost estimate savings: $6,000 (Total capital cost est.: $4,000) • Operating cost estimate savings: $60,000 (Total operating cost est.: $130,000)

TABLE 1: COMPARISON OF OPTIONS FOR MODEL (OPTION 2)

DESCRIPTION	PROS	CONS	COST ESTIMATE
Option 2, Version 1 (base version) Aboriginal Repatriation staff at each Native Child Welfare Authority	• services are provided locally / regionally (therefore may address regional needs/differences in a timely manner) • services would be personal • aftercare services would be easier to provide • staff could work better with on-Reserve family support workers • Aboriginal employment created • services would be easily accessible in Northern Ontario • takes advantage of existing Aboriginal organizations	• no consistency across the Province (each Native C.A.S. operates differently) • expensive • difficult for one person to do advocacy, education & awareness, counseling, training & research (or have expertise in all of the areas) • S. Ont. would be served by only 1 Authority • off-Reserve urban Aboriginal community may not be well served • hard to coordinate services • duplication of services • may be hard to find enough qualified staff • does not provide a central organization to provide direction, advice, coord.	• Capital cost estimate: $60,000 • Operating cost estimate: $750,000 (11 staff)
Option 2, Version 2 • Option 2 Version 1 with additional Native child welfare agencies to serve S. Ont. (i.e. 1 each east & west of Toronto)	• would alleviate the problem of under-serviced areas identified in Option 2, version 1	• additional cost	• additional Capital cost estimate: $12,000 (Total capital cost est.: $78,000) • additional Operating cost estimate: $80,000 (1 staff person at each location) (Total operating cost est.: $830,000)

TABLE 1: COMPARISON OF OPTIONS FOR MODEL (OPTION 3)

DESCRIPTION	PROS	CONS	COST ESTIMATE
Option 3, Version 1 • Aboriginal repatriation staff person at each Friendship Centre	• can be mandated and managed by Ontario Federation of Indian Friendship Centres (OFIFC) • OFIFC can provide a central organization to provide direction, advice, coordination • services are provided locally / regionally • services would be personal • aftercare services would be easier to provide • Aboriginal employment created • services would be easily accessible in urban areas • takes advantage of existing Aboriginal organizations	• potential difficulty re. consistency across the Province, depending on the mandate and management set by Ontario Federation of Indian Friendship Centres (OFIFC) (each Friendship Centre operates differently) • expensive • difficult for one person to do advocacy, education & awareness, counseling, training & research (or have expertise in all of the areas) • on-Reserve Aboriginal community may not be well served (may not use off-Reserve services) • difficult to coordinate services • duplication of services • may be hard to find enough qualified staff	• Capital cost estimate: $150,000 • Operating cost estimate: $1.8 million (26 staff)
Option 3, Version 2 • Option 3, Version 1 except a small number of Friendship Centres would be selected to represent various regions in the Province	• see Option 3, version 1, except much less expensive, depending on the number of Friendship Centres selected to provide repatriation services	• see Option 3, version 1, except less effective local service and less personal service	• Capital cost savings: depends on number of Friendship Centres selected • operating cost savings: depends on number of Friendship Centres selected

TABLE 1: COMPARISON OF OPTIONS FOR MODEL (OPTION 4)

DESCRIPTION	PROS	CONS	COST ESTIMATE
Option 4, Version 1 • Aboriginal repatriation staff person at each First Nation	• services are provided locally • services would be personal • aftercare services would be easier to provide • Aboriginal employment created • services would be easily accessible on-Reserve • uses existing Aboriginal organizations (First Nations) already in place	• no consistency across the Province (each F.N. operates differently) • very expensive (135 First Nations) • difficult to justify • challenging for one person to provide expertise in all Repat. areas (advocacy, education & awareness, counseling, training & research) • off-Reserve community may not be well served • hard to coordinate services • duplication of services • would be hard to find enough qualified staff • no central organization to provide direction, advice, coordination	• Capital cost estimate: $700,000 • Operating cost estimate: $9 million (135 staff)
Option 4, Version 2 • Option 4, version 1 except a small number of First Nations selected to represent regions of Ontario, First Nations Authorities or Treaty areas	• see Option 4, version 1, except much less expensive, depending on the number of First Nations selected to provide repatriation services	• see Option 4, version 1, except less effective local service and less personal service	• Capital cost savings: depends on # of First Nations selected • operating cost savings: depends on number of First Nations selected

TABLE 1: COMPARISON OF OPTIONS FOR MODEL (OPTION 5)

DESCRIPTION	PROS	CONS	COST ESTIMATE
Option 5 Version 1 • Aboriginal repatriation staff persons at a few selected Native Child Welfare Authorities, Friendship Centres, First Nations and Metis organizations	• services are provided locally • services would be personal • aftercare services would be easy to provide • Aboriginal employment created • services would be accessible within each Region, on and off Reserve • uses existing Aboriginal organizations already in place • a fairer system vs. locating repat. staff at one of Native child welfare authorities, Friendship Centres or First Nations.	• no consistency across the Province (each Aboriginal organization operates differently) • expensive, depending on the number of sites selected • challenging for one person to provide expertise in all Repat. areas (advocacy, education & awareness, counseling, training & research) • hard to coordinate services • duplication of services • would be hard to find enough qualified staff (depending on number of sites selected) • no central organization to provide direction, advice, coordination • difficult to select one site over other possible sites in an area (many organizations may be upset that they were not selected)	• Capital cost estimate: ? (depends on number of sites selected) • Operating cost estimate: ? (depends on number of sites selected)

TABLE 1: COMPARISON OF OPTIONS FOR MODEL (OPTION 6)

DESCRIPTION	PROS	CONS	COST ESTIMATE
Option 6, Version 1 • Hire Aboriginal staff person to provide services at the A.D.R. to conduct matches, searches and provide counseling specifically for Aboriginal cases	• expedites matches & searches on behalf of Aboriginal clients • inexpensive option • Aboriginal staff could be a liaison between government & First Nations • reduce the 7 yr. Waiting list for searches • culturally sensitive worker in government agency	• Aboriginal people would not feel comfortable accessing services via a government agency (no trust) • no control by Aboriginal people & communities • no Aboriginal Board to provide advice & guidance • limited services (provide searches, matches, but maybe not advocacy, education & awareness, training) • does not serve ex-Crown Wards and ex foster children	• Capital cost estimate: $10,000 • Operating cost estimate: $57,000
Option 6, Version 1 • Develop an Aboriginal government program (such as AHWS) that funds services/agencies on and off Reserve and is run by a Joint Steering Committee with representatives from F.N., Metis & Inuit organizations, on and off Reserve, urban & rural, North & South Ontario	• would reduce concerns re. trust with a government agency • control by Aboriginal people & communities • staff could be a liaison between government & First Nations • culturally sensitive worker in government agency	• potentially very expensive (depending on how programs & services are delivered; the number, type, etc.) (need to hire staff & then fund programs) • sometimes creates competition and hard feelings between organizations vying for funds	• Capital cost estimate: ? (set up a new origination) • Operating cost estimate: $115,000 (2 staff), plus funds for program implementation

TABLE 1: COMPARISON OF OPTIONS FOR MODEL (OPTION 7)

DESCRIPTION	PROS	CONS	COST ESTIMATE
Option 7 • Aboriginal Parent Finders Group providing self help services • volunteer based, no funding required • teach adoptees & birth families to do searches • referrals to therapists; community resources such as Elders, Counselors	• inexpensive • could set up several across the Province • could set-up within an existing organization if support staff, office equipment & supplies, phones, space, etc. are donated (or operate out of a volunteers home) • existing mainstream Parent Finder groups could provide assistance and guidance in setting up (strong network)	• may be difficult to find committed volunteers • focus primarily on providing support to adoptees, ex-crown wards and birth families (support groups, advice on searches) • may be difficult to work with existing Aboriginal organizations • uncertain of the qualifications and abilities of the volunteers	• Capital cost estimate: minimal • Operating cost estimate: minimal

APPENDIX G:
DETAILED IMPLEMENTATION CHARTS FOR THE REPATRIATION PROGRAM STRATEGY

The implementation charts provided below, identify what to do, how to do it, and who will do it. The strategy may be implemented in four (4) phases over several years:

- Phase 1: Data Gathering and Education and Awareness
- Phase 2: Development of Repatriation Program Focusing on Education & Awareness
- Phase 3: Expansion of the Repatriation Program to include training for Aboriginal organizations, plus counseling services for adult adoptees, ex-Crown Wards and birth families
- Phase 4: Expansion of the Repatriation Program to include outreach and policy analysis services

Phase 1: Data Gathering and Education and Awareness

There are three (3) components to Phase 1. They are:
- Data Gathering
- Improve Education and Awareness of History & the Repatriation Process
- Investigate the existing Repatriation System for Opportunities

Each is described below.

Data Gathering

	WHAT (ACTIVITIES)	HOW	WHO
1	Identify who will collect and analyze the data.	• consider the options. For example: - hire a consultant, - strike a committee comprised of representatives of key organizations, - hire Repatriation Program staff in Phase 1 rather than Phase 2 • if the consultant option is chosen: - develop a terms of reference - invite selected consultants to bid - review submissions - select a consultant - sign a contract	• Repat. Committee

2	Identify the type of data to be gathered.	• collect existing and new statistics to help estimate the number of children removed in Ontario during the Sixties Scoop, the impact on Aboriginal people and communities, & the potential number of users of a Repatriation Program: • number of Aboriginal children taken during Sixties Scoop (1961-1980's), by year in Ontario, Canada • where were Aboriginal children taken to (% off-Reserve, % in non-Native homes, % out-of-Province, % out-of-Country) • why were they taken • characteristics of Aboriginal adoptees, foster children and birth parents • % adopted, fostered, crown ward • % who have /have tried to reconnect (type of reconnection re. Status, medical, meetings) • proportion who might want to reconnect • the above information for the general population (for comparison purposes)	• consultant, Committee or Repat. staff
3	Identify how the information will be gathered (data gathering tools).	• surveys designed to collect stories and gather qualitative data • data recording templates and forms which can be submitted to the Repat. Committee or consultant each month/quarter • interview questions	• consultant, Committee or Repat. staff
4	Develop the necessary forms and templates to be used.	• design a survey(s) • design templates. Make modifications to templates to take into consideration the organization collecting the data (i.e., Aboriginal vs. Non-Aboriginal). • design interview forms	• consultant, Committee or Repat. staff
5	Identify from whom the data will be gathered.	• make a list of Aboriginal organizations which may receive repatriation requests [i.e., Native child welfare authorities, friendship centres, First Nations (membership clerk), Metis and Inuit organizations, Aboriginal Legal Services, counseling and crisis centres, shelters, healing lodges, community centres, nursing homes, detention centres/justice system healers & counselors, adult adoptees/foster children & birth families impacted by Sixties Scoop]	• consultant, Committee or Repat. staff

		• make a list of non-Native organizations which may receive repatriation requests from Aboriginal people [i.e., Adoption Disclosure Register (A.D.R.), Children's Aid Societies (CAS), Indian and Northern Affairs Canada (INAC), counseling centres, shelters, crisis centres, correction facilities]	
6	Organize meetings with the participants.	• arrange meetings with Aboriginal participants: - develop support - establish trust - explain the process: why, how, who, when and why it is important	• consultant, Committee or Repat. staff
7	Distribute the data gathering tools.	• mail the surveys and information templates to each of the organizations identified above • include a covering letter or information pamphlet outlining the importance of the research, why it is being done, how to do it, the definition of repatriation and related terminology, and include a contact person for questions • train staff in Aboriginal communities to conduct interviews and focus groups (rather than have a stranger do it) to encourage people to come forward and tell their stories	• consultant, Committee or Repat. staff
8	Collect the data.	• request the data to be collected for a period of 6-12 months • request organizations to submit the template data 1x/mo. (this will remind them to do it, and identify early the organizations not collecting the data) • send reminders as required • coordinate staff in Aboriginal communities to conduct interviews & focus groups to gather stories	• consultant, Committee or Repat. staff
9	Analyze the data.	• analyze the data to extrapolate numbers to indicate the number of Aboriginal children removed, the potential demand for repatriation services, the source of the demand and the impact • gather the personal stories and compile them into an attractive booklet that can be used to help inform people	• consultant, Committee or Repat. staff

		• after the analysis is complete, determine any new options to be considered before proceeding to Phase 2. If so, do an option comparison to determine which option will be carried forward in Phase 2.	

Improve Education & Awareness of History & Repatriation Process

	WHAT (ACTIVITIES)	HOW	WHO
1	Determine the message to be sent	• identify the key points to be delivered in the information to be disseminated: - history of the Sixties Scoop, - the process to repatriate, - the assistance available, - the need to talk about the issue and generate support (i.e., encourage community meetings) - definitions of repatriation, adoptees, crown wards, foster children	Repat. Committee (or consultant)
2	Identify how to deliver the message	• weigh the options for delivering the message, taking into consideration cost, time required, impact • given that the education and awareness program is a smaller scale initiative compared to that in Phase 2, consider working within the existing system by coordinating with mainstream organizations such as the Adoption Disclosure Register (ADR), Children's Aid Society, Indian and Northern Affairs Canada (INAC) and parent finder groups to modify their existing material so that it is cultural sensitive, available in different languages if necessary, and geared to the literacy levels of the target markets (print, posters) • coordinate with these organizations to develop a strategy for them to deliver the message. For example, ADR expects that information on the service is reaching adult Native adoptees from non-Native homes, however birth parents living on-Reserve, for example, are likely not aware of the service (therefore target on-Reserve	Repat. Committee, (or consultant), mainstream org., Aboriginal org.

		communities by sending culturally sensitive information/ brochures to the membership clerk and Chief). The information must reach potential service users. Similarly, ADR could offer culturally sensitive 'disclosure training' specifically to the Native child welfare authorities and friendship centres. • coordinate with relevant mainstream and Aboriginal organizations to post information on their web-sites	
3	Identify who to deliver the message to	• identify the target groups for the education and awareness program (i.e., Native child welfare authorities, friendship centres, Metis and Inuit organizations, First Nations, other Aboriginal health and social services agencies and organizations) • ensure Aboriginal leaders receive the message to encourage them to give the issue higher priority • ensure the communities receive the message to encourage them to put pressure on the leaders to make repatriation an issue	Repat. Committee, (or consultant),
4	Deliver the message	• have mainstream organizations deliver the message (via pamphlets via mail) to Aboriginal communities & organizations • have mainstream and Aboriginal organizations post the information on their web-sites • if the opportunity arises, speak at relevant conferences, talk to media to increase exposure of the issues	Repat. Committee, (or consultant), mainstream org., Aboriginal org.
5	Evaluate the success of the message	• develop an evaluation strategy prior to implementing the education & awareness program and collect information throughout the process to determine how successful it is (i.e., ADR could track the number/type of inquiries responding to information distributed to Aboriginal communities, monitor any increases in the number of Aboriginal cases)	Repat. Committee, (or consultant), mainstream org., Aboriginal org.

Investigate the Existing Repatriation System for Opportunities

	WHAT (ACTIVITIES)	HOW	WHO
1	ADR priority searches for Aboriginal people.	• Aboriginal Legal Services of Toronto - Legal Clinic has recently established an arrangement with the Adoption Disclosure Register where an adoptee seeking registration as a status Indian can be offered a priority search as if it was a Health-Safety-Welfare priority situation. • set up formal discussions between Aboriginal organizations (i.e. JSC) and ADR to negotiate similar arrangements for any adoptee seeking registration as a status Indian • request ADR to inform Aboriginal organizations of this arrangement so that Native people can also be informed. • Aboriginal organizations can lobby for legislation changes to provide similar services for non-status Indians.	Repat. Committee, Aboriginal org., ADR
2	ADR disclosure training. ADR offers disclosure training to Native and non-Native child welfare organizations.	• request ADR to provide disclosure training designed specifically for Aboriginal child welfare organizations to encourage their involvement (coordinate with Native organizations to design culturally sensitive training)	ADR
3	Improve the level of awareness of mainstream repatriation services with Aboriginal people	• increase the level of awareness of mainstream repatriation services with Native communities and organizations as per 9.2.3 (2) • improve communication between mainstream repatriation services and Native organizations as per 9.2.3 (2)	ADR, CAS, INAC, Parent Finders, Native org.
4	Encourage cultural sensitivity training for mainstream organizations.	• in situations where non-Native mainstream organization staff have direct contact with Aboriginal clients, coordinate with Native organizations to provide cultural sensitivity training	ADR, CAS, INAC, Parent Finders, Native org.

5	Seek improved access to identifying information for Aboriginal ex foster child, crown wards and birth families (the current disclosure legislation is aimed at adoptees)	• lobby government/politicians for disclosure legislation changes to: - provide matching services for Native ex foster children and crown wards - provide search services for Native foster children, crown wards, birth families - require CAS to provide complete information to ex-crown wards • seek arrangements for Aboriginal ex foster children, crown wards and birth relatives, similar to those established for Native adoptees who are seeking registration as a status Indian or are seeking a priority search through the 'welfare' section of the Health, Safety, Welfare provisions of the *Child and Family Services Act.* (i.e., so birth relatives can inform adoptees of their Status). • lobby CAS to give disclosure higher priority so that Native crown wards can access the information they need to find their birth families.	CAS, Native org. MCSS
6	Expand counseling services offered by mainstream organizations.	• presently, parties who are matched by ADR are offered very basic counseling before they make contact. If requested, ADR may provide *some* aftercare services via telephone. Aboriginal reunions often need substantial aftercare support. • work with ADR to provide more counseling for Aboriginal clients (tie in with cultural sensitivity training). • Encourage ADR to liaise with Aboriginal organizations to help it provide support & counseling. • Encourage the training and hiring of Native counselors	ADR, Native org.
7	Inform ADR re. how to access search information for Aboriginal people on and off Reserve	• ADR search staff could be instructed by Aboriginal organizations about how to tap into the "Aboriginal network" to help find Aboriginal people. In addition, ADR could coordinate more with Aboriginal organizations to provide liaison services between ADR and the reunion parties.	ADR, Native org.

Phase 2: Development of a Repatriation Program
- Focusing Initially on Education and Awareness

There are seven (7) components to Phase 2. They are:

- seeking a funding source(s)
- establishing an organizational/administrative structure
- selecting a location
- identifying staff and their qualifications and experience
- determining training requirements
- identifying resources needed
- developing and implementing *education and awareness* programs and services

Each of these stages is described below.

Funding

FUNDING		
WHAT (ACTIVITIES)	**HOW**	**WHO**
1 Identify possible funding sources (community fund-raising, Aboriginal Healing Foundation, Aboriginal Healing and Wellness Strategy, INAC, Ministry of Community and Social Services, Health Canada, philanthropic organizations, corporate sector, municipalities)	• Strike a Committee to oversee the initial development of the Repatriation Program until a service delivery agent is selected. Organizations committed to the repatriation issue could be contacted to request a representative sit on the Committee. One organization should be responsible for overseeing the Committee. • make a list of potential funding sources, with contacts, phone/fax numbers, addresses	• AHWS, Repatriation Committee
2 Coordinate with Native communities to develop fund-raising strategies	• develop a fund-raising manual to be distributed to interested Native communities • provide advice and direction • conduct presentations at workshops and seminars	Repatriation Committee
3 Contact possible funding sources about opportunities for funding or submitting applications for specific funding programs	• contact by telephone • identify the correct person to meet • follow-up with meeting in person	Repatriation Committee

| 4 | Generate support from Aboriginal leaders, staff and organizations. | • write letters/send a video to leaders & communities explaining the importance of the Project & the need for support. Include executive summary of report
• meet with key people (staff such as Native child welfare authority ED, political leaders) one-on-one to solicit support, especially those who support child advocacy.
• request to be on the agenda for meetings of key Aboriginal organizations, Chiefs meetings, AGM's for organizations, conferences, workshops, seminars. Do a short presentation and encourage leaders to develop community support.
• Bring the repatriation issue to the floor of Chiefs Meeting and seek a Resolution from Chiefs
• "Work the floor' at events to solicit support from Chiefs, staff, leaders, PTO's other key players.
• Find key individuals who support the issue and solicit them to advocate on behalf of the Program (letters, attend important meetings with funding agencies) (communities have to take ownership, make a commitment)
• arrange a conference on repatriation and invite Aboriginal leaders and potential key figures in repatriation
• organize media coverage on repatriation (i.e., personal stories) to make repatriation an issue among Aboriginal leaders and mainstream society. | Repatriation Committee |
| 5 | Develop a professional presentation. | • prepare overheads, slides
• recount personal stories
• highlight repatriation programs being funded in Manitoba, British Columbia, Australia
• highlight the findings of this report | Repatriation Committee or hire consultants to prepare presentation |

6	Meet with key decision-makers of each potential funding source.	• present the case for a repatriation program • follow-up the meeting with a thank-you letter • make follow-up contact to determine status of funding inquiry	Repatriation Committee
7	Submit applications for funding sources.	• develop a comprehensive proposal to address each component of the terms of reference, including proposed budget	Repatriation Committee
8	Follow-up regularly on applications.	by letter and telephone	Repatriation Committee
9	On approval for funding, negotiate and sign contractual agreements.	• review the contract with lawyer • get clarification as required • request changes as required • sign the contract	Repatriation Committee

Organizational/Administrative Structure

	WHAT (ACTIVITIES)	HOW	WHO
1	Develop a terms of Reference for proposals from Aboriginal organizations	• Draft terms of reference • identify requirements (i.e., relationship between staff & sponsoring agency, location - see next chart) • Establish criteria to be used to evaluate proposals	Repatriation Committee
2	Request proposals from Aboriginal organizations to host a repatriation program within their organization	• Develop a list of potential Aboriginal organizations. Send them Terms of Reference • Advertise the Terms of Reference on the internet, in Aboriginal periodicals • set deadline for applications	Repatriation Committee
3	Evaluate the submissions.	• Review the proposals. • Prioritize them • Conduct interviews	Repatriation Committee

4	Select an Aboriginal organization to be the service delivery agent for the Repatriation program.	• Develop contract with the selected Service Delivery Agent, identifying the organizational structure & relationship with the funder • Sign the agreement.	Repatriation Committee
5	NOTE: Instead of conducting steps 1 to 4 above, if a particular Aboriginal organization wishes to pursue the Repatriation Program, and the Repatriation Committee agrees, it may be selected as service delivery agent	• see steps above.	Repatriation Committee, Service Delivery Agency
6	Determine the relationship between the Repatriation Program staff and the sponsoring agency (staff and Board).	• conduct a meeting with the sponsoring agency, the Committee representatives and the funding agency to determine how the Program will fit into the admin. structure of the sponsoring agency (i.e., will staff report to the ED of the sponsoring agency, a department head or directly to the Board? What level of support staff is provided?)	• Service Delivery Agency, • Repat. Committee, • funding agency
7	Request representation on the Board of Directors of the sponsoring agency		Service Delivery Agency, Board, Repat. staff
8	Request a review of the policies and procedures of the sponsoring agency.	• Determine if the Repatriation Program will be exempt from any polices or procedures because they do not apply, and determine if any modifications and/or additions are required to address the needs of the Repatriation Program.	Service Delivery Agency Board, Repat. staff
9	Develop accounting system and maintain books		Service Delivery Agency, Repat. Staff

10	Prepare regular budget projections as required by the funding agency.	• Prepare budgets and projections and ensure that the funding agency receives the documentation complete and on time.	Service Delivery Agency, Repat. staff
11	Strike a Repatriation Committee reporting to the Board of the sponsoring agency.	• The Repatriation Committee should be comprised of Repatriation staff, experts, elders and most importantly, ex-repatriates who could provide advice and insight to assist with Board decisions.	Service Delivery Agency Board, Repat. staff

Location

	WHAT (ACTIVITIES)	HOW	WHO
1.	Identify a suitable location	• Identify criteria to compare locations which will serve Native people well (i.e., which region of the Province, which area within the Region, which municipality. • Short list possible locations. • Compare the locations and select preferred location(s). • Take location criteria into consideration when selected a service delivery agency.	Service Delivery Agency
2	Identify a suitable site.	• Once location has been narrowed down, consider site criteria (i.e., pleasant, safe neighbourhood, easily accessible by transit and car, parking, size, appearance, in a residential type neighbourhood vs. commercial area, the surroundings should make client feel comfortable non-confrontational)	Realtor, Service Delivery Agency
3.	Once Service Delivery Agency is selected, establish/arrange for suitable office space for the Program.	• Identify the space requirements for the Program: minimum of two offices, one per staff person. • Evaluate space opportunities within sponsoring agency facility. • Re-arrange as required to accommodate the Program.	Service Delivery Agency

4.	If required, tender and hire an architect and contractor to design and conduct renovations	• Devise a list of architects to invite to submit a bid. • Prepare a tender. • Request bids. • Review bids and select an architect/contractor. • Sign a contract.	Service Delivery Agency
5.	Building permits		Architect & Contractor
6.	Do renovations and decorating.	• Design the renovations (i.e., private, sound-proof counseling areas to ensure confidentiality)	Architect & Contractor
7.	Select and purchase equipment, furnishings and office supplies.	• Determine requirements. • Buy computers, printers, software, internet service. • Buy desks, chairs, filing cabinets, book cases. • Bay office supplies.	Architect & Contractor, Service Delivery Agency
8	Move in		Repat Staff

Staffing

	WHAT (ACTIVITIES)	HOW	WHO
1	Strike a hiring committee		Service Delivery Agency
2	Develop job descriptions		Hiring Committee
3	Advertise staff positions	• place ads with National newspapers, Aboriginal newspapers, ARCO, Aboriginal Management Boards. • establish a closing date for applications	Hiring Committee
4	Develop interview forms and format	• decide what questions will be asked in the interview • determine who will do what in the interview • determine the format of the interview process (i.e., interview, presentation, written test,)	Hiring Committee

5	Conduct interviews	• review and prioritize application, create short list • contact short-listed candidates for an interview • conduct the interview • follow-up with reference checks • rank the candidates • select a preferred candidate	Hiring Committee
6	Take forward the names of the preferred candidates to the Board of Directors of the sponsoring agency for approval		Hiring Committee, Board of Directors
7	Hire Staff	• offer the preferred candidate the position • work out the details of the offer of employment (stating date, salary, benefits,) • hire the person	Hiring Committee, or Board of Directors

9.3.5 Training

	WHAT (ACTIVITIES)	HOW	WHO
1	Identify training needs once staff are hired.	• Evaluate the skills, identify the weak areas, and identify the types of training which might be appropriate, as required. • Research potential training opportunities • Prioritize the training opportunities with respect to quality, cost, need. • Select appropriate training courses or workshops.	Repatriation Staff
2	Receive approval from the Board to attend training if cost is greater than $500 (if less than $500, senior staff person approves).	• Make request in writing to the Board. • Do a presentation to the Board at the next scheduled Board meeting	Sponsoring Agency Board
3	Attend training		Repatriation Staff

| 4 | Prepare a follow-up report and presentation to the Board. | • Summarize the finding of the training
• Prepare a report and presentation, with recommendations if any
• Present to the Board | Repatriation Staff |
| 5 | Implement relevant ideas from the training. | • Develop an implementation strategy with goals, objectives, steps, timeframes for each step, list of resources required. | Repatriation Staff |

9.3.6 Additional Resources

	WHAT (ACTIVITIES)	HOW	WHO
1	Conduct an inventory of the physical resources.	• Document the equipment, furnishings and office supplies allocated to the Repatriation Program. • Determine what additional resources are required.	Repatriation Staff
2	Negotiate with the sponsoring agency to provide, arrange for or share the needed resources.		Repatriation Staff
3	Determine the cost of the resources identified.	• If budget constraints are a factor, do cost comparisons for more expensive items. • Prioritize the resources if there are insufficient funds for all of the resources.	Repatriation Staff
4	Seek approval of the Board for purchasing resources.		Repatriation Staff
5	Purchase the necessary resources.		Repatriation Staff

Education and Awareness Programs & Services
- for Aboriginal Population

	WHAT (ACTIVITIES)	HOW	WHO
1	Develop an Aboriginal education and awareness strategy	• determine the key points of the message to be delivered • consider the options for delivering the message • rank the options and select the preferred options, considering factors such as the level of effectiveness and the cost • develop strategies for different Aboriginal target groups as required (i.e., Aboriginal leaders, First Nations, Metis and Inuit, on vs. off Reserve, urban vs. rural, North vs. South Ontario)	Repatriation Education & Awareness Worker
2	Develop the education and awareness resource materials	• collect information and resources on repatriation presently available (Aboriginal and mainstream), including information from across Canada, the United States and Australia • review these materials and determine what is applicable to the Ontario Aboriginal situation • select the best ideas and modify them so they are culturally sensitive, easy to understand and applicable to Ontario • purchased the necessary materials • develop new materials if existing resources are not suitable / not available • prepare materials in different Aboriginal languages as required • prepare materials that take into consideration various Aboriginal cultures • select media options which will have broad appeal strong impact (i.e., printed, audio, video, web, radio, television, journal, newsletter, newspaper) • create guides to help communities develop programs to repatriate members who were removed by the CAS	Repatriation Education & Awareness Worker

| 3 | Implement the education and awareness strategy | • host a Grand Opening and invite key community leaders
• design an effective logo, letterhead, plus a sign for the exterior of the office
• place ads in Aboriginal newspapers
• arrange interviews with newspapers, radio and television
• provide advice and direction to communities on how to set-up support groups, host gatherings, develop a program to repatriate members who were removed from their community
• develop culturally sensitive printed materials (posters, brochures, quarterly newsletters) and send them to each Aboriginal community and organization. Ensure that the key people who would be contacted for information receive the materials (i.e., membership clerks)
• distribute information to out-of-Province Aboriginal repatriation programs in Manitoba, British Columbia and the United States
• host 'application days' in malls
• request ADR to distribute application forms to Aboriginal communities and organizations
• develop a website and post information on the internet about the history of the removal of Aboriginal children, the repatriation process, and resources available to help
• request permission to post similar information on other relevant websites or arrange links between related websites
• do presentations at Aboriginal conferences, workshops and AGM's (search for opportunities to meet with groups of Aboriginal leaders to promote the cause and seek support) (see "funding" for more details)
• develop a video or audio tape which can be dispersed broadly (especially useful for communities which are difficult to reach via various communication means, such as fly-in communities and communities where English is not the first language) | Repatriation Education & Awareness Worker |

| | | • include the Repatriation Program in Aboriginal health, social and community directories
• develop school curriculum modules (or coordinate with school Boards to develop; act as an advisor to the Boards) to ensure that accurate historical information is taught regarding the removal of Aboriginal children from their homes
• self-help kits to guide people to conduct their own family searches
• 1-800 information hot-line could be set-up in the United States and Canada,
• community meetings (families impacted can give testimonies)
• provide opportunities for Aboriginal people to document their stories on record via a medium of their choice: tape or video recording, written, interviews. This would help the healing process, improve the level of awareness of the issues, and may help people to reconnect. They should be allowed to remain anonymous. Staff could consolidate the stories into a print, audio or video format and use them as an education tool.
• develop opportunities for healing such as weekend healing retreats or workshops and ensure people are informed of these opportunities
• develop a cultural education package for adoptees and foster children re. customs and traditions so they are better prepared for repatriation | |

Education and Awareness Programs and Services
- for Mainstream Population

	WHAT (ACTIVITIES)	HOW	WHO
1	Develop an education and awareness strategy for mainstream organizations	• determine the key points of the message to be delivered • consider the options for delivering the message • rank the options and select the preferred options, taking into consideration factors such as the level of effectiveness and the cost • develop strategies for different mainstream target groups as required (i.e., Children's Aid Societies, Adoption Disclosure Register, private adoption organizations, adoption support groups)	Repatriation Education & Awareness Worker
2	Develop the education and awareness resource materials	• collect information and resources on repatriation presently available (Aboriginal and mainstream), including information from across Canada, the USA and Australia • review these materials, select the best ideas and modify them so they are applicable to Ontario (keep materials on file for later use, to keep informed of initiatives elsewhere) • purchased the necessary materials • as required, develop new materials if existing resources are not suitable and not available • select a range of media options which are most suitable to the target market and which will have the broadest appear and largest impact	Repatriation Education & Awareness Worker
3	Implement the education and awareness strategy	• host a Grand Opening and invite key Government officials, "friends", directors from repatriation related organization • place ads in newspapers and journals with circulation in Ontario • arrange interviews with newspapers, radio and television	Repatriation Education & Awareness Worker

		• develop printed materials (posters, brochures, quarterly newsletters) and send them to repatriation-related mainstream organizations to encourage referrals • develop a website and post information on the internet about the history of the removal of Aboriginal children, the repatriation process, and resources available to help • do presentations at repatriation-related mainstream conferences, workshops and AGM's • develop a video or audio educational tape • include the Repatriation Program in mainstream health and social services resource directories • develop school curriculum modules (or coordinate with school Boards to develop materials; act as an advisor to the Boards) to ensure that accurate historical information is taught regarding the removal of Aboriginal children from their homes and the impacts on individuals, families and communities [in elementary, secondary, post secondary institution; the later with respect to relevant professions (i.e. social work)] • offer cultural sensitivity training for mainstream organizations • offer presentations to mainstream committees, Boards, community groups (families impacted can give testimonies) • seek representation on key decision-making committees and Boards related to adoption and repatriation • educate and inform CAS about the needs of ex crown wards re. information to identify birth families	

Phase 3: Expansion of the Repatriation Program to Include Training and Counseling Services

There are three (3) components to Phase 3. They are:
* Counseling Services
* Aftercare Services
* Training
* Address the Needs of all Parties Involved

Counseling Services

	WHAT (ACTIVITIES)	HOW	WHO
1	• identify and purchase relevant resources to assist with counseling	• collect and review relevant information and resources on counseling repatriates • select concepts with potential for use with the target market • purchased necessary materials	Repatriation Counselor/ Trainer
2	• develop counseling resources for people searching for birth relatives and for field workers delivering repatriation services in the communities	• modify relevant existing information as required so it is culturally sensitive, easy to understand, applicable to Ontario • develop new counseling resources if existing resources are not suitable and not available • prepare materials in different Aboriginal languages as required • prepare materials specific to different Aboriginal cultures as required • prepare materials for the person searching for their birth relatives, and for the field workers delivering the program at the community level • hire a design/web master consultant as required to create counseling materials	Repatriation Counselor/ Trainer, consultants
3	• provide person-to-person and toll-free telephone guidance to people to help them do their searches	• establish a toll-free telephone number and promote via the education/awareness campaign • establish hours for the counselor • if necessary, the counselor could have a pager so that he/she could be reached in emergencies	Repatriation Counselor/ Trainer

		• conduct an initial consultation with each client to determine what he/she is looking for, identify the needs of the client and develop a course of action (i.e., one-on-one counseling, group counseling, healing circles) • provide assistance with conducting searches (do not do the searches for the clients but tell them the steps to take and help them through the process - who to call, how to make contact). • provide counseling to prepare clients for the reconnection • coordinate with the field workers to ensure satisfactory after care services are provided to help keep the reunion strong	
4	• develop self-help resources for people who cannot access the Program in person and/or who want to conduct searches on their own	• develop printed self-help manuals to be distributed on request. Information should include the history of the removal of Aboriginal children, the repatriation process, and guidelines on what to do when arranging meetings with family and maintaining relationships. • post the self-help manuals on a website so people can access it over the internet.	Repatriation Counselor/ Trainer
5	• develop a rapport and trust with field workers at Native child welfare authorities, family support workers, Friendship Centres, Metis organizations, elders and Chiefs so they will be able to coordinate well with the Counselor/Trainer in delivering services	• the advocate/education and awareness staff person will be responsible for 'selling the Program'. The Counselor will be responsible for following up, writing letters, making phone calls, to explain the purpose of the Program, identify the resources available, inform people of his/her qualifications. • respond to inquiries immediately • follow-up on cases with field workers • be available to assist (pager)	Repatriation Counselor/ Trainer

6	• provide counseling information (regarding the actual meeting and the follow-up after care) to field workers	• establish a toll-free telephone number to encourage contact from field workers • maximize availability via regular office hours and pager service (for emergencies) • provide counseling advice and direction to field workers during and after the reunion • develop guidelines for field workers for providing after care services • develop printed and internet accessible counseling manuals. • distribute the manuals to Native Child Welfare Authorities, Friendship Centres, Metis & Inuit organizations, family support workers • provide an advice column on the internet for field workers (discuss case examples anonymously on the internet) • coordinate with field workers to develop support groups in the communities	Repatriation Counselor/ Trainer
7	• develop an intake process for clients and a data collection method	• establish a protocol for intake of clients so that consistent information is collected (to help with searches, maintaining statistics and evaluation)	Repatriation Counselor/ Trainer
8	• submit monthly reports to the sponsoring agency Board	• submit monthly reports to the Board (statistics, types of cases, success rate) to inform it of activities, problems, cases,	Repatriation Counselor/ Trainer
9	• attend key Conferences	• identify key conferences and workshops and arrange to attend them to learn about leading edge developments in the field	Repatriation Counselor/ Trainer
10	• identify culturally sensitive (and preferably Aboriginal) therapists and psychologists for referral purposes	• contact potential therapists/ psychologists (networking) • interview them • check Aboriginal references • develop a list of suitable professionals	Repatriation Counselor/ Trainer

		• request clients who are referred, to report any difficulties with the therapist/ psychologist to the Repatriation Counselor • follow-up on any negative reports to determine the cause and resolve any difficulties • remove the person from the referral list as necessary	
11	• identify interpreters in various regions of the Province who can remain on call to provide translation services as required	• contact potential interpreters (networking) • interview them • check Aboriginal references • develop a list of suitable interpreters • ensure interpreters understand the importance of confidentiality	Repatriation Counselor/ Trainer

Aftercare Services

	WHAT (ACTIVITIES)	**HOW**	**WHO**
1	• the Repatriation Counselor will brief the field support staff on the case	• the Repatriation Counselor will liaise with community support people to keep them informed of a case involving their community so they can prepare any groundwork to facilitate the reunion (via phone, internet or in person if close)	Repatriation Counselor/ Trainer, Community Support staff
2	• the Repatriation Coordinator and field support staff will coordinate to identify the after care needs and supports required in the community and develop a strategy	• close to the reunion date, the Repatriation Counselor and community support staff will discuss strategies for the reunion and aftercare services • the Repatriation Counselor/ support staff will make the necessary contacts, arrange a suitable date, time and location for the first meeting	Repatriation Counselor/ Trainer, Community Support staff
3	• field support staff will implement the necessary measures / strategy to provide after care support under the advice and direction of the Repatriation Counselor (Team Leader)	• provide counseling to prepare clients for the reconnection • field support staff will arrange for necessary support services (i.e., one-on-one counseling, support groups, family meetings, periodic follow-up visits, welcoming home ceremony)	Repatriation Counselor/ Trainer, Community Support staff

4	• the field support staff will liaise with the Repatriation Counselor	• field support staff will liaise with Repatriation Counselor to ensure satisfactory after care services are available and supportive of the reunion	Repatriation Counselor/ Trainer, Community Support staff
5	• the field support staff will work closely with the repatriates, identify any difficulties or problems, and take measures to attempt to rectify the problems	• if difficulties are encountered during the reunion process, community support staff will coordinate with the Repatriation Counselor to identify what the difficulties are, and develop strategies to address the difficulties before they result in serious complications • if a reunion breaks down, the Repatriation Counselor and community support staff, in coordination with the extended family and others involved in the reunion (such as Elders), will try to identify why the breakdown occurred so they can learn from the experience and ensure it does not happen with other reunions	Repatriation Counselor/ Trainer, Community Support staff
6	• after the initial transition stage, field support staff will maintain periodic contact to monitor the reunion	• determine the level and type of ongoing aftercare required • schedule aftercare activities • implement the activities (i.e., counseling every three months) • ensure the client knows that the Repatriation Counselor and support persons are available at any time to discuss issues • encourage community support	Repatriation Counselor/ Trainer, Community Support staff

Training

	WHAT (ACTIVITIES)	HOW	WHO
1	• identify and purchase relevant training resources to assist with training	• collect and review relevant information and resources • select the concepts with potential for use with the target market • purchased the necessary materials	Repatriation Counselor/ Trainer

2	• develop training resources for community support persons	• modify relevant existing information as required so it is culturally sensitive, easy to understand and applicable • develop new training resources if existing resources are not suitable and not available • prepare materials in different Aboriginal languages and/or for different cultures as required • hire a design/web master consultant as required to create training materials • prepare printed manuals, training videos (good for more remote communities or organizations which cannot attend training or do not have internet access), and post information on the internet	Repatriation Counselor/ Trainer, consultants
3	• implement training programs	• identify the opportunities for delivering training • determine the most efficient and cost effective means to deliver the training modules (may differ for different regions, Aboriginal cultures, on and off Reserve, urban vs. rural, and for different support persons such as elders and family support workers) • Note: It is costly and time consuming to deliver training to each community. Representatives from a number of communities may be brought together to a central location where a training workshop could be delivered. A "Train the Trainer" style is effective where the person who receives training is responsible for training others in the community.	Repatriation Counselor/ Trainer
4	Deliver ongoing training and refresher courses	• identify persons who have not received training (new employees, those who missed training) and arrange for them to receive training • develop periodic refresher courses for community support staff • introduce new ideas and concepts • develop/implement new methods	Repatriation Counselor/ Trainer

Address the Needs of all Parties Involved

	WHAT (ACTIVITIES)	HOW	WHO
1	Encourage participation of all parties in the repatriation process (fostered/adoptee adult, birth parents, family, adoptive/ foster parents, community)	• contact each party, explain the situation, and request their participation	Repatriation Counselor/ Trainer
2	Determine the needs and desires of each of the parties involved	• offer a counseling session for each party	Repatriation Counselor/ Trainer
3	Resolve or mediate conflicts among the parties involved		Repatriation Counselor/ Trainer
4	Take into consideration legal and privacy rights, and confidentiality issues.		Repatriation Counselor/ Trainer

9.5 Phase 4: Expansion of the Repatriation Program
Policy Analysis

There are two (2) components to Phase 4. They are:
* Policy Review and Reform
* Funding Security

They are described below.

Policy Review and Reform

	WHAT (ACTIVITIES)	HOW	WHO
1	Keep current of possible changes in relevant policies and legislation.	• research relevant private members bills, proposed policy changes, to determine the impact on Aboriginal repatriation • request Aboriginal representation on key decision-making bodies regarding Aboriginal repatriation	Policy Analyst
2	Inform the Board of the service delivery agency of possible policy or legislation changes.	• inform the Board of policy and legislation changes • provide expert advice re. options and impacts on the Repatriation Program and or the ability of Aboriginal people to repatriate.	Policy Analyst

3	Initiate contact	• make contact via letter, phone, personal meetings, business and social functions, with: - Aboriginal leaders, - traditional and Tribal Chiefs, - MP's, MPP's, Ministers, - government agencies, - adoption special interest groups, - Aboriginal and non-Aboriginal professionals in fields such as law, health and social services	Policy Analyst
4	Facilitate discussion of the key policy issues. Organize an advertising campaign to promote issues and generate support	• inform Aboriginal organizations of possible policy changes impacting repatriation • ads/articles in Aboriginal newspapers and journals, • interviews with newspapers, radio and television • printed materials (posters, brochures) • speeches at meetings	Policy Analyst
5	Network with Aboriginal leaders	• inform Aboriginal leaders of possible policy changes impacting repatriation and provide expert advice • arrange meetings with Aboriginal leaders in their communities or at conferences, workshops, AGM's where they may congregate • present a case on the issues • seek direct support re. attending meetings with Government leaders • recruit key leaders to promote the cause among the leaders of Aboriginal communities • generate enough support from Aboriginal leaders to make repatriation an important issue (people in organizations & communities must make repatriation an important issue with Aboriginal leaders so they promote it) • assist Aboriginal leaders with promoting repatriation issues • see 'funding', pg. 8 for more ideas	Policy Analyst, Aboriginal leaders

6	Network with special interest groups and professionals	• arrange meetings with directors of special interest groups to indicate support for their issues and to create alliances to promote the Aboriginal situation and assist one another • contact Native and non-Native adoption lawyers and mainstream organizations sympathetic to Aboriginal issues to seek support, financial assistance and counseling	Policy Analyst
7	Network with MP's and MPP's and their staff	• arrange meetings with MP's, MPP's and their staff • present a case on issues • indicate Aboriginal need, support and cooperation in bringing forward a private members bill, for example • solicit key figures to promote the cause within Government	Policy Analyst
8	Make presentations at key conferences	• identify conferences where repatriation and adoption are issues • arrange for presentation • prepare a presentation • present the paper • networking at conferences	Policy Analyst

Funding Security

	WHAT (ACTIVITIES)	HOW	WHO
1	Negotiate with funding agency to review funding if demand for services is increasing and the need for more money can be justified		Sponsoring agency, Repatriation Policy Worker,
2	Maintain statistics	• document use of repatriation services (i.e., number and breakdown of clients, types of assistance required, breakdown of time allocation on timesheets by category, travel required, costs incurred vs. budgeted amounts, overtime hours)	Repatriation Policy Worker
3	Submit quarterly reports to the funding agency to document demand and need	• analyze the statistical information to document the demand for services and the need for additional resources (staff, equipment, supplies)	Repatriation Policy Worker