

Discourse

UNIVERSITY OF REGINA RESEARCH MAGAZINE SPRING / SUMMER 2018

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**Coming home:
Raven Sinclair and
the Sixties Scoop**



University
of Regina

GLIMPSES THE PAST

Glimpsing the past: Saskatchewan Indigenous photo repatriation is a project that aims to reconnect Indigenous peoples of Saskatchewan with photos taken in their communities between the 1870s and 1970.



Photos from the Provincial Archives of Saskatchewan with captions as they appear on the photos. Contributions from community members have expanded understandings of all of these photos. 1. RA 20376 Pointed Cap (108 years old) receiving treaty money. 1916. 2. RA-16 File Hills Indian Recruits Oct. 1915. 3. RA 14854 1916. File Hills. 4. RB 1783 Louis + Martha Tawiyaka in front of A. Rooke's house, "Crowsnest" near Fort Qu'Appelle; married 1898.

To hear more about *Glimpsing the past*, join speakers from the First Nations University of Canada, the Provincial Archives of Saskatchewan and the Saskatchewan History and Folklore Society on May 30 at **Congress 2018** at the University of Regina, May 26-June 1.

Discourse

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📷 (cover) Michael Bell

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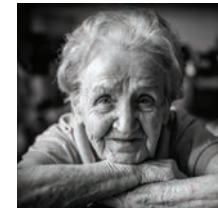
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DISCOURSE SUBMISSIONS

Discourse is a bi-annual publication. The call for submissions is sent out through the University research listserv. The call will be open from September 4 to September 11, 2018, for the Fall 2018/Winter 2019 publication and from January 3, 2018 until January 10, 2019, for the Spring/Summer 2019 publication.

Discourse is intended to profile new and ongoing research projects by faculty, staff and students, and showcase the breadth and depth of research being conducted at our University.

If you have a research project, recent achievement, award, funding update or publishing news that you would like to see included in *Discourse*, or if you are working with or supervising students conducting interesting research, please send submissions to: discourse.magazine@uregina.ca.

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Natural science, social science and humanities research all seek to explain the world, but in different ways, with each field making important and interesting contributions to scholarship.

Welcome to the spring edition of *Discourse*!

The big news at the University of Regina this spring is, of course, the Congress of the Humanities and Social Sciences – the largest annual gathering of academics in Canada and one of the largest in the world. This year's gathering is the biggest event the City of Regina has ever hosted and we are anticipating thousands of visitors from across the country to join us. We're also inviting our University and wider community to take in what Congress has to offer. From the Big Thinking Lectures to the Community and Cultural Connections programming, there's something for everyone, and most of the events open to the community are free! Congress 2018 is also a wonderful opportunity for the country to see our beautiful campus and experience our one-of-a-kind Prairie hospitality.

The scholars that Congress brings together, and the humanities and social science (HSS) research they will present, represent a vast array of disciplines, topics and research methods, some of which may be familiar while many others will be rather unique and perhaps unsettling to the non-HSS person. In particular, humanities scholars do not seek out the quantifiable – the measurable. Rather, they tend to explore the interpretive and analytical to understand the human condition. The social sciences come somewhat closer to the natural sciences in terms of their acceptance and use of measurable information (quantitative data), but their embrace of the qualitative epistemology opens them to a variety of ways of knowing. The research values that guide their work differ from the natural sciences in fundamental ways and thus cannot easily be compared. Natural science, social science and humanities research all seek to explain the world, but in different ways, with each field making important and interesting contributions to scholarship.

This leads me to my request: if you are an "HSS person," invite a non-HSS friend or colleague to join you for a session or two this spring at Congress. If you are a "natural science person" – show up to Congress and take it in with "beginner eyes"! Ask questions about the scholars' methods, about their notions of rigour. Ask them what impact their work has on the average person. No matter how esoteric, find out what connection exists between you and their work.

Finally, if you happen to be in the Social Zone on the Academic Green one afternoon during Congress and you run into a poet, ask how Yeats's poem *When you are old* (1893) impacts the way we might think about aging and love. You may well be surprised how poetry and physiology are intimately linked:

*... How many loved your moments of glad grace,
And loved your beauty with love false or true,
But one man loved the pilgrim soul in you,
And loved the sorrows of your changing face; ...*

See you at **Congress 2018** – and spread the word! [D](#)

DAVID MALLOY
Vice-President (Research)

For the birds

For the last few summers, Phillip Rose has woken up before the crack of dawn and headed out onto Saskatchewan's native Prairie grasslands, listening and looking for grassland songbirds.

These early morning excursions aren't just about taking in the beauty of the Prairies (although Rose admits it's one of his favourite parts), but also about discovering songbirds that live in these areas of the province and what kind of habitat they prefer.

"Ultimately," says Rose, "I want birds that are native to the grassland Prairies to not only survive, but also to thrive."

The goal of Rose's project is to be able to identify what grassland characteristics promote peak abundance of grassland birds and which species are most likely to occur in a given area.

"These characteristics include vegetation height, the amount of dead plant material, shrub cover and visual obstructions – which help determine how well the bird and/or nest can be concealed," explains the master's student in biology.

Rose says the presence of these birds on the landscape reflects a larger ecosystem function, and his work could add to land management guides for land owners and ranchers.

"What I find out could be used to make management goals that land owners and ranchers can easily incorporate into their existing range management plans to improve the quality of their grassland habitat. Then the land can become an even more welcoming place for the songbirds, helping to increase their numbers."

He adds that many people are already incorporating healthy range practices onto their land. "But if we can provide details that would

require only minor tweaks to what they are already doing in order to attract grassland birds, it could have a major impact on wildlife."

Some of these tweaks include managing the height of grasses.

"When working with land owners, we can suggest if the grasses are too tall for a certain bird species, their cattle can chew it back a bit. If it's too low, they can ease off on grazing some areas until it's in the preferred range for that bird."

As an example, he mentions that the Sprague's Pipit, a species at risk, likes medium vegetation height, medium vegetation density and an abundance of dead grasses for nests.

"Prairie grasslands are a complex system and we don't really know what would happen without the grassland birds," Rose says. "So while conservation can be difficult to justify, because people have modified the landscape, it has become our responsibility to ensure native species persist."

He's talking about land stewardship. And enhancing habitat to attract grassland birds is good for ecosystems.

"It mimics traditional landscape conditions, with cattle representing large grazers, such as bison that used roam the land," says Rose. "And with native prairie and large grazers present, even down to the birds, a fully functioning ecosystem, close to what appeared before the prairies were extensively colonized, can be realized."

Rose graduates this fall.

Phillip Rose's research is supported by Environment Canada, the Mitacs Accelerate program, Nature Regina, Saskatchewan Forage Network, Saskatchewan Ministry of Environment, South of the Divide Conservation Action Program and U.S. Fish and Wildlife Service.

"Ultimately," says Rose, "I want birds that are native to the grassland Prairies to not only survive, but also to thrive."

Phillip Rose measuring visual obstruction in the Nashlyn community pasture in southwestern Saskatchewan.

📷 Phillip Rose

Childbirth and institutional betrayal

For mothers, the birth of their children is life changing. And how it's handled by those around them can make all the difference in the world.

"Because childbirth can be a potentially traumatic event," says Andreea Tamaian, a PhD psychology student, "how the medical system responds can greatly affect the mother's health postpartum."

By studying how patients view their experiences with the medical system, Tamaian's project investigates "institutional betrayal," a phrase that refers to how the actions and inactions of a particular system affect people.

"I want to better understand what types of events lead to feelings of institutional betrayal, and to understand individual differences that lead some patients to view certain adverse medical interactions as betrayal while others don't perceive them that way," she explains.

In this first-of-its-kind study, Tamaian is looking through the lens of childbirth, which enables her to gather information from patients three times before and after birth: first during the third trimester, then at one month and three months postpartum. This will allow her to better understand the kind of medical events that can lead to betrayal, as well as the individual factors that influence how the event is perceived.

"The perception of betrayal at the hands of the medical system is strongly related to patient dissatisfaction and

leads to an increased risk of mental health concerns," she says. "Some types of events might be detrimental to the wellbeing of anyone who experiences them, while others may be interpreted differently by different people, and therefore only negatively affect some individuals."

Prior research indicates that institutional betrayal is common in Canada's medical system and it affects patients' mental and physical wellbeing.

"A previous study completed by the Social Context, Health, and Trauma Lab looked at a sample of Canadian adults with chronic medical conditions, and found that institutional betrayal predicted poorer mental health – such as anxiety, depression and PTSD – even after controlling for other factors that are linked to poor mental health status, such as low socioeconomic status, previous traumatic experiences and poor social support," she says.

She hopes her findings will be able to show that experiences of treatment can lead to feelings of institutional betrayal, which can have detrimental effects on the wellbeing of new moms.

"Ultimately my study may help to improve the overall distribution of care in the Canadian medical system and aid in the understanding of systemic factors that exacerbate post-traumatic symptoms patients may experience."

Andreea Tamaian's project is supported by the Saskatchewan Health Research Foundation (SHRF).



"Ultimately my study may help to improve the overall distribution of care in the Canadian medical system and aid in the understanding of systemic factors that exacerbate post-traumatic symptoms patients may experience."



“Floral beadwork is important to Métis culture and I extensively researched each plant. I spent hours identifying, photographing and collecting samples from around the province.”

Exploring Métis culture through a little black dress

Sarah Timewell in
the University's Fifth
Parallel Gallery

It was a little over six years ago that Sarah Timewell made a discovery that changed the course of her life.

In 2012, Timewell, who was adopted and grew up in Vancouver, went searching for her birth parents. She found them in Saskatchewan. She also learned of her Métis roots.

“It explains a lot of things,” says Timewell. “As soon as I found this family, everything came together, and now I know who I am and am moving forward with this new knowledge – and moving forward in a different way than I thought I would.”

Her discovery ultimately led her to study Indigenous art at the First Nations University of Canada and culminated in her solo graduating exhibition, *Little Medicine Dress*, which was mounted in the University of Regina's Fifth Parallel Gallery in January.

“I've always had a love of nature and an interest in and appreciation of Canadian Indigenous art, but in trying to figure out what I wanted to do and remain respectful, I decided that pursuing Indigenous arts wasn't an option because I didn't want to appropriate those art forms.”

The unexpected discovery of her heritage gave her the permission she needed to explore her personal history.

“The show blends all of my interests: Indigenous arts, plants, Métis culture and Western fine arts.”

Little Medicine Dress features a little black dress covered in faint chalk outlines of plants native to Saskatchewan –

a template for beadwork Timewell will eventually bead onto the dress.

“Floral beadwork is important to Métis culture and I extensively researched each plant. I spent hours identifying, photographing and collecting samples from around the province.”

The plants are realistically drawn, like those found in a field guide, and, rather than creating a more abstract design, her intention is for people to be able to use the beadwork to identify plants.

The exhibit also includes 12 portraits of the black dress, each featuring a plant significant to Timewell's health, drawn on the dress in places that correlate to the places on the body where they promote healing.

The stinging nettle appears near the lungs because it helps with asthma; raspberry is near the left ovary because it helps calm menstrual cramps.

“In an effort to approach the Indigenous content in a good way, I spoke with many people, including Elder Brenda Dubois and First Nations University instructor Keith Bird,” says Timewell. “They each gave me knowledge about particular plants specific to ailments I am suffering with.”

For now, Timewell is continuing to learn about her Métis culture and will carry on with this project through the beading of the little black dress. [D](#)



Queering the Queen City

BY EVIE RUDDY Most of us have had a bad haircut. Luckily, haircuts grow out. But in 2014, I called a local barbershop, asking for a traditional men's cut and was denied service because I am not a man.

I now identify as genderqueer – neither male nor female – and my experience that day reflects common challenges faced by genderqueers and trans men: accessing barber-style cuts and being denied access to cis-male spaces (cisgender is a term for someone whose gender identity corresponds to their assigned sex – in this case, male).

Word spread of my experience – which came to be known as the “barbershop incident” – and it quickly divided folks in Regina. Many believed I shouldn't be allowed a cut from a “men's” barbershop despite that exclusion being a violation of the Saskatchewan Human Rights Code.

Four years on and my story and six others are part of a seven-stop audio walking tour in Regina that I produced to help shine a light on Canada's queer past and present. Collectively, these stories shared by queer and trans folks from the Queen City paint a picture of a complicated place – where less than 30 years ago people were scared to show their faces during the first Pride Parade, but conversely where a two-decades-old risqué queer film festival is still going strong.

And while it's true that when it comes to queer identity, folks in smaller places often face bigger hurdles than those in major urban centres, our stories are Canada's stories – and on the following pages you will catch a glimpse of the larger piece, *Queering the Queen City*, and be connected to significant moments in the life of our city and some of the queer people who live here.

Left: Evie Ruddy, producer of *Queering the Queen City*, with hairstylist Fran Gilboy at Frank's, Gilboy's salon - one of the audio tour stops.

AUDIO TOUR STOP: PRIDE PARADE

In June 1990, 25,000 people marched, danced, sang and rode floats down Toronto's Church Street during the city's 10th annual Pride Parade. Nearly 3,000 kilometres away, Regina's very first Pride Parade was taking place illegally. Parade organizers requested a permit, but the chief of police denied it. Undeterred, 70 people took to the streets at a time when discrimination based on sexual orientation was still permissible – and wouldn't be prohibited by Saskatchewan's Human Rights Code for another three years.

Regina's first Pride didn't echo Toronto's numbers or its jubilant atmosphere. Here, out of fear, most people marched with masks covering their faces.

"Luckily, I had more freedom to be public ... because the University had a sexual orientation clause in its own code before it was in the Human Rights Code in Saskatchewan. [I]n Regina, we'd say, 'Well, we should have a march' ... And the idea would always be shot down because someone would say, 'Well, I have a job that I can't afford to lose. I have kids – I don't want them to be taken away ...' There was a running joke that ... we should march with paper bags over our heads. ... And then we thought ... we could do a fancier version ... we made masks."

Here, out of fear, most people marched with masks covering their faces.



Jean Hillabold, a University of Regina English professor, on campus with her Pride flag.



AUDIO TOUR STOP: Q NIGHTCLUB

Twenty years before Regina's first Pride Parade, Brian Gladwell, a long-time member of the queer community, was going to Regina's first gay bar – a space hidden away in a house. Although it wasn't easy to access, once safely inside, it was a place for queers to secretly meet, dance and make out.

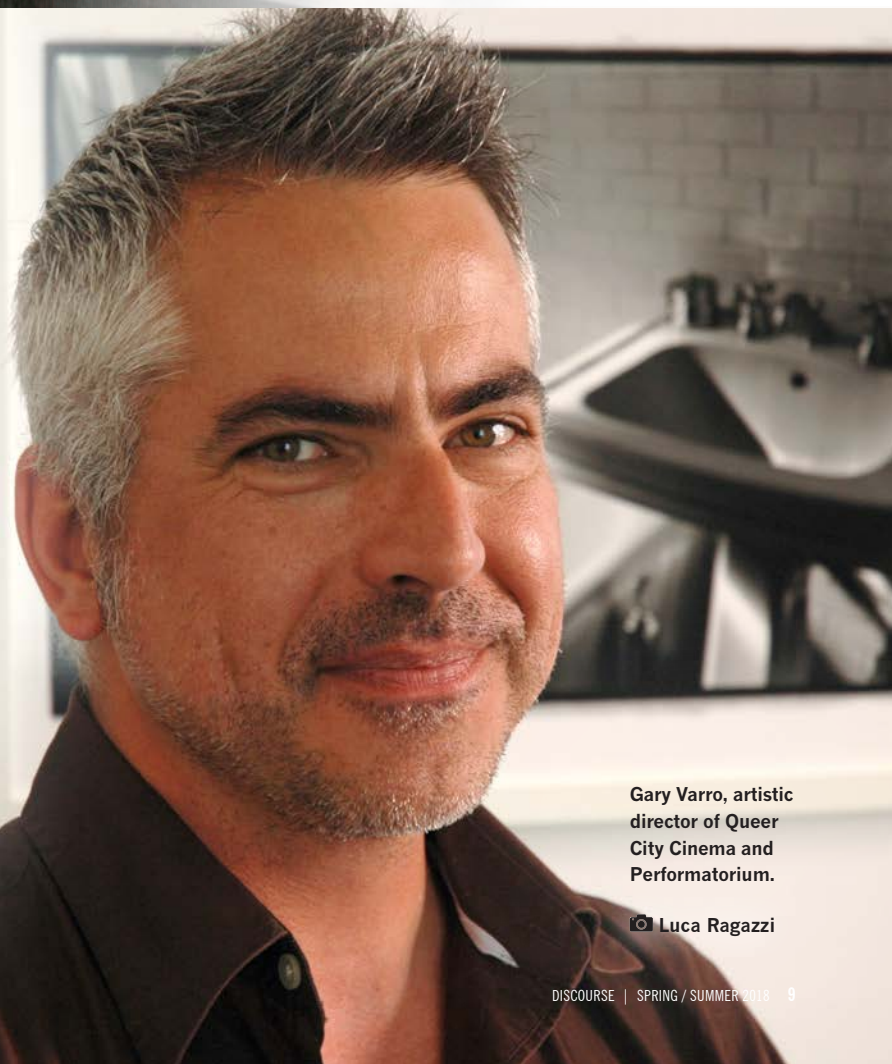
"I had to be vetted before they would give me the address. So I had to meet one of their members, and, in fact, I met him in his home. ... Then he took me to the club and introduced me around. It was in a converted house ... [that] had some of the walls stripped out to make a larger room for a dance floor and seating area. ... It was like a great big house party. You went in the back door and you paid your admission fee, and then there was a bar area, and you brought your own. So if you brought beer, you gave it to the bartender, and he gave you tokens for the number of beer you brought. Or, if it was a bottle, he'd put your name on it."

Brian Gladwell in Regina's queer bar, Q, a member-owned nightclub and community centre.


AUDIO TOUR STOP: QUEER CITY CINEMA

In 1996, conservative politicians and protesters alike spent a lot of time kicking up a fuss about Regina's central library. That fuss was not over the books, but over the queer film festival underway in the library's theatre. Queer City Cinema – which has now evolved to include a queer performance arts festival, Performatorium – was started by artistic director Gary Varro, who says the festival was never intended to appeal to the masses, but rather to foreground queer identities, art and sexuality.

"[T]here's a[n] ... intent to be confrontational and to say, 'We're not going to only show acceptable images and representations of ourselves to you, but to us this is who we are in all our perversion, in all our desire. ... Everything that we own, we're going to own it, and too bad.' So that was there at the beginning [of the festival] and more and more, especially these days, I just feel it's really necessary to be even more strident in that way, and keep images and representations in the festival that are questionable to some people."



Gary Varro, artistic director of Queer City Cinema and Performatorium.

 **Luca Ragazzi**

AUDIO TOUR STOP: TWO-SPIRIT GATHERING SPACE

Lately, B I, a 21-year-old Métis math student at the University of Regina, has been spending every other Monday evening at Regina's Heritage Community Association (HCA). It's a place where a local Two-Spirit group has been meeting since last summer, when the University's UR Pride Centre for Sexuality and Gender Diversity, the HCA's executive director and an instructor at the First Nations University of Canada identified a need for a space in the city for Two-Spirit youth to gather.

"[The Two-Spirit group] is a bunch of people just hanging out. It's drifting between regular day-to-day conversation and stuff that's really sensitive. ... You, as the person speaking, can feel like you're in control of the narrative, when often if you're talking with a family member, you have this feeling that you can't quite say what you're actually thinking or feeling. ... The Indigenous part of this is also not really talking about gender in a very medically detached Western way – because that gets boring. We're actually living this stuff, right? You don't have to be a theorist to understand that you don't have to wear pants. You can wear a skirt."

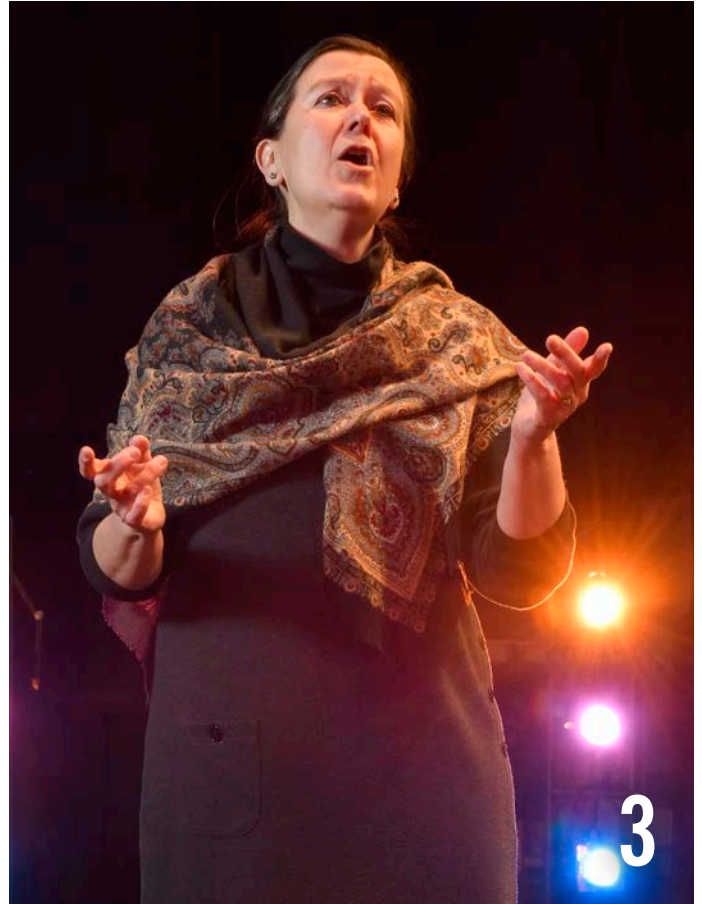


B I at the Heritage
Community Association.



Hear more of these stories and experience the rich and varied queer history of Regina by taking this self-guided audio walking tour. After May 27, download the app *izi.Travel*, search for *Queering the Queen City*, then head to Regina's Victoria Park, put on your headphones and get set for this seven-stop tour. Thanks to Claire Carter, professor of women's and gender studies at the University of Regina, for coordinating this **Congress 2018** Community Connections tour. [D](#)

Accolades



1. Swati Mehta, a post-doctoral research fellow in the psychology department, is making a difference early in her research career. In September 2017, she was awarded the Royal Society of Canada's Alice Wilson Award for her work to improve access to mental health services for people with spinal cord injury; her research examines the effectiveness and implementation of the University's internet-delivered cognitive behavioural therapy for this group of people. The award is given annually to three women with outstanding academic qualifications at the postdoctoral level. In December 2017, the Saskatchewan Health Research Foundation awarded her a Santé Award for Top Research Fellowship in Socio-Health Research. Mehta says, "Access

to mental health services is a significant issue for persons with spinal cord injury. A Canadian study shows that only 43 per cent of persons with spinal cord injury have their emotional counselling needs met." Her program will help provide skills and strategies to help people with spinal cord injury cope with thoughts and behaviours related to the injury, and manage their overall emotional wellbeing. The aim is to improve resiliency and quality of life for people with spinal cord injury and their caregivers.

2. Gordon Asmundson will receive the Canadian Pain Society's (CPS) 2018 Distinguished Career Award at the group's annual convention in May. The CPS is a society of scientists and health professionals who have a

vested interest in pain research and management. Asmundson specializes in the areas of chronic pain, fear, anxiety and related disorders, and the association of these with each other, as well as maladaptive coping and disability. Known for his pioneering work on fear and avoidance in chronic pain, he has recently revitalized his efforts to use exercise as a treatment option for PTSD and other anxiety-related disorders; his work is receiving increased attention in the scientific community and popular media. The Distinguished Career award is the highest honour that CPS bestows for career contributions to pain research.

3. Soprano and associate professor of music Helen Pridmore recently performed in Victoria at the world premiere

of the chamber opera *Undivine Comedy*. A re-working of a piece acclaimed British composer Michael Finnissy wrote in 1988 (it has been moved into contemporary times and includes a new libretto and score), the opera is about revolution and human weakness. Finnissy says he created this version with Pridmore's voice in mind – a voice he describes as "acrobatic, finely tuned, responsive and characterful." On stage, Pridmore plays two characters: a wife with visions of the future who goes mad when her husband – a man who thinks he can change the world – doesn't take her seriously, as well as the character of their son who inherits her psychic ability. *Undivine Comedy* features the celebrated chamber music group Aventa Ensemble.



Examining the Sixties Scoop and beyond

BY NICKITA LONGMAN The Sixties Scoop has a long and complicated history that begins before 1960 and continues into the present day. Raven Sinclair, along with her research team, is halfway through a five-year Social Sciences and Humanities Research Council (SSHRC) project that explores the genealogical study of Indigenous and Métis adoption in Canada, beginning as early as the 1940s.

Sinclair's project is called the Pe-kīwēwin Project, Cree for "coming home," and it delves into the policies that enabled a national Indigenous child removal system that extends well before the Sixties Scoop and continues today. The project uses archival research and interviews, with much of the work dedicated to the experiences of adoptees.

THE HISTORY

The "Sixties Scoop" is a term first defined by researcher Patrick Johnston in a 1983 report commissioned by the Canadian Council on Social Development. Johnston's report, *Native Children and the Child Welfare System*, examined the early phases of the Scoop that began in 1951, when federal amendments to the Indian Act moved jurisdiction over Indigenous child welfare from reserves to the provinces.

On the heels of residential schooling, which had an unwritten mandate to "kill the Indian in the child," the child welfare system began inserting itself into Indigenous kinship under a similar narrative. Indigenous families were assumed to be unfit to raise their own children, and so were seized by the state and placed, in most cases, into middle-class, white families.

Johnston wrote, "Like most countries, Canada accepts the notion that the state has an obligation to care for children who, for whatever reason, cannot properly be cared for by their own parents." This became the foundation for defining child welfare, as well as the system that was implemented to uphold it.

Building on Johnston's research, Sinclair also addresses the paternalistic perspective the federal and provincial governments hold towards Indigenous families.

"The racism that is embedded in an assimilation perspective will play out in any federal or provincial programming," says

Sinclair, an associate professor in the Faculty of Social Work at the University of Regina, Saskatoon Campus.

Sinclair, an expert on the Sixties Scoop, explains that the apprehension of children really took off during the 1960s, "though it became a machine that is still operating at full capacity today." Indigenous and Northern Affairs Canada estimates that 11,132 children were apprehended from their families between 1960 and 1990. Recent media reports suggest that number is closer to 20,000.

A PERSONAL EXPERIENCE AS AN ADOPTEE

It is no mystery why Sinclair was drawn to this research: she was apprehended and adopted in 1965 at the age of five. "In my own experience, my adoptive parents got a little one page sheet that summarized my birth family and our characteristics," she explains. "One of the characteristics suggested, erroneously, that there was musical potential." As a result, Sinclair's adoptive mother enrolled her in various music classes in an attempt to hone those skills.

Another detail on Sinclair's adoptive information suggested that she was of French-Métis ancestry. This led her to believe she was Métis up until her 20s when she discovered she is status Cree and Scottish.

Adopted in Saskatoon, Sinclair's adoptive family moved to West Germany, where she started primary school. They eventually returned to Canada, landing in Ontario. That move proved to be a turning point in Sinclair's journey to figuring out her past.

"It wasn't until I started working for Nishnawbe Aski Nation in Ontario in the early '80s that I discovered I was not Métis," says Sinclair. Established in 1973, Nishnawbe Aski Nation is a political organization that represents 49 First Nations communities and about 45,000 people in northern Ontario.

Bill C-31 was passed into law during Sinclair's employment with Nishnawbe Aski Nation. The law was an attempt to update the gender inequalities embedded in the Indian Act. This amendment, made in 1985, was passed to restore Indian status to those who had previously lost it to enfranchisement, as well as to allow bands to control who would be registered on their reserves.

"One of the researchers at Nishnawbe Aski Nation asked me if I had applied for my status yet," Sinclair explains. "I told her I wouldn't be able to because I was Métis. She told me to look in the mirror. 'You're not Métis,' she said."

And she was right.

At the age of 25, Sinclair was able to locate her birth family with the help of her half-sister and gained status from George Gordon First Nation in Treaty 4 Territory.

Allyson Stevenson, Canada Research Chair in Indigenous Peoples and Global Social Justice at the University of Regina, is a fellow Sixties Scoop researcher and part of the Pe-kīwēwin Project. With a background that includes the impact of the Canadian child welfare system on Indigenous people in Saskatchewan, she says she is now proud to be a Métis adoptee, but notes, "it has taken a long time to get to this place."

"I was given up at birth by my mother and raised by a family in Regina," says Stevenson. "My mother was non-Indigenous

and my father was Métis." And although her father has been missing since 1980, Stevenson recounts stories from his family that reveal he had a strong desire to raise her but was not able to at the time. Stevenson never got the chance to meet her father.

KEY PLAYERS

At the centre of the Sixties Scoop were the social workers. Part of Sinclair's second phase of research will focus on their experiences and the policies they have operated under from the early stages of the child welfare system to the present day.

Sinclair and her team will also explore the experiences of adoptive parents to reveal what they were told about why Indigenous children were available for adoption. This will help centre the stories of adoptees.

While Sinclair acknowledges there were plenty of adoptive parents who did the best they could, she also understands there were very troubling reasons behind Indigenous and Métis children being adopted out.

"I do think a lot of people adopted for the wrong reasons," she says. "It may have been that they believed the prevailing 'child-saving' narrative." Sinclair explains that without the tools of cultural context or relevance, the child is ultimately the one that suffers.

Samplings of just a few of the earliest AIM ads from the late 1960s. Faces at the bottom have been blacked out as per Provincial Archives of Saskatchewan regulations.

OUT OF NOWHERE, INTO HERE...

Once this child's life and future was uncertain, lonely. He faced the problems of a Métis child growing up without parents to guide him. Now he lives in a home full of love, free from prejudice. If yours is a children's home, or if you want to complete your family, there is a little Métis boy or girl longing for you. You can become part of AIM and give your lives new meaning.

Prospective adopting parents can rest assured that children offered for adoption are carefully evaluated, to ensure, as far as is humanly possible, that they are in every way normal.

I have often thought what a melancholy world this would be without children.

—Mrs. R. G. Stewart
Director of Child Welfare

ADOPT INDIAN METIS Centre AIM
2340 ALBERT ST., REGINA, SASKATCHEWAN TELEPHONE 523-5551
A FEDERAL-PROVINCIAL PROJECT DIRECTOR: FRANK DONASTAUDER

SAFE! IN YOUR HANDS

Your hands could hold the future of a Métis child. Without parents, without a home free from prejudice and full of love, these children of Indian Heritage face an uncertain future. If you have such a home and would like to adopt as your own a Métis boy or girl, then you can become part of AIM.

Consider a part Indian child if you are thinking of enlarging your family. The problems are very small and the rewards are very great.

Children should be treated with the respect which is due to their innocence of the world.

—Mrs. J. Thompson

ADOPT INDIAN METIS Centre AIM
2340 ALBERT ST., REGINA, SASKATCHEWAN TELEPHONE 523-5551
DEPARTMENT OF WELFARE

HERE'S SOMETHING... YOU CAN'T BUY

Who can put a price on happiness? There are wards, of Indian heritage, who have no hope of knowing the joy and happiness that comes with being part of a family. Give a child a little love and you'll receive a great deal in return. You can do it by adopting one of these forgotten children, and becoming part of AIM.

COMMENTS OF PARENTS:
It is now more than 10 years since Mark, our son, joined our family. He has always been as much a part of it as our natural children.

All who would win joy, must share it; happiness was born a little.

—Glen Zorn

PT INDIAN METIS Centre AIM
2340 ALBERT ST., REGINA, SASKATCHEWAN TELEPHONE 523-5551



Allyson Stevenson with several copies of AIM advertisements from 1967.

"Now that most adoptees are grown, many have received their documents from Social Services. Those documents, along with adoptees, will help us to explore the narrative adoptive parents were told and how accurate that was."

THE AIM PROGRAM

Like so many others, Sinclair's adoption was made possible through Saskatchewan's Adopt Indian and Métis Program (AIM). Established in 1967, it was funded by the province with assistance from the federal government. Although AIM did not apprehend children, it worked as an advertising party focused on finding "forever homes" for "Indian" and Métis children in permanent care of the province.

"So many children were coming into care that the halls were filled to the rafters," Sinclair explains.

Other provinces and territories had their own versions of AIM with similar attempts to find permanent homes for "unadoptable" children.

"One of the things these programs did was participate in the advertisement of children," says Sinclair. "We look at that now with distaste, but at the time, I am sure they thought it was very honourable."

Stevenson acknowledges that the child welfare system has remained at odds with women's liberation and decolonization efforts globally. Over email, she explains that AIM advertisements erased Indigenous mothers. "Children appeared to come out of nowhere, without any attachments,"

"Métis people in Canada have a long history of child removal, and, in Saskatchewan, were the first Indigenous peoples to recognize the genocidal threat of child removal to their future."

she writes. "One of the reasons why the Saskatchewan Native Women organized in 1971 was because of the AIM program and the way it treated women." She says there are many ways that mothers were disrespected, including, for example, not being told what was happening to their children.

CULTURAL GENOCIDE IN THE CHILD WELFARE SYSTEM

Sinclair notes that most of the people graduating from social work programs at the time were upper-middle-class Euro-Canadians—most of whom had never been to a reserve or even met an Indigenous person. "They would have seriously lacked those necessary understandings of cultural differences," she says.

Stevenson points out that the child welfare system worked on the need for willing families "to assume their role in the solution to the 'racial problem.'" In an article she wrote



Michael Bell

Raven Sinclair looking through documentation from the Children's Aid Society of Manitoba from the 1970s .

for activehistory.ca, she recounts the pushback from Saskatoon's Métis Society: "Métis people in Canada have a long history of child removal, and, in Saskatchewan, were the first Indigenous peoples to recognize the genocidal threat of child removal to their future."

The term "cultural genocide" has been making its way back into the discussion about Canada's colonial past. Used as early as 1985 by Justice Edwin Kimelman to describe the child welfare system in *The Kimelman Report*, he stated, "Cultural genocide has been taking place in a systematic, routine manner."

Stevenson agrees. "The government has consistently refused to dedicate funding to preventative family supports for Indigenous peoples. Rather, removal and adoption and fostering has been the way child welfare has operated since it came together in 1946."

THE STRUGGLE CONTINUES

Sinclair notes that, presently, there is a distinct and somewhat harsh move from permanent homes to foster care. "A foster-care economy has evolved where foster families receive an income," she explains. However, Indigenous children in care receive 20 to 40 per cent less federal funding than non-Indigenous children in care.

"We cannot provide the same services or foster care rates and support for Indigenous children in care," says Sinclair. "It's become a no-win situation." Further, when cases of apprehension are taken to court, Indigenous families often lose. "The courts will always see Indigenous families as less than. We have to examine how racism plays out in both policies and legislation," Sinclair notes.

Stevenson agrees.

"The Sixties Scoop and contemporary child welfare legislation continue to erode kinship as a way of eliminating Indigenous nationhood."

"The courts will always see Indigenous families as less than. We have to examine how racism plays out in both policies and legislation," Sinclair notes.

WHAT'S NEXT FOR THE THE PE-KĪWĒWIN PROJECT?

One of the many goals of the project is to create an interactive Geographical Information System (GIS) map for adoptees and survivors. This was inspired by a conversation Sinclair had with Colleen Cardinal, director of a national group of adoptees called the National Indigenous Survivors of Child Welfare Network (NISCWN). As a community collaborator with the Pe-kīwēwin Project, Cardinal attended two Indigenous GIS training sessions offered by the Firelight Group, known for their commitment to research and policy-building services for Indigenous communities.

The map will use a GIS platform to locate the Indigenous adoptee diaspora worldwide and will eventually be featured on the NISCWN site, where adoptees will be able to create their own profile and document their communities, as well as their adoption displacements. They will also be able to explore the documentation of fellow adoptees.

The vision for the online platform is to be able to track the movement of survivors of the child welfare system on a global scale. By using the map, "adoptees and visitors to the site will be able to move their cursor all over the world and learn the stories of survivors," says Sinclair.

Through her personal journey, Sinclair says she can relate to the displacement that can result from adoption. But the hope is that this technology will help to make it easier for others to learn about their birth families, histories and cultures, as well as to connect with those who have had similar experiences – a possibility Sinclair never could have imagined all those years ago. [D](#)

*Raven Sinclair's project is supported by the Social Sciences and Humanities Research Council (SSHRC). Join Sinclair at **Congress 2018** at the University of Regina to hear more about her research into the Sixties Scoop.*

AGING WELL ON THE PRAIRIES

Truth is, we're all getting older. And doing it well takes work.

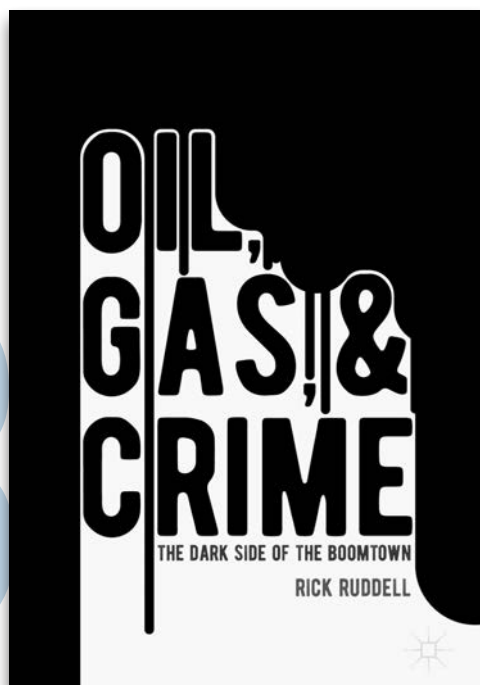
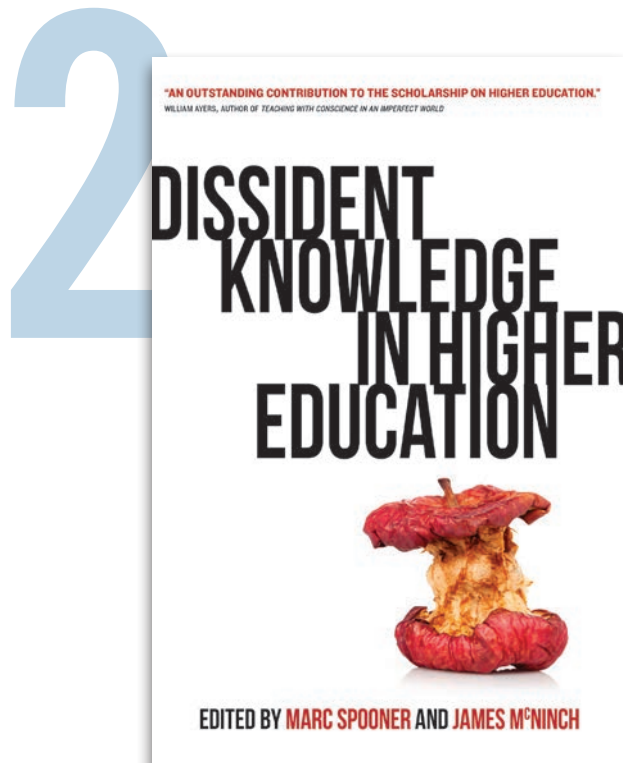
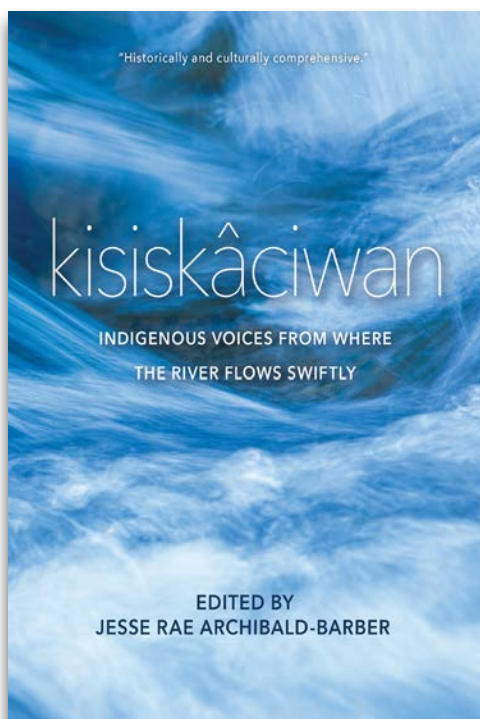
Isolation can affect older adults no matter where they live. Those in rural and Northern Indigenous communities far from services, as well as immigrants and refugees aging in urban centres – far from friends and family – experience the same types of mobility issues, illnesses and pain. These obstacles to good health have the potential to impact *all* older adults and their ability to lead healthy and happy lives.

A group of Saskatchewan researchers and community partners is delving into what it takes to age well in this province.

From ensuring small towns have proper sidewalks lining their main streets and helping young people connect with and value the experiences of Elders, to encouraging organizations to deliver services collaboratively to have more impact, the end goal is more successful aging for all.



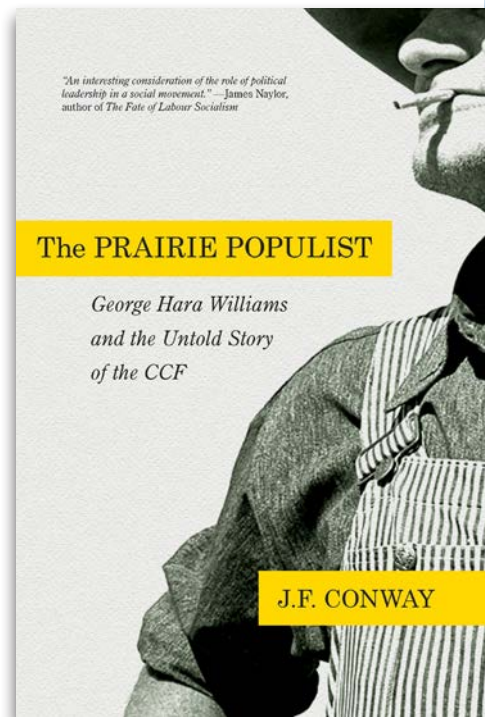
Join the conversation about healthy aging on May 28 at **Congress 2018**, hosted by the University of Regina, May 26-June 1.



1. *kisiskâciwan: Indigenous Voices from Where the River Flows Swiftly* (University of Regina Press, 2018) is a trailblazing anthology edited by **Jesse Rae Archibald-Barber**, an associate professor of Indigenous literatures at the First Nations University of Canada. *kisiskâciwan*, from territory that is now Saskatchewan, is a compendium of Cree, Saulteaux, Nakoda, Dakota, Dene and Métis oral narratives; early writings from Cree missionaries; speeches and letters by Treaty chiefs; stories from Elders; archival discoveries; and contemporary literary works in all genres. Historically and culturally comprehensive, voices include Big Bear, Thunderchild, Louis Riel, Gabriel Dumont, Edward Ahenakew, Maria Campbell, Buffy Sainte-Marie, Rita Bouvier, Harold Johnson, Louise Halfe and many more.

2. Faculty of Education's **Marc Spooner** and **James McNinch** bring together more than a dozen internationally renowned scholars to delve into the effects of colonialism, neoliberalism and audit culture on higher education. In their edited collection, *Dissident Knowledge in Higher Education* (University of Regina Press, 2018), contributors including Noam Chomsky, Linda Tuhiwai Smith and Zeus Leonardo present promising avenues of resistance and ways to shape, reinvent and construct life for faculty in institutions that serve as both a safe harbour and enforcer. *Dissident Knowledge* is available for purchase and for free through an open-access download.

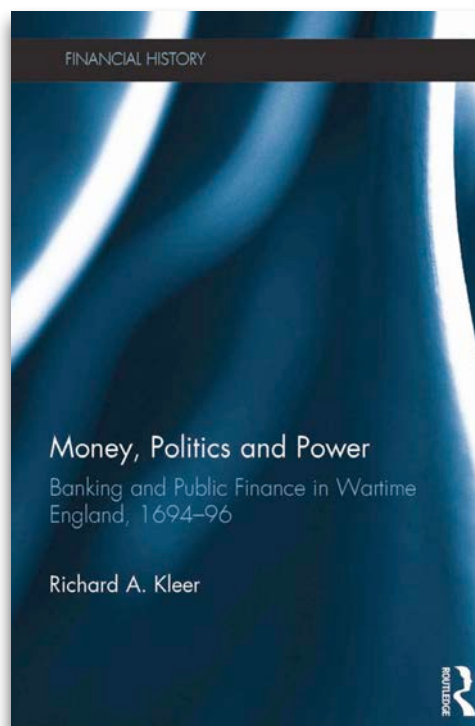
3. In his new book, *Oil, Gas, and Crime: The Dark Side of the Boomtown* (Palgrave Macmillian, 2017), **Rick Ruddell** writes about crime in boomtowns and justice system responses to rapid population growth and industrialization associated with booms. Ruddell, justice studies professor and Law Foundation of Saskatchewan chair in police studies, also offers suggestions for reducing some of the adverse effects of boomtowns: local governments could take proactive approaches at the start of the boom by adding police officers, providing supports for victims of domestic violence, and, above all, preparing for the bust that inevitably follows the boom.



4. Gail Bowen, now-retired associate professor of English and creative writing at First Nations University of Canada for more than 20 years, is the author of the popular Joanne Kilbourn mystery series. Now she is offering a smart, practical and clever guide for those who aspire to write mysteries. In *Sleuth: Gail Bowen on Writing Mysteries* (University of Regina Press, 2018), Bowen pulls back the curtain and shows how to create a plot, embed page-turning clues, develop fully rounded characters and create the scene of the crime. Bowen also looks at the psyche, the power of story and cultural appropriation, coaching writers to communicate the truth about the human condition.

5. George Hara Williams was arguably the most successful of the early leaders of the Co-operative Commonwealth Federation (CCF) in Saskatchewan and was one of only five CCF MLAs elected in the 1934 election, becoming leader of the opposition. However, undermined by Tommy Douglas and M. J. Coldwell, his contribution to the party is now almost forgotten. In *The Prairie Populist: George Hara Williams and the Untold Story of the CCF* (University of Regina Press, 2018), sociologist **John Conway** documents Williams' role in building the CCF and bringing it to the threshold of power, and he explains how the party machinations led to his defeat as leader: a story that, until now, has never been fully told.

6. Jonathan Swift quipped that the rise of a national debt fundamentally changed English politics, conferring upon "monied men" power that formerly belonged to landowners. In *Money, Politics and Power: Banking and Public Finance in Wartime England, 1694-96* (Routledge, 2017) economist and dean of the Faculty of Arts, **Richard Kleer** confirms that bankers did hold power insofar as they possessed large quantities of gold and silver coin – crucial for tax payments and war loans. He also shows, however, that traditional landowning politicians kept the upper hand. In a key contest in 1695-96, during the war with France, Kleer argues that despite pushing the country into financial crisis, bankers were still denied the large government handout they had been seeking.



Funding



The Honourable Ralph Goodale with then assistant commissioner Brenda Lucki at the RCMP Academy, Depot Division, before the \$8.9 million RMCP contract announcement.

1

1. Most Canadians have been affected by a mental health issue – directly or indirectly. First responders are impacted more than most.

Every day, Royal Canadian Mounted Police (RCMP) officers deal with pressures and stresses associated with policing. Throughout their careers, they are exposed to higher rates of traumatic events than the general public.

On December 8, 2017, the Honourable Ralph Goodale, minister of public safety and emergency preparedness, announced an \$8.9 million contract for University researchers to study the effects of policing on the mental health of RCMP officers.

The purpose is to identify psychological and physiological

signs of trauma and stress-related disorders, including post-traumatic stress.

“Post-traumatic stress injuries, and other operational stress injuries, disproportionately affect police officers – people who work tirelessly to keep our communities safe and secure. We are committed to providing RCMP officers with the mental health support they need to recover. The results of this study will help us better understand the problem and provide better support,” says Goodale.

The research will be led by University psychology professor Nicholas Carleton, an internationally recognized leader in contemporary work on mental health for first responders and other public safety personnel.

“This is much more than a research study,” says Carleton. “This initiative has the potential to transform the health of our RCMP and, ultimately, all public safety personnel.”

The study will use wearable technology, annual psychological assessments and self-reporting measures. Participation will be voluntary and all data will be given anonymously to protect the privacy of the RCMP members. The process and results will assist the RCMP in developing long-term plans to support the mental health of its members and will be valuable to other public safety organizations, including other police services, correctional workers, firefighters, paramedics and dispatchers.

“Supporting and protecting the mental health of those who serve and protect us 365 days a year is

of the utmost importance,” says President Vianne Timmons. “The University of Regina is internationally recognized for its work in clinical psychology, particularly PTSD (post-traumatic stress disorder) and other operational stress injuries, and through the efforts of our researchers, this significant study aims to make a positive difference in the lives of many people in the years to come.”

2. Education’s **Cindy Hanson** received a \$268,213 Social Sciences and Humanities Research Council (SSHRC) Insight Grant for her proposal, *Reconciling Perspectives and Building Public Memory: Learning from the Independent Assessment Process*. Hanson and her team of co-applicants and collaborators will address perspectives and practices regarding the

Faculty of Social Work's Gabriela Novotna is studying Saskatchewan's addictions counsellors to understand how being in recovery affects their professional identity and their own counselling practice.



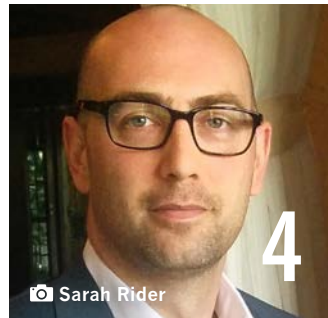
Independent Assessment Process (IAP) – a compensation policy that emerged from the multi-billion dollar Indian Residential School Settlement Agreement signed in 2007. Nearing completion, the IAP involves more than 38,000 survivors who have made claims for serious physical and sexual abuse suffered at residential schools. Hanson's national study will help elucidate the effects of the IAP on the lives of those involved. By scrutinizing the practice of compensation as a model of reconciliation, Hanson will also investigate whether the IAP has reinforced colonial patterns of abuse. Following the Supreme Court of Canada's decision to destroy IAP records after a 15-year retention period, Hanson also aims to build public memory about the IAP compensation model using theatre and other popular formats with the participation of graduate students, scholars, Elders, media and Indigenous organizations, thereby exposing a deeper story about the IAP to a broad public audience.

3. Sugar is one of the most controversial food items available on the market today. It's the leading cause of Type 2 diabetes and is linked to other health issues. To uncover Canadians' deep relationships with sugar, historian **Donica Belisle's** project, *Sugar: A Canadian History*, will focus on building knowledge in two areas: the development of the cane and beet sugar trade in Canada, and Canadians' growing tendency to consume sweetened foods. As part of a \$26,340 SSHRC Insight Development Grant (IDG), her



research will explore the history of sugar in Canadian recipes and cookbooks, the history of Canada's largest sugar refineries, the development of the beet sugar industry and historical statistics pertaining to sugar's production, distribution and consumption in Canada during the 19th and 20th centuries.

4. The English department's **Chris Bundock** received a SSHRC IDG worth \$30,222 for his project *Romanticism's Foreign Bodies*, which entails an investigation of nervous diseases from the Romantic period (1780-1850). Bundock is trying to understand



what the Romantics thought about nervous diseases: were they problems of the body or of the mind? This question is difficult to answer, but it is one that was urgent during the Romantic period since, in the immediately preceding Enlightenment period, the body became the basis for empirical science and experimentation. Bundock will also create a digital archive of Romantic medical terms, such as "hypochondriasis" – now called hypochondria – which referred to a stomach complaint in 1730, but a nervous disorder of the imagination by 1809. The archive will provide much-needed

historical context for literary interpretation by identifying the key terms at specific moments in time and demonstrating how art and medicine inform one another.

5. A national survey shows that 46 per cent of Saskatchewan's addictions counsellors self-identify as being in recovery from their own addictions issues. In Ontario and Québec, that number sits at about 20 per cent. Social work's **Gabriela Novotna** received a \$78,200 Saskatchewan Health Research Foundation (SHRF) Establishment Grant to study the province's addictions counsellors and understand how being in recovery affects their professional identity and their own counselling practice. The goal is to develop recommendations for best supporting counsellors in their work. The findings could then inform social work, counselling and psychology curricula, as well as the certification of addictions counsellors at the provincial and national levels.



Collaborate

(l to r) Kim Schaan and Raman Paranjape with graduate students Victor Okonkwo, Juan Echavarria, Haijun Gao and Tokini Briggs



“It is so rewarding to see the excitement and enthusiasm of the kids driving the little cars,” says Paranjape.

THE GIFT OF MOBILITY

A collaboration between University of Regina engineering researchers and occupational and physical therapists at the Wascana Rehabilitation Centre is giving the gift of mobility to children with special needs.

The “Zoom Kids” project modifies motorized toy cars, enabling children who can’t move around on their own the ability to move independently.

“Research shows that independent moving also improves children’s cognitive and social development, particularly because it gets kids moving around spaces just like their peers,” says Kim Schaan, an occupational therapist with the Children’s Program at the Wascana Rehabilitation Centre.

Schaan, who discovered a similar project in Delaware, approached electronic systems engineering professor Raman Paranjape about doing something similar. Paranjape, who now has a small team of graduate students working on Zoom Kids, jumped at the chance.

“It is so rewarding to see the excitement and enthusiasm of the kids driving the little cars,” says Paranjape.

To date, the team has modified two cars and is working on a third; each vehicle is modified for different abilities. The first car is analogue and only moves forward. The second car is digital and full of sensors. It goes straight, turns and detects

obstacles. The next will be a step up: a mini bulldozer controlled by a joystick without detection sensors, allowing the driver to make decisions about obstacles.

“The joystick is used on motorized wheelchairs, so the bulldozer will teach the skills needed for that transition,” says Schaan.

More than 20 children have driven the cars, and Schaan says, “It’s been such a positive experience, the small cars are now a regular part of their therapy.”

Paranjape says having this kind of impact on the lives of children and their families is an honour and a privilege.

But now the project needs funds.

“My students are volunteering their time. We’re scrounging for parts,” says Paranjape. “The other day we were at SaskAbilities picking up broken joysticks we’re now trying to fix. But, with the right support, we could do things differently.”

Approximately \$30,000 is required to pay for the time and equipment, to improve upon the modifications already in place and to expand the program to include additional vehicles and reach more children.

For more information about this project, email: raman.paranjape@uregina.ca.

The University of Regina and Keeseekoose First Nation are teaming up to address language and cultural loss due to colonization.



SAULTEAUX LANGUAGE REVITALIZATION

Because of the effects of colonization, including Indian residential schools, most Indigenous languages in Canada are threatened and not likely to survive without the help of massive revitalization efforts. Furthermore, language revitalization challenges are increasingly common to many Indigenous communities across the country, including Keeseekoose First Nation, a 2,200-member Saulteaux band in Saskatchewan.

To help address language and cultural loss, education's Andrea Sterzuk and Anna-Leah King have teamed up with Cheryl Quewezance, a Keeseekoose band member and a language and cultural consultant for the Yorkton Tribal Council. Their goal is to study the value of the mentor-apprentice model of Indigenous language transmission for maintaining the Saulteaux language used in ceremony for the next generation of ceremonial lodge-keepers.

Keeseekoose has been aware of their language revitalization needs for many years, and community interest in this pressing matter is high, yet community economic wellbeing influences the First Nation's ability to engage in such initiatives. In light of this reality, this collaborative project will use the mentor-apprentice approach by pairing fluent speakers and adults in a one-on-one relationship so that apprentices develop conversational proficiency in the language. Work has begun with four language mentors working with four language apprentices for two hours a day, five days a week from January to December 2018. The language learning is taking place in real-life situations, including on ceremonial grounds where traditional activities are conducted.

This project is supported by a Social Sciences and Humanities Research Council (SSHRC) Partnership Engage Grant.

SPARKING MADE-IN-SASKATCHEWAN SOLUTIONS

A new collaboration began when University of Regina biologist Andrew Cameron met Prairie Diagnostic Services (PDS) disease surveillance veterinarian Anatoliy Trokhymchuk at Innovation Saskatchewan's SPARK night – a networking and match-making evening for researchers and industry.

Their project, *Genomic discovery of antimicrobial resistance in Salmonella*, will use genome sequencing to characterize *Salmonella* from chickens in Saskatchewan. They will investigate whether and how the bacteria have evolved to become resistant as antimicrobial use has changed in local agriculture over the years. Currently, most diagnostic tests that would help answer these questions are based on select genes from reference organisms that could have been characterized in other countries and on other continents.

Advances in DNA sequencing capabilities at PDS and the University create the potential for local solutions to local problems of antimicrobial resistance. In the future, this partnership will provide made-in-Saskatchewan solutions, such as diagnostic tools that facilitate surveillance and promote antibiotic stewardship on farms, a necessity given that as bacteria in animals become more resistant to antibiotics, government and consumer demands will result in stronger restrictions on the use of antibiotics in farm animals. For example, starting on December 1, 2018, all medically important antibiotics for animal use will be available only by prescription. This change will require enhanced levels of diagnostic lab support to help veterinarians make prudent clinical decisions. Saskatchewan needs to prepare for the rapid and radical changes these restrictions could place on the province's agricultural practices, and the University and PDS will help ensure these scientific advances.



Top left: (l to r) Andrea Sterzuk and Cheryl Quewezance

Andrew Cameron

PINSTripES ON THE PRAIRIES

As the sun sets on fields of golden wheat, a farm family sits around the kitchen table talking crops and weather.

This once-common prairie scene is undergoing a radical change.

Today, it could well be pension-fund managers, corporate executives and high net-worth investors gathered around a boardroom table talking dirt – specifically, Saskatchewan farmland.

According to University of Regina sociologist and Congress 2018 academic convenor **André Magnan**, investors have taken a keen interest in farmland as a financial asset.

This could change the relationship between farmers, farmland and rural communities.

For one, young farmers are left unable to compete with the higher prices investors can pay for land. Absentee land owners can also change community dynamics around land rental, farm succession and land sales.

Magnan's research seeks to understand how far the corporatization of farming will go and what impact it will have on our food, our communities and the future of our family farms.

This research is supported by the Social Sciences and Humanities Research Council (SSHRC).

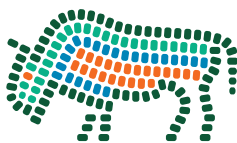
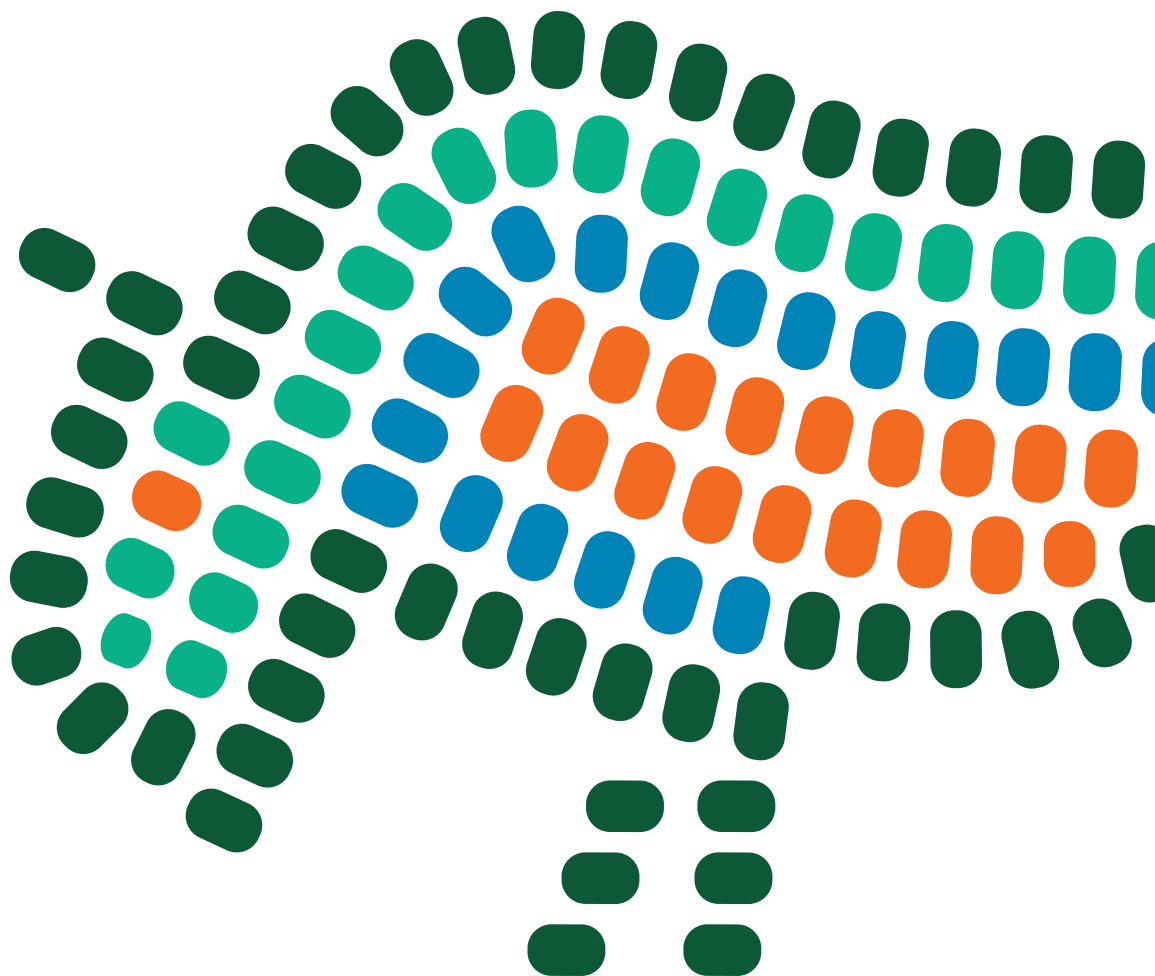


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