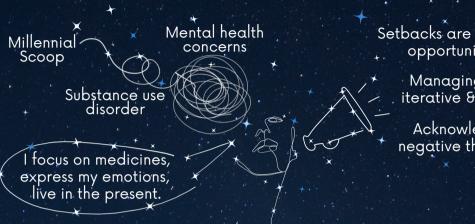
INDIGENOUS WOMEN SURVIVING THE SIXTIES SCOOP HEALING THROUGH TEACHINGS AND THE FULL MOON CEREMONY

The Sixties Scoop reflects Canadian policies and practices from the 1950s-80s of forcibly removing Indigenous children from their families and communities to be placed into foster care or adopted by non-Indigenous families in Canada, the United States and overseas. Urban Indigenous women who were Sixties Scoop survivors living in a housing facility participated in a research project consisting of teaching circles led by Knowledge Carriers which culminated in a Full Moon Ceremony. In focus groups, the women discussed the impact of the Sixties Scoop and the role of culture in healing.





Setbacks are learning opportunities.

> Managing concerns is an iterative & ongoing process.

Acknowledging & shifting negative thoughts is not easy.

IMPACTS OF CULTURE

Medicines & teachings have multiple uses: releasing trauma, coping with mental health concerns, decision -making and general guidance.



I need to stay grounded using medicines. I can affect future generations.*
Our young people are going to need help.



LONGING FOR & (RE)CONNECTING TO CULTURE

Life journey involves learning from teachings, attending ceremonies & sharing knowledge.

Learning from ancestors, Grandmothers, Firekeepers, ...

Sharing with family, youth, community, ...

Ceremony

I want more teachings, it's healing. I've been connected to Knowledge Carriers now I can attend their ceremonies in the community.

A sustainable world for seven generations in the future starts with our children who are part of the millennial scoop.

The women questioned their access to medicines and to practice their culture in their housing situation.

What are the institutional restrictions to accessing medicines?

BARRIERS & FACILITATORS OF CULTURAL ACTIVITIES

- Are the staff and administrators knowledgeable on the intergenerational impacts of colonization?
- Are there differences between culture in ceremony versus programming?
- Is culture used for educating, socializing, connecting, or as a meaningful and sacred practice in a spiritual space? These questions should be considered by organizations seeking to facilitate cultural connections.

Reference: Kodeeswaran J, Campaigne M. Benoit AC. 2022. "I'll struggle, and I'll fall...I'll have my days, but it's okay" Indigenous women surviving the sixties scoop. International Indigenous Policy Journal, 13(1). doi: 10.18584/iipj.2022.13.1.13570