MOTHERISK COMMISSION

不知所措:
但想起过去的日子，想起我们曾在一起的美好时光。

Praesid. Judith C. Beaman
Praesid. 2018

Ibid, 4.

My mandate did not include reviewing criminal cases, commenting on the potential civil or criminal liability of any person or organization, or making recommendations about financial compensation.

This number is approximate. At the time of writing this Report, the Commission is still reviewing cases.
The document contains text in a language that appears to be a mix of Cree and English. However, the text is not fully legible due to degradation or printing quality. The content seems to be discussing themes related to reconciliation and the Truth and Reconciliation Commission of Canada, particularly in the context of the final report titled "Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada (Winnipeg: Truth and Reconciliation Commission of Canada, 2015)."
The “Sixties Scoop” was “the wide-scale national apprehension of Aboriginal children by child-welfare agencies. Child welfare authorities removed thousands of Aboriginal children from their families and communities and placed them in non-Aboriginal homes without taking steps to preserve their culture and identity. Children were placed in homes across Canada, in the United States, and even overseas. This practice actually extended well beyond the 1960s, until at least the mid- to late 1980s.”


“Crown ward: In child protection cases, a child who has been placed permanently in the care of a children’s aid society. The state or Crown becomes the child’s legal parent and has the rights and responsibilities of a parent.”

We considered “affected persons” broadly to include the following:

- Children whose families were involved with CASs in part because of concerns arising from positive Motherisk hair testing, as well as their siblings, biological parents, adoptive parents, and foster parents;
- Family members, such as grandparents, aunts and uncles;
- Any other person who offered a plan for the children;
- Individuals caring for the children under a customary care agreement, kinship arrangement or a custody order; and
- The bands or communities of Indigenous children.
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