

## Moose Hide Campaign Policy

E-XX, N-XX

LONG TITLE	A policy to acknowledge CUSA's recognition of the the annual "Moose Hide Campaign Day"	DATE OF ENACTMENT	26 May 2025
		LAST AMENDED	26 May 2025
REFERENCE No.	E-XX, N-XX	NEXT REVIEW	26 May 2027
CATEGORY	Stances, Equity, and Advocacy	COMPETENT CHAMBER	Council

### MANDATE

To outline CUSA's recognition and solidarity with regard to "Moose Hide Campaign Day", recognized nationally in the second or third week of May.

### INTERPRETATION

1. This Policy may be called the *Moose Hide Campaign Policy*.
2. In this Policy, the following definitions shall apply:
  - a) **Moose Hide Campaign Day**: a day of ceremony where all Canadians are called to join together to take a stand against violence towards women and children and to take practical steps for our collective journey of reconciliation.
  - b) **Moose Hide Pin**: refers to small square pins made of moose hide that are worn in recognition of Moose Hide Campaign Day.
  - c) **Anishinabek**: refers to the culturally, historically, and linguistically related First Nations peoples, concentrated around the Great Lakes, including but not limited to the Ojibwe, Odawa, Mississauga, Naakowe, Odishwaagaamii'ininiwag, Amikwaa, Boodiwaadmi, and others. Their unity derives from the Three Fires Confederacy established prior to European contact.
  - d) **Residential Schools**: refers to the system boarding schools for Indigenous (First Nations, Inuit and Métis) children and youth, financed by the federal government but staffed and run by several Christian religious institutions—the Roman Catholic, Anglican, Presbyterian, United and Methodist Churches.
  - e) **Sixties Scoop**: refers to the child welfare policy developed and implemented throughout the 1960s that involved apprehending Indigenous children from their communities and placing them into middle-class Euro-Canadian families that were hundreds, sometimes thousands, of miles away from their families.

- f) **Missing and Murdered Indigenous Women and Girls, or MMIWG**: refers to all those individuals covered by the National Inquiry into Missing and Murdered Indigenous Women and Girls.

### **POLICY ADMINISTRATION**

3. The Vice President, Student Issues, and the Mawandoseg Coordinator carry the joint responsibility for the administration and implementation of this policy, with continued consultation with the rest of the executive team and other Service Centres.

### **PURPOSE**

4. CUSA shall formally recognize “Moose Hide Campaign Day” through the second or third week of May through
- a. A statement to be posted on CUSA’s website no later than 48 hours from the official day;
  - b. A video or other social media initiative to be posted to educate students regarding the Moose Hide Campaign and its objectives;
  - c. Moose hide pins and other information regarding violence against Indigenous women and children to be freely available at the CUSA office throughout the month of May;
  - d. And other solidarity building initiatives or activities as deemed necessary by the Mawandoseg Coordinator or the Vice President, Student Issues.
5. CUSA’s acknowledges full solidarity with the Moose Hide Campaign and its objectives, including;
- a. Awareness and advocacy surrounding disproportionate gender-based violence
  - b. The disproportionate effects of poverty and social isolation/exclusion on Indigenous communities;
  - c. The long-lasting effects of the Sixties Scoop, and the Residential School System on rates of domestic violence and systemic poverty in Indigenous communities, particularly on Indigenous women and children;
  - d. The Calls for Justice contained within the National Inquiry into Missing and Murdered Indigenous Women and Girls;
  - e. And the meaning of the Moose Hide Campaign, defending Indigenous women and children, with particular reference to the local Anishinabek peoples of Turtle Island, and the local First Nations communities in and around Ottawa.

- f. And the meaning of the Moose Hide Campaign, defending Indigenous women and children, with particular reference to the local Anishinabek peoples of Turtle Island, and the local First Nations communities in and around Ottawa.