



REPRESENTING OFF-RESERVE STATUS & NON-STATUS INDIANS, MÉTIS AND INUIT OF SOUTHERN LABRADOR

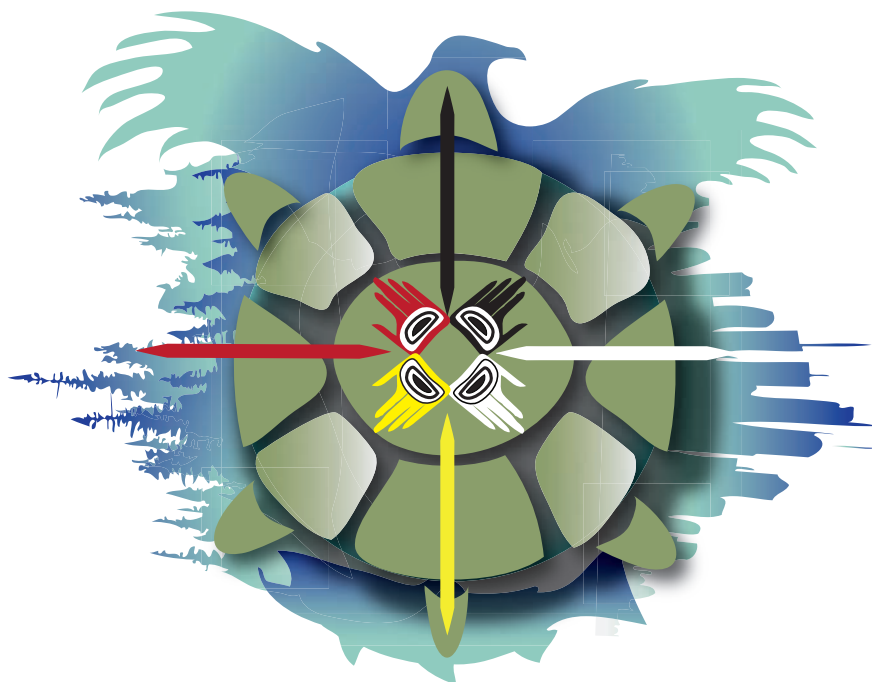
THE INDIGENOUS VOICE

VOLUME 4 Issue 2 **2021**

COVID 19 Issue

National Elders and Youth Councils Edition

Every Child Matters



National Youth Council

Congress of Aboriginal Peoples

Conseil National de la Jeunesse

Congrès des Peuples Autochtone



Richard Cooper, National Youth Representative

The Congress of Aboriginal Peoples, National Youth Council (NYC) invites you to visit **capyouth.ca**, which gives a summary of our COVID-19 Communications Campaign. Here, you can connect through social media and find ways to learn about our cultural heritage. We have also

highlighted five key themes: health, mental health, broadband and technology, youth homelessness, and Indigenous youth rights, which we discuss and list helpful links for further information.

The NYC is the national voice for off-reserve Indigenous youth; off-reserve Indigenous peoples constitute the majority of all Indigenous peoples in Canada. It is because of this mandate that we want to connect directly with our youth across Turtle Island and amplify our voice, together.

Le Congrès des peuples autochtones, le Conseil national de la jeunesse (NYC) vous invite à visiter notre site Web, **capyouth.ca**, qui donne un résumé de notre campagne de communication sur la COVID-19. Vous pouvez vous connecter via les médias sociaux et vous trouverez des moyens d'en apprendre davantage sur notre patrimoine culturel. Nous avons également mis en évidence cinq thèmes clés : la santé, la santé mentale, la connexion à haut débit et la technologie, l'itinérance chez les jeunes et les droits des jeunes autochtones, sur lesquels nous discutons et proposons des liens utiles pour plus d'informations.

La NYC est la voix nationale des jeunes autochtones hors réserve; les peuples autochtones hors réserve constituent la majorité de tous les peuples autochtones du Canada. C'est à cause de ce mandat que nous voulons établir des liens directs avec nos jeunes de l'île de la Tortue et unir nos voix, ensemble.



capyouth.ca



on the cover



Photo Credit: Tracey Lynne Towedo

Sonny Papatie (Mens traditional) and Tessa Cayer Belanger Nguyen (Women's Fancy Shawl).

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THE INDIGENOUS VOICE

The Indigenous Voice is the official publication of the Congress of Aboriginal Peoples. As one of five national Indigenous representative organizations recognized by the Government of Canada, CAP advocates for the rights and interests of Métis people, non-status/status Indians living off-reserve and the Inuit of Southern Labrador. CAP represents the interests of its provincial and territorial affiliate organizations.

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WELCOME

Message from
National Chief
Elmer St. Pierre



Words cannot express our sympathy to all of the families of the 215 children unearthed at Tk'emlups te Secwépemc First Nation in Kamloops, B.C. These were innocent lives, sons, daughters, nieces and nephews, grandsons and granddaughters. They were violently stolen by the Government of Canada, with the intent of exterminating their culture, language and way of life.

What we have seen recently triggers extreme trauma for us as Indigenous Peoples who experienced the abuse of Canada's residential school system first hand. This was not an isolated incident. The residential school system was in operation until 1996, and our governments must take ownership of the costs associated with a full investigation of these sites. Thousands of children were taken from their families never to return. The survivors continue to carry the experience with them to this day. We will continue to fight against the destruction of our language, culture and communities.

I am pleased to present the latest edition of *The Indigenous Voice*, a publication of the Congress of Aboriginal Peoples (CAP). We are excited to share this Special Edition in partnership with CAP's National Elders Council & National Youth Council focusing on the COVID-19 pandemic and their response efforts. The Councils will share with readers news and stories of off-reserve Status and Non-Status, Métis, and Inuit peoples living off-reserve, whom we represent, highlighting how communities are responding and supporting one another.

During this difficult time, I am very proud of the work being done by our Provincial and Territorial Organizations across Turtle Island. Our people have managed to adapt to an unprecedented amount of change, and I would like to commend you for your efforts in doing so. As Indigenous people, this is the resilience that is required of us during this time, and I encourage you to continue to adapt to stay strong and to stay safe.

As one of the five National Indigenous Organizations recognized by the Government of Canada, CAP has advocated for 50 years as the national voice of off-reserve status and non-status Indigenous people, Métis, and Southern Labrador Inuit. Our vision is that all Indigenous peoples in Canada will experience the highest quality of life, founded on the rebuilding of our Nations. All Indigenous citizens will be rightfully treated with respect, dignity, integrity, and equality.

The Congress of Aboriginal Peoples continues to keep the CAP-Daniels Decision and the CAP-Canada Political Accord, its objectives, policy priorities, and the process for implementation at the forefront of our activities.

Like all Indigenous peoples in Canada we are struggling to manage the impacts of the COVID-19 pandemic. I encourage you all to take precautions and follow health guidelines in your region to ensure you and your families remain safe and healthy. I hope you and your loved ones stay healthy and safe.

Meegwetch,
National Chief, Elmer St. Pierre

Bienvenue

Message du
Chef National
Elmer St. Pierre

Les mots ne peuvent exprimer notre sympathie à toutes les familles des 215 enfants déterrés dans la Première Nation Tk'emlups te Secwépemc à Kamloops, en Colombie-Britannique. C'étaient des vies innocentes, des fils, des filles, des nièces et des neveux, des petits-fils et des petites-filles. Ils ont été sauvagement volés par le gouvernement du Canada dans le but d'exterminer leur culture, leur langue et leur mode de vie.

Ce que nous avons vu récemment déclenche un traumatisme extrême pour nous en tant que peuples autochtones qui ont été directement victimes des abus du système des pensionnats du Canada. Ce n'était pas un incident isolé. Le système des pensionnats a fonctionné jusqu'en 1996, et nos gouvernements doivent assumer les coûts associés à une enquête complète de ces sites.

Des milliers d'enfants ont été enlevés à leurs familles pour ne jamais revenir. À ce jour, les survivants continuent de porter cette expérience avec eux. Nous continuerons à lutter contre la destruction de notre langue, de notre culture et de nos communautés.

J'ai le plaisir de vous présenter la dernière édition de *The Indigenous Voice*, une publication du Congrès des peuples autochtones (CPA). Nous sommes ravis de partager cette édition spéciale, en partenariat avec le Conseil national des aînés et le Conseil national de la jeunesse, axée sur la pandémie de COVID-19 et leurs efforts de riposte. Les Conseils partageront avec les lecteur(ice)s des nouvelles et des histoires sur les Indien(ne)s inscrit(e)s et non inscrit(e)s hors réserve, les Métis et les Inuit tout en soulignant comment les communautés réagissent et se soutiennent mutuellement.

Pendant cette période difficile, je suis très fier du travail accompli par nos organisations provinciales et territoriales à travers l'île de la Tortue. Notre personnel a réussi à s'adapter à une quantité sans précédent de changements, et je tiens à vous féliciter pour vos efforts à cet égard. En tant qu'Autochtones, c'est la résilience qui est exigée de nous pendant cette période et je vous encourage à continuer de vous adapter pour rester fort(e)s et en santé.

En tant que l'une des cinq organisations autochtones nationales reconnues par le gouvernement du Canada, le CPA défend depuis 50 ans le rôle de porte-parole national des peuples autochtones hors réserve et non-inscrits, des Métis et des Inuits du sud du Labrador. Notre vision, fondée sur la reconstruction de nos nations, est que tous les peuples autochtones du Canada bénéficient de la meilleure qualité de vie. Tou(te)s les citoyen(ne)s autochtones sont traités à juste titre avec respect, dignité, intégrité et égalité.

Le Congrès des peuples autochtones continue de maintenir au premier plan de nos activités la décision CPA-Daniels et l'Accord politique CPA-Canada, ses objectifs, ses priorités politiques et le processus de mise en œuvre.

Comme tous les peuples autochtones du Canada, nous luttons pour gérer les effets de la pandémie de COVID-19. Je vous encourage tou(te)s à prendre des précautions et à suivre les directives sanitaires de votre région pour vous assurer que vous et vos familles restiez en sécurité et en bonne santé.

Meegwetch,
Chef National Elmer St. Pierre



Introduction from
Richard Cooper, National Youth Representative

This is an important issue of the *Indigenous Voice* magazine. The National Youth Council (NYC) has responded to the pandemic by releasing a Communications Campaign in which information and resources related to critical policy areas are discussed and brought forward. These issues do not represent new challenges for our youth, but since the pandemic, it has become obvious that the urgent attention of government is required to better support and recognize our inherent rights as sovereign peoples. At the present time, Indigenous Peoples of all backgrounds stand united to mourn the lives lost at the Kamloops Residential School. My thoughts are with the friends and families of those who have died at this institution and the other Residential Schools across the country.

The pandemic has been an opportunity for Indigenous youth to demonstrate their resiliency in the face of adversity and show that our communities can do more than just survive. Indigenous youth can thrive when given a chance. Homelessness, Youth Rights, Health Care, accessing Broadband and Technology, Mental Health and Connecting to Culture are all headings for discussion and resources available on our new website: www.capyouth.ca

As the National Youth Representative, I have always felt it very important to include youth perspectives from all different parts of Turtle Island. It is apparent after many discussions with Youth representatives that the pandemic has affected people and communities differently. Which part of the country you are from, your housing situation, your employment, your status, and where you reside all affect how Off Reserve Indigenous people are able to manage this health crisis.

I look forward to being with friends and family to participate in smudges, sweats, drumming, dancing, making regalia, sharing food, and being in the presence of Elders who can tell stories, borne of our history and connection to the land.

As we come out of this pandemic, the National Youth Council will be in a strong position to advocate for the principles upon which the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the 2018 CAP-Canada Political Accord are founded. Most importantly, what we achieve will be through our collective strengths, which the *The Indigenous Voice* does a great job displaying.



Introduction from
Elder Diann Langley, National Elders Representative

As the Congress of Aboriginal Peoples National Elder Representative, I am honoured to Chair the National Elders Council at this important moment in our history and to introduce our Council's COVID-19 Communications Campaign. COVID-19 has been an experience unlike any other in living memory. As an Indigenous Elder, I have witnessed the resilience of our people to overcome challenges posed by colonization, from the effects of Residential Schools, the 60's Scoop, and poverty that, unfortunately, is endemic to many Indigenous communities.

The recent discovery of the remains of 215 children at Kamloops Residential School brings up pain during a difficult time, when families and loved ones are not necessarily able to be together as they would wish. My heart goes out to all those with children whose whereabouts is unknown. If you are struggling with your feelings or just need someone to talk to, I encourage you to reach out to those in your circle for support. The Indian Residential Schools Crisis Line is also available 24-hours a day for anyone experiencing pain or distress because of his or her Residential school experience.

National Elders Council members are all highly motivated to represent the rights, interests, and needs of their communities. I am privileged to work alongside all of them. The NEC is working to bring attention to the many aspects of our heritage that Indigenous people have to be proud of and which we can use to lift ourselves up and advocate for ourselves.

COVID-19 is a threat to everyone's safety and wellbeing, but it is not being experienced equally. All too often Non-Status, Off-Reserve Indigenous peoples have fallen through the cracks despite the protections afforded by CAP-*Daniels Decision* and the Constitution. With inequalities laid bare by COVID-19, we hope that our COVID-19 Communications Campaign will provide information to help our people to not only access important resources during the pandemic, but to help tell our story of adaptation and overcoming adversity, which we have been doing for generations.

I am so impressed by the COVID-19 response that has been happening across all the PTOs and by the work of the National Youth Council. With a unified voice, we occupy greater space at the table, which is one reason this edition of *The Indigenous Voice* magazine is so important. I hope that you enjoy.



Smudging Our Way Forward

By Stephanie Edgar

Since the onslaught of the COVID-19 pandemic last year, there has been social disruption and adaptation to how people conceptualize space and where we are free to go. Many Indigenous communities, organizations, services, programs and ceremonies have quickly responded to the changes in social space and restructured for virtual platforms. Mobilization to alter the ceremonial space for virtual platforms has been a welcome response to ensure the safety of the immune compromised, elders, youth and community. Virtual and social media platforms such as Facebook, Instagram, TikTok and YouTube are creating connections between audiences and Indigenous knowledge.

Prior to the surge of Zoom, Microsoft Teams and Skype usage (the options for virtual platforms are many), ceremony was primarily an in-person experience and conducted in a sacred physical space. With the shift to online platforms, an important question lingers: *How do we create and project cultural intimacy through a screen?* Culture is integral to the wellbeing of Indigenous peoples. Increasing access to ceremony and culture during the tumultuous pandemic has been a welcome support and healing process for many.

Feeling the spiritual, mental, emotional and physical connection to ceremony is a sacred experience. Participants exchange an intimate understanding of physical awareness to others (community and the Elders/Knowledge Keepers), and/or; an interpersonal reflection of self on the life journey. Translating this from a sacred physical space to the virtual realm has been a learning process. The shift was speedy, creating new ways to teach ceremony.

Culture inspires growth and transition. Indigenous communities, Knowledge Keepers and Elders continue moving forward. They are conceptualizing new ways to answer important questions: What does practicing ceremony virtually look like? What constitutes a virtual ceremony? Adaptation of culture to the rapidly changing role of technology is a mutual learning experience. As ceremonies and content are adapted, so are the observations, perceptions and listening skills of virtual participants.


Heightened listening and interpretation skills become more focused to navigate the complex social nuances of digital spaces. While in-person socialization and online socialization rely on similar skills, things can get lost in translation in the online realm. For instance, typed

questions without context can be interpreted differently from the speaker's intent, conveying emotion without in-person body language and sensing the level of engagement from participants.

The teaching skills of the Knowledge Keepers, and or; Elder, and facilitator are sharpened to make room for required knowledge and then to translate knowledge to the other (client, service, stakeholder group) receiving the knowledge. Engagement of the participants comes with the expectation that they are adhering to cultural protocols. The Elder, Knowledge Keeper, or facilitator make the protocols clear and explicitly understood. Cultural protocols are evolving to virtual platforms such as providing tobacco (show tobacco bundle online) for spiritual guidance, smudging, and mimicking the passing of sacred items like an eagle feather.

While virtual ceremony is beneficial to public health regulations, increases access for wider audience participation and provides more privacy for participants, it is important to acknowledge that there are barriers. Not all have the access to computers, phones or tablets to participate in ceremonies. Limited internet access, the high

cost of necessary technology, and a lack of a stable place of residence are a few of the many barriers people experience. The inability to visit community centres or libraries due to provincial regulations, lockdowns and social distancing policies inhibits groups of people who need access to ceremony. How are they going to participate in ceremony that is beneficial for their wellbeing and healing journeys?

One cultural teaching that resonates strong and true is that we are all on the life journey together. While obvious in constitution, the significance of learning and growing together creates a communal understanding of compassion, which honours each other with kindness and respect. We live in a time in which kindness, support and accessibility to ceremony are crucial. Amazing organizations, Knowledge Keepers, Elders, and service providers are making it work. They are mailing out kits with supplies for teachings, increasing advertising for programs and ceremonies, learning new technology platforms and helping community members to access these virtual platforms. Virtual ceremony has the scope to reach a wider audience to educate, advocate and teach about Indigenous knowledge and cultures. 



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Connecting with Our Culture

Bridging the Generation Gap During the Pandemic

By Paul Howes

Photo Credit: Laurie Clouthier

At the beginning of 2021, in the midst of the COVID-19 pandemic, the Congress of Aboriginal Peoples' (CAP) National Youth Council (NYC) held a café-style online gathering to talk about building connections with other youth about issues that are important to them. Youth Representatives from across Canada participated, as did CAP National Chief Elmer St. Pierre. It was an opportunity to hear from Indigenous youth who come from a variety of urban and rural areas across Turtle Island. One topic that received particular attention during the event was connecting to culture. It's something that the NYC has featured on its new webpage.

Connecting with one's community is part of building cultural knowledge and skills, which has been difficult to do during the pandemic. Despite the challenges presented by COVID-19, youth and Elders have found ways to connect with cultural resources online. Connections have been facilitated through YouTube, the various programs and events hosted by provincial and territorial organizations (PTO) and through social media platforms such as Facebook.

Interactions between youth and Elders often involve an important exchange of skills and competence that illustrate a symbiotic relationship between both age groups. The NYC and the National Elders Council (NEC) are planning to hold a networking social that will further explore ways to bridge the generation gap in the COVID-19 era, when both cultural teachings and experience with technology are so important.


Hands-on learning has been a challenge during COVID-19, but dedicated people at the organizations which serve their communities in each province have worked hard to achieve connection. Whether it's a winter solstice event that attracts over 20,000 viewers (like the one organized by the North West Indigenous Council last winter), online art classes or drumming and language workshops organized across PTOs, significant effort has gone into responding to

the need to maintain a connection to culture during the pandemic.

Last summer, when the pandemic abated for a couple of months, the Elders' Council of Saskatchewan organized two week-long Elders' retreats. At these events, experienced Elders initiated and mentored others for whom being considered an Elder was a relatively new concept. A goal of the camps was to connect participants with supports so that Elders and Elders' Helpers would have a larger network of associates, supports, teachers and friends to rely on for support during the COVID-19 pandemic.

Elders' camp coordinator, Isabelle Impey said that, *"As an experienced social worker, I still lean back on my cultural teachings in the work that I do."* The retreats were also an opportunity to cleanse and pray for the wellbeing of the children and youth and express unity among the different Indigenous cultures represented. Indigenous youth look to their communities for support and guidance, and it is often the Elders who are considered the Knowledge Keepers. Gathering natural medicines, respectfully hunting wildlife to distribute to the community, smudging and sweats are all things that youth report as important practices that improve their wellbeing.

One youth from Saskatchewan, Teara Morris, says, *"Since the pandemic began my desire to learn about Indigenous cultural heritage has only grown ... without these teachings, I do not know how I'd be safe during the pandemic."*

NYC representative Richard Cooper hopes that by engaging more with Elders over online formats that the passing of Indigenous heritage from all backgrounds, including their respective protocols, will happen more. He also suggests that Elders will benefit from hearing the perspectives of youth and learning from a new generation that is immersed in technology and which has much to share about staying connected, now and beyond the pandemic. 



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Survivre à la Pandémie à l'aide de la Technologie

By Camille Slevan-Tremblay

Les répercussions positives que peuvent apporter les services de téléphonie mobile et de connexion Internet à large bande chez les jeunes autochtones hors réserve sont nombreuses : intégration, connectivité, épanouissement, opportunité, sécurité, estime de soi, etc. Le fait d'être connecté au monde procure, chez l'humain, un sentiment de fierté...une fierté d'appartenance!

Ne pas pouvoir se relier au monde extérieur, par contre, peut poser des défis personnels, professionnels, sociaux, économiques, culturels et spirituels chez le jeune autochtone tels que le décrochage scolaire, le repli sur soi, la marginalisation, l'intimidation et la perte des traditions intergénérationnelles.

La COVID, les technologies et les jeunes autochtones La COVID est venue accentuer le besoin de la connectivité technologique chez les jeunes autochtones en milieu rural et en régions éloignées où plusieurs sphères d'activités quotidiennes sont touchées soit l'enseignement en ligne, le télétravail, les rencontres amicales ou familiales et l'accès aux services médicaux et sociaux.

Ces communications, devant se faire en général sur des plateformes comme ZOOM, deviennent ardues puisque les infrastructures en place sont inadéquates, la faible vitesse de connexion cause un problème de même que la l'absence d'équipement informatique comme des ordinateurs. Il est difficile pour les jeunes autochtones hors réserve d'avoir accès à ces priorités. Ils sont coupés du monde extérieur.

Il en va de même pour les jeunes autochtones en milieu urbain qui ont difficilement accès aux ordinateurs publics. La fermeture des points de service causés par la pandémie a aggravé la situation. L'enseignement en ligne, le télétravail et l'accès à d'autres services deviennent difficiles voire impossibles d'accès pour eux, les isolant davantage.

Un soutien

L'Alliance Autochtone du Québec Inc. (AAQ), par l'entremise du Congrès des Peuples autochtones du Canada (CAP), a pu soutenir et aider les membres de ses communautés en leur offrant de l'équipement éducationnel. Avec 36 communautés à travers le Québec, l'AAQ a pu rejoindre un nombre élevé de membres vivant dans des milieux urbains, ruraux et éloignés.

Les défis

Cela dit, l'AAQ a reçu des demandes d'aide reliées à la technologie à large bande, leur faisant ainsi part de leur problématique liée au réseau tant au niveau éducationnel et professionnel que social. Pour les jeunes autochtones hors réserve, cette disparité est une réalité. Les défis demeurent importants.

Témoignage

"Nos jeunes travaillent fort et en temps de pandémie avec l'école en ligne ce n'est pas facile, les efforts doivent être multipliés. De prendre soin de la relève, c'est ce que nous avons de plus précieux. Pour moi-même travailler avec la relève de demain et leur apporter les outils pour faire face aux difficultés... bravo pour votre initiative ! C'est la clef de miser sur nos jeunes !" - Membre anonyme

"Je suis certaine que tous les enfants qui auront la chance de recevoir un ordinateur, seront pour eux une aide appréciée et un moyen de les encourager." - Membre anonyme

** L'écrivaine Camille Slevan-Tremblay est représentante jeunesse pour le Québec*



Keys to Surviving a Pandemic Using Technology

By Camille Slevan-Tremblay

The potential that mobile phone and broadband Internet services hold for Off-Reserve Indigenous youth are numerous: greater integration, connection, opportunity, security, avenues to improved self-esteem, are a few. Being connected to the world gives people a sense of pride and a sense of belonging!

Conversely, barriers to connectivity and the outside world pose professional, social, economic, cultural and spiritual deficits for our young Indigenous people. Lower rates of secondary school graduation, withdrawing into oneself, marginalization, bullying and exclusion, combined with fewer social interactions, including cross generational relationships and access to cultural resources are problematic.

COVID-19 has increased the need for technological connectivity among young people, especially those in rural and remote areas where several aspects of daily activities are affected, such as: online education, teleworking, friendships or family meetings and access to medical and social services.

These sorts of communications are generally done on platforms like ZOOM, but are difficult because the infrastructure in place is inadequate. Low internet connection speed causes a problem as does the absence of technology, such as computers, which are not always affordable. It is difficult for Off-Reserve Indigenous youth to access these important resources and so they are cut off from a world that feels beyond their reach.

The same is true for urban Indigenous youth who have difficulty accessing public computers. The closure of service points caused by the pandemic has made the situation worse. Online education, telecommuting and accessing other services has become more difficult, if not impossible, which further isolates them.

Support


The Native Alliance of Québec (NAQ), through the Congress of Indigenous Peoples (CAP), has been able to support and help members of its communities by offering educational and technological equipment. With 36 communities across Quebec, the NAQ has been able to reach many members living in urban, rural and remote areas.

Challenges

Despite the assistance available, requests for help related to broadband technology require major investments from government and the private sector for systemic-network issues to be properly addressed. Only then, will support for educational and professional needs be fully received. For young Off-Reserve Indigenous people, technological disparities are real and time is wasting.

Testimonials

"Our young people are working hard during the pandemic and with online school, it is not easy- our efforts must be multiplied! Taking care of the next generation is our most precious task. For myself, working with the next generation of employees and providing them with the tools to face difficulties is so important... well done for your project! This is important to our young people!"- Anonymous member

"I am sure that all the children who are fortunate enough to receive a computer are grateful. This will help to encourage them."- Anonymous member 

**Writer Camille Slevan-Tremblay is a Youth Representative for Quebec*



Vaccine:

Making an Informed Decision

By Brady Lacroix

For this issue of *The Indigenous Voice*, we set out to create an article that provides factual information with regard to vaccines, one that explores vaccine hesitancy on the path to herd immunity. Much like the bison, this is our call to resilience.

As stated from the beginning, our National Elders Council has made it clear not to impose upon a person's right to take or not take the vaccine. Rather, we aim to provide an opportunity to dispel myths and utilize our culture and teachings to help guide the decision which is ours to make.


Mary Maytwayashing, an Anishinaabe grandmother from Lake Manitoba First Nation, recently spoke on her encouragement for her family to take the COVID-19 vaccine, the role of individual choice, and how a ceremony before she took the vaccine helped her. Mary's faith in the Creator provided her with the belief that she *"would be looked after and taken care of and protected."* In Mary's community, *"there was a pipe ceremony they did that morning (prior to the vaccination being administered), that made (her) happy and helped (her) to know that was done."*

As we move forward in the journey, we hope to explain how vaccines work while dispelling myths such as a vaccine having an ability to adjust our DNA, contain microchips or provide antibiotics. According to Wabano Indigenous Centre for Excellence in Healthcare Services and Ottawa Public Health, *"vaccines teach our bodies to make a harmless piece of the virus that produces an immune response."* They explain that the vaccine does not give you COVID-19, but only causes a response of immunity and does not contain the virus.

The health community has widely encouraged vaccination, while all level of governments struggled toward such a challenge. It can be accepted that a, *"Vaccine is the best way to protect you, your loved ones and Elders in our community"* according to Public Health, a statement that has been endorsed by many urban Indigenous medical departments on and off reserve across Turtle Island.

“Vaccines have saved more lives in Canada than any other medical interventions in the past 50 years”

In general, *"Vaccines have saved more lives in Canada than any other medical interventions in the past 50 years,"* according to a joint statement released by Ottawa Public Health and the Wabano Centre. However, recent scrutiny of the AstraZeneca vaccine has brought a halt to its use in some Canadian provinces such as Alberta and Ontario in favour of the Pfizer-BioNTech and Moderna vaccines. The Janssen (Johnson & Johnson) vaccine's usage in Canada was similarly suspended pending quality control concerns.

We all know that every life matters, whether human, animal or plant. We all have purpose, unique gifts that are capable of contributing spirit that contains care for one another through interconnectedness. Although the vaccine is not mandatory, we encourage you to contact your health provider or visit the Indigenous Services Canada COVID-19 webpage for more information to assist you with your decision. 



Food:

Healthy Traditional Ways in Modern Times

By Jodi Robson


I have always had a fascination with food. I am a home cook and baker who has spent what seems like a lifetime in the kitchen. I am not a formally trained chef, but I learned a lot from my Kokum who actually was a journeyman chef. She taught me more than how to cook; she also taught me how to gather what I needed to cook. It truly is an art form – to go out into the bush and come back with the elements needed to create a meal. There is an element of love and comfort in preparing a dish using ingredients you gathered.

Traditionally, our food preparation was based heavily on survival and sustenance. I believe that presently our people are expanding on that notion, exploring new combinations of traditional ingredients and newer techniques. I cook and bake because I am passionate about creating something beautiful and delicious, and I love to share these creations with others. It brings me great joy to brighten someone's day with a tasty treat.

My passion for cooking was shaped by many people, not just my Kokum. I grew up in Okanese First Nation, which is in the community of File Hills. It's a group of First Nations Reserves that are all situated together in southern Saskatchewan. Little Black Bear, Star Blanket, Okanese and Peepeekisis are distinct communities with their own governments, but share borders with each other. Ceg-A-Kin, a fifth member of File Hills, is located further south across the Qu'Appelle valley. It stands apart from the other four and does not share a border. When I was 15, our family moved to Ceg-A-Kin. Growing up in these communities provides expansive kinship and family connections. A long-running joke was that you can't fall in love in Saskatchewan because you are related to everyone. I had to make this joke at our wedding because my husband is from Peguis First Nation in Manitoba. I had to go to the next province to find him!

Back to the cooking. I have always been the kid underfoot in the kitchens of my family. Before I could help out in the

Jodi Robson grew up on the Okanese First Nation. In 2019, she had the opportunity to bring her rustic style of baking to CBC's Great Canadian Baking Show. Making it all the way to the final episode, Jodi was able to share her bright personality and creative baking to a national audience.



kitchen, I'd sit on the floor or at the table and listen to my mom and aunties, Kokums or older cousins as they prepared meals. We often had big meals with friends and family. Instead of running around outside with my siblings or cousins, I would be in the house peeling vegetables or kneading dough. I am very grateful for the patience and encouragement I found in those kitchens. I know I was probably more troublesome than helpful in those early days.

My mom was my most important supporter as I grew older. She encouraged me to really experiment and create in the kitchen. I remember in Grade 4, our class was making graham cracker gingerbread houses on milk cartons and I needed cream of tartar. That was the first time I can recall going into a grocery store on a mission for a special ingredient. I was worried because this little box was pricey, and I wasn't sure if Mom would buy it. When I took it to our cart, I told her that I would be sure to use it all, so she bought it for me. Afterwards, in our school library I researched any and all recipes that called for cream of tartar, and found out it could be used for cleaning too. I made good on my word to use it up. After that, I felt more confident asking for ingredients.

My favorite part of cooking begins with being outdoors. In my childhood, much of what we ate was gathered from the land. My Papa and Mosom were both great hunters and fishers. They would lead my dad and uncles on trips to bring back elk, moose, deer and small game. My sister and I would watch as they prepared the meat. I was always too squeamish to help skin a big animal, but my sister was brave and skilled.

I loved duck and goose season. We were the designated pluckers and we would spend our evenings out back at our grandparents', creating a flurry of down and feathers as we cleaned the birds. Duck soup is still a favourite of mine. My Kokum did not use recipes, so that's how I learned and that's how I still cook and bake. It's a bit rustic.

That rustic element of cooking comes naturally to me. I don't like to use recipes. I just like to add things to the pan until it feels right. No measurements, no strict rules. But sometimes I do need to document the recipe. For example, I have two dishes that I want to share with readers, so I had to document the measurements and ingredients I used. The recipes I'm sharing are made with ingredients I grew up enjoying – and are easily found in Saskatchewan.

The first recipe is Honey Citrus Sponge with Strawberry Rhubarb Sauce. Last year, I wandered around on the land where my Kokum's house once stood in search of the huge rhubarb plant that was a focal point of her garden. Luckily, I found it. I harvested some of the stems and brought a piece of its crown to plant into my own garden, where I also grow strawberries, veggies and a large number of herbs. To create the recipe I'm sharing, I used the rhubarb from my Kokum's plant.

The second recipe I'm sharing is Elk Rouladen stuffed with Saskatoons, wild Chanterelles and herbs. I live in the city now, but my dad still brings us wild game during hunting season. The elk I used in this recipe was provided by him. Even though I'm in the city, I love going home to the rez and I love that I still have access to wild meat. But if I can't get wild meat, I'll purchase locally farmed bison and elk.

Since I rarely use recipes, the food I make is often a one-off. If I get too complex, I won't be able to recreate the dish. It adds an element of exclusivity to some of our meals, but the flavours are always changing and becoming more finely tuned. It's how I was taught: no written recipes. All the dishes were learned by observation and hands-on instruction.

Cooking with ingredients that are gathered from the wild or my garden means there are some seasonal variances to what I cook. I like to preserve a portion of each harvest to use at later dates, like the dried Saskatoon berries and mushrooms. I've been saving some foods for a big meal, but due to social distancing, that meal hasn't happened.

COVID-19 has been challenging for everyone. For me, it's limited my ability to travel, gather ingredients, and share meals with family, especially when Regina was placed under a no-travel advisory. The communal element of our large dinners was removed and there were no big events to bake or cook for in the last year. Not being able to share my cooking has been difficult, but sometimes I'll bake something and do a surprise, no-contact drop-off with friends or family just for fun.

Seeing the positive is important in a year like we've all had. So, I'm grateful I've been able to spend more time in the kitchen with my two daughters. They are very creative and influence many new flavour combinations and cooking ideas. It has been wonderful to be the adult guiding and encouraging the next generation's curiosity in food. I will admit that I did not teach them how to make bannock though. I learned from my Kokum, so they'll have to learn from theirs. My mom makes the best bannock anyway.

My daughters may choose to go the route I neglected to take and attend culinary school. Or maybe they will choose a different path and cook only for their family, their friends or themselves. I encourage them always to find their happiness and nurture it. I found my happiness in cooking outside of a classroom, but I know there's always more to learn.

My advice to anyone in the kitchen – or anywhere for that matter – is simple: ask questions, observe, attempt. Do that until you feel comfortable, then challenge yourself to grow beyond that comfort.

Instagram: @jodyjoroso

Great Canadian Baking Show (season 3) streaming now on Netflix, Prime Video and CBC Gem.



Honey Citrus Sponge Cake with Strawberry Rhubarb Sauce

INGREDIENTS

1 1/4 cup all-purpose flour
1 1/2 tsp baking powder
1/4 tsp salt
5 eggs separated
1/4 cup sugar + 1/4 cup sugar
1/4 cup honey
1/3 cup milk
1/4 cup melted butter
zest from one orange

Sauce

2 cups fresh rhubarb
2 cups fresh strawberries
1/4 cup water
3 tbsp honey
juice from the orange that was zested

1. Preheat oven 375 F. Line a 9x13 or 2 - 8" round pans with butter and parchment paper.
2. In a large bowl sift together flour, baking powder and zest. Set aside until needed.
3. Beat egg yolks and 1/4 c sugar until pale yellow. Add in milk and honey, pour over flour mixture. Let sit until egg whites are prepared.
4. Whip egg whites with salt until frothy, slowly drizzle in remaining 1/4 c sugar while mixing. Beat until stiff peaks form.
5. Mix egg yolk mixture into flour, once fully incorporated begin to fold in 1/3 of the egg whites gently with a spatula. Continue to fold in remaining egg whites until all are incorporated.
6. Return 1/2 cup (approximately) of the batter to the egg white bowl. Whisk in the butter. Return buttered batter into the rest and gently fold in.
7. Pour batter into prepared pan and smooth with a spatula.
8. Bake for 30-35 minutes, or until a toothpick inserted into the middle comes out clean.

While cake bakes prepare sauce:

1. Wash and chop rhubarb stalks into 1/2" pieces, repeat with strawberries.
2. In a saucepan, over medium high heat combine rhubarb, strawberries and water. Bring to a boil and simmer, stirring occasionally. Once fruit begins soften (10-15 minutes) stir in honey. Continue to cook for another 10-15 minutes.
3. Remove from heat and stir in the orange juice.

*Serve with the sponge cake. Enjoy!



Elk Rouladen Stuffed with Saskatoons, Wild Chanterelles & Herbs

INGREDIENTS

6-8 thinly slice strips of Elk
1/2 cup of dried Chanterelle mushrooms
1/2 cup dried Saskatoon berries (can use frozen berries too)
one small onion sliced
2 tbsp grainy mustard
6-8 small sprigs each: rosemary, thyme & sage
1 tbsp canola oil
6 juniper berries
1 tsp coarse salt
1 tsp black peppercorns
2 Tbsp butter
2 Tbsp flour
2 cups Broth (I make my own broths, but I would suggest beef)

*Preheat oven 350 F

1. Begin with heating the broth up to simmering in a small sauce pan. Add in dried berries and Chanterelles. Turn burner off and let steep.
2. Grind peppercorns, juniper and salt together until fine. I use a mortar and pestle for this, but this can be done in many ways. I've even crushed juniper and peppercorns in a tea towel with my rolling pin in a pinch.
3. Place a strip of elk between two sheets of plastic and lightly pound to tenderize. Repeat with all strips.
4. Using a slotted spoon, scoop the mushrooms and berries out of the broth. Season broth with 1 tsp juniper mixture. Reserve the broth until later.
5. Spread a bit of mustard on each strip of elk, top with one sprig of rosemary, thyme, a sage leaf and a tablespoon or so of berries and mushrooms.
6. Roll up, containing filling. If desired, secure with a toothpick.
7. In a cast iron skillet, heat oil over medium-high. Sear rolled elk (seam side down first)
8. Once all sides are seared, pour broth over the Roulade. Cover tightly with foil and bake in the oven for 45 minutes.
9. Once Rouladen is finished baking, carefully remove meat from pan. Strain broth and set aside.
10. Make gravy. In a sauce pan over medium heat, melt butter and flour together. Whisk to combine, cook for about 1-2 minutes until golden brown. Slowly pour in broth whisking constantly. Bring to a boil and simmer gently for 3-5 minutes. Season with extra juniper salt if needed.

*Serve with steamed carrots and fresh greens. 

Campus Mental Health: Resources to Consider

By Bradley Cooper

Indigenous people have among the highest suicide rates of any group in Canada, and 60% of Indigenous peoples have responded that their mental health has worsened since the COVID-19 pandemic began. Indigenous students are particularly susceptible to worsening mental health conditions while simultaneously experiencing a lack of access to traditional, on-campus and community support systems. Indigenous youth across Canada have identified a sense of isolation, misinformation and fear caused by COVID-19 as a contributing factor to their declining mental health states.

RESOURCES AND ADVICE

The journey to discover your ideal mental health habits is unique and personalized to you. Some readers may find comfort in a warm cup of tea and a book, while others may prefer lengthy cuddles on a bed with a family pet. There may also be those who find comfort in spending time partying or socializing with friends. For this latter group, COVID-19 health restrictions pose another barrier for Indigenous students to improve their mental health.

One crucial piece of advice that deserves highlighting is to establish a trusted mental health support system that you can rely on. Your support circle can include fellow students, faculty members, family, friends, community members, medical professionals and even your own journaling. Your mental health support system should be quick to identify and respond to changes in your mental health. You should also try to respond in turn to the mental health needs of others in your mental health support system. Thankfully, technology provides some great tools for improving mental health, though admittedly some students may be getting tired of staring at screens all day. Connecting with members of your support circle, including fellow students, can be accomplished through social media platforms or online web conferencing software. For those seeking professional help, telehealth is a rapidly growing

option that Indigenous students may be eligible to access for free or at a reduced cost. Online research can also be done for activities to reduce stress, improve studying or time management habits, mental health resources in your area and so much more.

MENTAL HEALTH ALLIES

For the readers who wish to be mental health allies for Indigenous students in their life, the best advice is to follow these three steps:

1. Ask how their mental health has been recently
2. Actively listen and validate your understanding
3. Ask how you or others can support them


Conversations on mental health should be direct, frequent, non-judgemental and supportive. If you feel any hesitation or embarrassment about this conversation, understand that this momentary uneasiness is far better than the alternative of unaddressed mental health issues.

Conversations on mental health should always be guided by empathy rather than sympathy. Empathy involves understanding and validating the emotions that someone is feeling, and providing support in the way that the other person needs. Sympathy involves trying to improve the situation by offering your own positive perspective or advice on the issue, and providing support in the way that you believe is best. Somebody who is struggling with poor mental health will not improve by knowing that other people are in worse situations than them or that there is an “easy” set of steps that they can follow to solve their problems. These sympathetic solutions, although well intended, do not address the core issue that poor mental health can feel so debilitating that even the most basic actions feel impossible to complete.

CONCLUSION

It is very obvious that COVID-19 is significantly contributing to the worsening mental health conditions among Indigenous students in Canada. However, this mental health crisis is its own epidemic that will long outlive the current pandemic and the next seven generations of Indigenous students. Student mental health is an ongoing issue in Canada's post secondary institutions that can no longer be stigmatized or ignored. Take two minutes of your own time after reading this article to reflect on your own mental health and the mental health of those closest to you.

Reach out and ask how someone close to you has been feeling. Make an effort every day to take two minutes to do this activity and encourage others to do the same. At worst you are showing others than you care about them, and at best you are helping to reduce the overwhelming rates of suicide among Indigenous people.

A collection of mental health and COVID-19 resources can be found on the Congress of Aboriginal Peoples' National Youth Council website at www.capyouth.ca. 

**Writer Bradley Cooper is from PEI and is a Steering Committee member on the National Youth Council*

SOURCES

1. <https://www150.statcan.gc.ca/n1/pub/99-011-x/99-011-x2019001-eng.htm>
2. <https://www150.statcan.gc.ca/n1/pub/45-28-0001/2020001/article/00035-eng.htm>
3. Engagement Cafe session between CAP National Youth Council and Impact Canada, Jan 29 2021.



Looking After Ourselves and Practicing Self Care

The National Youth Council is distributing introductory smudge kits to PTOs across Turtle Island as a part of its campaign to help youth through this difficult time by providing information and resources. The kits contain matches, a small personal-sized Abalone shell, a smudging feather, and traditional medicines. If you are receiving a smudge kit or perhaps smudging is a new part of how you practice self care, here are some helpful tips on Smudging, care of your National Youth and Elder Councils:

HELPFUL TIPS ON SMUDGING

**Obtained from Smudging Protocols and Guidelines for Schools (Making a Difference by Working Together)*


The medicine is placed in a smudge container. The container may be a shell, a ceramic or stone bowl, a copper, brass or cast iron pan. The medicine is lit with a match. Once the medicine is lit, the smoke may be pushed forward with a feather or a fan.

When we smudge, we first cleanse our hands with the smoke as if we were washing our hands. We then draw the smoke over our heads, eyes, ears, mouths and our bodies. These actions remind us to think good thoughts, see good actions, hear good sounds, speak good words, and show the good of who we are.

Why We Smudge

- We smudge to clear the air around us.
- We smudge to clean our minds so that we will have good thoughts of others.

- We smudge our eyes so that we will only see the good in others.
- We smudge our ears so that we will only listen to positive things about others.
- We smudge our mouths so that we will only speak well of others.
- We smudge our arms to do the good work that we do in a loving and caring way.
- We smudge our feet so that we walk in a good way.
- We smudge the bottom of our feet to cleanse the connection between ourselves and Mother Earth.
- We smudge our heart to cleanse it of negativity.
- We smudge our hair to cleanse away any negativity we may be carrying.
- We smudge our back to release any negativity we may be carrying and let it go (turn clockwise and complete the circle once back is done).
- We smudge our whole being so we will portray only the good part of our self through our actions.
- We smudge to cleanse negative energy within our own being or any negative energy in a space.

Once you have finished your smudge, the person that is doing the smudge must let it burn out completely. You can take care of it right away or empty the bowl in a metal can and at a later date take it outdoors onto the land and find a tree. Empty the can at the base of the tree or dig a hole and empty it into the hole. Location should be away from schools, homes, or parks where it can be left undisturbed. 



Housing in a Pandemic: A Crisis Within a Crisis

By Hope Rumford-Rodgers

A safe and suitable place to live is closely tied to wellbeing. It can either cause, or protect against stress and anxiety. Home is one of the only places we can be during the COVID-19 crisis as we isolate, physically distance, and do our best to protect ourselves, our families and our communities. But not everyone has a safe space to call home, which has become even more evident during these difficult times.

“COVID-19 crisis is disproportionately affecting those who are precariously housed and homeless...”

The COVID-19 crisis is disproportionately affecting those who are precariously housed and homeless, many of whom are also Indigenous. Homelessness is not only more prevalent, but also more wide-ranging among Indigenous peoples, as it often affects entire families. Those from marginalized communities, including Indigenous Elders, are among those most impacted by housing issues as well as by COVID-19.

Overcrowded and multi-generational housing commonly experienced by Indigenous peoples has been facilitating the spread of the virus as there is not adequate space to facilitate social distancing and isolation/quarantine procedures. With the closure of schools, workplaces and social programs, many have had to spend more time at home, which has made improvements and maintenance even more of a priority.

Provincial and Territorial Organizations (PTOs) have responded. For example, the Indigenous Peoples Alliance of Manitoba (IPAM) has helped some of its Elders to remain in their houses rather than risk going to shared living arrangements, where the risk of catching COVID-19 is a serious concern. Entire plumbing stacks were replaced in

some Elders' homes and other water issues were fixed in a total of 11 houses belonging to Elders. Without this emergency intervention, these IPAM Elders would have needed to move.

“IPAM is working at building a move-effective housing program,” Ernie Blais, president of IPAM, says. “But that will take time and need the full support of the Congress of Aboriginal Peoples organization and ... both federal and provincial governments.”

COVID-19 has highlighted the need for affordable housing that meets the needs of Indigenous families. PTOs are helping their people to make up arrears that have built up as a result of the pandemic, which prevents them from sliding into homelessness. Mitigating the risk to those who are homeless during the pandemic is something that PTOs have also been doing on an emergency basis by providing personal protective equipment and setting up hand washing stations in some urban areas. It has been important for PTOs to work with people where they are and offer the sort of help that makes the biggest difference, which often has to do with issues of housing.

For Elders and seniors on fixed incomes, offsetting rising costs of hydro and gas is important, especially with the uncertainty of COVID-19. Many PTOs have taken to delivering firewood to their elders to help with the costs of maintaining a home without having to sacrifice other things, such as a nutritious diet, which support one's quality of life.

While Indigenous organizations have been working to support individuals and communities across the country throughout this crisis, COVID-19 has brought to light the devastating impacts of the poor housing conditions many Indigenous people experience. There is frustration among many of these organizations at the lack of targeted programs and funding for urban, rural, and northern Indigenous housing, which was expected to be included in the 2021 federal budget. Despite this frustration, these organizations, including CAP and its PTOs, will continue to advocate for the housing needs of Off-Reserve Indigenous peoples. ■

COVID-19:

Listening to the Elders

By Brady Lacroix

In what feels like an endless pandemic, the spring of 2021 has seen the spread of COVID-19 variants. This has forced the continuing practice of social distancing and preventing a return to our familiar ways of living.

A National Council of Elders of The Turtle Lodge International Centre for Indigenous Education and Wellness, in southern Manitoba, went into council recently to examine COVID-19, its implications, its challenges and the issue of vaccination. The Elders entered with an understanding of seeking guidance from the spiritual realm.

They sought to answer questions such as, “Did you get the message that nature is sending?” The Elders also sought lessons from COVID-19. “Is this virus informing us to change? Is it informing us to be more kind? Is this a message from the Earth and from nature herself?”

In a statement released in April, Elder Dr. Dave Courchene, chair of the National Turtle Lodge Council of Elders and Knowledge Keepers, spoke of this crisis as our Earth warning us as a species to change in response to our transgressions. He said that this virus is a response to natural laws and requires our effort to be kinder and closer to the land.

With the origins being speculated to be from the animal world, Elder Dr. Courchene feels that the “greatest challenge we face is the aggression against nature, the source of life, the Original Mother.”

This pandemic brings a cause to reflect on what we are doing to the land, to nature and to ourselves. To Elder Dr. Courchene and the Knowledge Keepers, “COVID-19 is a call toward a great and much needed transition, to transform ourselves to become caretakers of the Earth.”

While planning the COVID-19 issue of The Indigenous Voice magazine, our National Elders Committee emphasized a consistent message of respecting one’s decision whether to be vaccinated as a personal choice.

“The most important thing is to take responsibility for one’s decision,” Elder Dr. Courchene said. “As with any decision, one should never overstep the spirit, but seek guidance and direction from it. Ceremony, prayer and connecting to the land are an important part of this.”

Historically, as mentioned in their statement, “*Spirituality must be the foundation of dealing with the pandemic. Our ancestors depended upon the Sacred Fire to connect with the Spirit, to make offerings, and to seek help with decisions. The lighting of the Sacred Fires for the community is one spiritual approach we can take during these uncertain times. The fire becomes the entrance for the spirit to walk with us.*”


As Indigenous people, we are taught at a young age that everything is rooted in nature. It is strongly suggested that being on the land will be of great benefit. Many organizations that make up the Aboriginal Sport Circle have been promoting physical activity and land-based learning as a method to connect with our ancestors, for we know they have faced times like these in history.

“Taking traditional medicines will help the body remain healthy, keeping the blood clean and strengthening the natural immune system,” Elder Dr. Courchene said. “There are purification and cleansing ceremonies that should be done regularly, such as smudging using our sacred medicines.”

Isolation has been proposed and enforced as another means of prevention to protect our health and wellbeing. The Elders at Turtle Lodge recommend that “*we take this time to be with family. It is a golden opportunity to teach the children, to strengthen family relationships. It can also be a time to reflect on one’s own life and reflect on what is happening in our world. It is a time to seek answers to the lessons brought about by the virus. When we consider what we have done to the land, to nature, it should raise a level of*

concern, that we need to change ... and change now, as if we continue to refuse to change, we set up our own demise.”

In his profound statement, Elder Dr. Courchene stated that “all of creation operates on the principles of oneness, interconnectedness and unity in diversity. Creation is not to be harmed in any way but shown absolute respect. With every action comes a consequence. Today, the consequence has become quite clear, nature is responding to this attack on her. It has come through climate change. The weather patterns have changed drastically. The Earth is moving toward bringing back balance and to help humanity wake up.”

The Elders offered great optimism in their statement, emphasizing their hope for our children and the next generations. “We continue to have hope, simply because there are those who still hold the torch of the past, that hold the ancestral knowledge of living in spirit. It is these few, like our own ancestors, who hold the key to opening the door to our future.” 



Elder Dr. Courchene



Round Table Meeting



Aerial View of Turtle Lodge



Drumming at the Lodge

Tipi at Turtle Lodge



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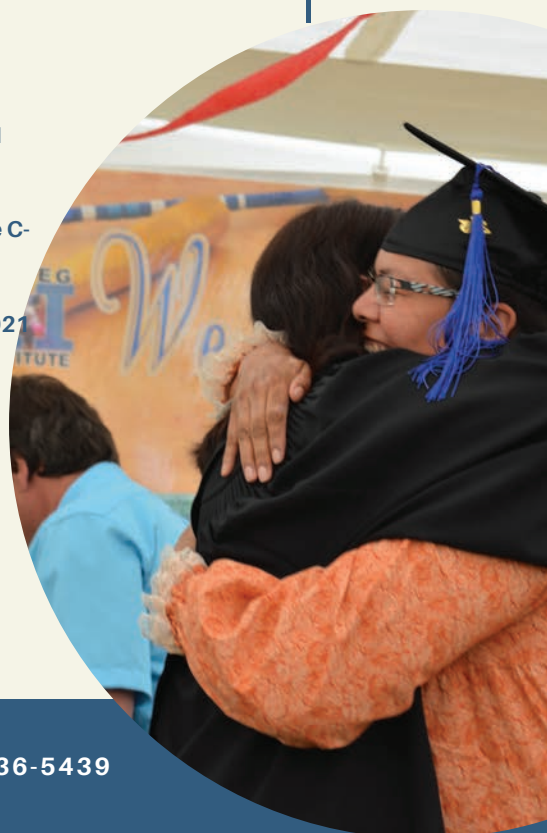
Personal Support Worker Program- September 2021

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Message from the CAP National Elders Council

The Congress of Aboriginal Peoples National Elders Council works to promote the preservation of culture and traditions and provide advice and recommendations on improving the socio-economic conditions of off-reserve non-status and status Indians, Inuit and Métis Aboriginal Peoples living in urban, rural, remote and isolated areas throughout Canada. For more information about what the Elders Council is doing or if you would like to get involved, please contact your local PTO listed below or the Congress of Aboriginal Peoples at **1-888-997-9927** or by email at **reception@abo-peoples.org**.

Le Conseil National des aînés du Congrès des Peuples autochtones s'efforce de promouvoir la préservation de la culture et des traditions et de fournir des conseils et des recommandations sur l'amélioration des conditions socio-économiques des Indiens non-inscrits et inscrits hors réserve, des Inuits et des Métis autochtones vivant en milieu urbain et rural ou en régions éloignées et isolées partout au Canada. Pour plus d'informations sur ce que fait le Conseil des aînés ou si vous aimeriez vous impliquer, veuillez contacter votre PTO locale, ou le Congrès des Peuples Composez le **1-888-997-9927** ou par courriel au **reception@abo-peoples.org**.



Northwest Indigenous Council
www.nwindigenous.org



Aboriginal Congress of Alberta Association
www.aboriginalcongress.com
(780) 699-9091



Association of Metis, Non & Status Indians of Saskatchewan
www.amnsis.ca
1-888-262-7808



Indigenous Peoples Alliance of Manitoba
www.ipamcanada.ca
(204) 297-9724



Ontario Coalition of Aboriginal Peoples
www.o-cip.org
(613) 544-2929



Alliance Autochtone du Quebec
www.aaqnaq.com
(819) 770-7763



New Brunswick Aboriginal Peoples Congress
www.nbapc.org
(506) 458-8422



Native Council of Prince Edward Island
www.ncpei.com
(902) 892-5314



Native Council of Nova Scotia
www.ncns.ca
1-800-565-4372



NunatuKavut Community Council (Labrador)
www.nunatukavut.ca
1-877-896-0592

WÌDJÌWÀGAN

TOOLS FOR SOCIAL INNOVATION



Art by Colleen Gray, Tyler Tabobondung Rushnell, and Ryan Newman

If social innovation is going to change the world, it must include Indigenous voices. Indigenous people have an important role to play in ensuring that we create a world – a planet and a society that can live in harmony. The Congress of Aboriginal Peoples (CAP) has created three courses designed to empower Indigenous people interested in social innovation and help practitioners working in government, finance, and innovation to better support and collaborate with Indigenous innovators.

**ACCESS CAP'S RESEARCH AND COURSES AT
WWW.WIDJIWAGAN.ABO-PEOPLES.ORG/**