Health Canada Santé Canada

REACHING OUT:
A GUIDE TO COMMUNICATING WITH ABORIGINAL SENIORS

Canada

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A GUIDE TO COMMUNICATING WITH ABORIGINAL SENIORS

Our mission is
to help the people of Canada
maintain and improve their health.

Health Canada

For additional copies, please contact:
Division of Aging and Seniors
Health Canada
Address Locator 1908A1
8th Floor, Jeanne Mance Building
Tunney's Pasture
Ottawa, Ontario K1A 1B4

Tel: (613) 952-7606
Fax: (613) 957-7627
E-mail: seniors@hc-sc.gc.ca
Internet: http://www.hc-sc.gc.ca/seniors-aines/

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CONTENTS

Aboriginal people need to work with non-Aboriginal health and social service agencies to transform relations with them. Mainstream services and agencies need to become more welcoming and sensitive to cultural differences. They need to ensure that all traces of racism are eliminated from policy and practice. And they need to start seeing Aboriginal people as partners in the design, development and delivery of services.

People to People, Nation to Nation
Highlights from the Report of the Royal Commission on Aboriginal Peoples, 1996.

OUT ON THE TRAIL

Sometime in the late 1960s, an Inuk hunter and an anthropologist were travelling out in the country in Northern Labrador when they were hit by a snowstorm. They stopped, and the hunter quickly built a snowhouse for shelter.

Once inside and sheltered from the elements, the anthropologist commented to his companion that probably more than anything else, the snowhouse or igloo symbolized the Inuit culture to the outside world. He then asked the hunter what he thought symbolized the 'white' culture.

After giving the matter some thought, the Inuk hunter replied, "Paper." Unlike his own culture, the hunter said, almost everything done in non-Aboriginal society had a piece of paper attached to it — from birth certificates to death certificates and everything in between. Much of non-Aboriginal life seemed to be tied

up with paper: books and magazines, newspapers, letters, reports, certificates and licences.
After agreeing wholeheartedly with the hunter's observation, the anthropologist took out a notebook to jot it down. For him, as for many people in his culture, it didn't seem real until it existed on paper.

This story captures just one of the lessons that will be useful to those who communicate regularly with Aboriginal seniors. Many Aboriginal people, particularly seniors, prefer the spoken word to the written word; in most situations they rely less on paper than on oral communication. Gaining a full understanding of the anthropologist's reliance on paper requires looking at it from another perspective, as this story does. It is by considering alternative perspectives that you will be most successful communicating with Aboriginal seniors.

INTRODUCTION

Reaching Out suggests ways to package and deliver information to improve the chances it will reach Aboriginal seniors and be understood. The strength of this approach lies in its origin: knowledge, experience and direction provided by Aboriginal seniors living in several communities across Canada.

Reaching Out was developed to address the findings of the Aboriginal Seniors Information Project, a study sponsored by the Division of Aging and Seniors, Population Health Directorate, Health Promotion and Programs Branch, Health Canada. The project showed that Aboriginal seniors are among the most difficult seniors to reach with information related to federal programs and services. For a variety of reasons, Aboriginal seniors have limited knowledge of the programs and services available to them, and in many cases, government has been ineffective in providing information to them.

In carrying out the Aboriginal Seniors Information Project, interviews were conducted with 207 Aboriginal seniors and 182 other people who work with seniors in seven communities across Canada. Some participants were from urban areas, while others were from remote regions and reserve communities. The goal was to:

- determine to what extent Aboriginal seniors are aware of and use federal programs and services;
- review the information needs and information-gathering patterns of Aboriginal seniors, especially related to information about federal government programs and services; and
- give direction on providing information to, and communicating with, Aboriginal seniors and their communities.

While the results showed that seniors and family members feel uninformed, it also revealed that they are not content to remain that way. They want to know about available programs and services, but they often find it difficult to get the information they need. As Aboriginal communities move toward designing, developing and delivering their own programs, adopting the communication methods that Aboriginal communities prefer becomes all the more important. *Reaching Out* aims to assist in this endeavour.

Health Canada examined the key findings of the Aboriginal Seniors Information Project, reviewed other material and prepared this guide for federal employees. Although it may be helpful to officials of other governments and organizations that have dealings with Aboriginal people, it will be most valuable for individuals who have had limited experience with Aboriginal communities.

Health Canada would like to thank all of the people who contributed to the development of this guide, including the community contacts and researchers, members of the various working committees and the participants in both the Aboriginal seniors' and government employees' focus groups who reviewed the final product.

The guide was designed as a reference tool; thus, each section can be read independently. As a result, however, some repetition was necessary. For example, Appendix I, Using the Right Terms, suggests correct usage for Aboriginal terms and capitalization, a topic introduced earlier in the guide.

KNOWING YOUR AUDIENCE: SOME FACTS ABOUT ABORIGINAL SENIORS

Knowing your audience is a key part of developing a communication strategy. Consider, for example, these trends in population, education, language and mobility among Aboriginal seniors.

Population trends

Aboriginal seniors are living longer, and their population is growing significantly. This suggests parallel growth in the need for information on federal programs and services.

- In 1991, some 66,341 Canadians of Aboriginal ancestry over the age of 55[1] lived in urban areas, rural areas, remote regions, on reserves and in Northern communities. Those over 65 — some 44,570 individuals — accounted for just 4% of the Aboriginal population, while seniors made up 12% of the general population.
- In 1995, the life expectancy of Aboriginal women was 76 years, compared to 80 for non-Aboriginal women. The life expectancy of Aboriginal males was 68, compared to 75 for non-Aboriginal men.[2] Even so, the life expectancy of Aboriginal women and men is 10 years longer than it was in 1970.[3]

[1] Statistics Canada, *Profile of Canada's Aboriginal Population*, Catalogue No. 94-325, (Ottawa: 1995), Table 1, p. 8.

[2] Statistics Canada, *Life Tables, Canada and Provinces, 1990-1992*, Catalogue No. 84-537, (Ottawa: 1995), Table 1, p. 1.

[3] Indian and Northern Affairs Canada, *Basic Departmental Data, 1994*, Catalogue No. R12-7/1994, (Ottawa: 1995), p. 25.

The number of Aboriginal seniors over 65 who identify with their Aboriginal heritage[4] is expected to more than triple — from 23,000 in 1991 to almost 74,000 by 2016.

Projected growth in the number of seniors varies by Aboriginal group and place of residence. The largest increases are expected among registered Indians[5] and Métis people living in urban areas (479% and 335% respectively). The smallest increase is anticipated among registered Indians in rural areas (53%).[6]

Language, education and mobility

The language, education and mobility of the audience are also key factors in planning for communication. In reaching out to Aboriginal seniors, consider these facts.

- There are 11 Aboriginal language groups in Canada, made up of more than 65 distinct languages and dialects.[7]
- Twelve percent of Aboriginal people over 65 speak neither French nor English, and in the Northwest Territories this number exceeds 33%.[8]

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[4] Although 44,570 seniors enumerated in the 1991 *Aboriginal Peoples Survey* were of Aboriginal ancestry, just 23,000 indicated that they identified with their Aboriginal heritage.

[5] For the most part, the term 'Indian' has fallen into disuse in communicating with Aboriginal people. Its use is still required, however, in legal and constitutional contexts and when reporting statistics collected on the basis of Aboriginal group (as is the case with the *Aboriginal Peoples Survey*).

[6] Canada Mortgage and Housing Corporation, *Projections of the Population with Aboriginal Identity, Canada, 1991-2016, Summary Report for the Royal Commission on Aboriginal Peoples*, (Ottawa: 1996), p. 22.

[7] Canada. House of Commons. Standing Committee on Aboriginal Affairs, *"You Took My Talk": Aboriginal Literacy and Empowerment*, Minutes of Proceedings and Evidence of the Standing Committee on Aboriginal Affairs, Second Session of the Thirty-fourth Parliament, 1989-90. Ottawa: Queen's Printer for Canada, pp. 106-108.

[8] Statistics Canada, *Aboriginal Peoples Survey*, Public Use Micro Data File.

- Fifty-five percent of Aboriginal seniors over 65 and 44% of those over 55 claim an Aboriginal language as their mother tongue.[9] Many are unilingual in an Aboriginal language.
- Almost 60% of registered Indians reported English as their mother tongue, and for 97% it was still the language spoken most often at home.
- By contrast, 95% of Inuit between 55 and 64 and all Inuit over 65 reported using an Aboriginal mother tongue as their home language.[10]
- Fifty-three percent of Aboriginal seniors (50 to 64) have less than a Grade 9 education.[11]

One study found that, on reserves, nearly half of all Aboriginal seniors rarely leave home for more than an hour a day.[12] This limited mobility could pose an obstacle to obtaining information about programs and services. Another study found that Aboriginal seniors in Winnipeg have wide networks of family and friends on whom they can call for assistance,[13] suggesting that they rely heavily on these networks for information.

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[9] *Aboriginal Peoples Survey*, Public Use Micro Data File.

[10] Department of the Secretary of State, *The Use of Aboriginal Languages in Canada: An Analysis of 1981 Census Data*, (Ottawa: 1986), p. 66.

[11] Statistics Canada, *Schooling, Work and Related Activities, Income, Expenses and Mobility*, Catalogue No. 89-534, (Ottawa: 1993).

[12] James S. Frideres, "The Future of Our Past: Native Elderly in Canadian Society," in *Writings in Gerontology* 15, (Ottawa: National Advisory Council on Aging, 1994), p. 34.

[13] Laurel A. Strain and Neena L. Chappell, "Social Networks of Urban Native Elders: A comparison with Non-Natives," *Canadian Ethnic Studies* XXI/2 (1989), p. 34.

Among the Gitksan and Wet'suwet'en, there is no mother tongue word for health. However, they do have a word for strength, which is interchangeable [with] health. They also speak of well-being. This well-being is associated with high self-esteem, a feeling of being at peace and being happy... This includes education. It includes employment. It includes land claims. It includes resource management. All of these lead back to wellness and well-being.

Rhea Joseph, Native Brotherhood of B.C. on Health Issues as quoted in **People to People, Nation to Nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples**, Supply and Services Canada, 1996, p. 96.

Information needs

The report of the Aboriginal Seniors Information Project showed that Aboriginal seniors need information on a wide range of topics.

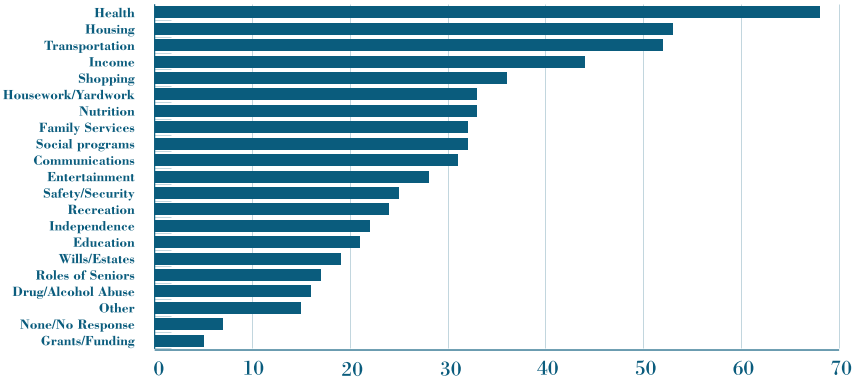
More than two thirds (67.5%) of the 183 seniors participating in the study said they needed information on health. Many seniors also identified a need for information on health-related topics, such as nutrition and drug and alcohol abuse.

Housing was identified by more than half the seniors interviewed (52.2%). In most of the communities, 'housing' referred to information about upgrading or renovating an existing home.

Transportation was identified by more than half the seniors in the study (51.9%). Concerns about transportation may be even greater, since one third of those surveyed wanted information on shopping, possibly indicating a need for better facilities or information on how to get around to shop. In more remote communities, the need for information on transportation ranked as high as, or higher than, the need for health information.

Aboriginal seniors also expressed a need for information on recreation, social programs and other activities, indicating that they want more opportunities to connect with friends, family and other seniors, and that these programs help them do so. Similarly, they want information on cultural events and activities such as gatherings of elders and traditional programs.

Information Needs of Aboriginal Seniors



Source: Aboriginal Seniors Information Project.

Aboriginal Seniors Asked...

...Where can seniors with special needs obtain more information about programs and services for special needs?

...What is a widow's pension and how do you qualify?

...What are the rules around working and collecting pensions at the same time?

...Is there a service to check on seniors who live alone, especially in urban areas?

...Where can seniors go to get legal advice?

...Are grants available for home improvements for seniors living in cities?

...Is there a service to accompany seniors to medical appointments and social events?

...Where can seniors get information on assistance for veterans with disabilities?

Source: Aboriginal Seniors Information Project, Final Report.

Finding some answers

The *Seniors Guide to Federal Programs and Services* is available from the Division of Aging and Seniors, Health Canada, Address Locator 1908A1, 8th Floor, Jeanne Mance Building, Ottawa, Ontario K1A 1B4. It is also available by e-mail at seniors@hc-sc.gc.ca and on the Internet at http://www.hc-sc.gc.ca/seniors-aines/.

> *You can be very, very knowledgeable, book learning and everything, but that does not mean you have wisdom. You have to listen to what the people talk, how they talk, and what they say.*
>
> **Elder Dominic J. Eshkawkogan**, Ojibway Cultural Foundation, Sudbury, Ontario, 31 May 1993 - as quoted in Volume 4, **Perspectives and Realities, Report of the Royal Commission on Aboriginal Peoples**, Supply and Services Canada, 1996, p. 111.

CROSS-CULTURAL AWARENESS

Cross-cultural awareness is a key ingredient of knowing your audience and planning communications with the audience in mind. Recognizing and acknowledging cultural differences, and responding through appropriately chosen communication messages and media, can make the difference between communicating successfully and missing the mark entirely.

Cross-cultural awareness courses and related resources are available, often at the community level, and should be considered an essential part of preparing to communicate with people of other cultures.[14]

[14] Many organizations provide cross-cultural training, and a number of approaches are possible. The type of course you require will be dictated by your communication needs. It may be beneficial to have a program tailor-made to meet the needs of your organization. Look for cross-cultural awareness seminars and workshops offered through Aboriginal friendship centres and other Aboriginal organizations, multicultural or ethno-cultural centres, police organizations, human rights associations and similar organizations.

Time and resources devoted to increasing cross-cultural awareness will help you reduce the possibility of miscommunication and help you avoid embarrassing yourself or offending the people with whom you are trying to build a relationship.

There is considerable diversity in Aboriginal cultures, but there are also some commonalities. These are only a few examples of cultural differences that may emerge in your work with Aboriginal individuals and communities.

- Conventions regarding eye contact, touching, seating arrangements, initiating or ending conversations may differ from what you have come to expect in dealing with non-Aboriginal people.
- Some Aboriginal people are quite comfortable with periods of silence during conversation, which can be unsettling for some non-Aboriginal people. Similarly, some Aboriginal people may tend to be less open during a brief encounter than is often customary among non-Aboriginal people.
- Whereas non-Aboriginal people tend to make decisions based on majority rule, many Aboriginal communities are inclined to seek consensus in which all members agree to accept a decision. In communities that follow this practice, allot enough time for discussion, so that everyone feels comfortable with the decision.
- Time may be perceived differently in non-Aboriginal and Aboriginal cultures. While non-Aboriginal cultures tend to operate by the clock, some Aboriginal cultures are less concerned about meeting deadlines than about fulfilling the purpose of a gathering. As a result, meetings may not start precisely at the scheduled

time and may go on until everyone present has had an opportunity to express a view or participate in some other way.

Culture is not simply a matter of customs or traditions. It is also a way of looking at life, a set of shared beliefs and values, a vehicle for understanding the world and one's place in it. Cultural differences may therefore be apparent in many areas in addition to those just listed, including family relationships, attitudes about the place of seniors and children in society, views on traditional (that is, Aboriginal) and non-Aboriginal ways of doing things, perceptions of authority and hierarchy, and so on. The list is virtually endless, making it important to consider cultural factors very carefully in the choice of messages, media and style of communicating with Aboriginal seniors.

Do your homework before visiting an Aboriginal community. Find out about local culture and practices (for example, the traditional sequence of events for a meeting or other gathering, and practices such as presenting gifts to elders for saying the opening and closing prayer at a gathering). Ask for direction and assistance from community helpers (see Community Helpers, page 14) and others knowledgeable about local customs, personalities and channels of communication.

> *Elders, Old Ones, Grandfathers and Grandmothers don't preserve the ancestral knowledge. They live it.*
>
> Harvey Arden and Steve Wall, **Wisdom Keepers: Meeting with Native American Spiritual Elders**,ed. White Deer of Autumn (Hillsboro, Oregon: Beyond words, 1990).

GETTING INFORMATION TO ABORIGINAL SENIORS

Communication barriers

Aboriginal seniors may encounter barriers to communication — including isolation and language and cultural differences — that must be overcome if you are to reach them with information. Their particular situation often calls for unique remedies. There are two broad categories of barriers: those related to individuals and those related to community conditions.

Top Three Ways Aboriginal Seniors Prefer to Receive Information

1. Word of mouth
2. Radio/Citizens' band radio
3. Newsletters

Some barriers related to individual capacities or aptitudes are unique to Aboriginal seniors, while others are shared with non-Aboriginal seniors. For example,

- The report of the Aboriginal Seniors Information Project noted that Aboriginal seniors may be reluctant to ask for what they need or want. As a result, it is sometimes necessary to ask a question in a variety of ways to get a more accurate understanding of a senior's needs. (Community helpers may be able to supply useful information as well.)
- Like other seniors, Aboriginal people may have declining eyesight, loss of hearing, decreased mobility and other health problems that create barriers to receiving and understanding information.
- Written materials are often not the most effective form of communication with Aboriginal seniors, especially if written in French or English. As we saw earlier, these are second languages for many Aboriginal seniors.

- In cases where print material is judged appropriate, it must be designed with the audience in mind — appropriate level of language, suitable choice of type styles and sizes, the right mix of text, white space, illustrations and graphics, and so on.

Other barriers have more to do with community infrastructure and resources. For example,

- Outdated mailing lists and changes in personnel, among other things, may mean that Aboriginal seniors, particularly in rural and remote locations, don't receive information intended for them. For instance, a package of information for seniors intended for delivery through a community organization must be addressed to the right person; if not, it may be misdirected or misplaced and never reach the seniors for whom it is intended.
- Similarly, barriers can be associated with the limited resources available to community organizations to meet the needs of community members. Don't assume there is a well-established system in every community to deliver material to Aboriginal seniors.
- With resources stretched thin, organizational staff often do double duty; rarely does a single person have responsibility for all incoming information related to seniors. As a result, an unobtrusive notice announcing a program or service for seniors could easily get lost in the shuffle.

Plan to communicate with Aboriginal seniors keeping these individual and institutional barriers in mind. Don't assume that information sent out will automatically reach its target. See the table on the following page for examples of communications barriers and suggested solutions. (See also Establishing local contact, page 18.)

Some Communications Barriers and Some Solutions

Barriers	Solutions
Isolation	Examine and use local solutions.
Age-related difficulties	Use plain language guidelines and alternative forms of communication.
Language	Use local Aboriginal languages and dialects where necessary. Use radio in preference to print.
Senior's reluctance to ask for assistance	Ask the 'right' question and consult with community helpers.
Poorly designed materials	Consult with seniors before production. Use advisory committees to develop materials.
Over-worked community helpers	Offer training opportunities and work-shops for community helpers.
Outdated mailing lists	Review mailing lists frequently. If you're uncertain, send mail to the position, not the person. Do a follow-up. Evaluate your distribution.
Limited community resources	Offer workshops. Hold community meetings. Use local media. Provide information in a variety of ways. Send information out more than once.

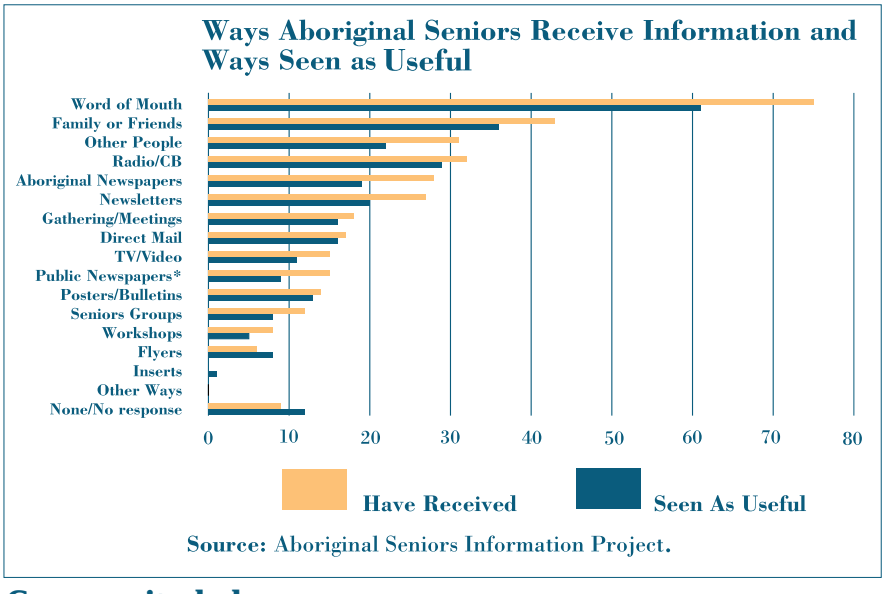
The graph on the next page, based on information gathered for the Aboriginal Seniors Information Project, shows clearly that word of mouth is the preferred means of delivering information to Aboriginal seniors. Two-thirds of the seniors interviewed said they find this approach useful — far outstripping any other response.

How Aboriginal Seniors want to receive information

More than a third of those interviewed considered friends and family members the most useful sources of word-of-mouth information. Among the other community members that seniors turn to for such information are caregivers, social workers, traditional healers, counsellors, home care workers, hospital staff and family violence workers.

About 30% of seniors said radio, including citizens' band radio, was a useful way to receive information; especially in remote regions and Northern communities.

About 20% of the seniors surveyed said they find community newsletters a useful method of communication.



Community helpers

'Community helpers' are individuals who have regular contact with Aboriginal seniors. They are an important part of a communication strategy because studies show that they are a significant source of information for Aboriginal seniors.

Community helpers may include family members, elected officials, band managers, community health representatives and other health care workers, social workers, staff of hospitals, clinics and other community institutions or agencies, traditional or hereditary leaders, traditional healers or counsellors, home care workers, drug and alcohol workers, service club members and store managers.

Relationships between community helpers and seniors can originate in personal connections or as a result of the helper's job or position in the community and can be formal or informal. The helpers with the closest contact with seniors are most often family members, who can share information around the dinner table or during visits. Community members who become helpers as part of their jobs include caregivers, for instance, who deliver information as they make their rounds in the community. The extent and nature of contact between community helpers and seniors varies from community to community and from person to person.

Delivering information *through* community helpers

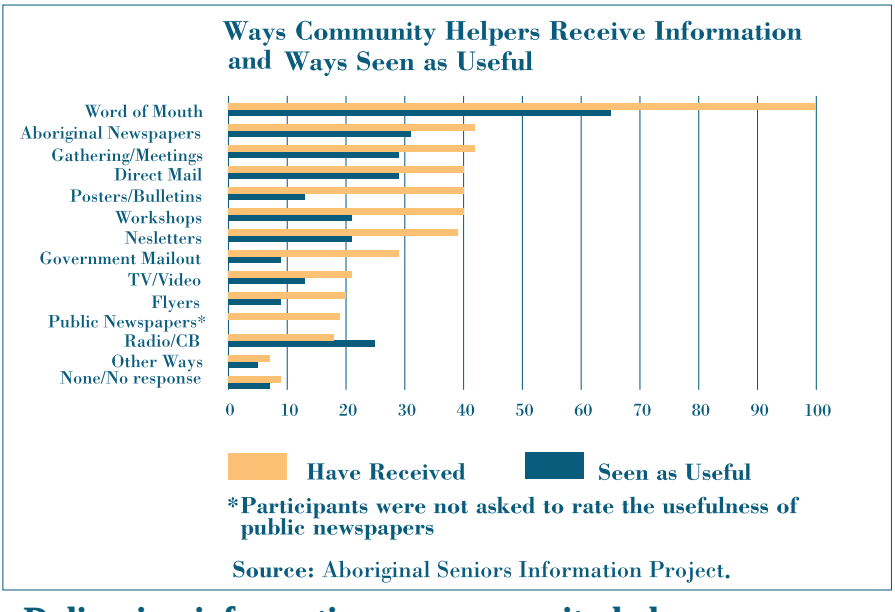
The connection between community helpers and seniors is often personal and based on trust, so it can help to ensure efficient delivery of information to seniors. Depending on community helpers to disseminate information to seniors can save you time and effort in locating the right local contacts, allowing you to focus on issues such as the timing and content of the message. At the same time, the community helpers who agree to assist will need a clear understanding of the message(s) they are to deliver and of the potential barriers to communication. The method of delivering information *to* community helpers is therefore a vital consideration.

The Aboriginal Seniors Information Project established clearly that many community helpers may not be in a

position to inform seniors about federal programs and services.

- Family members cannot advise seniors about specific programs or services if they themselves do not know whom to contact or where to go for information.
- Caregivers' knowledge is often limited to the programs and services directly related to their work.
- Administrative staff and community leaders may also have limited knowledge of federal programs and services.

Without changes in the way information is disseminated, it is unlikely that community helpers will have complete and accurate information to pass on to seniors. In addition, helpers interviewed for the study reported that they often perform multiple roles; the high demands on their time may leave little or no opportunity for additional information-sharing activities.



Delivering information *to* community helpers

It is possible to develop effective information-sharing strategies to enlist the support of community

helpers and prepare them to play a role in information dissemination. The Aboriginal Seniors Information Project revealed how helpers prefer to receive information. (See Appendix IV.)

The study also showed that if community helpers feel overworked, ill-prepared to explain a message or uncomfortable with its content or timing, the information will not be passed on to seniors. Moreover, community helpers who have these difficulties may not report back to the source of the information, so you may not learn that your message has not been passed on to seniors.

Building effective relationships with community helpers requires considerable long-term effort and sensitivity to the time and resource constraints facing community helpers. The positions these helpers occupy in the community — and hence the nature of their relationships with seniors — will vary. As a result, there is a need to understand their various roles, recognize that they may have their own perceptions of community needs and priorities, and respect their need to handle some of the details of information sharing in their own way.

Methods that build on personal contacts and word of mouth to deliver information to community helpers have greater chances of success. As with seniors, community helpers chose word of mouth as a preferred method of receiving information. Other choices included printed materials (direct mail and Aboriginal newspapers), radio and meetings or gatherings.

Workshops and similar gatherings give community helpers opportunities to receive information by a variety of methods, including word of mouth, demonstrations and other training approaches. They also let helpers come together to share their understanding of the information, how it applies to

their communities, and how best to transmit it to the people for whom it is intended.

Community Helpers Preferred Information Sources

Type of Community Helpers	Preferred Information sources
Family members of seniors	1. Word of mouth 2. Radio/Citizen's band radio 3. Direct mail and Aboriginal newspapers
Community leaders, administrators and caregivers (combined)	1. Word of mouth 2. Aboriginal newspapers 3. Gatherings and direct mail
Caregivers only	1. Workshops 2. Meetings 3. Newsletters

Establishing local contact

Take the time to learn about local channels and methods of distributing information. (See also Some Communications Barriers and Some Solutions, page 13.)

When targeting reserve communities and other exclusively Aboriginal communities, call the band or community council office and ask to speak to the person responsible for seniors' issues. Identifying the right individual may be difficult. In many Aboriginal communities people change positions fairly regularly, so you may have to update your contacts frequently.

> *I have no written speech.*
> *Everything that I have said I have been carrying in my heart, because I have seen it, I have experienced it.*
>
> Mary Lou Iahtail, Cree educator, Moose Factory, Ontario - reproduced from back cover of **Volume 4, Perspectives and Realities, Report of the Royal Commission on Aboriginal Peoples**, Supply and Services Canada, 1996.

Establishing local contact can be one of the most challenging elements of developing and implementing a communication strategy. It takes time and effort to establish relationships of trust and openness with local contacts, but this is essential for the effective two-way communication that will enable you to learn about the seniors in a community and their information needs, as well as community practices and networks for exchanging information. As trust builds between partners, information will flow more freely.

Employees of federal departments work in, or are familiar with, all regions across the country, and many have detailed knowledge of the communities they live and work in. They may be able to direct you to suitable contacts, or may even become your local contact themselves.

In urban areas, local contacts might be found in Aboriginal housing associations, friendship centres, Aboriginal women's locals, health clinics and drop-in centres.

As you expand your network of local contacts and establish greater levels of trust, it may be useful to find more formal means of information sharing, such as advisory committees, consisting of community helpers and seniors themselves. Advisory committees can, for example, report on the effectiveness of distribution methods,

Trust, Continuity and Communication

Developing trust takes time, especially where cultural differences exist. If you have not established trust in the community, information you provide may not be accepted or believed. If possible, take time to experience and appreciate life in the communities as a way to build trust.

It is also important to assure continuity in the people providing information to Aboriginal communities. Frequent changing of a department's representative can create confusion or annoyance. Trust will be eroded or might never develop in the first place.

and suggest new approaches to presentation and dissemination.

Advisory committees offer opportunities for community participation and an effective way to obtain feedback for use in fine-tuning communications activities. They can also provide a forum in which community helpers can share information, experiences and ideas.

Local contacts can do more than distribute information. If you consider their advice, they can also help ensure that your information remains relevant and responsive to changing conditions.

> *In Many Cree homes, very little written material is to be found. Most of our communities do not receive current newspapers or magazines. The James Bay Cree Communications Society would like to provide a magazine or newspaper in Cree, since that is often the only thing many Crees will read. In the meantime, radio and television (in Cree) can provide valuable information on current affairs, weather conditions, health, education and other issues.*
>
> Diane Reid, President James Bay Cree Communications Society, from **"You Took My Talk": Aboriginal Literacy and Empowerment**, Fourth Report of the Standing Committee on Aboriginal Affairs, December 1990, p. 75.

COMMUNICATING EFFECTIVELY WITH ABORIGINAL SENIORS

The Aboriginal Seniors Information Project recommended four principles for communicating with Aboriginal seniors. As you develop your plans and community contacts, these principles can serve as a basis for your strategy, though they may not be equally applicable to every situation. Seniors' situations can vary considerably from one community to the next.

Proactivity

Don't wait for Aboriginal seniors to ask for information. As discussed earlier, they may be reluctant to ask. (See Cross-Cultural Awareness, page 8.) Instead, be proactive: take the initiative to reach out to them. Consult with community helpers. Take time to understand seniors' information needs and distribute information in formats and media outlets designed to meet those needs and overcome potential barriers to communication. Make it convenient for seniors to obtain information easily as part of their regular daily activities.

Partnership

Invest time and effort in developing your community contacts to form lasting partnerships that can respond dynamically to the changing information needs of Aboriginal seniors. Advisory committees of seniors and/or community helpers are effective ways to obtain information about seniors' changing information needs. They are also useful for evaluating the continuing effectiveness of your communication strategy.

Personal contact

Aboriginal seniors receive and absorb information best through personal contact and word of mouth. Make this an important element of your communications efforts, as it is also the preferred method of information sharing for community members (community helpers) who regularly meet and speak with seniors.

Inclusiveness

Aboriginal people, and seniors in particular, often do not see their needs in terms of the categories that define how government programs are organized. Your department or agency may have clearly defined responsibilities, but your work may touch the lives of

Aboriginal seniors in ways that extend beyond the limits of those responsibilities. Try to take an inclusive or 'holistic' view of seniors' information needs, one that acknowledges the relationships between the various aspects of their lives and the programs or services with which you are involved.

For instance, effective strategies cannot be based on narrow definitions of sickness, health, or communication, since health and health information needs also involve factors such as nutrition, housing and regular social contact. In some cases, it will make sense for several departments or agencies to use the same community helpers or collaborate in other ways to disseminate information. At the same time, it is important to avoid undermining the effectiveness of these efforts by overloading community resources, particularly where individuals have multiple responsibilities.

Getting People Involved

Acquiring the expertise of seniors and other community members as advisers to, or participants in, community-based research, studies, surveys and information sharing can be an effective way to spread information. The information that participants bring to, and acquire from, the process informs them and, through their information sharing, other members of the community. Such efforts can empower a community, as more and more people come to understand their environment and play an active role in its development. This involvement can also provide an opportunity to train participants as they work and learn on a project. When setting up community-based activities of this kind, it is advisable to staff the project from within the community as much as possible and use the expertise of community members in selecting candidates, developing job descriptions, training and project management.

PROVEN COMMUNICATION METHODS

No one information distribution strategy will work in every situation and in every community, but the experience of various communities across the country has proven the value of some methods of communication, and interviews conducted for the Aboriginal Seniors Information Project confirmed them. For example, whatever method is chosen, it should include a strategy for establishing and maintaining personal contact with seniors and/or family members in order to share and discuss information. Often a multi-level communications approach, one that incorporates both electronic media and/or community meetings, as well as flyers and other print materials, is required for effective distribution of a message. (See also Some Communications Barriers and Some Solutions, page 13.) Other suggestions:

- Determine, in partnership with seniors and community helpers, perhaps through advisory committees, what the best local techniques are for distributing information to seniors and build on them. Even national campaigns should be designed around the local and regional methods that communities identify as effective.
- Where no successful methods exist, design and pilot new methods in partnership with community members.
- Use the appropriate local language(s).
- Use plain language guidelines: keep printed matter to a minimum; when using print, ensure that it is large print; use graphics to help get the message across; aim for eighth-grade reading level (as with any publication intended for the general public).

The list of Aboriginal Media in Appendix III can help you start the process of getting connected. If you are targeting a particular area, inquire locally about the most-used media outlets, their audience, distribution and acceptability in the communities.

Evaluation

Evaluation is both a method of measuring success and a tool to help future planning. Plan to evaluate your communication strategy by including evaluation planning in overall planning for the project. Planning the evaluation will also raise critical questions about who you are attempting to reach and what kind of message you want to communicate, thus helping to focus and clarify the goals of the project from the outset. Evaluation models that involve community participants can contribute significantly to the success of a project.

Events

The Aboriginal Seniors Information Project identified community events as potential opportunities for communication with Aboriginal seniors. For example, community suppers, seniors' groups, bingos and similar events organized in local communities are well attended and could therefore be used to reach numerous seniors at the same time.

Notice boards

Based on their experience, some communities recommend using existing community bulletin boards in band and health administration offices, while other suggest that posters or notices be posted throughout the community.

Community radio

Community radio is popular in many areas. Daily programming schedules usually include time for public service announcements, notices of meetings, and so on. To increase audience appeal, make the message brief and humorous, or work with the radio station to develop a format suited to the information you have to convey. For example, the on-air announcer might ask a

question or series of questions about the issue you want to publicize and offer modest prizes (supplied by you) for correct answers phoned in to the station. Another option, if you plan to submit items for broadcast from time to time, is to support the radio station by buying advertising.

Workshops and kitchen table meetings

To inform community helpers or seniors directly about new programs or services, one option is workshops or kitchen table meetings. Some suggestions:

- Enter the community as if you were entering another person's home.
- Respect is very important; formality, usually less so.
- Let people know who you are. Share a bit of personal history.
- Keep the atmosphere friendly and informal to encourage open dialogue.
- Wear appropriate, casual clothing.
- If you're unsure about something, ask — don't assume. Knowing whom to ask and how to ask may be important too.
- Take the time to learn local terms and local culture.
- Practise local customs. For instance, it is customary in some Aboriginal culture to present a pouch of tobacco beforehand, when you approach an Elder for a special task like attending a meeting.
- Take time to put work aside and talk to people informally; experience life in the community.

Clinics

Most communities have clinics or nursing stations, which can be reliable distribution points for information, particularly about health issues. Health

care workers, including nurses, doctors, community health care representatives and others, can often be helpful in informing people about government programs and services. They will often participate in, or sponsor, workshops or other information-sharing opportunities as well.

Flyers

Some communities send out flyers on a regular basis. These can be useful in distributing information to seniors, provided the potential barriers to communication are kept in mind, such as limited eyesight or language skills. Written messages may not reach all seniors, but they are often picked up by community helpers. As always when using print materials, follow plain language guidelines. Creative design can sometimes overcome barriers. For example, laminating messages on colourful posters or fridge magnets may help ensure that they remain prominently displayed.

Personal visits

Aboriginal seniors see personal visits as the most effective way of receiving information. Most seniors enjoy receiving visitors, and personal contact is a good way to gauge the effectiveness of a communication program. Information in the form of flyers, posters or fridge magnets can be left at the end of the visit as a visible reminder and reinforcement of the message. Visits are also an opportunity to dispel confusion by answering senior's questions about a program or service; if you don't know an answer, tell them you'll find out, then follow up promptly to maintain trust and credibility.

Aboriginal newspapers and newsletters

In certain regions, Aboriginal newspapers and newsletters play a vital role in distributing information. They can have high levels of readership because each

copy is often read by more than one person. Many Aboriginal newspapers and newsletters will publish articles you prepare if they are considered of interest to their readers. These articles can be an effective way of announcing new programs or changes to existing ones. If you plan to submit articles to a paper periodically, support their activities by buying advertising whenever possible, since many depend on advertising revenue for their very existence.

Aboriginal television

Aboriginal TV programming is extremely effective in some communities, even if it is restricted to 'teletext' (scrolling or stationary on-screen messages). The Inuit Broadcasting Corporation, for example, has a regular audience for its broadcasts in English and Inuktitut throughout the North. Regularly produced Aboriginal programming can be found in some communities. In areas where none exists, target particular programs that are known to have large Aboriginal audiences. In urban areas, cable television can be an easily accessible and effective way of disseminating information.

Video presentations

Video presentations prepared for communication purposes should depict the regions and/or the diversity of the Aboriginal communities they are targeting and be filmed in relevant surroundings. Similarly, using Aboriginal seniors to act or appear in videos helps to ensure that seniors are portrayed realistically and enhances audience interest by appealing to viewers' sense of identification with the programming.

Selecting the right medium

Before choosing the medium for your message, consider the route information will follow to reach the audience. Is the intention to deliver information directly to

seniors, or will someone else receive the information and be asked to pass it on to seniors? Is it more appropriate to target community helpers than seniors? Answering these and other questions will help identify the appropriate vehicle for your messages.

Aboriginal seniors tend to be more comfortable with 'low-tech' information sharing, mainly word of mouth, in the form of personal visits and the telephone. This may help to focus decisions about appropriate media for information aimed directly at seniors. Such decisions are best made by involving local community members through advisory committees or other participatory methods. This is important for many reasons, including the fact that their knowledge of the communities can help prevent expensive mistakes.

The Aboriginal Seniors Information Project revealed that more complex media — like the Internet and even video tapes — are not usually as successful in delivering messages to seniors. There have been recent advances in the use of information technologies in many Aboriginal communities, but you would be wise to check out suitability and acceptance levels of new technologies before adopting them.

Possible Media Choices

Low-Cost Media

Telephone — Fax — Electronic Mail — Aboriginal Newspapers
Community Newsletters — Flyers — Posters
Community Meetings
Community Radio and Television

Good for simple messages and messages applicable to short and medium term.

Use for:

- Sending out program updates.
- Announcing a new application form.
- Announcing a new toll-free number.

Possible Media Choices

High-Cost Media

Direct Mail — Videos — Seminars — Booklets

Good for more complicated messages and messages applicable to longer periods of time.

Use for:

- Explaining a land claims process.
- Demonstrating how to insulate a house.
- Discussing aspects of nutrition.

IN CLOSING

A guide like this can offer general suggestions but no perfect solutions. To make the right choices, you must carefully consider the nature of your message and understand something about the people you want to reach — their information needs, how they prefer to receive information and the barriers to communication they may face.

A final bit of advice: even if you determine that community helpers should be the principal audience for your message, take time to meet some Aboriginal seniors. Visit them in their communities to share their stories and journeys. As communicators, we have much to learn from them.

I lost my talk
by Rita Joe

I lost my talk
The talk you took away
When I was a little girl
At Shubenacadie school.

You snatched it away:
I speak like you
I think like you
I create like you
The scrambled ballad about my world.

Two ways I talk
Both ways I say
Your way is more powerful.

So gently I offer my hand and ask
Let me find my talk
So I can teach you about me.

(Used with the kind permission of the author.)

APPENDIX I
USING THE RIGHT TERMS

Using terms correctly shows respect for Aboriginal people and their cultures. The definitions and explanations provided here are from federal government style guides and documents developed by government together with Aboriginal people. If in doubt about which terms to use or how to use them, ask an Aboriginal person.

Aboriginal/Native

The term 'Aboriginal' means original inhabitant. The *Constitution Act, 1982* states that the Aboriginal peoples of Canada include the Indian, Inuit and Métis peoples. Aboriginal is capitalized, as are similar terms, such as North American, French Canadian or European. Aboriginal is used as an adjective (Aboriginal peoples, an Aboriginal person). Aboriginals with a (s) does not exist.

Wherever possible, use the terms Aboriginal people to refer to themselves. For example, Anishnabe or Nishnabe, meaning 'the people', is often used in preference to Ojibwa. Again, the Aboriginal people in question should be your guide to appropriate word choices.

The term 'Aboriginal' is generally preferred to 'Native', although 'Native' is still used in the news media and by some Aboriginal people to refer to themselves. Asking people what term they prefer remains the best advice. Phrases such as 'our Aboriginal peoples' or 'our seniors' should be avoided, since they suggest 'possession' and may be perceived as condescending.

Aboriginal people and Aboriginal peoples

The distinction between Aboriginal people and Aboriginal peoples is important. 'Aboriginal people' is used in two ways: as a plural term for two or more people of Aboriginal ancestry, and a collective term for all Aboriginal persons in Canada.

'Aboriginal peoples' refers to the many distinct groups of original people, each with its own culture, language and traditions, many of which live in particular geographic areas.

Aboriginal senior

Older Aboriginal people are referred to as seniors. The term 'Elder' is usually reserved as a title of honour (see below). Given the shorter life expectancy of Aboriginal people, some government and other agencies consider Aboriginal people as seniors as early as age 55.

Aborigine

This term has been used incorrectly to refer to Aboriginal people in Canada, but in fact it refers to someone of Aboriginal ancestry in Australia. It is incorrect to use this term to refer to Aboriginal people in North America.

Elder

'Elder' is a title given to Aboriginal individuals in recognition of their knowledge, wisdom, experience and/or expertise. Elders provide guidance and often enhance the quality of community life through counselling and other activities. Elders often have special skills or abilities, including knowledge of ceremonies and traditional ways and the ability to tell the stories and history of their people.

Elders are generally but not always the older members of the community. Thus, the terms 'Elder' and 'senior' do not always mean the same thing. To determine community practice, ask the older people how they prefer to be called.

'Elder' is capitalized when used to indicate honour or a title. It is not capitalized when it is used to mean senior.

First Nations

This term began to be used in the 1970's as a substitute for 'Indians', a term that has fallen into disfavour with 'Aboriginal people'. The term does not mean the same as 'Aboriginal people' or 'First Peoples', as it does not include Inuit and Métis.

Indian

The term 'Indian' is generally inappropriate, except where required for clarity in discussing legal or constitutional issues. (For example, entitlements to federal programs or benefits are limited to 'status' or 'registered' Indians, as defined in the *Indian Act*. Not all First Nations people are 'status Indians'.)

Indigenous

This term is used mainly in an international context, as in the United Nations International Year of the World's Indigenous People, a UN working group on the rights of Indigenous people, and the World Congress of Indigenous Peoples.

Inuit

'Inuit' is the term for the mainly northern people known formerly as 'Eskimos'. In Inuktitut, the language of 'the Inuit', Inuit means 'the people', so it is not necessary to use either of these words with the term — Inuit, not the Inuit or 'Inuit people'. The singular form is 'Inuk' (for example, an Inuk woman).

Métis

Métis are Aboriginal descendants of the Métis community of Western Canada or people of Aboriginal ancestry who identify themselves as Métis. It is appropriate to include the acute accent (é) when writing Métis in English, but many Métis organizations do not use the accent, so you should check their preferred spelling when addressing material to them.

Geography and citizenship

Aboriginal peoples prefer phrases such as ‘Aboriginal peoples in Canada’ rather than ‘Aboriginal Canadians’ or ‘Canada’s Aboriginal people’, ‘First Peoples in Ontario’ rather than ‘Aboriginal Ontarians’.

Capitalization and Preferred Usage

Recommendation	Recommended Usage
Capitalize as indicated	Aboriginal people(s) Elder(s) First Peoples Indigenous people(s) Métis Native people(s) Non-Status Indian(s) Registered Indian(s) Status Indian(s) Treaty Indian(s)
Use preferred terminology (i.e. adjectives, not common nouns)	Aboriginal person(s) Aboriginal people(s) Native person(s) Native people(s)
Use appropriate plurals for Aboriginal person, Indigenous person and Native person	Aboriginal people (a number of people of Aboriginal ancestry) Aboriginal persons (plural in formal or legal usages) Aboriginal people (describes a group as a whole) Aboriginal peoples (includes First Nations, Métis, Inuit) Indigenous people (regular plural) Indigenous persons (plural in formal or legal usages) Indigenous people (describes a group as a whole) Indigenous peoples (includes all Aboriginal peoples; not generally used in Canada)

Recommendation	Recommended Usage
Use appropriate plurals for Aboriginal person, Indigenous person and Native person	Native people (regular plural) Native persons (plural in formal or legal usages) Indigenous people (describes a group as a whole) Indigenous peoples (includes all Aboriginal peoples; not used generally, except in international context)
Use terms referring to geographical location rather than citizenship	Aboriginal people(s) in Canada First Peoples in Canada Indigenous people(s) in Canada Native people(s) in Canada
Use proper synonym	First Peoples=Aboriginal peoples; Indigenous peoples; Native peoples (includes Status and Non-Status Indians, Métis, Inuit)
Always use accent except in some organizational names	Métis Métis National Council Metis Association of Alberta
Use preferred terminology when referring to Inuit	Inuk (singular noun) Inuk (singular adjective; less common than plural adjective) Inuit (plural noun and adjective) Inuit people; the Inuit (do not use)

APPENDIX II

Some Helpful Resources

These titles will provide an introduction to Aboriginal culture, history and other issues, and may help improve your communication with Aboriginal seniors.

Ruth Annaqtuusi Tuluriak and David F. Pelley, *Qikaaluktut: Images of Inuit Life*, (Toronto: Oxford University Press, 1986).

C.A. Armstrong-Esther, "Health and Social Needs of Native Seniors", in *Writings in Gerontology* 15, (Ottawa: National Advisory Council on Aging, 1994).

France Bernache, *Les Populations amérindiennes et inuit du Canada : aperçu démographique*, Presses de l'Université de Montréal, Montréal, 1984.

J. Bopp, M. Bopp, L. Brown and P. Lane, *Sacred Tree*, (Lethbridge, Alberta: Four Worlds Development Press, 1984).

Serge Bouchard, 1947, *Pour parler des Amérindiens et des Inuit : guide à l'usage des professeurs du secondaire, histoire et géographie*, Gouvernement du Québec, Coordination des activités en milieux amérindien et inuit, Québec, 1982.

S. Barry Cottam, *Aboriginal peoples and archives – a brief history of Aboriginal and European relations in Canada*, (National Archives of Canada, 1997). [Includes a select reading list.]

Olive P. Dickason, *Canada's First Nations: A History of Founding Peoples from Earliest Times*, (Toronto: McClelland and Stewart, 1992).

James S. Frideres, "The Future of Our Past: Native Elderly in Canadian Society", in *Writings in Gerontology* 15, (Ottawa: National Advisory Council on Aging, 1994).

John W. Friesen, *Rediscovering the First Nations of Canada*, (Calgary: Detselig Enterprises Ltd., 1997).

John W. Friesen, *The Riel/Real Story: An Interpretive History of the Métis People of Canada*, 2nd edition, (Nepean, Ontario: Borealis/Tecumseh Presses Ltd., 1997).

R. Cole Harris, ed., *Historical Atlas of Canada. Vol. I, From the Beginning to 1800*, (Toronto: University of Toronto Press, 1987).

Inuit Tapirisat of Canada and Indian and Northern Affairs Canada, *The Inuit of Canada*, (Ottawa: Inuit Tapirisat of Canada, 1995).

Rita Joe, *The Poems of Rita Joe*, (Halifax: Abenaki Press, 1979).

Rita Joe, **L***nu and Indians We're Called*, (Charlottetown; Ragweed, 1991).

David Morisson and Georges-H**é**bert Germain, *Inuit: Glimpses of an Arctic Past*, (Hull, Quebec: Canadian Museum of Civilization, 1995).

National Film Board of Canada, *First Nations: The Circle Unbroken*, (Montréal: 1993). [Includes four videos and a teacher's guide.]

Ontario Advisory Council on Senior Citizens, *Denied Too Long: The Needs and Concerns of Seniors Living in First Nations Communities in Ontario*, (Toronto: 1993).

Donald Purich, "*The Métis*", Chapter 6 in *Our Land: Native Rights in Canada*, (Toronto: James Lorimer & Company, 1986).

Donald Purich, *The Inuit and Their Land: the Story of Nunavut*, (Toronto: James Lorimer & Company, 1992).

Rupert Ross, *Dancing With a Ghost: Exploring Indian Reality*, (Markham, Ont., Octopus Publishing, 1992).

Royal Commission on Aboriginal Peoples, *Final Report*, (Ottawa: Supply and Services Canada, 1996).
- *Looking Forward, Looking Back (Vol. 1)*
- *Restructuring the Relationship (Vol. 2)*
- *Gathering Strength (Vol. 3)*
- *Perspectives and Realities (Vol. 4)*
- *Renewal: A Twenty-Year Commitment (Vol. 5)*

Seniors Citizens Provincial Council, *A Study of the Unmet Needs of Off Reserve and Métis Elderly in Saskatchewan*, (Regina: 1988).

Maggie Siggins, *Louis Riel : une vie de révolution*, Montréal, Éditions Québec/Amérique, 1997.

Laurel A. Strain and Neena L. Chappell, *Social Networks of Urban Native Elders: A Comparison with Non-Natives*. Canadian Ethnic Studies, XXI, 2: 1989

Communications

Division of Aging and Seniors, Health Canada, *Speak With The People: Final Report of the Aboriginal Seniors Information Project*, (Ottawa: 1997).

Division of Aging and Seniors, Health Canada, *Seniors Guide to Federal Programs and Services*, (Ottawa: 1998).

Division of Aging and Seniors, Health Canada, *Communicating in Print With/About Seniors*, (Ottawa: 1991).

Barney Masuzumi and Susan Quirk, *A Participatory Research Process for Dene/Métis Communities: Exploring Community-Based Research Concerns for Aboriginal Northerners*, (Denendeh: Dene Nation, 1993).

National Literacy Secretariat, Multiculturalism and Citizenship Canada, *Plain Language: Clear and Simple*, (Ottawa: Canada Communications Group, 1992).

APPENDIX III

National Aboriginal Organizations and Aboriginal Media

The major national Aboriginal organizations and the major Aboriginal media societies in Canada are listed below. However, there are regional, provincial and local branches of most of the national Aboriginal organizations, as well as some 500 Aboriginal media outlets across the country. The names listed here will help you identify local organizations and local media outlets.

National Aboriginal Organizations

ABORIGINAL NURSES ASSOCIATION OF CANADA
192 Bank Street
Ottawa, Ontario K2P 1W8
TEL: (613) 733-1555
FAX: (613) 733-1137

ASSEMBLY OF FIRST NATIONS/NATIONAL INDIAN BROTHERHOOD
10th Floor
1 Nicholas Street
Ottawa, Ontario K1N 7B7
TEL: (613) 241-6789
FAX : (613) 241-5808

CANADIAN NATIVE ARTS FOUNDATION
Suite 33A
70 Yorkville Avenue
Toronto, Ontario M5R 1B9
TEL: (416) 926-0775
FAX: (416) 926-7554

CONGRESS OF ABORIGINAL PEOPLES
Suite 400
65 Bank Street
Ottawa, Ontario K2P 5N2
TEL: (613) 238-3511
FAX: (613) 230-6273

INUIT TAPIRISAT OF CANADA
Suite 510
170 Laurier Avenue West
Ottawa, Ontario K1P 5V5
TEL: (613) 238-8181
FAX: (613) 234-1991

MÉTIS NATIONAL COUNCIL
Suite 650
130 Slater Street
Ottawa, Ontario K1P 6E2
TEL: (613) 232-3216
FAX: (613) 232-4262

MÉTIS NATIONAL COUNCIL OF WOMEN
Suite 500
1 Nicholas Street
Ottawa, Ontario KlN 7B7
TEL: (613) 241-6028
FAX: (613) 241-6031

NATIVE PHYSICIANS' ASSOCIATION IN CANADA
PO Box 8427, Station P (Alta Vista)
Ottawa, Ontario K1G 3H8
TEL: (613) 445-1676
FAX: (613) 445-1678

NATIVE WOMEN'S ASSOCIATION OF CANADA
9 Melrose Avenue
Ottawa, Ontario K1Y 1T8
TEL: (613) 722-3033
FAX: (613) 722-7687

PAUKTUUTIT INUIT WOMEN'S ASSOCIATION
192 Bank Street
Ottawa, Ontario K2P 1W8
TEL: (613) 238-3977
FAX: (613) 238-1787

NATIONAL ASSOCIATION OF FRIENDSHIP CENTRES
275 MacLaren Street
Ottawa, Ontario K2P 0L9
TEL: (613) 563-4844
FAX: (613) 594-3428

Aboriginal Media

ABORIGINAL MULTI-MEDIA SOCIETY OF ALBERTA
15001-112 Avenue
Edmonton, Alberta T5M 2V6
TEL: (403) 455-2700
FAX: (403) 455-7639
(Radio/Newspaper)

INUIT BROADCASTING CORPORATION
Suite 703
251 Laurier Avenue West
Ottawa, Ontario K1P 5J6
TEL: (613) 235-1892
FAX: (613) 230-8824
(Television)

INUVALUIT COMMUNICATIONS SOCIETY
PO Box 1704
286 MacKenzie Road
Inuvik, North West Territories X0E 0T0
TEL: (403) 979-2067
FAX: (403) 979-2744
(Television/Newspaper)

JAMES BAY CREE COMMUNICATIONS SOCIETY
Mistissini (Mistassini Lake)
Via Chibougamau, Quebec G0W 1C0
TEL: (514) 861-5837
FAX: (514) 861-0760
(Radio)

MISSINIPI BROADCASTING CORPORATION
PO Box 1529
619 La Ronge Avenue
La Ronge, Saskatchewan S0J 1L0
TEL: (306) 425-4003
FAX: (306) 425-3755
(Radio)

NATIVE COMMUNICATIONS INCORPORATED
76 Severn Crescent
Thompson, Manitoba R8N 1M6
TEL: (204) 778-8343
FAX: (204) 778-6559
(Radio/Television)

NORTHERN NATIVE BROADCASTING, TERRACE
PO Box 1090
4562 Queensway Drive
Terrace, British Columbia V8G 4V1
TEL: (604) 638-8137
FAX: (604) 638-8027
(Radio)

NATIVE COMMUNICATIONS SOCIETY OF
THE WESTERN N.W.T.
PO Box 1919
Yellowknife, North West Territories X1A 2P4
TEL: (403) 920-2277
FAX: (403) 920-4205
(Radio/Television)

NORTHERN NATIVE BROADCASTING, YUKON
4228A - 4th Avenue
Whitehorse, Yukon Y1A 1K1
TEL: (403) 668-6629
FAX: (403) 668-6612
(Radio/Television)

OKALAKATIGET SOCIETY
PO Box 160
Nain, Labrador A0P 1L0
TEL: (709) 922-2955
FAX: (709) 922-2293
(Radio/Television/Magazine)

SOCIÉTÉ DE COMMUNICATION
ATIKAMEKW-MONTAGNAIS
85, boul. Chef-Maurice-Bastien
Wendake (Village-des-Hurons) Québec G0A 4V0
TEL: (418) 843-8299
FAX: (418) 845-9774

(Radio)

TAQRAMIUT NIPINGAT INCORPORATED
Suite 501
185 Dorval Avenue
Dorval, Quebec H9S 5J9
TEL: (514) 631-1394
FAX: (514) 631-6258

(Radio/Television)

TELEVISION NORTHERN CANADA
Suite 703
251 Laurier Ave W.,
Ottawa, Ontario K1P 5J6
TEL: (613) 567-1550
FAX: (613) 567-1834

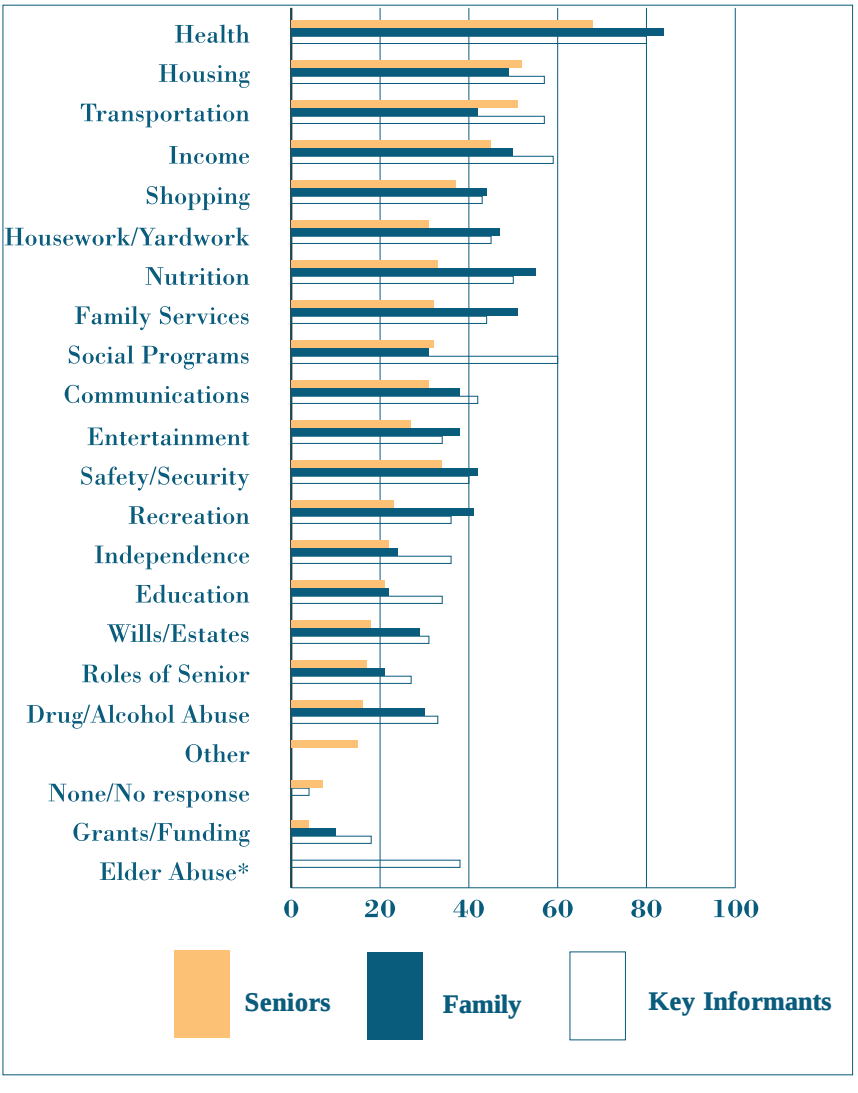
(Television)

WAWATAY NATIVE COMMUNICATIONS SOCIETY
PO Box 1180
16 5th Avenue
Sioux Lookout, Ontario P0V 2T0
TEL: (807) 737-2951
FAX: (807) 737-3224

(Radio/Television/Newspaper)

APPENDIX IV

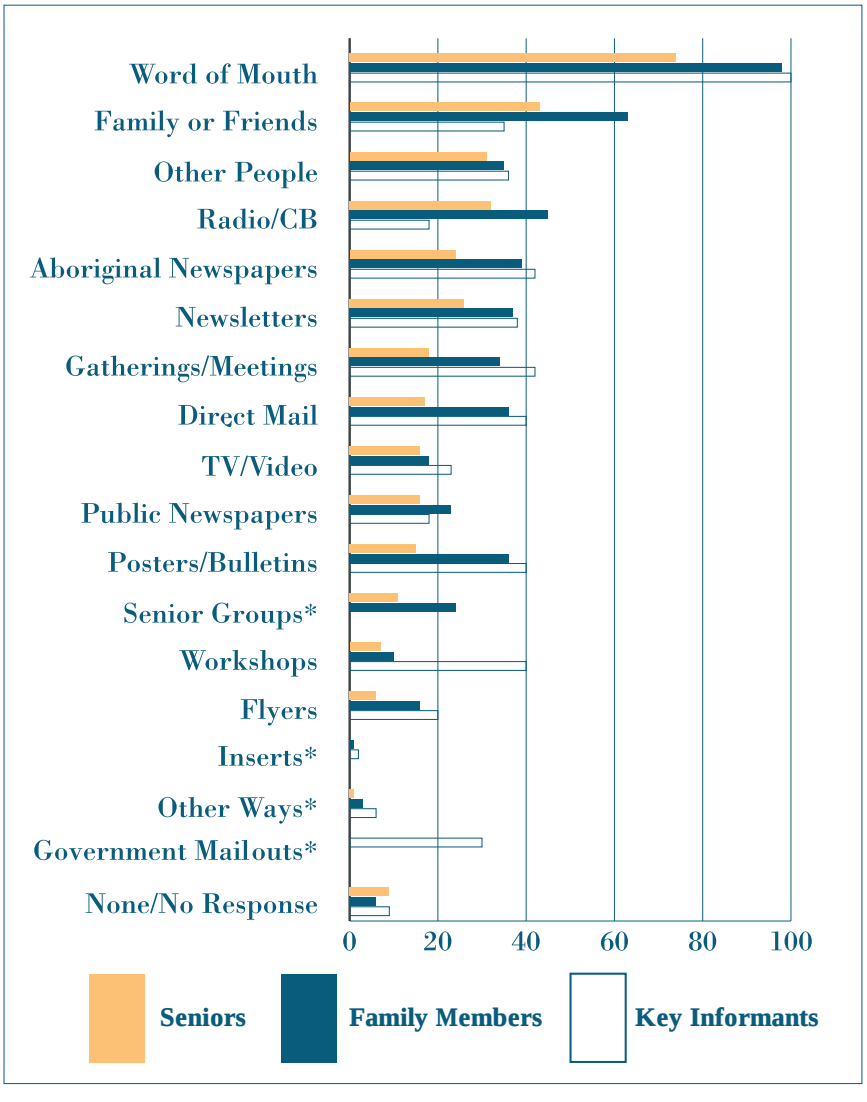
Chart A - Information Needs of Aboriginal Seniors, According to Seniors, Family Members and Community Key Informants.



* Elder abuse was not raised as an issue by seniors. It was raised in a general way by family members and was specifically identified by community key informants, as shown in the graph.

Source: Aboriginal Seniors Information Project.

Chart B - How Aboriginal Seniors, Family Members and Key Informants (Community Helpers) Receive Information



* Seniors Groups, Inserts, Other Ways, and Government Mailouts categories do not show a full set of bars because data was not obtained from all three groups of respondents.

Source: Aboriginal Seniors Information Project.