

VISIONS OF TRUTH AND RECONCILIATION

VOICES OF YOUTH Indigenous Leaders

2022



Interim report of the Standing Senate Committee
on Indigenous Peoples

The Honourable Brian Francis, Chair
The Honourable David M. Arnot, Deputy Chair

NOVEMBER 2022



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THE COMMITTEE MEMBERSHIP

The Honourable Brian Francis, *Chair*

The Honourable David M. Arnot, *Deputy Chair*

The Honourable Senators

Patrick Brazeau

Dan Christmas

Mary Coyle

Nancy J. Hartling

Sandra M. Lovelace Nicholas

Yonah Martin

Kim Pate

Dennis Glen Patterson

Scott Tannas

Ex-officio members of the committee:

The Honourable Senator Marc Gold and/or The Honourable Raymonde Gagné

The Honourable Senator Donald Neil Plett and/or The Honourable Yonah Martin

Other Senators who have participated in the study:

The Honourable Michèle Audette

The Honourable Jane Cordy

The Honourable Patricia Bovey

Parliamentary Information, Education and Research Services, Library of Parliament:

Brittany Collier, Analyst

Senate Committees Directorate:

Andrea Mugny, Committee Clerk

Florence Blanchet, Administrative Assistant

Senate Communications Directorate:

Ben Silverman, Communications Officer

ORDER OF REFERENCE

Extract from the *Journals of the Senate* of Thursday, March 3, 2022:

The Honourable Senator Francis moved, seconded by the Honourable Senator Cordy:

That the Standing Senate Committee on Aboriginal Peoples be authorized to examine and report on the federal government's constitutional, treaty, political and legal responsibilities to First Nations, Inuit and Métis peoples and any other subject concerning Indigenous Peoples;

That the documents received, evidence heard and business accomplished by the committee since the beginning of the First Session of the Forty-second Parliament be referred to the committee; and

That the committee submit its final report no later than December 31, 2023, and that the committee retain all powers necessary to publicize its findings for 180 days after the tabling of the final report.

The question being put on the motion, it was adopted.

Gérald Lafrenière

Interim Clerk of the Senate

Introduction

Since 2016, the Standing Senate Committee on Indigenous Peoples (the committee) has held an annual event currently entitled Voices of Youth Indigenous Leaders.¹ Each year, the committee selects Indigenous youth leaders to participate in events with Senators and appear as witnesses at a committee meeting. While normally this event is held in person, it took place virtually during the COVID-19 pandemic.



Figure 1: Senator and Speaker pro tempore, Pierrette Ringuette, speaks with Voices of Youth Indigenous Leaders 2022 participants Tyrone Sock, Taylor Behn-Tsakoza, Gabrielle Fayant, and Jama Maxie. Also pictured is Gérald Lafrenière, Interim Clerk of the Senate.

In 2022, in anticipation of the second National Day for Truth and Reconciliation, the committee asked Indigenous youth to share their perspectives on the meaning of truth and reconciliation by submitting written briefs. The committee wishes to thank all Indigenous youth who participated in this year's event for sharing their stories and priorities with us. As a committee, we believe it is vital

¹ In the past, this event was referred to as Youth Indigenize the Senate.

to hear from Indigenous youth to inform our work and ensure Indigenous youth perspectives are front and centre on matters that affect their lives.

The committee received 32 submissions from Indigenous youth. As part of this year's event, five Indigenous youth leaders appeared before the committee on September 26, 2022:

- Dr. Meghan Beals, Mi'kmaw from Glooscap First Nation in Nova Scotia;
- Taylor Behn-Tsakoza, Dene from the Fort Nelson and Prophet River First Nations in British Columbia Treaty 8 territory;
- Gabrielle Fayant, off-settlement Métis whose family is from the Fishing Lake Métis Settlement in Alberta;
- Jama Maxie, originally from the White Bear First Nation in Saskatchewan but grew up in the foster care system in Toronto; and,
- Tyrone Sock, Mi'kmaw from Elsipogtog First Nation in New Brunswick.



Figure 2: Participants of the Voices of Youth Indigenous Leaders program stand with the members of the Senate Committee on Indigenous Peoples in a committee room.

This report provides an overview of what the committee heard from Indigenous youth leaders who appeared on September 26, 2022, as well as those who prepared written submissions. The sections that follow focus on youth perspectives on truth and reconciliation and the contributions of Indigenous youth to their communities.

Truth and reconciliation in the words of Indigenous youth



Figure 3: Taylor Behn-Tsakoza, a Dene woman from the Fort Nelson and Prophet River First Nations in British Columbia, testifies before the Senate Committee on Indigenous Peoples on September 26, 2022.

Indigenous youth leaders shared their visions of truth and reconciliation with the committee. For Jama Maxie, reconciliation meant rekindling a pre-existing relationship. Taylor Behn-Tsakoza described reconciliation as a personal and collective journey, a vision influenced by her understanding of the treaty relationship between her First Nation and the Crown, her experiences, and teachings passed down from her parents and grandparents:

My grandfather George Behn was a big advocate for our treaty [Treaty 8] that our people signed on to with the Crown...I think about what my grandfather shared with me my entire life about our treaty, that we need to exercise our treaty rights or they will take them away and that we need to protect the treaty at all costs. When my people

signed onto Treaty 8 by way of an adhesion in 1910, my people had good intentions. They believed the Crown or the state of Canada was going to uphold their side. When I think about reconciliation, I think about the treaty relations that still exist today — those treaties are still binding today — and how I, as a young person, am making sure that our treaties are honoured and how that plays into this narrative of reconciliation in this country.²

Dr. Meghan Beals noted the health challenges faced by Indigenous peoples and explained that increasing the number of Indigenous health care professionals is crucial to reconciling Indigenous peoples' trust in the western health care system. She described her understanding of reconciliation in health care in the context of Mi'kmaw Elder Dr. Albert Marshall's concept of two-eyed seeing:

Two-eyed seeing is learning to see from one eye with the strength of Indigenous knowledge and ways of knowing and from the other eye with the strength of mainstream knowledge and ways of knowing. Together, both eyes are for the benefit of all. This way of seeing is exactly how I see reconciliation within health care and how I want to influence the world around me.³

² Standing Senate Committee on Indigenous Peoples (APPA), *Evidence*, Taylor Behn-Tsakoza, 26 September 2022.

³ APPA, *Evidence*, Dr. Meghan Beals, 26 September 2022.



Figure 4: Dr. Meghan Beals, a family medicine resident from Glooscap First Nation in Nova Scotia, testifies virtually before the Senate Committee on Indigenous Peoples on September 26, 2022.

Indigenous youth also emphasized their visions of truth and reconciliation in written submissions. Logan Beauchamp, Métis from Alberta, described truth and reconciliation as a multi-staged process:

The act of telling the truth is a necessary step in the process of acknowledging wrongdoing and seeking forgiveness. To ask for forgiveness, a person must first explain and acknowledge their wrongdoing, then, if possible, do what they can to remedy the situation and bring about Justice. Once justice has been achieved in the eyes of those affected, they may choose to forgive the perpetrator(s). Only when we have chosen to forgive, will we be able to move on to reconciling with one another.⁴

Another written submission from Stefan Richard Gislason from the Sagkeeng First Nation in Manitoba explained that Canadians must know the truth before we can move towards reconciliation.

⁴ Logan Beauchamp, written submission to the committee.

My personal interpretation of Truth and Reconciliation marks a monumental moment from which the federal government spearheads a pathway on becoming allies with Indigenous peoples. The Canadian government recognizes the significant impacts brought by the transfer of intergenerational trauma and hardships from past influences of colonization. Shedding light on Canadian history while maintaining an open dialogue is important to foster the first step in any relationship which is “Trust.”

Symone Johnson, Sikiska Nation, Alberta

Some youth expressed concerns about the term ‘reconciliation.’ Jama Maxie explained that reconciliation implies that Indigenous peoples had a good relationship with government in the past. However, Jama Maxie felt that this was not the case, and the term ‘conciliation’ should be used instead. Taylor Behn-Tsakoza, told the committee that reconciliation is a term that does not resonate with her; it is a “buzzword” that is “lacking in tangible outcomes and actions.”⁵

The National Day for Truth and Reconciliation, held each year on September 30, seeks to honour First Nation, Inuit and Métis residential school survivors, lost children, and their families and communities. The day also ensures commemoration of the history and legacy of residential schools. Appearing before the committee, some youth described their understanding of the National Day for Truth and Reconciliation. Dr. Meghan Beals compared the National Day for Truth and Reconciliation to Remembrance Day, hoping that it becomes part of Canadian culture to hold events and a moment of silence for the “children that have been found or for lost individuals.”⁶ She envisioned this National Day containing elements of remembrance and commemoration, but also the opportunity for Indigenous communities to celebrate their cultures.⁷ Taylor Behn-Tsakoza said that on September 30, Canadians should support their local Indigenous Nations and reflect on the meaning of this day to Canada.

⁵ APPA, *Evidence*, Taylor Behn-Tsakoza.

⁶ APPA, *Evidence*, Dr. Meghan Beals.

⁷ Ibid.

Moving towards reconciliation

Reconciliation is possible, but only through honouring the spirit and intent of our Treaty agreements and by...measuring the merit of our relationship based on the quality of life of Indigenous children and youth.

Andre Bear, Canoe Lake Cree Nation

Indigenous youth leaders identified steps that should be taken to move towards reconciliation including:

- increasing the number of Indigenous health care professionals;
- returning Indigenous lands;
- honouring the spirit and intent of treaties;
- implementing the *United Nations Declaration on the Rights of Indigenous Peoples*;
- reforming the child welfare system; and
- implementing the Truth and Reconciliation Commission of Canada's (TRC) Call to Action 66.

TRC Call to Action 66 calls upon “the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.”

Some Indigenous youth emphasized the importance of educating the public about Indigenous history. For example, the committee heard that non-Indigenous people need to learn about Indigenous history to understand the effects of intergenerational trauma, including through increasing awareness of the lived experience of Indigenous peoples.⁸ When non-Indigenous people do not take steps to learn this history, Indigenous peoples are often placed in the challenging position of educating them about Indigenous history and reconciliation.⁹

⁸ APPA, *Evidence*, Jama Maxie and Dr. Meghan Beals, 26 September 2022.

⁹ APPA, *Evidence*, Dr. Meghan Beals; Logan Beauchamp, written submission to the committee.

Learning about Indigenous history, including Indigenous experiences of colonization and assimilation, is also important to Indigenous youth. As Jama Maxie explained: “I was raised in the child welfare system, and I was never taught about residential schools during my entire education. That’s pathetic. I had to learn that on my own. It brings tears to my eyes when I think about it because that’s my family. That needs to change.”¹⁰ Other youth described initiatives currently underway to support Indigenous youth to learn their history. In a written submission, Natasha Allakariallak, an Inuk youth from Iqaluit described her work with the Qikiqtani Inuit Association. As a youth programs coordinator, she is involved in organizing workshops where youth can celebrate their strengths and learn about the history of Nunavut and the relationship between Inuit and Canada.¹¹



Figure 5: Jama Maxie, from the White Bear First Nation in Saskatchewan, testifies before the Senate Committee on Indigenous Peoples on September 26, 2022.

Youth expressed hope that reconciliation would be achieved in their lifetime. Taylor Behn-Tsakoza shared her experience as the youth representative with the Assembly of First Nations delegation that travelled to the Vatican to ask His Holiness Pope Francis to apologize for the church’s role in

¹⁰ APPA, *Evidence*, Jama Maxie.

¹¹ Natasha Allakariallak, written submission to the committee.

residential schools. She explained how this experience contributed to her hope that reconciliation could one day become a reality:

*I had about eight minutes to share with Pope Francis how I, as a young person who is an intergenerational survivor and whose family survived residential schools and who has hope in the future, thought the Catholic Church could do better... I believe in this process of reconciliation. I believe that, one day, people in these institutions are going to do what's right.*¹²

Some youth also raised concerns about the slow pace of progress towards reconciliation.¹³ Gabrielle Fayant highlighted the importance of youth organizations as a “lifeline for the youth that are constantly trying to survive poverty, institutionalization, housing crises, mental health crises and the endemic of missing and murdered Indigenous women, girls, two-spirit and LGBTQQIA+ people.”¹⁴ She warned the committee of the consequences of inaction on the implementation of TRC Call to Action 66: “Implementing TRC 66 [Call to Action 66 of the Truth and Reconciliation Commission of Canada] can be the difference of life and death for many youth. Just in the last two weeks, actually, one of the youth groups we work with in the North lost three young people just in a matter of days, and that’s how important TRC 66 is.”¹⁵

Highlighting the contributions of Indigenous youth leaders to their communities and nations

As a father of two young children, I am beginning to see that we are all sent by the Creator to be teachers for one another with our own unique gifts. These gifts are much more powerful if we use them collaboratively, helping the community as a whole.

Tyrone Sock

Indigenous youth highlighted their contributions to strengthening their communities, advancing reconciliation and being role models for others. While their stories and experiences vary, many overcame significant challenges as youth leaders – stories that will hopefully inspire others to follow in their footsteps. This section of the committee’s report highlights some of the stories shared with the committee by Indigenous youth from across Canada.

¹² APPA, *Evidence*, Taylor Behn-Tsakoza.

¹³ Logan Beauchamp, written submission to the committee; APPA, *Evidence*, Gabrielle Fayant, 26 September 2022.

¹⁴ APPA, *Evidence*, Gabrielle Fayant.

¹⁵ Ibid.



Figure 6: Tyrone Sock, from the Elsipogtog First Nation in New Brunswick, testifies before the Senate Committee on Indigenous Peoples on September 26, 2022.

Indigenous youth leaders highlighted the link between healing, connecting with their culture and their leadership initiatives. For example, Tyrone Sock expressed how his life changed following the death of his father, Craig “Jumbo” Sock, in a fishing accident. To honour his father’s legacy, Tyrone Sock took steps to bring Indigenous and non-Indigenous youth together by hosting the Jumbo Hockey Development Camp and coaching a Junior B hockey team. He explained, “Being active in the community on a weekly basis helped with my healing journey and keeps me motivated to keep learning and to keep teaching.”¹⁶ He is currently pursuing a career as a teacher through the Wabanaki Bachelor of Education program at the University of New Brunswick. Similarly, in a written submission to the committee, Shawn Francis from the Madawaska Maliseet First Nation in New Brunswick described his journey to learn his language in the hopes of teaching others in the community.¹⁷

¹⁶ APPA, *Evidence*, Tyrone Sock, 26 September 2022.

¹⁷ Shawn Francis, written submission to the committee.



Figure 7: Tyrone Sock hugs Senator Kim Pate during the Voices of Youth Indigenous Leaders event at the Senate of Canada Building. Also pictured is participant Jama Maxie, and Senator Brian Francis, chair of the Senate Committee on Indigenous Peoples, left, and Senator Nancy J. Hartling.

Indigenous youth leaders shared their experiences connecting with their cultures. Gabrielle Fayant explained:

I know from personal experience what it is to feel isolated in an urban environment and to have no resources or support that made me feel safe or connected to my culture and community. This feeling, the culture shock and sense of disconnection of moving away from my family and homelands to Ottawa as a preteen, amplified the struggles of adolescence and left me looking for ways to belong and survive. There were so many times I cheated death and overcame barriers that many of my peers did not.¹⁸

¹⁸ APPA, *Evidence*, Gabrielle Fayant.



Figure 8: Gabrielle Fayant, of the Fishing Lake Métis Settlement in Alberta, testifies before the Senate Committee on Indigenous Peoples on September 26, 2022.

As part of her healing journey, in 2012, Gabrielle Fayant co-created an Indigenous youth-led, non-profit organization known as the Assembly of Seven Generations located in Ottawa. The organization focuses on cultural support and empowerment programs and policies for Indigenous youth. Gabrielle Fayant co-created the organization to “offer the community support to Indigenous youth that was missing for me and my peers.” While the organization is not a service provider, in Gabrielle Fayant’s view, it has created “a thriving, culturally rich community and a safe space to belong.”¹⁹ Jama Maxie also shared his journey to reconnect with his culture after growing up in foster care, experiencing abuse and struggling with addiction. He explained that: “In 2018, I started to rediscover my culture, my identity and my spirit. I got sober, and I started to pursue education...and today I have the privilege to be sitting here. Many children do not have this privilege, and I don’t take it lightly to be able to be here and speak what I believe.”²⁰

Indigenous youth also described their contributions to reconciliation and their role as mentors. Dr. Meghan Beals, for example, outlined her work as one of a small number of Indigenous physicians. She wears a beaded stethoscope gifted to her by Elders when she graduated medical school in

¹⁹ Ibid.

²⁰ APPA, *Evidence*, Jama Maxie.

Thunder Bay, Ontario. The beaded stethoscope has sparked conversations with colleagues and patients about reconciliation and her experience as an Indigenous physician. As a mentor for students in medical school and post-secondary education, Dr. Meghan Beals hopes to be a role model and encourage Indigenous youth to become physicians or other health care providers.

I want Indigenous youth to see that...It is possible to break the cycle of intergenerational trauma and decades of hidden truths and find reconciliation. I hope to be a role model and influence youth to seek out opportunities and to be involved within health care.

Dr. Meghan Beals

A written submission from Kanien'kehá:ka (Mohawk) Brandon Tehsenrehtanion Montour from Kahnawake noted his work on the Board of Directors of Kahnawake Shakotii'a'takehnhas Community Services, an organization that offers programs such as youth protection and violence prevention. He explained that:

As an Indigenous youth living on reserve, I experience the challenges that we face as a Mohawk community firsthand. Such challenges relate to self-government, child welfare, justice, intergenerational trauma, substance abuse, and more. These issues inspired me to be the first in my family to pursue higher education and be a leader within my community to bring about the change that I wanted to see.²¹

Brandon Tehsenrehtanion Montour is currently working towards a Bachelor of Civil Law and Juris Doctor at McGill University. As a lawyer, he hopes to “further truth and reconciliation by continuing to advocate for a greater role of Indigenous law in the Canadian legal system, through continued dialogue and trust.”²²

Some of the youth also highlighted the barriers they face in their work as Indigenous youth leaders. For example, Gabrielle Fayant highlighted challenges faced by Indigenous youth organizations, including lack of stable funding, limited spaces to organize and gather, and staff burnout given the high level of demand for support. She told the committee that she had experienced some of these challenges directly. Despite her work on developing a roadmap for the implementation of TRC Call to Action 66, her organization was not successful in securing funding from the federal government for the implementation of this Call to Action.

²¹ Brandon Tehsenrehtanion Montour, written submission to the committee.

²² Ibid.

We, as community, survivors and descendants, have accepted the burden of reconciliation. We need the government and Canadians to do their part by investing in the healing and wellness, not the institutionalization, of children and youth today.

Gabrielle Fayant

Conclusion

We need to keep inspiring our young leaders and make space for them to be activists and how to use their voice. We are the future. We deserve to be a part of it.

Martini Monkman, Roseau River Anishinabe First Nation

The committee is appreciative of the Indigenous youth who took the time to share their stories and who are working hard to make a difference in the lives of their people and communities. The committee believes that the Voices of Youth Indigenous Leaders event provides a critical opportunity to amplify the voices of Indigenous youth in the Senate and in Parliament as a whole. Each year, this event highlights the importance of youth voices and perspectives. As Taylor Behn-Tsakoza explained, young people know what they need; they just need people to listen. She suggested that additional culturally appropriate programs could be developed to encourage youth involvement in Parliament and politics more broadly.²³

It is clear to the committee that Indigenous youth participation should not be limited to a once-a-year event. Indigenous youth are critical to the committee's work and have shared important perspectives on various topics studied by the committee. Diandre Thomas-Hart from the Peguis First Nation reminded the committee of the need to continue listening to our future leaders:

Young people are leaders in their own right; being able to listen to our knowledge as young people is vital to moving forward in anything related to our future families and communities. We must create these opportunities where youth can be respected and involved...to ensure health and wellness, language, traditional knowledge, and cultural reclamation [and to pass this learning]...down to the generations to come.²⁴

²³ APPA, *Evidence*, Taylor Behn-Tsakoza.

²⁴ Diandre Thomas-Hart, written submission to the committee.

APPENDIX 1 – Biographies of Indigenous youth leaders

DR. MEGAN BEALS

Dr. Meghan Beals is a Mi'kmaw from Glooscap First Nation in Nova Scotia who currently lives on Epekwitk (Prince Edward Island). She works as a family medicine resident in New Brunswick and Prince Edward Island. As an Indigenous physician, she strives toward reconciling Western and Indigenous medicines. She is looking forward to continuing to share her journey to becoming a physician with Indigenous youth and hopefully become a role model.



Voices of Youth Indigenous Leaders 2022 participant Dr. Meghan Beals.

TAYLOR BEHN-TSAKOZA

Taylor Behn-Tsakoza is a proud Dene woman from the Fort Nelson and Prophet River First Nations in British Columbia Treaty 8 territory. She holds a bachelor's degree in health and physical education with a major in physical literacy and double minor in Indigenous studies and business. She is the community liaison for Tu Deh-Kah Geothermal and is serving as the female youth representative for the British Columbia Assembly of First Nations. She was co-chair of the Assembly of First Nations National Youth Council in 2021–2022. As an intergenerational survivor and youth advocate, Taylor speaks on reconciliation across the country. She had the privilege to travel to the Vatican in March 2022 to speak with Pope Francis on the Catholic Church's role in reconciliation. Taylor is thankful for the teachings and stories passed down to her by her grandparents, parents and survivors in her family and community. She is guided by their resilience and hope in the future generations.



Voices of Youth Indigenous Leaders 2022 participant Taylor Behn-Tsakoza poses in the Senate of Canada Building.

GABRIELLE FAYANT

Gabrielle Fayant is an off-settlement Métis woman, whose family is from Fishing Lake Métis Settlement in Alberta, one of the eight land-based Métis settlements in Canada. Gabrielle has won awards for her work in community, youth empowerment, and Indigenous rights awareness. She has worked with several Indigenous and non-profit organizations and is currently a Helper and Co-Founder of Assembly of Seven Generations (A7G). A7G is an Indigenous owned and youth-led, non-profit organization focused on cultural support and empowerment programs and policies for Indigenous youth while being led by traditional knowledge and Elder guidance. Gabrielle is passionate about cultural resurgence and justice for all Indigenous peoples.



Voices of Youth Indigenous Leaders 2022 participant Gabrielle Fayant poses in the Senate of Canada Building.

JAMA MAXIE

Originally from White Bear First Nation in Saskatchewan, Jama Maxie grew up in the child welfare system in Toronto. He is now a full-time student studying psychology at York University who also works as an addiction counselor at Addiction Rehab Toronto. He is currently developing a youth advisory circle for Dnaagdawenmag Binnoojiiyag Child & Family Services. He does public speaking for Indigenous children aid agencies across the province. Jama was inspired to get involved with this work because of his lived experience in the child welfare system and overcoming his battle with addiction. He works as hard as he does so that he can help Indigenous youth find hope.



Voices of Youth Indigenous Leaders 2022 participant Jama Maxie poses in the Senate of Canada Building.

TYRONE SOCK

Tyrone Sock is the youth coordinator for Mawiw Council Inc., a non-profit organization that supports the development of the three largest First Nation communities in New Brunswick. His latest project is the development of a hockey camp for over 60 Indigenous youth aged six to 15. The purpose of the annual hockey camp is to honour the legacy of his late father/coach, Craig “Jumbo” Sock, but also to give back to the local communities and to teach the youth the benefits of hockey — including teamwork, leadership and healthy attributes such as physical, mental, emotional and spiritual wellbeing.



Voices of Youth Indigenous Leaders 2022
participant Tyrone Sock poses in the Senate of
Canada Building.

APPENDIX 2 – List of written submissions

The committee received written submissions from the following Indigenous youth:

Allakariallak, Natashaia
Bear, Andre
Beauchamp, Logan
Behn-Tsakoza, Taylor
Brown, Bryanna
Brown-Bear, Kanisha
Dr. Beals, Meghan
Fayant, Gabrielle
First Rider, KaLea
Francis, Shawn
Gislason, Stefan Richard
Gunner, Adrian N.
Johnson, Symone
Kakinoosit, Nipawi
Lazare, Jessica
Loft, Shelby
Malcolm, Meagan
Maxie, Jama
Monkman, Martini
Montour, Brandon Tehsenrehtanion
Provost, Shelby
Sack, Tyler
Savard, Mélanie
Sock, Tyrone
Spence, Dysin
Spence, Stephanie
Thomas-Hart, Diandre
Tremblay, Malia
Wapistan, Gino Pierre
Wright, Emily



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