

Environment Scan:
Trend Analysis of
Federal Government-Aboriginal Peoples
Relations

Report for the Department of Canadian
Heritage

Prepared by: Dr. Mark S. Dockstator
Aboriginal Research Institute
Final Report

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EXECUTIVE SUMMARY

The purpose of this report is to gaze into the future by asking the question...what is the future with respect to the relationship between the Federal Government and Aboriginal Peoples in Canada?

Of course, predicting the future is a tremendous challenge. The nature of this challenge is only exacerbated when, as with this project, the topic under consideration represents a vast, complex and highly dynamic field of endeavor. Accordingly, it is not possible to answer the question posed with any high degree of finality or absolute certainty.

However it is possible to respond to the question of future inter-societal relationships by identifying certain trends that, based on an analysis of the past relationship, may suggest broad based directions for the future. This is what the following report attempts to accomplish.

The report looks to the past in order to look into the future. The analysis of information begins by presenting, in chapter 2, a historical model of interaction that covers the last 500+ years of Aboriginal – Western (Canadian) societal relations. The model attempts to build a solid historical foundation by presenting both an Aboriginal and Non-Aboriginal (Western) perspective of the historical interaction. The next section of the report, chapter 3, moves from a consideration of the historical past into an analysis of the present, by presenting the major trends that occurred in last 35 years. From an identification of the major trends that developed over the last three decades, the report then moves into the future, in chapter 4, by presenting the trend indicators that emerge from a consideration of the historical and contemporary aspects of the Aboriginal – Federal Government relationship.

This environmental scan involves compressing a large amount of information on Federal government and Aboriginal peoples relations. Accordingly the analysis presents an interpretative framework of trends (past, present and future) that can be

used and adapted to address the specific circumstances of individuals reading the report.

When looking to the future the report identifies five major trend indicators, which, as implied by their name, act as indicia or general trend directions for the future. Each trend indicator is examined by first taking into consideration the contemporary context, then looking at how these trends may evolve in the future by identifying potential opportunities and future scenarios for moving forward.

As a forward-looking document, the report does not end by presenting absolute "conclusions". Rather the report maintains a forward looking approach by presenting at "the end", the beginning of how one, as a first or next step, could begin the process of getting ready for the future.

Chapter 1: Introduction

This Environmental Scan is intended to produce a forward looking analytical report, from a literature review and interviews with key stakeholders, that will identify emerging trends relevant to future Aboriginal policies and programs. This report focuses primarily on examining the larger relationship issues between the Federal Government and Aboriginal Peoples.

The objective of the report simply stated, is to take the present as the starting point and look into the future. As such, this report begins with the question of...how does one predict the future?

Of course, there is no way to definitively answer this question. However it is possible to identify certain trends that, based on an analysis of the past, may suggest broad based directions for the future. This is what the following report attempts to accomplish...by looking at the past, identifying major trends and, combined with an analysis of other sources of information, identify broad based directions for the future.

Within the context of this report, the specific question asked is...what is the future with respect to the relationship between the federal government and Aboriginal Peoples in Canada? Again, although it is not possible to answer this question with absolute certainty, it is possible to provide some insight into the broad based directions of that future relationship. Once these broad based directions have been identified, it would then be up to specific agencies and organizations such as Canadian Heritage, to determine how best their specific program and policy models can be organized and prioritized to most effectively respond to these multiple trend indicators.

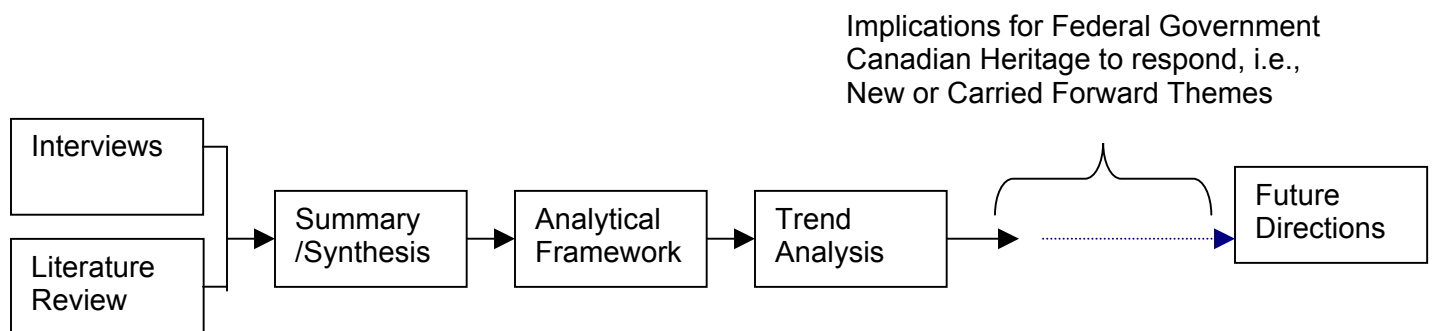
Chapter 2: Methodology

Developing future projections is a difficult task. The inherent level of difficulty in this task is multiplied when identifying future trend lines for an area of study as complex as Aboriginal – Federal Government relations. To meet the complexities of this report, the analysis and identification of future trends utilized the following sources of information and methodologies to accomplish this task.

2.1 Sources of information

As indicated in Diagram 1, the information collected for the report was extracted from two primary sources: interviews and an extensive literature review.

Diagram 1: Schematic of Methodology



2.2 Interviews

The interview process, including the questions and procedures, was designed and approved by Canadian Heritage in consultation with the research team. Canadian Heritage provided the Aboriginal Research Institute with a list of 52 potential interviewees. In conjunction with the department, the ARI team designed a protocol for contacting and interviewing prospective key informants. A total of 26 individuals across Canada agreed to be interviewed. The interviews were conducted by telephone during the period July 13 – August 20, 2004. Each key informant was provided with an advance copy of the interview questions. (See Appendix 2 for the interview guide). In

accordance with the interview protocol, confidentiality precludes identifying individual responses.

2.3 Literature Review

The literature review consisted of more than 60 documents on issues related to Aboriginal Peoples. Appendix 1 provides a summary of information gleaned from the literature review.

2.4 Information Analysis

The activities associated with analyzing the interviews involved:

- Document and transcribe interview data reflecting participants’ insight
- Reflect upon participant input, identification and ranking of issues
- Categorize information into themes.
- Integrate thematic development with historical and contemporary information

The information collected from the interviews and literature review was then summarized, synthesized and then placed into an analytical framework for presentation in the report. Thus a third level of information for the report was provided by the experience of the research team who, through the development of the analytical framework, injected academic and professional experience into the analysis of the information collected.

2.5 Organization and Presentation of information

A great deal of historical and contemporary information was collected and utilized in this Environmental Scan. Dealing with such large volumes, the challenge was to focus the information in a manner that would be consistent with the aims of this report; that being identifying future trends for Government and Aboriginal relations. Detailing all the information in the main report would overpower any subsequent analysis of the trends that exist within the data. Two methodologies were employed to minimize this potential:

- Diagrams are used to visually compress the abundance of data into an accessible format.

- Information has been attached in appendices that are best read in conjunction with the main text of the report.

By utilizing these approaches, it is hoped that a concise picture of the future trends emerges, without becoming overwhelmed by a high level of detailed informational context.

2.5.1 Organization of the Report

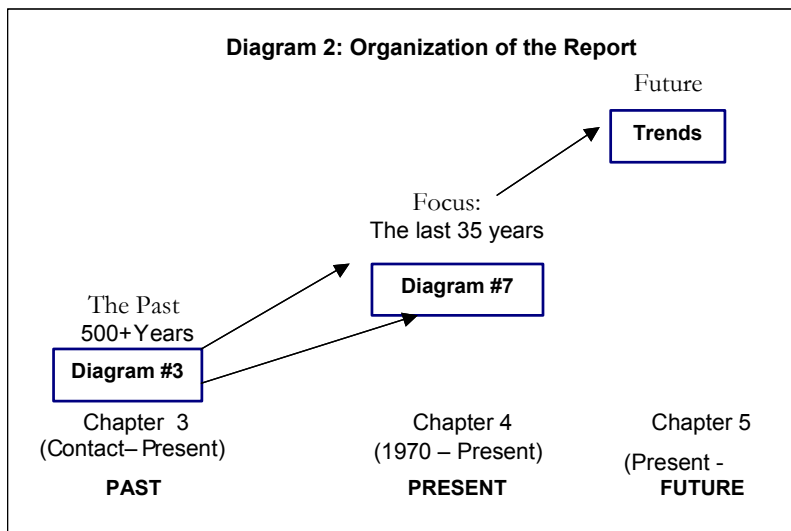
The analysis of information is organized into three basic sections, as follows:

Chapter 3. The Past - A summary of the last 500+ years, from contact to the present

Chapter 4. The Present - Within those 500+ years, a focus the last 35 years (1970 – present)

Chapter 5. The Future - Projection of future trends (present – future) based on historical analysis.

The first section, chapter 3, provides a visual representation or model to summarize the last 500 years of contact between Aboriginal Peoples and Western Society (Non-Aboriginal Peoples). The second section, chapter 4, utilizes the same model and focuses on the last 35 years of contact, examining developments since 1970 to the present. Based on the historical foundations established in chapters 3 and 4 the final section, chapter 5, then projects these trends into the future. The organization of the report can be visually represented as follows:



2.6 Limitations of Methodology

The methodological approach adopted for this report has a number of limitations that impact on the level of analysis that can be obtained from a consideration of the data.

2.6.1 Interview Data

(a) Sample size and representation:

The sample size of 26 interviews has some inherent limitations in the context of this report. It is difficult to draw, with any sense of certainty, national, regional and local trends from such a relatively small sample size.

There was an attempt, through the initial identification of 52 potential interviewees, to develop a broad spectrum and cross section of expertise and experience, to inform the report. Although the response rate of 50% was excellent, the final number of interviewees did not necessarily represent as broad a spectrum as initially anticipated. Therefore, the interviews do not necessarily represent an accurate reflection of national, regional or local concerns.

(b) Identification of future trends:

The identification of future trends is a difficult task. In general, interviewees have a tendency to focus on the past and/or the present. In most instances they confine their comments to a particular experience. Consequently it is difficult for respondents to identify or forecast broad-based future trend indicators. As a result, the interview data collection process contains some serious inherent limitations for the specific task of the report.

(c) Spectrum and Complexity of Information:

The environment scan takes into account a broad spectrum of complex information posed by an extensive historical/contemporary timeframe. The interviewees' ability to respond to the interview questions, which incorporated this broad spectrum of information, was also hampered by the process of a single time-limited telephone interview.

For example, the interview data collected contains a large number of responses on a variety of topics (see Chapter 4 and 5 for further information). The diversity of topics discussed by the key informants tends to detract from the identification of trends rather than facilitate – which was the purpose of the interview process.

In addition, the synthesis of a broad range of information requires increasingly higher levels of analysis to find commonalities. The nature of the report is limited and therefore it is not possible to include all the regional differences, as once again, focus is lost in details.

(d) Scope of Study vs. Cost of Study:

It is not possible, in a contemporary context, to consider ALL of the issues relating to Aboriginal Peoples. The inherent levels of complexity and multiple layers of interconnecting issues make such a study virtually impossible. The most recent comprehensive study, the Royal Commission on Aboriginal Peoples, took over five years and over 50 million dollars. Still, the Commission was unable to study and report on ALL of the issues relating to Aboriginal Peoples.

This study covers a very wide spectrum of issues and therefore has an expansive scope of study, but has a limited budget. Consequently the study is not able to consider and report on ALL issues relating to Aboriginal Peoples. For example it is not able to report on geographic differences (i.e. north/south, west/east, rural/urban, off/on reserve, province/territory) or explore demographic variances (men/women, youth/adult, First Nation/Metis/Inuit) or break down the larger trends by issue or specific concerns (i.e. evaluation of existing program/policy, language/culture implications, capacity/local needs).

Although it is not possible to report on ALL of the issues, the report does attempt to include a consideration of these issues. The methodological framework adopted to minimize the limitations imposed by budget, is to distill all of the detailed information into the identification of larger trends. These trends are inclusive of all the detail and therefore can be used, for the subsequent analysis of detailed issues by readers of this report, as a reference point.

2.6.2 Literature Review

An extensive literature review was undertaken to strengthen the Environmental Scan analysis from a future scenario planning perspective. The review was conducted for two objectives. The first objective was to establish a benchmark regarding historical and contemporary trends. The second objective was to gain insight into future trends. The ARI team of researchers and analysts consulted with the department to identify relevant documents for primary review. The literature review consisted of more than 60 documents, studies, policies, programs and research documents that relate to international and domestic programs as well as socio-economic issues for Aboriginal Peoples. Chapter 5 provides a summary of information gleaned from the literature review.

Most of the literature that was reviewed tends to focus on past and/or contemporary situations. There were very few studies that focus on the identification of future trends. Those studies that include an analysis of future trends concentrate on specific aspects of the subject under consideration. For example, some studies examining demographic trends may project into the future and even correlate with other trends, such as housing needs, but even these limited examples tend to stay quite focused.

This report is tasked with examining the future. It attempts to do so by consolidating a large number of factors and considerations. The application of existing literature was limited in this specific context.

2.6.3 Conclusion

For these reasons it is important to recognize that the information collected for this report has limitations. The ARI team attempted to compensate for these limitations by manipulating the data in numerous and various ways for analysis and presentation. For example, instead of reviewing the information once or twice, it is examined multiple times to develop further depth to the analysis. A similar process occurred with the literature review, that is, instead of reviewing one or two chapters, more information was examined in an attempt to draw additional insights out of the materials. The results of

the data manipulations are the identification of past trends in Chapter 3 and 4 and the development of future trend indicators in Chapter 5.

2.6.4 The Next Chapter

The next section of the report, chapter 3, will explore the past historical relationship that existed between Aboriginal Peoples and Western Society. This historical foundation, which spans the last 500+ years of history since contact, is important to establish at the outset of the report. It is only from a strong understanding of the past can one truly appreciate the complexities inherent in an analysis of contemporary issues.

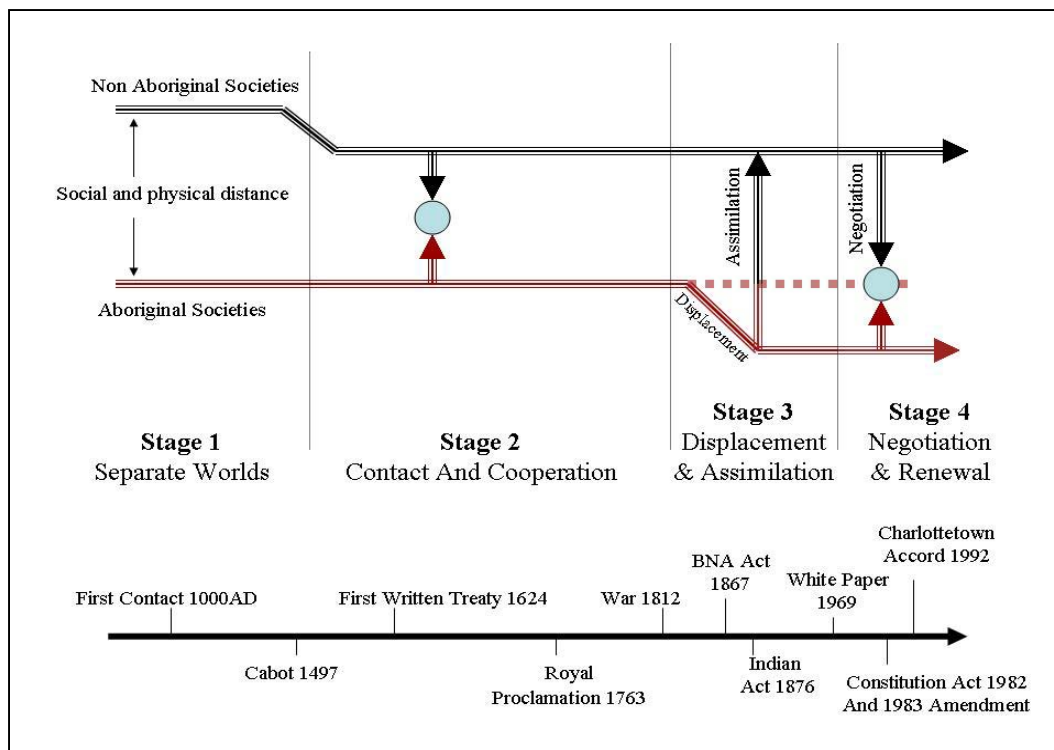
Accordingly, the historical foundation established in chapter 3 will lay the groundwork for the analysis contained in chapter 4, which examines contemporary developments over the last 35 years. Together chapters 3 and 4 form the stepping-stones for chapter 5, which takes the identified trends and projects these trends into the future.

Chapter 3: The Past - The last 500 + years

In the context of Aboriginal issues, the key to understanding the future is to have a deep and detailed appreciation of the past. However, providing a singular interpretation of history is a challenging task when confronted by the complexity of Aboriginal Peoples and Federal government relations.

For the purposes of this report, ARI chose to begin with a model of Aboriginal – Government relations that has already met with a general level of acceptance, as a foundation for the interpretation of history. This model of societal interaction developed by Dr Dockstator, an author of this report, was also used as the historical foundation for the Royal Commission on Aboriginal Peoples (RCAP, 1996) report.

Diagram 3: Stages in Government – Aboriginal Relationship



Source: Mark Dockstator: "Towards an Understanding of Aboriginal Self-Government: A Proposed Theoretical Model and Illustrative Factual Analysis", doctor of jurisprudence thesis, York University, Toronto: June 1993, as cited in RCAP, Volume 1, 1996

In the above model, the totality of Aboriginal – Governmental relations is represented as passing through a number of distinct stages. (For a further explanation of the various stages of the historical relationship please see Appendix 3).

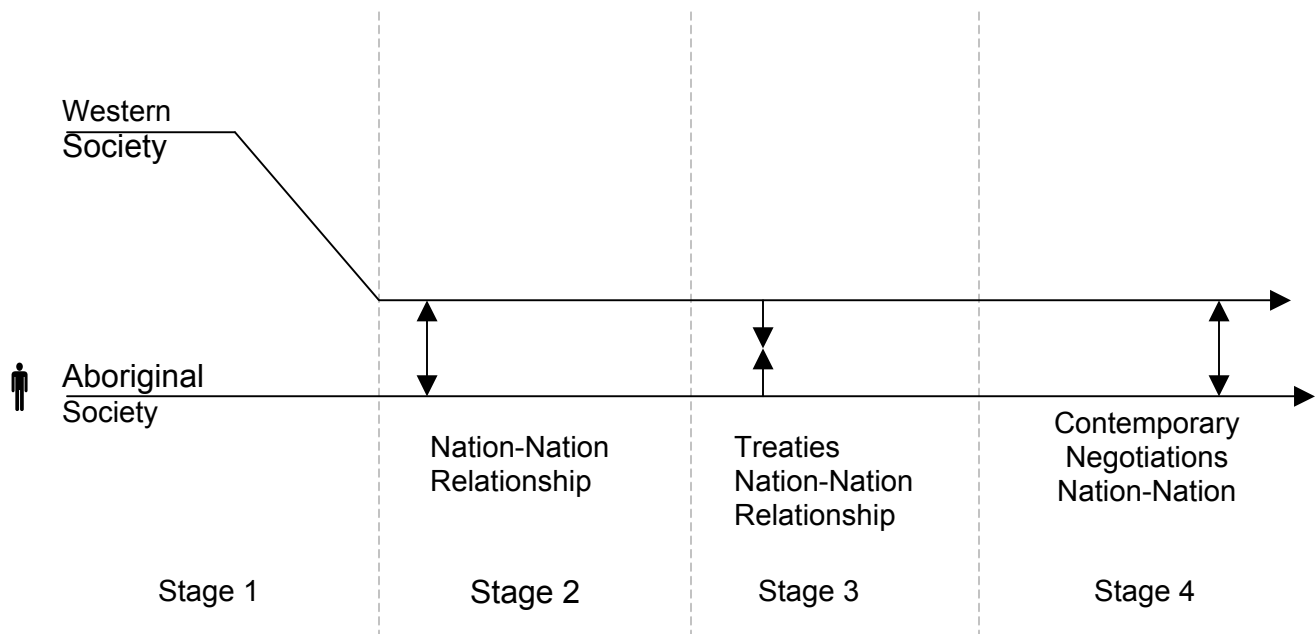
However, what is of particular interest for purposes of this report is the fact that the model represents two very different interpretations of history. To the extent that the historical record can be reduced to two very general “streams” of events, the model incorporates both a “Western” and “Aboriginal” perspective of history. Due to the importance of the historical record for Aboriginal – Government relations, especially in the context of determining the future trends inherent in the relationship, the following section will examine in more detail the different interpretations of history represented in the societal interaction model.

The report will proceed by presenting first the Aboriginal perspective of history followed by the Western view of the historical record. To accomplish this goal the model presented in diagram #3 will be reduced into its two constituent elements. That is, if we “take apart” the societal interaction model, the result will be two separate models...one representing an Aboriginal perspective and the other, a representation of the Non-Aboriginal (“Western”) perspective of how the historical interaction can be interpreted. The Diagram #4 represents the Aboriginal perspective depicted in Diagram #3.

3.1 Aboriginal Perspective

The Aboriginal perspective of the last 500+ years will briefly be explained using the following diagram.

Diagram 4: Aboriginal Perspectives Isolated



Stage 1

The Aboriginal perspective begins from the line entitled “Aboriginal Society” and proceeds to the point where Western Society arrives on the shores of North America, thus marking the beginning of stage 2 – contact in North America between Aboriginal and Non-Aboriginal society.

Stage 2

At the point of contact, Aboriginal society recognizes that these newcomers to North America have their own history, cultural institutions and legal existence. This is represented in the diagram by a solid line back through stage 1. The solid line is indicative of the fact that, although separated by the Atlantic Ocean in stage 1, when contact is made Aboriginal society treats them on an equal or “nation-to-nation” basis.

Stage 3

The equality of the societal relationship continues through to stage 3, represented in the diagram by continuous, equally spaced lines for Aboriginal and Western Society. In Stage 3 there are various agreements, such as treaties, which serve to acknowledge and reinforce the initial nation-to-nation nature and overall equality of the relationship established at contact.

Stage 4

The fundamental nature of the societal relationship does not change through to the present. From this perspective, the overall goal of contemporary negotiations, whether related to specifics such as land claims or self-government, is to have the fundamental nature of the initial equal, or nation-to-nation societal relationship recognized and the "balance" between the two societies restored.

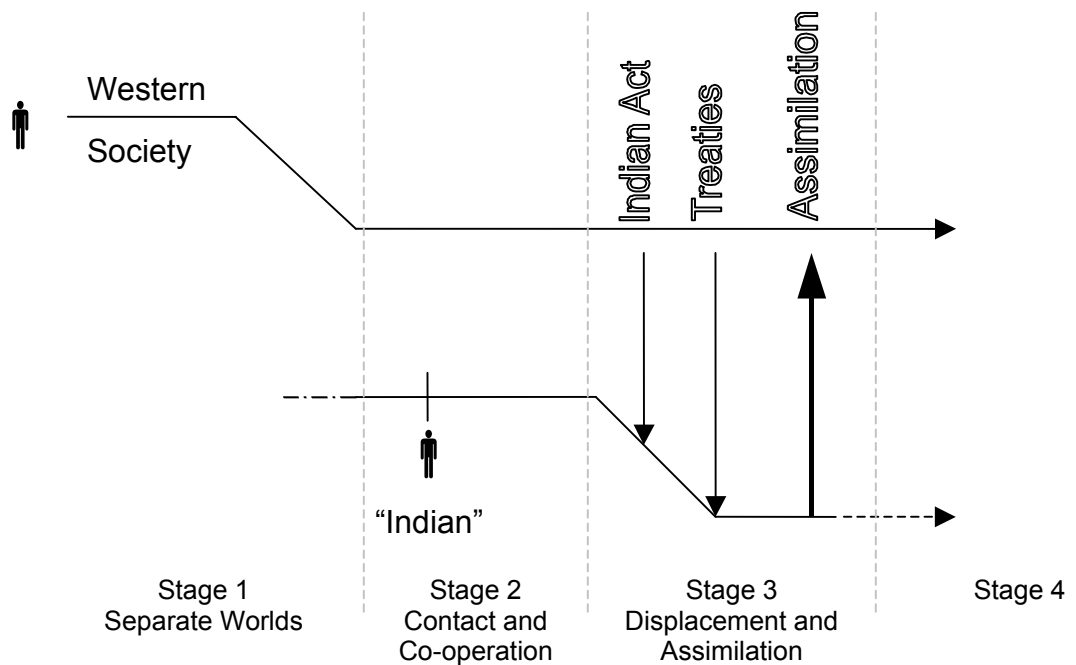
3.2 Western Perspective

From a second perspective contained within the societal interaction model there is another, very different perception of history. This perspective is referred to in the following diagram as a "Western" perspective, representative of "Western society", that is, those cultures which arrived on the shores of North America from Western Europe.

Stage 1

The perspective begins from the line entitled "Western Society" and proceeds in a downward direction through stage 1, representing the journey of these Peoples across the Atlantic Ocean to the shores of North America...thus marking the beginning of stage 2 – contact in North America between Aboriginal and Non-Aboriginal society.

Diagram 5: Western Perspective Isolated



Stage 2

At the point of contact, Western society collectively refers to Aboriginal Peoples as “Indians”. As represented by the dotted line going back into stage 1, Western society allocates to the Indians a very limited form of legal recognition and sense of history (i.e. the history of North America begins with the arrival of European society). However there is a de facto recognition of the economic and military importance of “Indians”, thus stage 2 is categorized by a solid line running parallel to Western society, indicating the relative equality afforded Indians due to their strategic, military and economic importance to the newly forming colonies in North America.

Stage 3

When Indians lose their strategic, military and economic importance to Western Society, they are displaced to the margins of society, indicated by the downward sloping line in stage 3. The displacement is accomplished through a number of means, illustrated in the diagram are the Indian Act and Treaties, which establish a “reserve” system of lands and societal organization.

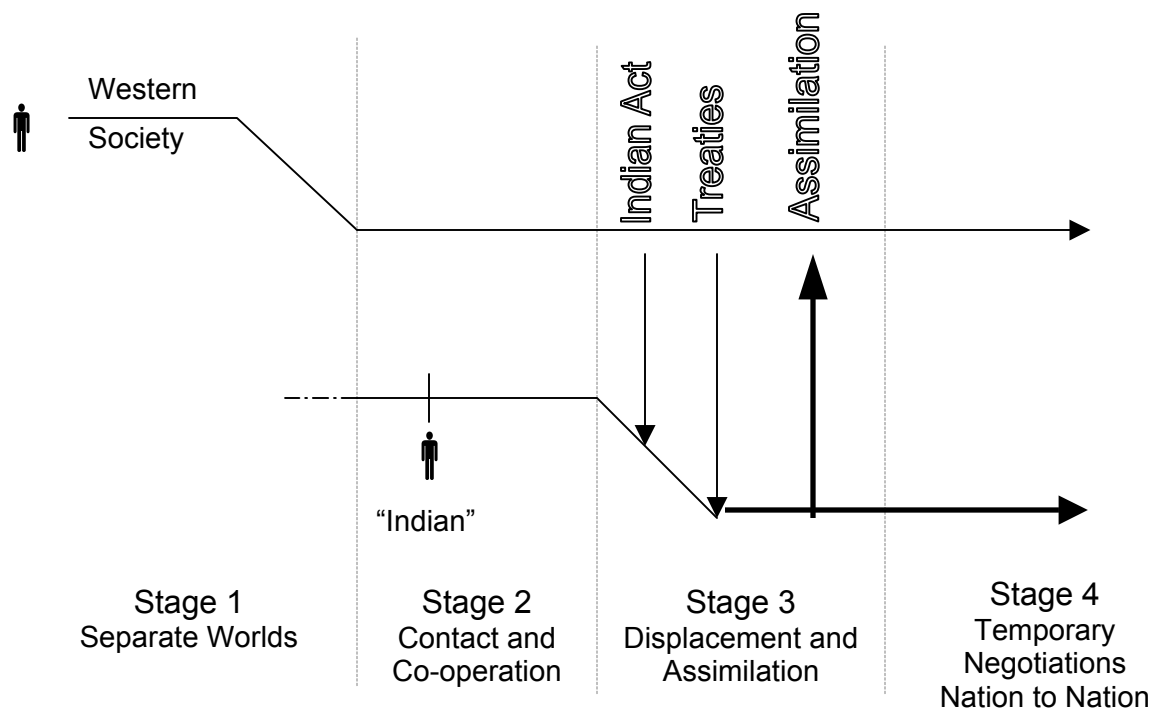
It was anticipated, and this diagram attempts to illustrate the "expectations" of this interpretation of history... that the displacement of Indians was only a temporary measure. As indicated by the line moving upward into the mainstream of society entitled "assimilation", there was an expectation that Indians would at some point assimilate back into the mainstream of Western society.

With the full assimilation of "Indians" which marks the beginning of stage 4, there would be no more distinct and separate existence of "Indians". This is indicated in the diagram with the disappearance of the bottom line. At this point in history there would be no further need for the Indian Act, treaties would be significant only as historical footnotes "reserves" would disappear, thus there would be no need for further Government oversight and administration of Indian Affairs.

Thus, the line representing "Indians" in Stage 4 consists only of a few dotted lines, as it was anticipated that the Government responsibility for Indians would, after a period of time, no longer exist.

However history did not occur as anticipated. As represented in **Diagram # 6**, representing history as it did occur, Indians did not give up their identity in order to integrate into the mainstream of society. In this revised diagram stage 4 is characterized by a solid line continuing throughout stage 4, representing the continuation of Indians existing at the margins of society. As Indians did not assimilate and therefore disappear, there still exists a system of reserves and Federal government responsibilities for oversight and administration.

Diagram 6: Aboriginal Actual Aboriginal Perspective Isolated



3.3 Two Perspectives - One View of History

As with any two perspectives, there is a tendency for one to dominate. In the context of Aboriginal – Federal Government relations, it is the Western version of history that dominates. As the predominate version of history in contemporary Canada, it is this perspective that is also referred to as the “Governmental” perspective, with the view that Government, generally speaking and in broad terms, reflects the predominate views of society.

As stressed in the RCAP reports, (1996a, 1996b and 2000) which is merely reflective of many other reports with respect to this one conclusion, it is vital to understand the historical interaction from both perspectives...not just one. If one merely views the historical interaction from the lens of a single perspective, this serves only to distort the

picture rather than give an accurate portrayal of how the relationship has developed and further, how the relationship will develop in the future.

3.4 The Next Chapter

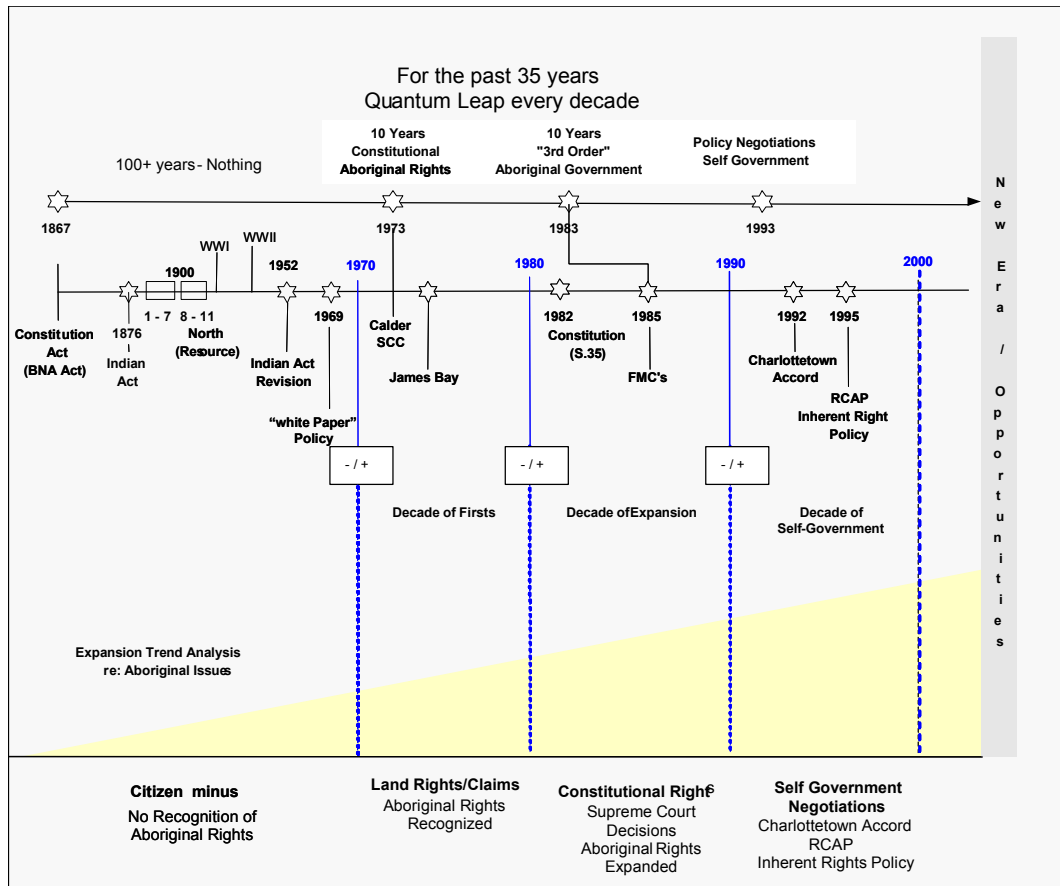
The historical foundation and the understanding of history from at least two different perspectives, forms a basis for a more thorough and comprehensive appreciation of contemporary Aboriginal – Federal Government relations. Accordingly, the next chapter introduces the larger trends that have emerged from a consideration of Aboriginal – Federal Government developments that have occurred over the last 35 years – which in the context of the last 500+ years of history, is defined as the Present.

From a consideration of both the historical foundation, established in chapter 3, and an analysis of trends emerging from the last 35 years (chapter 4), it will then be possible to identify and develop a future based scenario in chapter 5.

Chapter 4: The Present - Examining Contemporary Events of the Last 35 years

To accurately project into the future therefore, it is necessary to first have an accurate understanding and full appreciation of the historical interaction, (Chapter 3) as this will colour the interpretation of contemporary events (Chapter 4) and thus shape the nature of future trend analyses and projections (Chapter 5). Although essential, it is technically outside the mandate of this particular project to provide a detailed analysis of historical events from both an Aboriginal and Western/Non-Aboriginal perspective. However in order to provide a solid foundation for the future trend analysis, it is necessary to provide a brief overview of the major trends that have occurred in the recent past which, in the context of this report is defined as the last 35 years.

Diagram 7: Overall Trends



Within the last 35 years, since 1970, there has been an explosion of Aboriginal issues that have served to impact, in various ways, on the Federal government. To summarize the nature of these developments, in order to determine their relevance for the future projections, the following diagram was developed.

Diagram # 7 illustrates an overall trend that became evident only through an examination of a great deal of information relating to the past 35 years. To date there have been three major periods where the nature of Aboriginal issues, as they impact on the Federal government, have dramatically expanded. In each of the following three decades 1970 – 1980, 1980 – 1990 and from 1990 – 2000 there have been what may be termed “quantum leaps” in the expansion of Aboriginal issues. Significantly, Federal government actions designed to minimize, decrease or ignore Aboriginal issues has preceded each of these decades of expanding Aboriginal issues.

In Diagram #7, the “-/+” signs mark the beginning of each decade. These signs are indicative of the fact that each expansion was initiated by a Federal government initiative or action/inaction designed to minimize the nature and extent of Aboriginal issues. Thus the “-” sign indicates the intention to minimize and the “+” sign indicates the opposite result that was achieved.... an expansion of Aboriginal issues. The yellow wedge represents the expanding envelopes of Aboriginal issues that have become mainstream and are now a part of the Federal government agenda.

The following section briefly examines each of the three “decades of change” illustrated in Diagram 7.

4.1 1970 – 1980: The Decade of Firsts

The period begins with the introduction of the Federal government “White Paper”, which outlined a proposed Federal government policy to guide the nature of future Federal government – Indian relations.

With reference to the model of historical interaction, the proposed policy was an exact reflection of the Western version of history as represented in **Diagram 5**. In this version of history it was anticipated that, at some point in time, the distinct and separate legal

existence of “Indians” would be eliminated. Accordingly there would be no further need for the Indian Act, “reserves” would disappear, Treaties would be significant only as historical footnotes and there would be no need for further Government oversight and administration of Indian Affairs. In so doing, these actions would pave the way for the full integration of Indians back into the mainstream of society. This version of history was, in essence, the philosophy behind the proposed White Paper policy.

The White Paper proposal totally ignored any and all elements of the Aboriginal perspective of history. The result was a quantum leap increase in Aboriginal issues over the next ten years. In essence, the proposed White Paper policy achieved the exact opposite reaction than was originally anticipated.

4.2 1980 – 1990: The Decade of Expansion

This decade of Aboriginal issues expansion begins with the process designed to “repatriate” the Canadian Constitution. Again the period begins with the approach of the Federal government to minimize or ignore the nature of Aboriginal issues. Prior to the ratification of the Constitution, there were various attempts to exclude, ignore or minimize the inclusion and/or scope of Aboriginal issues to be included in the Constitution.

Again in reference to the societal interaction model, the various actions of the Federal government in this regard very closely mirror the philosophy contained within the Western version of history (see **Diagram 5**). In this version of history Aboriginal Peoples occupy only a marginal role in society not, as contemplated by the inclusion in the Constitution, a central role in the formation of Canadian society.

Again as with the decade before, the approach, which ignored the Aboriginal perspective of history, accomplished the exact opposite of what was intended. The next ten years resulted in another quantum leap in the nature, scope and complexity of Aboriginal issues that then impacted on the operations of the Federal government.

4.3 1990 – 2000: The Decade of Self Government

As indicated by the “- / +” signs at the beginning of this decade, the period once again begins with the action, or in this case inaction by the Federal government. Although there are a number of important events to consider, such as various Supreme Court of Canada decisions or the Meech Lake Accord, it is the events at Oka that serve to define the next ten years. The initial attempts of the Federal government to minimize or, in some instances ignore, the nature, scope and impacts of land claims had the overall effect, once again, of resulting in the exact opposite action over the next decade.

Again as with the two preceding decades, the approach that minimized the Aboriginal perspective of history, accomplished the exact opposite of what was intended. The next ten years resulted in another quantum leap in the nature, scope and complexity of Aboriginal issues that then impacted on the relationship with the Federal government.

4.4 2000 - 2004

There is no “-/ +” sign at the beginning of the most recent decade. It is perhaps through such initiatives as, for example RCAP and the Government of Canada’s Approach to Implementation of the Inherent Right and the Negotiation of Aboriginal Self-Government Policy (Inherent Right Policy) in the mid 1990’s that these actions have lead to a more “natural” or incremental growth of Aboriginal issues at the turn of the century. This as opposed to the massive or “quantum leaps” of uncontrolled growth experienced in the preceding three decades.

Certainly there have been many more initiatives by the Federal government during the 1990’s that have, in different ways, recognized the existence of an Aboriginal perspective to history. RCAP not only recognized the existence but also expanded on how these principles of a separate Aboriginal perspective of history could be integrated into governmental and larger societal initiatives. The principles covered in the proposed Charlottetown Accord, the Inherent Right Policy and the Statement of Reconciliation all recognized and to an extent operationalized the principles contained in an Aboriginal approach to history.

Although the nature of the Aboriginal – Federal Government relationship is far too complex to be reduced to singular explanations, perhaps the recognition or alternatively, the non-recognition of the Aboriginal perspective of history does have a significant impact on the nature of the Aboriginal – Federal Government relationship. As indicated by the trends experienced over the last 35 years, there will be a growth of Aboriginal issues impacting on the Federal government into the 21st century. How this growth is managed is highly dependant on how the Federal government chooses to define the relationship.

4.4.1 Expansion or Contraction of Aboriginal Issues – the Land Claims Example

It is not possible, within the confines of this report, to explore whether all of the contemporary issues relating to Aboriginal Peoples will continue into the future, and if so, will they be increasingly complex and therefore more expansive. Nor is it possible to explore the alternative to this question, of whether these issues will begin at some point to contract in both scope and complexity, thus become resolved or otherwise minimized within the current framework of Aboriginal – Federal Government relations. Although it is not possible to explore these issues within this report it is important to, at a minimum, illustrate the trend that is emerging from a consideration of the data available at this juncture in history. For illustrative purposes, the general topic of land claims has been selected as an example of how Aboriginal issues have evolved over the last three decades.

With reference to diagram #7, beginning in the 1970's the issue of land claims – as a issue requiring substantive Federal Government policy or program attention, was first generated by the Supreme Court of Canada decision in Calder and the subsequent developments surrounding the James Bay Hydro Electric Project in Quebec. Moving into the 1980's land claim issues continued to grow, both in terms of scale and complexity, with further developments in a number of different fields, for example the legal decisions of the Supreme Court of Canada and the political developments surrounding the Constitutional process, such as the First Ministers Conferences. This expanding level of complexity was further enhanced in the 1990's with the introduction

of self-government initiatives and other developments, such as the establishment of the Indian Claims Commission and the issuing of the final RCAP report.

Throughout these three decades of expanding land claims issues, it can be illustrated that the growth, which occurred, is cumulative in nature. From the non-recognition of any Aboriginal rights in the 1969 White Paper policy paper, the next decade witnessed the initial recognition and basic policy development for both specific and comprehensive claims. The next decade, the 1980's, added a constitutional element to land claim recognition and negotiations. The next decade added a self-government element to land claims. As a result of this cumulative growth, contemporary land claims can now include both constitutional and self-government components.

As an illustrative example, the last three decades of land claims growth and expansion point out the cumulative nature of Aboriginal issues generally. Over the last thirty years many of these issues, such as land claims, have traveled from "zero" recognition to a highly evolved, complex and challenging agenda item for both the Federal government and Aboriginal Peoples. At the very least the above illustrative summary points out that these issues, such as land claims, are experiencing an incredible growth rate both in terms of scale and complexity. It also points out that these issues are not going away in the near future and, in all likelihood, will continue to expand rather than contract.

Flowing from a consideration of the land claim example, there is a fundamental underpinning to this growth that must be considered. As illustrated in diagram #7, the era of development that occurred over the last 35 years began with the Supreme Court of Canada decision in Calder. Since that time, there have been a number of court decisions by the Supreme Court of Canada, in addition to literally thousands of decisions by lower courts that have served to underpin the development of Aboriginal rights and Aboriginal issues. It is evident that, with due consideration to the volume and extent of court decisions on issues affecting Aboriginal Peoples, without these court decisions much of the development that occurred would not, in their absence, have occurred.

Looking toward the future, it seems as though both the volume and range of issues being considered by the courts will continue to increase. A scan of recent court decisions is evidence enough of the expanding range of issues under consideration by the courts...for example, cases on Aboriginal Rights, Canadian Charter of Rights and Freedoms, Fiduciary Duty, Resource Cases (Forestry, Mining), Metis Rights, Residential School Abuse and all this in addition to the ever expanding case law on the long standing issues of Indian Act, Treaties, and Hunting and Fishing issues. Presented as illustrative examples only, the above list of Aboriginal related court cases is vastly more complex and wide ranging and, if the current trend continues, these cases will continue to form the foundation to an ever increasing and wide ranging continuum of Aboriginal issues that must be addressed by the Federal Government.

4.5 Conclusion

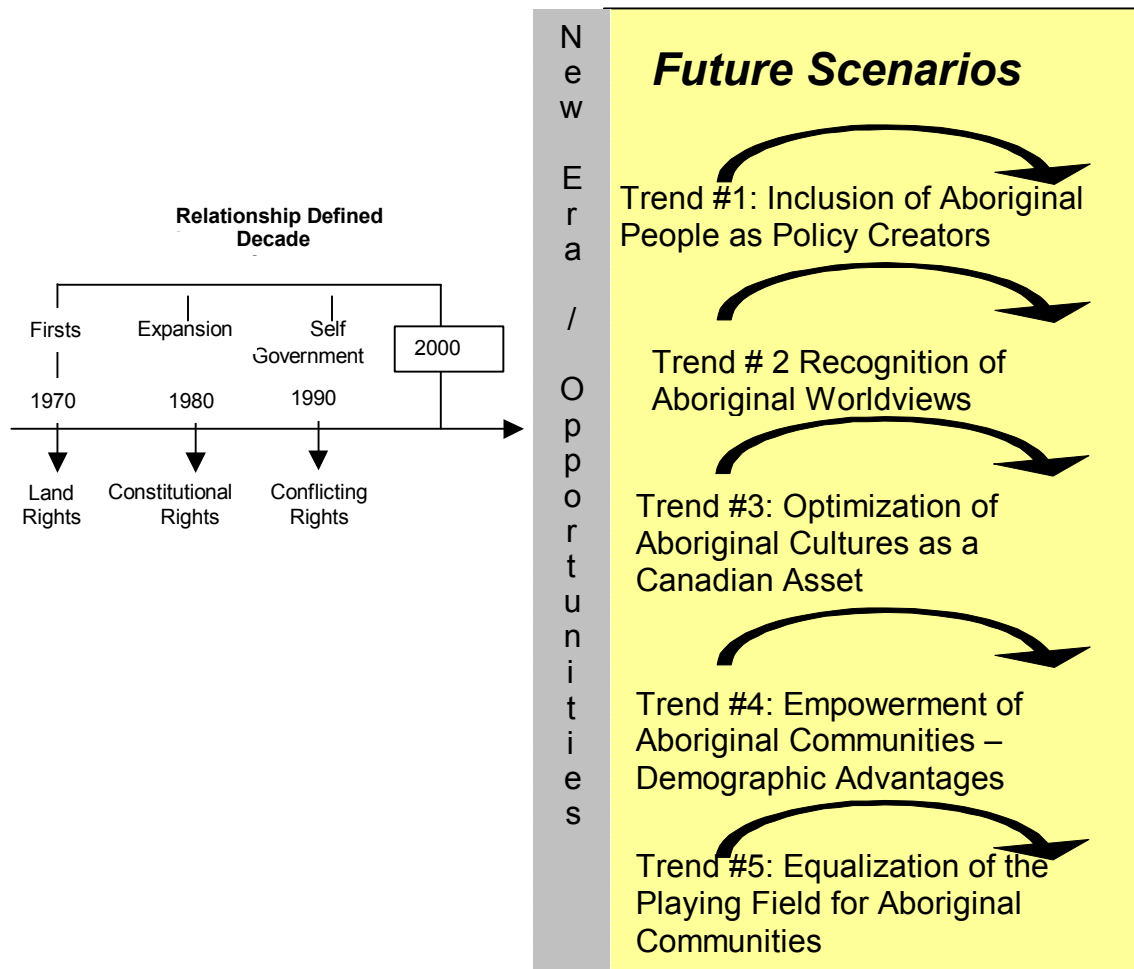
It is with this historical and contemporary context of events that the report now looks forward to the future. What will the future look like? What is the future of Aboriginal – Federal Government relations? Although it is not possible to determine exactly what the future holds, the foregoing analysis of the last 35 years does illustrate one fact with clarity...there will be an expansion of Aboriginal issues into the near future. The only issue remaining is how that growth will be managed. Will there be explosive and uncontrolled growth spurts, such as the quantum leaps experienced over the past three decades from 1970 – 2000? Or will the growth be more measured?

Again, although there is no way to determine the future with certainty, it is clear from the foregoing analysis that the future nature of the relationship is highly dependent on the choices made by the Federal government. In this context the question seems to be whether the Federal government will be solely wedded to a singular vision of history, with their decisions derived from past principles of only a "Western version" of history? Or alternatively, will there be a further recognition and integration of elements from the "Aboriginal" understanding of the historical interaction?

4.6 The Next Chapter

It is with these questions in mind that the next section explores the future of Aboriginal – Federal Government relations by looking at possible trends that may impact on this societal dynamic.

Chapter 5: The Future - Trend Indicators



In this chapter five future trend indicators are identified as follows:

- #1: Inclusion of Aboriginal Peoples as Policy Creators
- #2: Recognition of Aboriginal Worldviews
- #3: Optimization of Aboriginal Cultures as a Canadian Asset
- #4: Empowerment of Aboriginal Communities – Demographic Advantages
- #5: Equalization of the “Playing Field” for Aboriginal Communities

As indicated by the left side of the above diagram, each of the trend indicators is based on a consideration of the past relationship between Aboriginal Peoples and the Federal Government, as discussed in Chapters 4 and 5. In the following section each of the trend indicators will be briefly examined by first looking at the Present, which is

identified in the text as the "contemporary context". The discussion will then move to a consideration of the "emerging direction", which points a direction for the future, followed by a very brief indication of what the Aboriginal perspective may be in this regard. The discussion of each trend indicator then concludes with a look to the future, with "opportunities for moving forward" and an initial identification of "potential future scenarios".

5.1 Trend #1: Inclusion of Aboriginal People as Policy Creators

5.1.1 Contemporary Context

Any efforts by the Government, toward redefining Aboriginal-Government relationships should acknowledge both historical and contemporary western perspectives, which continue to hinder Aboriginal People’s contributions to social, cultural, political, economic and spiritual well-being. These perspectives stem from hierarchal paradigms and fiduciary controls that removed Aboriginal communities from sources of power and influence with regards to Government policy development. Moreover, contemporary acknowledgement of barriers experienced by Aboriginal People does not resolve the issue of exclusion or locus of power. As an example, the Government’s efforts to restructure toward an organizational model (Fitzpatrick, Horizontal Management, 2000), which creates policy through horizontal decision-making, does not address the condition that the Government remains the driving force for *“how the government responds to a broad Aboriginal community”* (Interview Respondent, 2004).

Specifically, the Government’s horizontal model still requires negotiations through channels defined by and for Government priorities for policy and program development, as determined internally within each Department. Such a process does not allow for Aboriginal communities to drive change up into any renewal initiatives. Trends and future scenarios have proposed changes from an Aboriginal Peoples’ perspective that would serve to create a horizontal and profiled response to Aboriginal issues. Until mechanisms associated with Aboriginal-Government relationships change, Aboriginal People will not experience the

“The relationship is like a huge oil tanker that has been heading in the wrong direction for a long time. The government has made some efforts to change its course, and is steering towards the right direction, but is nowhere near the right course yet.”

*Interview
Respondent*

“The government must develop real partnerships with Aboriginal peoples so that they have real power in decision-making.”

*Interview
Respondent*

desired outcomes as articulated by the renewal initiative within the Government.

Furthermore, research indicates that Aboriginal women continue to be marginalized from political and leadership roles in the community and during Government negotiations. Specifically, the lack of women’s representation in decision-making has led to the perception that concerns articulated by Aboriginal women (accountable governing structures, gender equality and social issues) are not incorporated into the discourse on governance and self-government (Herbert 1994: 27 cited in Sayers and MacDonald). Sayer and MacDonald’s research indicates that none of the existing treaties, self-government agreements and other models of leadership have provisions specifically for and about women (Sayers and MacDonald, 2001:31).

5.1.2 Identification of Emerging Direction

There is an emerging tendency in the Federal Government toward increasing the levels of inclusion of Aboriginal Peoples as participants in policy, program and service delivery. Although currently confined primarily to the local levels of service delivery, this approach has the potential to expand in the future to include more of an Aboriginal perspective.

5.1.3 Aboriginal Perspective

Aboriginal Peoples believe they should be included as full and equal partners in the creation of policy, programs and service delivery mechanisms. From an Aboriginal perspective, Aboriginal participation in policy, program and service delivery is viewed in the context of relative equality.

5.1.4 Opportunities for Moving Forward

Future actions regarding Aboriginal – Government Relationship require additional mechanisms for Aboriginal People to control the development of policies affecting their communities. Specifically, trend analysis suggests that Aboriginal communities seek opportunities for creating policy regarding the following:

- Relationships: with Government, the global and national community
- Culture
- Demographic issues: specifically urbanization, women and youth

- Community development

5.1.5 Potential Future Scenarios

The following suggestions were articulated through this review as important considerations for the future:

- Models of Aboriginal political structures, which place Aboriginal People in the Federal Government, as full participants, i.e., designated seats, Council of Experts, Elected Officials (running in each riding)
- Decision-making parameters within Federal Treasury Board (and provincial, territorial and municipal counterparts) business planning process that for example, could require impact statement for proposals with regards to how the proposed initiative benefits Aboriginal communities. Currently, similar impact statements are measured for Workforce (FTE), facilities, Technology, Risks, Policy, Operational and Revenue Implications. The addition of a parameter for Aboriginal communities could enable a horizontal representation of Aboriginal related issues as part of the government's business planning process.
- Aboriginal organizations (non-reserve) should be involved in decision-making

5.2 Trend #2: Recognition of Aboriginal Worldviews

5.2.1 Contemporary Context

"First Nations are now controlling education in some places, but lack the resources to restructure the education system to fit in with traditional practices."
Interview Respondent

"Canadian Heritage is playing a big role in anti-racism and social cohesion: this is a niche where they can be more active in educating non-Aboriginal peoples."
Interview Respondent

Events such as the Indian Act, the White Paper, Oka, Federal commissions investigating Aboriginal Peoples' issues, apologies to residential school survivors, statements of reconciliation regarding Louis Riel and other efforts, which demonstrate a movement toward understanding Aboriginal Peoples' experiences since contact, have propelled many Aboriginal activists to "successfully marshal Aboriginal voices through lobbying" (Interview Respondent, 2004).

However, as Aboriginal People move into relationships with non-aboriginal people, the differences of the two worldviews conjure up stereotypes to exaggerate and simplify characteristics of Indigenous people. (Anderson, 2000:97, in Expressions in Canadian Native Studies). Native identity has been shaped by both legislation and media stereotypes. Unfortunately, the process of stereotyping tends to exclude by building binary oppositions: such as white versus black, civilized versus primitive, Indian versus non-Indian etc. The binary opposites solidify the boundaries between one people and another and contribute to a racial hierarchy. Historically, these binary opposites have been used by the judicial system in Canada to define Aboriginal identity and rights based on its reference to either "Indianness" or "whitestream" way of living (Anderson, 2000:98).

Consequently, Aboriginal People have been facilitating change within a Eurocentric worldview. From this experience, Aboriginal People have navigated colonization through a sophisticated

change process, overshadowed by perspectives filtering through the governmental, business, social and academic institutions. As a result, Aboriginal voices within non-aboriginal communities and institutions continue to be marginalized by perspectives that are irrelevant to many Aboriginal communities.

Many Federal programs do not operate from a structure or process that acknowledges Aboriginal trends, or identifies the impact of two worldviews. As a result, the decision-making aligns to a perspective that measures eligibility for program funding from a non-Aboriginal worldview, specifically, when assessing the outcomes based on the Government's understanding of concepts. Nevertheless, trend analysis indicates a growing number of Aboriginal Elders, theorists and professionals, who bring Aboriginal philosophy into their agendas, which observe Traditional values and natural patterns. These patterns are influenced by the environment as a component of Aboriginal thought and identity (Henderson, 2000:252). This worldview is "not a description of reality but an understanding of the processes of change and ever-changing insights about diverse patterns and styles of flux" (Henderson, 2000:265).

Programs operating within a Eurocentric worldview tend to focus on problem solving, complacency, urgency, and other factors that assumes change as a series of actions or relationships that must be controlled (Kotter, 1996:20). As a resource, Aboriginal perspectives engage the broader community and the interrelationship of various organizational components as the basis for program development and delivery. The resourcefulness of Aboriginal perspectives will serve Joint Ventures, Inter-tribal business activity, Aboriginal Trade agreements, Aboriginal Business Centers, etc. as potential economic, cultural and social development concepts. These activities stimulate community capacity to change and motivate business relationships, knowledge networks, and resource pools available to Aboriginal and non-aboriginal communities (Sixdion, 1997:44-47).

5.2.2 Identification of Emerging Direction

There is an emerging trend in Canadian society toward the increased recognition of Aboriginal Peoples' worldviews and, to a lesser extent, having Aboriginal Peoples recreate their own image from their own priorities, needs, wants and desires.

5.2.3 Aboriginal Perspective

From an Aboriginal perspective the validity and recognition of Aboriginal worldviews, thus image of Aboriginal Peoples, takes place within the context of relative equality. Within this perspective, Western and Aboriginal societies have equal roles to play in the recognition of each other's worldviews. Accordingly each society has a responsibility to ensure the relative equality of the societal interaction.

5.2.4 Opportunities for Moving Forward

Programs and relationships that recognize an Aboriginal worldview require that Government processes recognize the interconnectedness of Aboriginal knowledge and enable cross-functional agreements and partnerships to support the development of this knowledge.

5.2.5 Potential Future Scenarios

The following suggestions were articulated through this review as possible scenarios in the future:

- Inclusion of Aboriginal Worldviews in education, medicine, justice, culture, political and economic institutions
- Expansion of Aboriginal knowledge systems and institutions as competitive resources to non-Aboriginal systems and institutions, nationally and globally
- Changes to legislation and non-Aboriginal worldviews (processes, paradigms, etc.) to support the expansion and inclusion scenarios

5.3 Trend #3: Optimization of Aboriginal Culture as a Canadian Asset

"New Zealand is promoting Aboriginal peoples' languages and culture as part of promoting tourism. It celebrates Aboriginal history and culture, and encourages respect and reverence for Aboriginal peoples. Canada can follow this example through the creation of Aboriginal centers in Ontario Place and other places that attract tourists."

Interview Respondent

"Canadian Heritage needs to showcase Aboriginal contributions to Canadian culture and society, to ensure that future generations gain recognition of Aboriginal contributions to Canada. Changes to primary and secondary school curricula are important to this education process."

Interview Respondent

5.3.1 Contemporary Context

As is the case with every society, Aboriginal languages and cultures are of paramount importance to all of Aboriginal society. Aboriginal cultures and languages are the common threads that weave throughout the fabric of Aboriginal life, pulling together all of the disparate parts of everyday Aboriginal life into a single whole, otherwise known as a holistic lifestyle or way of living.

As illustrated by diagram #5 and the discussion of the Western approach to the past relationship with Aboriginal Peoples, the Federal Government has a long involvement in the perseverance of Aboriginal languages and cultures. Unfortunately this involvement, in a historical context, has been a negative influence. Historically the Federal Government has invested a great deal of both time and financial resources attempting to minimize and in some instances eradicate Aboriginal cultures and languages. For example, the current dismal state of Aboriginal languages has a long legacy and connection to past Government practices, such as the implementation of the residential school system.

It has only been recently that the Federal Government has attempted to reverse their historical approach to Aboriginal languages and cultures. With respect to Aboriginal languages Government agencies, such as Canadian Heritage, have acknowledged that close to half of the 50 to

70 Aboriginal languages in Canada are near extinction or endangered, and 10 once-flourishing languages have become extinct over the last 100 years. The acknowledgement followed research and recommendations presented by Aboriginal communities to the Government of Canada. The Royal Commission on Aboriginal Peoples recommended that a foundation be created to address the loss of Aboriginal languages and cultures (1996a). As part of Gathering Strength document, the commission recognized the importance of this issue through the establishment of the Aboriginal Languages Initiative in 1998. Furthermore, the Government of Canada committed to the creation and operation of an Aboriginal Languages and Cultures Centre in the 2002 Speech from the Throne.

Research concurs that the preservation and restoration of Aboriginal culture, including languages has a positive impact on Aboriginal communities. Examples of positive outcomes include the contribution of language initiatives toward lower rates of youth suicide, by creating a greater sense of identity, higher levels of self-esteem and self-worth and stronger more resilient community services (Bennett and Blackstock, 2002).

Recent studies demonstrate that there is extensive support for Aboriginal culture by Canadians:

- 80% of Canadians agree that Aboriginals represent a source of cultural enrichment for Canada (Léger Marketing, 2002)
- Over one third (31%) of Canadians believe that Aboriginal customs and traditions should be a bigger part of the heritage of our country than they are currently. (Créatec+, 2001 as cited on Heritage Canada webpage, http://www.pch.gc.ca/special/dcf/forum/pubs/opinion_e.cfm)
- 82% of Canadians agree that they can learn a lot from aboriginal heritage, culture, and the unique relationship Aboriginal Peoples have with the land. (Ipsos-Reid, 2002 as cited in *Public Views Regarding Aboriginal Peoples 2004, A Syndicated Public Opinion Study*, Ipsos-Reid, August 2004)
- 75% of Canadians agree that aboriginal cultures, languages, and artistic expression contribute to the vitality of Canadian society. (Ipsos-Reid, 2002)

However, Government response toward cultural and linguistic protection and restoration appears disconnected from other activities or networks that nurture the sharing and

promotion of cultures as knowledge-based assets, to be shared nationally and globally. In addition, a recent study noted that when Canadians are asked what level of involvement the government should have in aboriginal issues for the future, 50% suggest that the government should maintain its current involvement. Only 20% suggest that the government should increase its involvement. (Ekos, Rethinking Government, 2002), indicating low support for resolving Aboriginal issues, despite their support of cultural protection.

5.3.2 Identification of Emerging Direction

There is a very recent trend toward the increasing recognition of Aboriginal cultures and languages as important, not only to Aboriginal Peoples, but also to the larger Canadian mainstream of society.

5.3.3 Aboriginal Perspective

Aboriginal Peoples can use their own languages and cultures to heal themselves and to solve their own problems. However, such will first require the recognition and support of Aboriginal languages and cultures as occupying a position of relative equality to that of Western society languages and cultures.

5.3.4 Opportunities for a Moving Forward

Programs that develop and promote culture create knowledge networks and vehicles, which link Aboriginal communities to the world. The trend towards sharing cultural competence ensures equal acknowledgement of Traditional and contemporary knowledge, which in turn, maximizes the availability of our national and global knowledge resources. The increased demand via communication and knowledge networks, enhances organizational and individual development, and creates wealth (Sixdion, 1997:19).

5.3.5 Potential Future Scenarios

The following suggestions were articulated through the review as possible scenarios in the future:

- The development of bridging mechanisms that enable Traditional and non-traditional practices to be shared, without restrictions
- The establishment of criteria, as defined by Aboriginal Peoples, to safeguard Traditional practices and knowledge, as resources are shared or dispersed

5.4 Trend #4: Empowerment of Aboriginal Communities - Demographic Advantages

5.4.1 Contemporary Context

Many Aboriginal programs developed by the Government appear to be designed to "fix" problems rather than "grow" solutions. This may be a derivative of the historic stereotypical perception that Aboriginal communities are dependent and require help. The descriptions of many Aboriginal programs appear to mirror these perceptions, by describing the problem. Programs require two factors to address this gap: 1) additional resources for Aboriginal communities to facilitate changing perceptions within the broader Canadian sector and 2) streams within the programs, to grow solutions at various levels of capacity/capability. Information regarding Aboriginal demographics shows four areas experiencing significant change:

*"In cities – where a large number of Aboriginal people live – there is a negative stereotype of Aboriginal people that needs to be changed. Even city councilors believe the stereotype. There has been no champion for Aboriginal people in cities, to challenge and change the stereotype
Interview Respondent*

- A. **Population growth**, According to the most recent Statistics Canada Census information (2001) there are approximately 975,000 people who report themselves to be Aboriginal, living in Canada today. This represents 3.3 per cent of the national population. Two in three members of the Aboriginal population are First Nations, or Status or Non-Status Indians, just fewer than one in three are Métis and five per cent are Inuit. This represents an increase of 22% of people since the 1996 census
- B. **Youth**: The 2001 APS determined that the median age of Aboriginal People is only 24.7, while it is 37.7 in the non-Aboriginal population — indicating a considerably larger youth population in the Aboriginal community. To underscore the importance of this segment of the population, the three surveys with First Nations people living on-reserve profiled very different opinions

registered by youth (compared with their older counterparts).

C. Urban Aboriginal communities: Roughly one in three First Nations people live on a reserve, but between 70 and 80 per cent of all Aboriginal People do not live on a reserve. Of Aboriginal People living off-reserve, over two-thirds live in urban areas and just under a third live in relatively rural and remote areas. Those living in urban areas typically do not live in areas where there is a high concentration of Aboriginal People. That is, in most cities and urban communities where Aboriginal People live, they represent a very low percentage of the population. Aboriginal People choosing to live in rural areas, on the other hand, are often found in communities where Aboriginal People are highly concentrated.

The urban Aboriginal population is interconnected with the non-urban and reserve population in terms of mobility, culture and politics in that there is a great deal of diversity. As a result, although poverty and social dislocation remain important issues on the urban Aboriginal policy agenda, issues of culture and recognition are also important for Aboriginal identity, particularly with the emergence of an Aboriginal middle class. (Graham and Peters, 2002)

D. North: The area "North of 60" is a region distinct from the rest of Canada. The population density is one example of this difference – with one person per 71 square kilometers in Nunavut compared with 11 people per square kilometer in Ontario. Although this area is distinct from the rest of Canada – it is by no means homogenous. The three northern provinces and the region of Nunavik are very diverse in composition and worldviews. The Aboriginal population plays a role in most aspects due to their numbers (23% of the population in the Yukon – 85% in Nunavut. (statistical data extrapolated from INAC reports retrieved, including http://www.ainc-inac.gc.ca/pr/sts/nia_e.pdf)

The "North of 60" area faces significantly different policy and program delivery needs based on demographic, linguistic, level of governance development, and transportation connectivity (extrapolated from reports created by the Province of Manitoba, Aboriginal and Northern Affairs retrieved from <http://www.gov.mb.ca/ana/apm2000/1/d.html>). The additional complexity of land claims and self-government agreements contributes to the distinctiveness of this region.

The economic base of each region leads to a different perspective than that found in other Aboriginal populations in Canada. The Northwest Territories enjoys a very strong economy while the Yukon economy has stalled. Nunavut has pressing housing, unemployment, and high cost of food concerns, as does Nunavik. Therefore, economic development is most important to Northerners, compared to health care for southern Canadians (although health care remains a key issue).

Residents of the three territories are most likely to say that improving the quality of life for Aboriginal People should be a high priority for the new federal government (43%).

Concurrently, over the past few years, corporations have implemented hiring practices to determine how to attract and retain Aboriginal People, Aboriginal youth and women as potential feeder groups to replace workforce skill-shortages (Corporate Leadership Council, April 2003). The stereotypical attitudes and the promotion of skills to facilitate the growth of non-Aboriginal businesses further undermines the potential for Aboriginal People to explore personal or community development projects that facilitate growth within Aboriginal communities, as determined by Aboriginal needs rather than as dictated by non-aboriginal political and economic drivers.

As a result, some desired skills and knowledge reside outside of contemporary expectations for demographic feeder groups. Alternatively, these skills and knowledge reside within a traditional framework of Elder mentorship and knowledge transference, not currently supported through government funding associated with economic development initiatives. Government practices establish the categories and the criteria to determine "what is relevant?" as appropriate skill development initiatives. Many capacity building programs are based upon non-Aboriginal paradigms regarding

contribution to the broader Canadian economy, society, politics, culture, etc. As a result, the capacity building programs fail to measure the outcome based on “what is relevant?” to the community.

5.4.2 Identification of Emerging Direction

There is an emerging tendency towards recognizing the current demographic realities of Aboriginal Peoples. Due to relatively high birth rates, the number of youth, rates of urban migration and future demographic projections, Aboriginal Peoples represent a very dynamic and fast changing role and position within Canadian society.

5.4.3 Aboriginal Perspective

From an Aboriginal perspective, Aboriginal Peoples are neither minorities nor do they occupy positions at the margins of society. Aboriginal society occupies a position of relative equality and not minority or marginal status in contrast to the perspective held by many people in the non-Aboriginal society. The current demographic realities serve, in many instances, to reinforce this interpretation, as Aboriginal People are fast becoming (or are projected to become) the majority in certain geographic and Government program areas.

5.4.4 Opportunities for Moving Forward

Empowerment within Aboriginal communities, involves the authority to determine categories and programs that develop and retain skills and knowledge, deemed relevant to the collective meaning shared by the community (Battiste, 1998:4). Programs, which empower an Aboriginal concept of “what is relevant?” benefit the development of Aboriginal communities. “What is relevant?” remains unconsciously interwoven as a collective versus singular voice of the community (Sarris, 1993:563 and Cruikshank, 1990:506). The Urban Aboriginal Strategy and Sgro Task Force present policy thinking that may be benchmarks for determining future needs. Empowerment within Aboriginal communities includes a more holistic understanding of what makes cities vital and development of effective urban Aboriginal processes.

The increasing role of Aboriginal women in leadership positions will likely impact the social issues addressed by the government of Canada such as family violence, stay in

school initiatives (education), early childhood development and health issues such as youth suicides and HIV/AIDS.

5.4.5 Potential Future Scenarios

Results for the future would be improved through consideration of the following suggestions articulated in this review:

- Increase in the number of centers in Urban areas, which focus on the development of Youth and Women
- Implementation of the Urban Aboriginal Strategy or similar policies that emphasize coordination within the federal government
- Expanded curriculums (for all age groups) in academic, performance, technical and cultural centers, which offer a full spectrum of skills relevant to both Aboriginal and the broader sector Growth in the number of skilled persons, who speak an Aboriginal language
- Greater financial viability and support (as deemed by inclusion of Aboriginal interest through Treasury Board indicators) demonstrated through core-funding to equalization initiatives

5.5 Trend #5: Equalization of the "Playing Field" for Aboriginal Communities

"In general, the Aboriginal community is excluded from having equal opportunities as other Canadians. We all want the same thing: to have opportunities for our youth. Positive examples such as the Aboriginal Human Resources Development Strategy must be created in other departments."
Interview Respondent

5.5.1 Contemporary Context

Demographics and strategic analysis of Aboriginal communities illustrates that Aboriginal People contribute significant resources to the Canadian economy. A strategic approach to the development of the relationship with Aboriginal Peoples requires the inclusion of programs/initiatives that leverage this contribution.

Information regarding Aboriginal community development identifies two specific areas that promote or hinder an equal participation of Aboriginal People in the national and global community:

- A. **Technology**, i.e., technology-based solutions equalize the playing field for small or rural communities by providing access to governments, schools, health institutions, social services or business partners. Consequently an equalization of the playing field reduces brain-drain of talented Aboriginal youth and professionals, who leave for more competitive opportunities (report presented to the Quite Hasting Community Council, entitled HQnet, 2002, updated resource retrieved from <http://www.hqnet.on.ca/>).
- B. **Resources**, i.e., new ventures create opportunities for Traditional Environmental Knowledge, including promoting opportunities for Eco-tourism. The new opportunities enable Aboriginal communities to tap into the knowledge of Elders and Aboriginal People trained as ecologists, engineers, and specialists, (Sixdion, 1997:40). Furthermore, The Canadian Environmental Assessment Agency on behalf of the Minister of Environment recognized that Aboriginal self-government is reshaping environmental assessment throughout Canada (Canada - Sustainable Development Strategy 2004-2006, Ottawa, 2003:14).

For many Aboriginal communities, the incorporation of Aboriginal perspectives into Federal policy decisions means returning the stewardship of the technology and resources to Aboriginal People. The stewardship provides a viable avenue for generating revenues and sustainable income (Sixdion, 1997:34). For example, a number of Aboriginal communities generate income through mining, logging, forestry, gaming, fishing, tourism and other recreational land sites.

However, historical negotiations have seen royalties associated with natural resources paid to communities based on a trust allowance rather than the fair market value of the resource. The same restrictions also apply to owned assets or how technology is leveraged outside of reserve-based economies. Consequently, Aboriginal communities have untapped potential to contribute commercially, recreationally, and environmentally within the local, Canadian and global community (Sixdion, 1997:19).

5.5.2 Identification of Emerging Direction

There is an emerging tendency, however slight, toward the conceptual recognition of shared/owned resources. For example in some contemporary negotiation formats, such as land claims, the concept of shared resources – that Aboriginal and non-Aboriginal can jointly own, share access to and mutually benefit from such an arrangement - is under active exploration.

5.5.3 Aboriginal Perspective

From an Aboriginal perspective, it is only through the shared ownership and sharing of commonly held resources that the two societies can achieve a mutually beneficial and balanced relationship.

5.5.4 Opportunities for Moving Forward

Programs that promote and sustain favourable and fair opportunities for Aboriginal Peoples are only possible through "a better understanding between the two groups" [Aboriginal and non-Aboriginal communities] (Interview Respondent, 2004). Program objectives and funding procedures need to be expanded to include initiatives that will bridge this gap. The attitude appears to be "how do we fix the Aboriginal Peoples' situation" but ignores internal or external gaps in the government or the broader

community, which lacks commitment to be more inclusive of Aboriginal history, knowledge and culture.

5.5.5 Potential Future Scenarios

The following considerations were articulated through this review as ways of improving future results:

- Increase participation of Aboriginal People in traditional sources of wealth generation.
- Greater number of Aboriginal communities, which retain stewardship of assets
- Revision to legislation, which restricts Aboriginal People and communities from trade, transportation, processing and fair-market value for goods and services

Chapter 6: Preparing For The Future

The trends identified through the Environmental Scan provide some insight for future directions. Based on the benchmark timeline, the research team identified that Government- Aboriginal relations, currently, resides in an "Era of Negotiation".

Aboriginal issues will continue to exist, and indeed are expected to expand over time. The nature, extent and complexity of the growth or increase in the prevalence of Aboriginal issues will be significantly impacted by government decisions.

The trend analysis suggests that Government-Aboriginal stakeholders should expect a new wave or era to begin in their relations. Depending on the approach government takes with addressing the issues, and more significant their relations with Aboriginal People, the next era will signify either an explosive increase in Aboriginal issues, that is quantum leaps which have characterized the last three decades, or a more measured (incremental) increase, such as that experienced during the first three years of the new century.

The illustration of the stages in Diagram 3: Government – Aboriginal Relations shows a migration of two separate philosophical histories, through their contact and initial mutual tolerance and cooperation, to actions of oppression of Aboriginal social systems, and finally to a period of dialogue, consultation and negotiation. The four stages follow complex historical interventions, resistance and leaps forward between the two worldviews (RCAP, 1996, _a, _b). Nevertheless, the prevailing concept demonstrated in Figure 1 is the existence of diverse philosophical and cultural orientations, within Government – Aboriginal relations, that continues to function in Canada.

Economists suggest that philosophy and cultural orientation provide the social context and corresponding behaviours, under which people within the organization operate (Harman, Willis & John Hermann. *Creative Work*, Indianapolis, IN: Knowledge Systems, Inc., 1990). If two organizations, such as the Government agents and Aboriginal communities, come from diverging philosophical and cultural roots, than planning for the

future requires an assessment of the gaps and an integration of future plans from both communities, in order to achieve their respective outcomes, as a shared vision.

Reports, such as the *Royal Commission on Aboriginal Peoples* (1996, _a, _b) and the more recent, *Strengthening the Relationship, Report on the Canada-Aboriginal Peoples Roundtable* (April, 2004), concur that new and innovative directions must be adopted by Government agents to build a strong and sustainable partnership with Aboriginal Peoples (2004:9). To achieve this renewed relationship, Aboriginal communities recommend a revitalization of the machinery and governing institutions to address future trends that may stall or motivate these changes (2004:10). The February 2004 Speech from the Throne (SFT) called for Aboriginal peoples to share in Canada's good fortune and participate fully in national life. The SFT also outlined the importance of a better start in life for Aboriginal children, education and skills development for Aboriginal individuals, and improved governance and economic opportunities for Aboriginal communities. On April 19, 2004, the first ever Canada-Aboriginal Peoples Roundtable marked a significant step forward both in strengthening the relationship between the Government of Canada and Aboriginal peoples, and in providing an opportunity to foster new ideas to develop stronger, healthier and economically self-reliant Aboriginal peoples and communities.

The objective of the Roundtable was to engage in a renewed dialogue that would contribute to transformative change and improve the lives of Aboriginal people in Canada. The Roundtable demonstrated the Government of Canada's and the Prime Minister's personal commitment to a more coherent and inclusive approach to Aboriginal issues. It was also an opportunity to reaffirm that progress on Aboriginal issues requires, as a first step, a new era of partnership and cooperation between a number of entities, including the Government of Canada, Aboriginal peoples, provincial and territorial governments, the private sector and key stakeholders, to make real and sustainable progress. At the Roundtable, the Prime Minister committed to a series of follow-up sessions in six key areas: economic opportunities, health, life-long learning, housing, negotiations and accountability. These sectoral sessions were completed on January 26, 2005 and a final report and next steps will be further discussed in the

Spring of 2005. Consequently, this environmental scan is one step towards bridging and determining the future of Government – Aboriginal relations. This environmental scan utilizes the lessons gained from past relations and foresees the potential for future stages. If we accept that Government – Aboriginal relations exist in Stage Four, which is characterized by negotiation and renewal, than the working components of the programs offered by the Government should include structures and decision-making processes, which facilitate future trends as envisioned by Aboriginal communities, which are inclusive of Aboriginal philosophy and cultural values.

Thus, articulating future trends for Government – Aboriginal relations is only the first step toward a shared vision. The second step requires a gap assessment to measure the performance of the programs and to determine if current operations are capable of responding to the trends, identified in the environmental scan. The gap analysis reveals three areas of potential mix-match or fit between current program operations and the data from the environmental scan:

1. Is the current program the “right” approach to addressing the trend?
2. Are there cultural barriers, within the programs that systemically impact Aboriginal People’s power in the relationship? and
3. Is there an alternative approach, recommended by the trend or another source, which improves or facilitates a new Government – Aboriginal relationship?

Determining the level of “right” approach, systemic barriers or alternative approaches, suggests that Government programs are assessed based on a shared understanding that major changes in organizational behavior require internal changes to structure, processes, peoples’ skills, and values, in order to align the programs offered by the Government to the strategic intent of the broader community, for both Aboriginal and non-Aboriginal partners (Harman, Willis and John Hormann, 1990).

Appendix 1:

Bibliography and Resources

Appendix 1: Bibliography and Resources

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1.2 Documents Regarding Future Perspectives

1.2.1 Government Documents

Drivers of Development in the Goldfields-Esperance Region and their implications for Post-Compulsory Education and Training 1998-2008 (Volumes 1 & 2)

The report was prepared by the Medford Marshall Management Consultants for the Western Australian Department of Training, July 1998. The inclusion of this information introduces a benchmark or case study that may be regarded as unbiased.

As a benchmark, the document outlines similar historical and contemporary trends impacting the Indigenous peoples of Australia that were experienced through historical policy development. By examining the document, the research team extrapolated factors, which influenced policy development and compared the implications for future trends to the Canadian experience.

HORIZONTAL MANAGEMENT: *Trends in Governance and Accountability* for CCMD's Action-Research Roundtable on the Management of Horizontal Issues. Treasury Board of Canada, Secretariat. 2000

By Fitzpatrick's report provides insight into the Treasury Board's vision for horizontal management. The document highlights concerns with the implementation of engaging the broader public in policy formulation, program design and delivery and even in the governance structures of major organizations. The author notes that accessibility and capability limits participation. Furthermore, the report argues that "when forming these citizen arrangements, ministerial accountability and the legitimizing role of the political process must remain intact. Clearly, ministers, boards of management and Parliament have important roles to play in setting the context for citizen involvement and brokering the diverse constituencies that frame the public interest."

The report is relevant to this Environmental Scan since the document may influence Government – Aboriginal relations. Specifically, the internal controls, established by the Treasury Board of the Governmental definition for horizontal management, conflict with

future trends that demand a more inclusive role for Aboriginal Peoples as policy creators.

The Report of the Royal Commission on Aboriginal Peoples (RCAP), October 1999, revised August 2000.

The document provides a model for Government – Aboriginal relations. The report outlines recommendations to facilitate a 20-year agenda for change, recommending new legislation and institutions, additional resources, a redistribution of land and the rebuilding of Aboriginal nations, governments and communities.

The research team acknowledges the contribution to changing Government – Aboriginal perspectives sparked by the RCAP report. Nevertheless, the report is a reminder that approximately ten years have past since the Commission and consultation were established. Consequently, Aboriginal communities expect to see results and evidence on behalf of the Government that they are responding to the recommendations.

Revisiting the RCAP model, the research team concluded that the momentum created during the past decade is likely to change, in one of two ways: 1) a “wake-up” call, as the urgency for results increases tensions in Government- Aboriginal Relations, or 2) a “wake-up” call, towards quantum leaps, marking end of one phase and the beginning of another.

Report of the Working Group on Aboriginal Participation in the Economy to Federal-Provincial/Territorial Ministers Responsible for Aboriginal Affairs and National Aboriginal Leaders, May 11, 2001

This report makes recommendations to national Aboriginal Leaders and federal provincial/ territorial Ministers responsible for Aboriginal Affairs on strategies and approaches to strengthen Aboriginal participation in the economy. The document represents a follow-up and commitment to an “Ongoing Process” to recognize the diversity of Aboriginal Peoples in Canada and to develop a cooperative response from Government agents. Additionally, the statistical data reaffirms the need for building relationships and partnerships as a key component of Government responses.

Furthermore, the document demonstrates a Government and Aboriginal desire to facilitate consistent and cooperative working groups across different government sectors and initiatives, e.g., the Forum of Labour Market Ministers Working Group on Aboriginal issues, the meeting of federal - provincial/territorial Ministers responsible for Northern Development and the tripartite process on the Social Union Framework Agreement.

Also, the report reiterates the challenges and risks associated with the participation of Aboriginal individuals, businesses and communities in the mainstream economy. The research team deemed that these challenges and risks are transferable to any actions stemming from this Environmental Scan.

Sustainable Development Strategy 2004-2006, Ottawa, 2003

The report outlines the Government's objective to create a forum to bring various interested parties together to share their views, identify issues and help to design solutions towards a sustainable environment process. The process includes a Government committee to the creation of an Aboriginal Advisory Committee to share in the decision-making process.

The document highlights key factors impacting the environment and how relationships with Aboriginal communities, through self-government and land claims agreements are playing an increasing role in the evolution of sustainable development practices in Canada. Furthermore, the document promotes the inclusion of Aboriginal perspectives into the environmental assessment process. The inclusion recognizes the trend for balancing diverse interest and leveraging Aboriginal knowledge and strength.

1.2.2 Report Documents

Dominating Knowledge. Development, Culture and Resistance. 1990. Oxford: Clarendon Press.

In this book, the researchers provide insight into whether economic, polity, and culture changes are promoting growth within Aboriginal communities. The book addresses issues concerning traditional and dominate perspectives and the bias toward a western

model. Consequently, the western culture posits a binary opposition, which hinders individual choices within communities and therefore, pits an individual's growth against social-cultural values held by traditional communities.

The text served to highlight potential risks in Government-Aboriginal strategies for community and individual, which fail to address contemporary misunderstandings regarding the concept of Traditional knowledge within a dominant knowledge paradigm.

First Nations Women, Governance and the Indian Act: A Collection of Policy Research Reports, November 2001

The report was funded by the Status of Women for publication under the Research Directorate. The authors, Judith F. Sayers and Kelly A. MacDonald, Jo-Anne Fiske, Melonie Newell, Evelyn George and Wendy Cornet, examine the historical events that have impacted Aboriginal women's place in policy and government relations.

The document challenges the current perspective that Aboriginal women are achieving a role in self-government and policy negotiations. The paper reviews different models that promote or hinder women's access to the negotiation table.

By examining research regarding a specific target group, identified by the trends and Canadian Heritage programs, the research team was able to substantiate current programs designed to create further opportunity for women participating in the self-government agenda.

Environmental Scan of Métis Health Information, Initiatives and Programs, National Aboriginal Health Organization (NAHO), April 2002

The report represents a research study undertaken by James Lamouche, Policy/Research analyst for the Métis Research Institute of NAHO. The document provides insight into Métis health issues and initiatives and demonstrates potential barriers or gaps experienced by Métis communities due to the historical development of policies, which excludes Métis communities.

Because Canada census data and demographic indicators suggest a growing Métis populace, the document served as a point of reference to determine whether current Canadian Heritage programs are responding to all Aboriginal Peoples from level-playing field.

Establishing a Leading Knowledge-based Organization. Report for National Aboriginal Health Organization. March 16, 2001.

This research paper explores similarities and differences between Aboriginal and non-Aboriginal knowledge and the potential to leverage Aboriginal knowledge-based capability. The report serves two purposes: 1) it articulates points of convergence and divergence between Aboriginal and non-aboriginal worldviews and 2) it acknowledges the potential of Aboriginal culture and knowledge as an asset to the broader community.

As an input to the Environmental Scan, the report concurs with future trends towards bridging mechanisms that enable Traditional and non-traditional practices to be shared.

Mapping the Healing Journey: The final report of a First Nation, Research Project on Healing in Canadian Aboriginal Communities, 2001.

The research for this document was conducted by Four Directions International and funded by Aboriginal Corrections Policy Unit, Solicitor General Canada and The Aboriginal Healing Foundation. Although at first glance the document might appear as a “health” report, the report articulates the empowerment of Aboriginal individuals and communities, through the building of internal capacity and healing initiatives. For example, the research gives background to alternative and restorative justice strategies.

The case studies demonstrate that Aboriginal perspectives for individual and community programs are grounded in holistic versus “stove-piped” paradigm. Consequently, the alignment of culture and other factors of influence, such as justice, economics, politics, etc. are integrate to Aboriginal People’s policy. The relevance of this finding to the Environmental Scan is the wave of change within Aboriginal communities to demand more integrated and holistic forms of Government negotiations and the institutionalize policies that meet this demand.

The Strategically Positioned First Nation. 1997. Report for Indian and Northern Affairs and the Indian Taxation Advisory Board.

The report prepared by Sixdion, a Six Nations Company, focuses on factors that impact the economic, political and social viability of First Nation communities. The document proposes a forward-looking perspective to meet the demands of future generations within a global community.

Sixdion profiles First Nation communities as strategic partners in the Canadian economy, suggesting specific opportunities for youth, technology, and resources available to the community.

The document represents a comprehensive analysis of potential trends and future opportunities for Aboriginal communities, within an “equal playing field”.

“WHO’S DOING WHAT”, An Environmental Scan of select Provincial, National, and International Health-related Organizations/Initiatives that may influence Aboriginal Health Policy.

This report serves to highlight policy development, specifically health policy, within a framework of Government-Aboriginal relations based on collaboration and partnerships. As a benchmark, the National Aboriginal Health Organization works closely with federal, territorial and provincial governments, to maximize working opportunities whereby contributions from universities and other stakeholders facilitate the application of useful health information in the regions to improve the health status of Aboriginal Peoples.

The document identified federal initiatives, like Health Renewal, the Commission on the Future of Health Care, the Standing Senate Committee on Social Affairs, Science and Technology, or the Ministers Reference Group, as examples of collaborative approaches to policy development and implementation. The report demonstrates future trends towards Aboriginal perspectives for policies based on expertise grounded in both Traditional and non-traditional practices.

Appendix 2:

Interview Questions and Summary of Findings

Appendix 2: Interview Questions and Summary of Findings

2.1 Questions

The interview questions were as follows:

1. How do you see the current relationship between Aboriginal and non-Aboriginal Canadians evolving in the future?
2. Part I: With respect to the current relationship between Aboriginal Peoples and the federal government in Canada, what would you consider as the most significant or defining events that have served to shape that relationship?

Part II: How do you think these events have served to impact on Aboriginal cultures (defined as the "day to day life" of Aboriginal Peoples)?
3. As one department within the Federal Government, how best can Canadian Heritage meet or address the emerging issues in the relationship between Aboriginal Peoples and the rest of Canadian society?
4. If it were possible to identify only one critical element that serves to define the relationship between Aboriginal Peoples and Canadian Society, what would that element be and how could the federal government, more specifically Canadian Heritage, ensure that this issue is addressed by their programs?

2.2 Interview Data

2.2.1 Participant Demographics

| Demographic Profile | Represented | Not Represented |
|----------------------|-------------|-----------------|
| Geographical Regions | | |
| National | √ | |
| Maritimes | √ | |
| Central Regions | √ | |
| Territories | √ | |
| Prairies | √ | |
| Pacific | √ | |
| Gender Diversity | | |
| Men | √ | |
| Women | √ | |
| Aboriginal Peoples | | |
| First Nations | √ | |
| Metis | √ | |
| Inuit | √ | |

| | | |
|---------------------------------------|---|---|
| Organizational Groups | | |
| Aboriginal Government Org. | √ | |
| Aboriginal Friendship Centers | √ | |
| Academic | √ | |
| Culture | √ | |
| Education | √ | |
| Environment | - | √ |
| Global Institutes (not Canadian) | - | √ |
| Health | - | √ |
| Human Resource Dept Canada | √ | |
| Indian and Northern Affairs | √ | |
| Industry | - | √ |
| Labour | - | √ |
| Media | √ | |
| Other Govt Dept.(e.g. Treasury Board) | - | √ |
| Public Sector | | √ |
| Municipal | √ | |
| National | √ | |
| Provincial | √ | |
| Territorial | √ | |
| Private Sector | - | |
| Research (e.g. NAHO) | - | √ |
| Marginalized Aboriginal Agencies/Org | - | √ |
| Think Tank Organizations | - | √ |
| Women | √ | √ |
| Youth | √ | |
| Age Diversity | | |
| Youth | √ | |
| Elders | √ | |
| Other | √ | |

2.2.2 Summary of Participant Data

QUESTION #1: How do you see the current relationship between Aboriginal and non-Aboriginal Canadians evolving in the future?

- Theme #1: Jurisdictional Issues
- Theme #2: The Constitution
- Theme #3: Integration Of Cultures
- Theme #4: Conflict Between Cultures
- Theme #5: Federal Government Determines The Relationship
- Theme #6: Support Aboriginal Women
- Theme #7: Gradual Improvement
- Theme #8: Varies By Region
- Theme #9: Urban Limbo
- Theme #10: Initial Obstacles

QUESTION #2: Part I: With respect to the current relationship between Aboriginal Peoples and the federal government in Canada, what would you consider as the most significant or defining events that have served to shape that relationship?

- Theme #1: Treaties, Land Claims And Agreements
- Theme #2: Court Decisions
- Theme #3: Royal Commission On Aboriginal People
- Theme #4: Complications With Multiple Federal Departments
- Theme #5: Cooperation Among Governments And Aboriginal Peoples
- Theme #6: Oka Crisis
- Theme #7: Fisheries Disputes
- Theme #8: Status/Non-Status Divide
- Theme #9: International Representation
- Theme #10: Federal Government Apology
- Theme #11: Residential Schools
- Theme #12: APTN
- Theme #13: Aboriginal Achievement Foundation
- Theme #14: Child And Family Services
- Theme #15: Indian Act
- Theme #16: Louis Riel
- Theme #17: Canadian-Aboriginal Peoples Round Table
- Theme #18: INAC Inuit Programs
- Theme #19: Constitution
- Theme #20: White Paper
- Theme #21: 1983 First Ministers' Conference
- Theme #22: Creation Of Nunavut
- Theme #23: BNA Act
- Theme #24: World War II
- Theme #25: Comprehensive Claims Policy
- Theme #26: National Aboriginal Day

QUESTION #2: Part II (Follow-up): How do you think these events have served to impact on Aboriginal cultures (defined as the "day-to day life" of Aboriginal Peoples)?

- Theme #1: Treaties, Land Claims And Agreements
- Theme #2: Changing Place Names
- Theme #3: Greater Recognition Of Aboriginal Culture
- Theme #4: Improved Social Conditions
- Theme #5: Improved Sense Of Identity
- Theme #6: Paternalism/Colonialism
- Theme #7: Struggle For Representation
- Theme #8: Subjugating Aboriginal Culture
- Theme #9: Isolation Of Aboriginal Programs
- Theme #10: Limited Opportunities
- Theme #11: Alienation
- Theme #12: Education

QUESTION #3: As one department within the Federal Government, how best can Canadian Heritage meet or address the emerging issues in the relationship between Aboriginal Peoples and the rest of Canadian society?

- Theme #1: Education Of Non-Aboriginal Peoples
- Theme #2: Aboriginal Peoples Program
- Theme #3: Special Events/Celebrations
- Theme #4: Youth Programs
- Theme #5: Sport
- Theme #6: Multiculturalism
- Theme #7: Multi-Disciplinary Approach
- Theme #8: Education Of Aboriginal Peoples
- Theme #9: Support Urban Aboriginals
- Theme #10: Link With Economic Development
- Theme #11: Cultural Exchanges
- Theme #12: Involve Aboriginal People
- Theme #13: Support Aboriginal Film Makers
- Theme #14: Support Aboriginal Schools
- Theme #15: Update Programs And Funding Levels
- Theme #16: Internal Dialogue
- Theme #17: Post-Secondary Education
- Theme #18: Continue Good Work

QUESTION #4: If it were possible to identify only one critical element that serves to define the relationship between Aboriginal Peoples and Canadian society, what would that element be and, how could the federal Government, more specifically Canadian Heritage, ensure that this issue is addressed by their programs?

- Theme #1: Education Of Non-Aboriginal People
- Theme #2: Socio-Economic Conditions
- Theme #3: Cooperation Among Federal Government Departments
- Theme #4: More Local Focus
- Theme #5: Urban Focus
- Theme #6: Focus On Cultural Diversity

- Theme #7: Support Aboriginal Media
- Theme #8: Understand Aboriginal Perspective
- Theme #9: Support Inclusive Programs
- Theme #10: Link With Tourism
- Theme #11: Protect Aboriginal Heritage Sites
- Theme #12: Aboriginal Input
- Theme #13: Adapt To Change
- Theme #14: Languages And Culture
- Theme #15: Treaty Relationship
- Theme #16: Support Capacity Building
- Theme #17: Funding
- Theme #18: Support Youth

Appendix 3:

Royal Commission on Aboriginal Peoples

Description of the Historical Model of Societal Interaction

Appendix 3: Royal Commission On Aboriginal Peoples: Description Of The Historical Model Of Societal Interaction

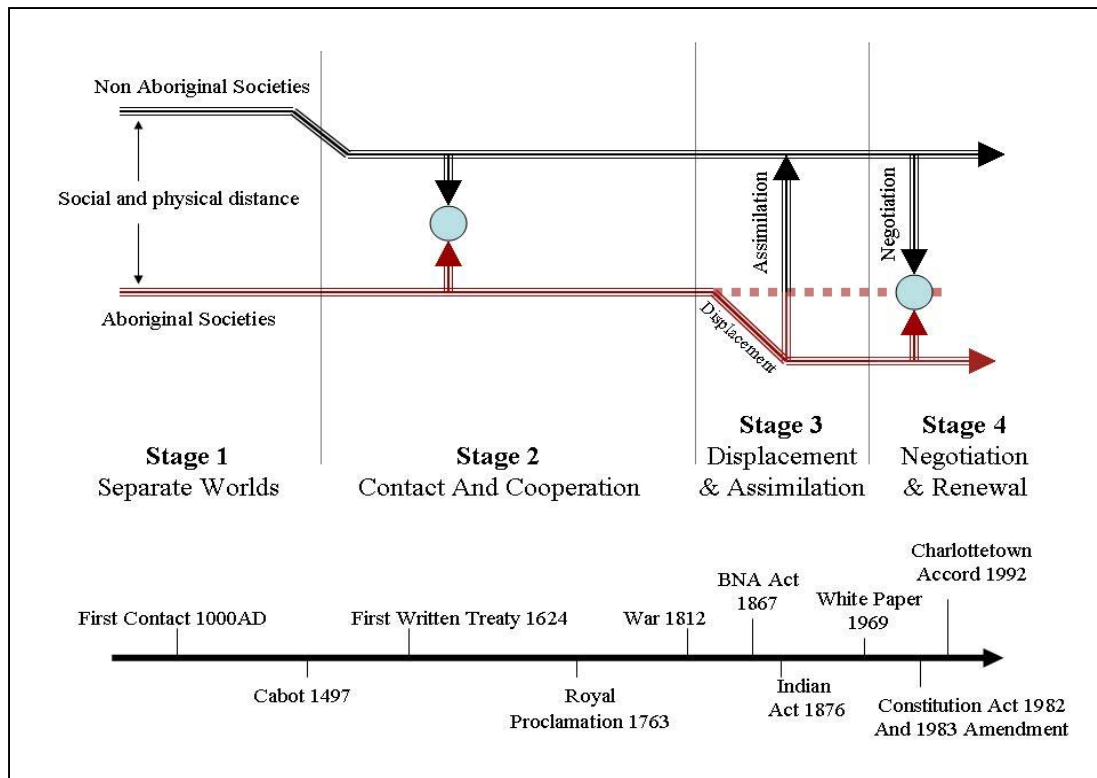
3.1 Background

The historical model of societal interaction used as the foundation for the final Royal Commission on Aboriginal Peoples report was developed by the author of this report and serves as a useful tool for examining past interactions and policy trends between the federal government and Aboriginal Peoples.

Aboriginal and non-Aboriginal People have had sustained contact in the part of North America that has become known as Canada for some 500 years, at least in some areas. To summarize and interpret the nature of so complex, fluid and interdependent a relationship ("where it all starts and where it all ends up") is a formidable assignment. This is especially the case when one considers the sheer diversity in the nature of the relationship in different areas of the country, populated by different Aboriginal Peoples and settled at different periods by people of diverse non-Aboriginal origins. In the Atlantic region, for instance, a sustained non-Aboriginal presence among the Mi'kmaq and Maliseet peoples has been a fact for nearly 500 years, but in most parts of the far north, Inuit have been in sustained contact with non-Aboriginal People only in recent times. In Quebec and southern and central Ontario, the relationship is of almost the same duration as that in the Atlantic region, while in northern Ontario and the prairies, sustained contact and the development of formal treaty relationships has occurred only within the last 150 years. In parts of the Pacific coast, the nature of the relationship has yet to be formalized in treaties, even though interaction between Aboriginal and non-Aboriginal People has taken place for some 200 years. In approaching the task of summarizing and interpreting the relationship between Aboriginal and non-Aboriginal People, Dr. Mark S Dockstator, divide his account of the historical relationship into four stages, as illustrated in Figure 1 and as described in the next four chapters.

The stages follow each other with some regularity, but they overlap and occur at different times in different regions.

Figure 1: Stages in Government – Aboriginal Relationship¹



The illustration of the stages in Government – Aboriginal Relations shows a migration of two separate philosophical histories, through their contact and initial mutual tolerance and cooperation, to actions of oppression of Aboriginal social systems, and finally to a period of dialogue, consultation and negotiation. The four stages follow complex historical interventions, resistance and leaps forward between the two worldviews (RCAP, 1996). Nevertheless, the prevailing concept demonstrated in Figure 1 is the existence of diverse philosophical and cultural orientations, within Government – Aboriginal relations which continues to function in Canada. It is important to understand, first and foremost, that there are two different understandings of the history.

¹ Source: Mark Dockstator: "Towards an Understanding of Aboriginal Self-Government: A Proposed Theoretical Model and Illustrative Factual Analysis", doctor of jurisprudence these, York University, Toronto: June 1993, as cited in RCAP, Volume 1, 1996)

Stage 1: Separate Worlds

In the period before 1500, Aboriginal and non-Aboriginal societies developed in isolation from each other. Differences in physical and social environments inevitably meant differences in culture and forms of social organization. On both sides of the Atlantic, however, national groups with long traditions of governing themselves emerged, organizing themselves into different social and political forms according to their traditions and the needs imposed by their environments. In this first stage, the two societies — Aboriginal and non-Aboriginal — were physically separated by a wide ocean. From an Aboriginal philosophical perspective, the separation between the two distinct worlds could also be expressed as having been established by the acts of creation. Accordingly, the Creator gave each people its distinct place and role to perform in the harmonious operation of nature and in a manner and under circumstances appropriate to each people. Aboriginal creation stories are thus not only the repository of a people's distinct national history, but also an expression of the divine gift and caretaking responsibility given to each people by the Creator.

By the end of Stage 1 (see Chapter 4), the physical and cultural distance between Aboriginal and non-Aboriginal societies narrowed drastically as Europeans moved across the ocean and began to settle in North America.

Stage 2: Contact and Co-operation

The beginning of Stage 2 (see Chapter 5) was marked by increasingly regular contact between European and Aboriginal societies and by the need to establish the terms by which they would live together. It was a period when Aboriginal People provided assistance to the newcomers to help them survive in the unfamiliar environment; this stage also saw the establishment of trading and military alliances, as well as intermarriage and mutual cultural adaptation. This stage was also marked by incidents of conflict, by growth in the number of non-Aboriginal immigrants, and by the steep decline in Aboriginal populations following the ravages of diseases to which they had no natural immunity.

Although there were exceptions, there were many instances of mutual tolerance and respect during this long period. In these cases, social distance was maintained — that is, the social, cultural and political differences between the two societies were respected by and large. Each was regarded as distinct and autonomous, left to govern its own internal affairs but cooperating in areas of mutual interest and, occasionally and increasingly, linked in various trading relationships and other forms of nation-to-nation alliances.

Stage 3: Displacement and Assimilation

In Stage 3 (see Chapter 6), non-Aboriginal society was for the most part no longer willing to respect the distinctiveness of Aboriginal societies. Non Aboriginal society made repeated attempts to recast Aboriginal People and their distinct forms of social organization so they would conform to the expectations of what had become the mainstream. In this period, interventions in Aboriginal societies reached their peak, taking the form of relocations, residential schools, the outlawing of Aboriginal cultural practices, and various other interventionist measures of the type found in the Indian Acts of the late 1800s and early 1900s. These interventions did not succeed in undermining Aboriginal social values or their sense of distinctiveness, however. Neither did they change the determination of Aboriginal societies to conduct their relations with the dominant society in the manner Aboriginal People considered desirable and appropriate, in line with the parameters established in the initial contact period.

(Hence the continuation of the horizontal line in dotted form in Figure

1.) Non-Aboriginal society began to recognize the failure of these policies toward the end of this period, particularly after the federal government's ill-fated 1969 white paper, which would have ended the special constitutional, legal and political status of Aboriginal Peoples within Confederation.

Stage 4: Negotiation and Renewal

This stage in the relationship between Aboriginal and non-Aboriginal societies, which takes us to the present day, is characterized by non-Aboriginal society's admission of

the manifest failure of its interventionist and assimilationist approach. This acknowledgement is pushed by domestic and also by international forces. Campaigns by national Aboriginal social and political organizations, court decisions on Aboriginal rights, sympathetic public opinion, developments in international law, and the worldwide political mobilization of Indigenous peoples under the auspices of the United Nations have all played a role during this stage in the relationship.

As a result, non-Aboriginal society is haltingly beginning the search for change in the relationship. A period of dialogue, consultation and negotiation ensues, in which a range of options, centering on the concept of full Aboriginal self-government and restoration of the original partnership of the contact and co-operation period, is considered. From the perspective of Aboriginal groups, the primary objective is to gain more control over their own affairs by reducing unilateral interventions by non-Aboriginal society and regaining a relationship of mutual recognition and respect for differences.

However, Aboriginal People also appear to realize that, at the same time, they must take steps to re-establish their own societies and to heal wounds caused by the many years of dominance by non-Aboriginal People. It is clear that any attempt to reduce so long and complex a history of interrelationship into four stages is necessarily a simplification of reality. It is as though we have taken many different river systems, each in a different part of the country, each viewed from many different vantages, and tried to channel them into one stream of characteristics that would be most typical of the river as it has flowed through Canada. We have attempted to retain a sense of the diversity of the historical experience by presenting numerous snapshots or slices of history. Instead of providing a linear, chronological overview, we have chosen particular societies, particular events or particular turning points in history to illustrate each of the stages and to give the flavour of the historical experience in at least some of its complexity. It is difficult to place each stage within a precise timeframe. In part this is because of the considerable overlap between the stages. They flow easily and almost indiscernibly into each other, with the transition from one to the other becoming apparent only after the next stage is fully under way. Nor is the time frame for each period the same in all parts of the country; Aboriginal groups in eastern and central

Canada generally experienced contact with non-Aboriginal societies earlier than groups in more northern or western locations.

Although reasonable people may legitimately differ on the exact point at which one stage ends and another begins, for descriptive purposes we have chosen the following dates on the basis of important demographic, policy, legislative and other markers that help divide the stages from each other. We would therefore end Stage 1 at around the year 1500, because sustained contact between Aboriginal and non-Aboriginal Peoples took place shortly after that date, at least in the east. The period of contact and co-operation comes to a conclusion in the Maritimes by the 1780s, in Ontario by 1830 and British Columbia by 1870. We suggest that the period of misplacement and assimilation, the third stage, was concluded by the federal government's 1969 white paper. The reaction it provoked and the influence of certain court decisions shortly thereafter clearly marked the beginning of the negotiation and renewal phase. What follows is an elaboration of events, experiences and perceptions that characterize each of the four stages of the relationship and that form the backdrop to our present situation.

Appendix 4:

Figures, Tables and Graphs

Appendix 4: Figures, Tables and Graphs

4.1 Building for Tomorrow: Clusters of Current Programs

| Table 2 | | |
|---|---|---|
| Clusters of Current Programming | | |
| Building Aboriginal Partners | Building Aboriginal Communities | Building Aboriginal Living Cultures |
| Aboriginal Representative Organizations Programs | Urban Multipurpose Aboriginal Youth Centers | Northern Native Broadcast Access |
| AROP Community Capacity Building | AWP – Project Funding | Canada – Yukon Aboriginal Languages Accord |
| Aboriginal Friendship Centre Program | AWP – Family Violence Initiative | Canada – Northwest Territories Aboriginal Language Accord |
| Aboriginal Women's Program – Support for National Organizations | AWP – Self-government Participation | Canada – Nunavut Aboriginal Languages Agreement |
| | Young Canada Works for Aboriginal Urban Youth | |

4.2 Examples of External Factors Impacting Future Trends

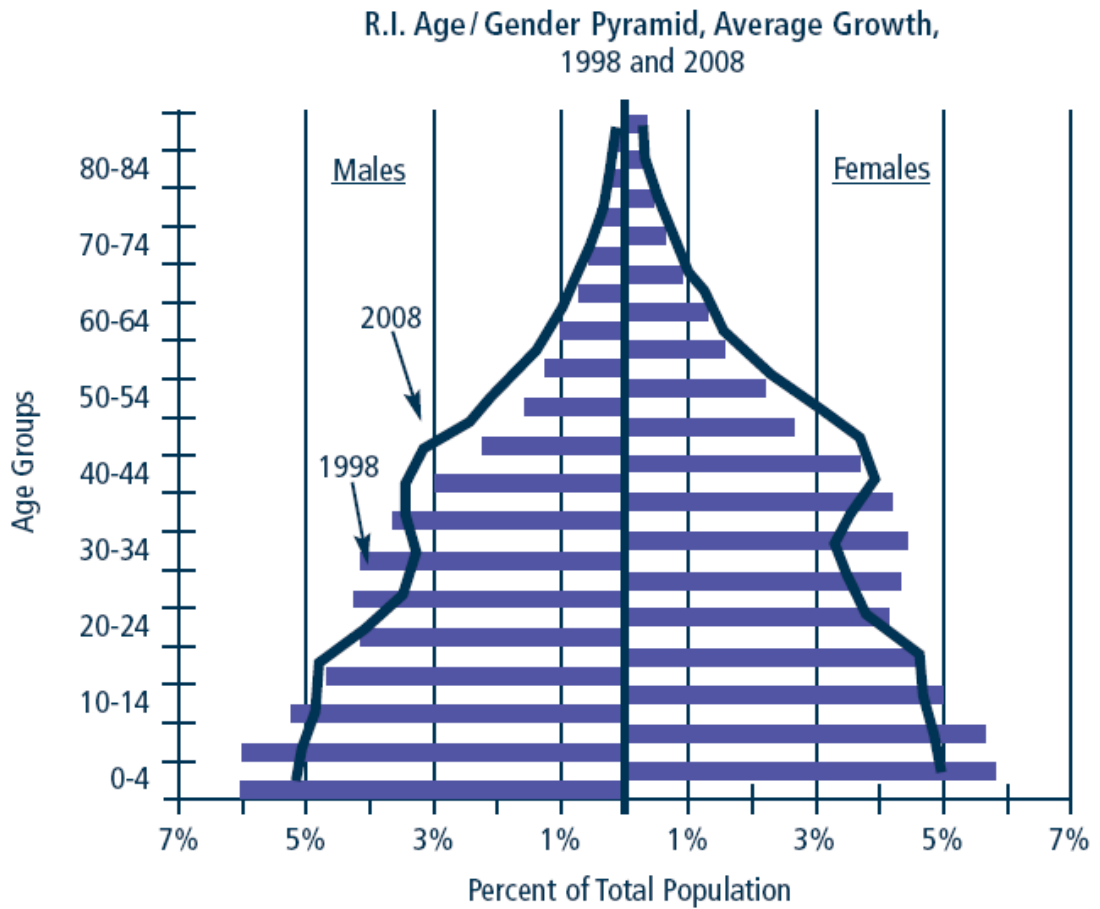
4.2.1 Demographical Data

| Table 3 | | | | | | | | |
|---|----------------|------------|----------------|------------|----------------|------------|------------------|------------|
| Adjusted Aboriginal Identity Population as a Percentage of Total Population by Region | | | | | | | | |
| | 1991 | | 1996 | | 2006 | | 2016 | |
| Region | Number | % | Number | % | Number | % | Number | % |
| Atlantic | 27,700 | 1.2 | 30,300 | 1.3 | 33,900 | 1.4 | 37,300 | 1.5 |
| Quebec | 69,300 | 1 | 76,400 | 1 | 87,300 | 1.1 | 97,300 | 1.1 |
| Ontario | 143,100 | 1.4 | 159,500 | 1.4 | 183,800 | 1.4 | 203,300 | 1.3 |
| Manitoba | 107,100 | 9.9 | 119,500 | 10.6 | 138,700 | 11.7 | 155,400 | 12.5 |
| Saskatchewan | 93,200 | 9.5 | 105,300 | 10.5 | 124,800 | 12.4 | 142,400 | 13.9 |
| Alberta | 118,200 | 4.7 | 137,500 | 4.9 | 171,300 | 5.4 | 203,300 | 5.8 |
| British Columbia | 120,700 | 3.7 | 135,500 | 3.6 | 161,900 | 3.6 | 186,900 | 3.6 |
| Yukon | 5,100 | 18.4 | 6,300 | 18.2 | 7,800 | 20 | 8,900 | 21.7 |
| Northwest Territories | 36,200 | 63 | 41,200 | 62 | 49,700 | 62.4 | 58,700 | 62.4 |
| Total | 720,600 | 2.7 | 811,500 | 2.7 | 959,200 | 2.8 | 1,093,500 | 2.9 |

Source: M.J. Norris, D. Kerr and F. Nault. 1995. Projections of the Aboriginal Identity Population in Canada, 1991 – 2016. Prepared for RCAP.

4.2.2 Age/Gender Pyramid

Source: INAD. 1998 – 2008. Registered Indian Population Projection for Canada and Regions. Figure 13



The Age-Gender Pyramid illustrates the projected increase for the registered Indian working age group.