

Aboriginal Workforce Participation Initiative

AWPI Employer Toolkit

Making Aboriginal Employment Work for You!

AWPI Employer Toolkit

(Version 1.1)

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Affairs Canada

Affaires indiennes
et du Nord Canada

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Published under the authority of the
Minister of Indian Affairs and
Northern Development Ottawa, 2003

QS-3593-014-EE-A1

Catalogue No. R2-88/2004E-PDF

ISBN/ISSN 0-662-36709-X

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Government Services Canada

Cette publication peut aussi être obtenue
en français sous le titre :

Guide des employeurs de l'IPAMT

A MESSAGE TO OUR PARTNERS

“The huge number of young Aboriginal peoples entering the workforce becomes a very critical issue when you consider the lack of progress that society has reached in putting our people to work. We must address this problem now and the lead must come from the Business and the Corporate Community.”

—Ojibway Elder Frank Wesley, Cat Lake, Ontario

“The Métis population is a young group of enthusiastic workers with potentials not being fully realized. As a Métis person, I have worked all my life and work has given me the ability to provide well for my family. This idea of working together with the Métis people will benefit the communities as a whole.”

—Métis Elder Gifford Sanderson, Duck Bay, Manitoba

“Employment today, no matter what race you are or where you are located, is important. It is especially important for Aboriginal peoples in Canada because of their high unemployment rates. The key issue for success is for corporations, organizations and governments to join together in their efforts of providing encouragement and communication geared to employment of Aboriginal peoples and thereby creating an environment where Aboriginal peoples are more competitive in the labour force.”

—Inuit Elder Leah Idlout-Poulsen, Pond Inlet, Northwest Territories

The mandate of the Aboriginal Workforce Participation Initiative (AWPI) is to increase the participation of Aboriginal peoples in the labour market. AWPI’s work is based on the principles of partnerships – between Aboriginal and non-Aboriginal peoples – founded on mutual respect, innovation and the pursuit of excellence.

This Employer Toolkit is for our partners. It is designed to help you:

- become more knowledgeable about Aboriginal employment issues;
- find models, tools and resources to enhance your skills as an employer of Aboriginal peoples;
- get in touch with people and organizations who can help you make a difference in Aboriginal workforce participation.

Small, medium-sized and large employers, human resource professionals, line managers and others will find information to use and learn from. To appropriately address the demographic and economic diversity of Aboriginal peoples across Canada, the toolkit has been designed to depict national and regionally-specific information in eleven books (one national and ten regional). It does not require a cover-to-cover reading. Simply identify which parts in the toolkit you need most and go straight to them!

You should not think of the Employer Toolkit as prescribing a single solution. Rather, see it as an aid as you develop your own approach to Aboriginal employment – one that matches your situation and that can work for you.

AWPI is here to help. Its Regional Coordinators are working across the country. They’ll point you in the right direction and assist you in achieving a goal everyone will benefit from – putting the skills of Aboriginal peoples to work for you!

“The commitment to create and support partnerships between Aboriginal, non-Aboriginal peoples and the business community in creating jobs and economic growth together is one of the most exciting opportunities we have in Canada today. What a success story it will be! The real payback will be for our next generation. It will guarantee a future for many young people from both cultures who today aren’t sure what the future holds. Let’s leave them a legacy that will make a difference for everyone in Canada.”

—Kerry Hawkins, President, Cargill Limited

“We at Royal Bank believe it is a sound business strategy to respond to Aboriginal employment needs in a collaborative manner in partnership for change. The numbers of Aboriginal peoples entering the workforce represent a growing pool of talented employees and potential clients. We want to build lasting relationships, with long-term benefits to be gained by both the Aboriginal community and the bank. Investment in Aboriginal peoples today will pay those dividends tomorrow.”

—Dennice M. Leahy, Senior Vice-President and General Manager, Royal Bank of Canada

ACKNOWLEDGMENTS

The Aboriginal Workforce Participation Initiative (AWPI) wishes to express its sincere thanks to all who helped in preparing the AWPI Employer Toolkit. Without the many valuable contributions, this publication would not have been possible. AWPI also expresses its gratitude to the following Elders, Aboriginal organizations, businesses and government agency:

Elders

Frank Wesley – First Nations Elder	Leah Idlout-Poulsen – Inuit Elder
Gifford Sanderson – Métis Elder	Delia Gray – Métis Elder
Russell Tyance – First Nations Interpreter for Elders	

Aboriginal Organizations

Aboriginal Liaison Directorate	Métis Settlements General Council
Assembly of First Nations	National Association of Friendship Centres
CareerPlace	Tungasuvvingat Inuit
Inuit Tapirisat of Canada	

Corporate Community

Avenor	Ontario Hydro
Bank of Montreal	PCL Constructors Canada Inc.
BCR Group of Companies	SaskEnergy
Royal Bank	Syncrude
CIBC	The North West Company
Canada Post Corporation's Northern Services Division	

Government Agency

Treasury Board Secretariat

In addition, AWPI wishes to recognize the many other Aboriginal organizations, businesses and government departments that have shared their experiences with AWPI. Each, in its own way, has contributed to the success of the AWPI Employer Toolkit.

AWPI also wishes to express its sincere thanks to its friend, Ted Fontaine, for sharing his experience and wisdom on Aboriginal employment. A very special thanks to consultants Pamela Sloan and Roger Hill of Hill Sloan Associates for a spectacular job. AWPI enthusiastically thanks Beesum Communications for its exceptional coordination efforts and support, as well as designer Glen Srigley for his patience, understanding and wonderful creativity.

To Michel A. Blais, the Godfather of AWPI: your dedication to Aboriginal employment has helped many people achieve success. As a result, your past efforts continue to create new sources of inspiration.

CHAPTER FINDER

AWPI Employer Toolkit – Overview

CHAPTER 1: The Aboriginal Workforce Participation Initiative (AWPI)

1

Section 1.1 Summary of this Chapter	Page 1-2
Section 1.2 Put the Skills of Aboriginal Peoples to Work for You.....	Page 1-3
Section 1.3 AWPI Regional Coordinators – A Resource for You	Page 1-5
Section 1.4 AWPI Mission Statement	Page 1-7

CHAPTER 2: The AWPI Employer Toolkit

2

Section 2.1 Summary of this Chapter	Page 2-2
Section 2.2 Purpose of the Toolkit.....	Page 2-3
Section 2.3 Who Should Use the Toolkit.....	Page 2-4
Section 2.4 How to Use the Toolkit.....	Page 2-5

CHAPTER 3: The Business Environment for Aboriginal Employment

3

Section 3.1 Summary of this Chapter	Page 3-2
Section 3.2 Why Hire Aboriginal Peoples – The Business Case	Page 3-4
Section 3.3 Demographic and Statistical Information.....	Page 3-8
Section 3.4 Legislation and Policies Affecting Aboriginal Employment	Page 3-24

CHAPTER 4: Effective Practices

4

Section 4.1 Summary of this Chapter	Page 4-2
Section 4.2 Getting Started – Ideas for Action.....	Page 4-4
Section 4.3 The Role of Senior Management	Page 4-10
Section 4.4 Key Issues: Recruitment – Retention – Advancement	Page 4-17
Section 4.5 Examples of Corporate Practices.....	Page 4-26
Section 4.6 Best Practice Checklist	Page 4-31

CHAPTER 5: Aboriginal Awareness

5

Section 5.1 Summary of this Chapter	Page 5-2
Section 5.2 Dispelling the Myths.....	Page 5-5
Section 5.3 Building Aboriginal Awareness.....	Page 5-12
Section 5.4 Establishing Relationships with Aboriginal Communities.....	Page 5-15
Section 5.5 Protocols on Elders.....	Page 5-21
Section 5.6 Themes Deriving from Milestones in Aboriginal History	Page 5-27
Section 5.7 Milestones in Aboriginal History.....	Page 5-34
Section 5.8 Aboriginal Linguistic and Community Groups	Page 5-46

CHAPTER 6: Resources Available to Employers

6

Section 6.1 Summary of this Chapter	Page 6-2
Section 6.2 AWPI Regional Coordinators.....	Page 6-4
Section 6.3 Overview of Major National Aboriginal Organizations in Canada.....	Page 6-5
Section 6.4 Contact List of Aboriginal Organizations.....	Page 6-7
Section 6.5 Aboriginal Employment and Recruitment Programs.....	Page 6-20
Section 6.6 Sources of Aboriginal Awareness Information and Training.....	Page 6-36
Section 6.7 Off-the-Shelf Resource Materials	Page 6-39
Section 6.8 Web Sites.....	Page 6-51
Section 6.9 Checklists.....	Page 6-54

Glossary of Terms

LIST OF FIGURES

CHAPTER 3: The Business Environment for Aboriginal Employment

1. Population

Figure 1: Growth of the Aboriginal Population in Canada (1901-2001)	Page 3-9
Figure 2: Aboriginal Share of Canada's Population (1981-2001)	Page 3-10
Figure 3: Composition of the Aboriginal Identity Population in Canada (2001)	Page 3-11
Figure 4: Youth Share of the Aboriginal and Non-Aboriginal Populations in Canada (2001)	Page 3-12

2. Location

Figure 5: Canada's Aboriginal Identity Population by Province and Territory (2001)	Page 3-13
Figure 6: Canada's Aboriginal Identity Population by Area of Residence (2001)	Page 3-14
Figure 7: Aboriginal Identity Population in Major Canadian Urban Centres (2001).....	Page 3-15
Figure 8: Mobility of Aboriginal and Non-Aboriginal Peoples in Canada (2000).....	Page 3-16

3. Labour Force

Figure 9: Growth of the Aboriginal Labour Force in Canada (1986-2001)	Page 3-17
Figure 10: Distribution of the Aboriginal Labour Force in Canada by Economic Sector (2001)	Page 3-18
Figure 11: Aboriginal and Non-Aboriginal Participation Rates in Canada (1986-2001)	Page 3-19
Figure 12: Aboriginal and Non-Aboriginal Unemployment Rates in Canada (1986-2001)	Page 3-20

4. Education

Figure 13: Growth of the Aboriginal Population with Post-Secondary Education (1969-2001)	Page 3-21
Figure 14: Canada's Aboriginal Workforce by Level of Educational Attainment (1991 and 2001)	Page 3-22

5. Purchasing Power

Figure 15: Growth of the Aboriginal Market in Canada (1986-2001)	Page 3-23
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AWPI Employer Toolkit—Overview

CHAPTER 1

The Aboriginal Workforce Participation Initiative (AWPI)

The Aboriginal Workforce Participation Initiative is a national initiative designed to help employers recruit, retain and promote Aboriginal employees. In this chapter, you will become familiar with AWPI's structure and how it hopes to achieve its goals.

Put the Skills of Aboriginal Peoples to Work for You

This section gives a quick synopsis of the business advantages of employing Aboriginal peoples.

AWPI Regional Coordinators – A Resource for You

AWPI's mandate and objectives are described in this section, along with examples of activities that AWPI Regional Coordinators undertake with various partners.

AWPI Mission Statement

AWPI's mission statement is provided to help you better understand the initiative's mandate and objectives.

CHAPTER 2

The AWPI Employer Toolkit

The AWPI Employer Toolkit is designed to be user-friendly. With a detailed cross-referencing system, it meets the challenge of making information readily accessible to a diverse clientele.

Purpose of the Toolkit

Find out why the AWPI Employer Toolkit was developed.

Who Should Use the Toolkit

Although the AWPI Employer Toolkit is designed for employers, different personnel within the company, as outlined in this section, will be able to use it. Anyone who picks it up will find useful information!

How to Use the Toolkit

This section describes how to access information throughout the toolkit in the most efficient manner.



CHAPTER 3

The Business Environment for Aboriginal Employment

The employment of Aboriginal peoples has a direct relationship to many other business issues, both long-term strategic issues and day-to-day operating considerations. In this chapter, you will find information to help your organization understand what those business considerations might be.

Why Hire Aboriginal Peoples – The Business Case

This section is designed to help you understand the business case for Aboriginal employment and develop your own business reasons for employing Aboriginal peoples.

Demographic and Statistical Information

Demographic and statistical information (graphs and charts) is presented to enhance the understanding of the business environment for Aboriginal workforce participation.

Legislation and Policies Affecting Aboriginal Employment

This section provides brief information on laws and policies that can impact the business environment for Aboriginal workforce participation.

CHAPTER 4

Effective Practices

Increasing Aboriginal workforce participation takes commitment, planning and effort. Knowing about specific practices that have been used, tested and validated by employers can help. In this chapter, you will find ideas and examples of the types of actions used by many leading employers in Canada – ideas which you can adopt, replicate or modify to suit your own needs.

Getting Started – Ideas for Action

This section is geared to employers making their first efforts to introduce or increase Aboriginal employment.

The Role of Senior Management

Senior managers share their views on the importance of contributing to the successful implementation of Aboriginal employment initiatives.

Key Issues: Recruitment – Retention – Advancement

This section highlights the issues that employers should address when taking steps to enhance the recruitment, retention and advancement of Aboriginal employees.



Examples of Corporate Practices

This section contains summary information of specific initiatives undertaken by leading corporations in Canada. Refer to the examples to learn more.

Best Practice Checklist

A comprehensive checklist of practices that leading corporations in Canada have used to develop relations with Aboriginal communities as well as to increase Aboriginal employment is provided for benchmarking purposes.

CHAPTER 5

Aboriginal Awareness

The foundation for constructive relationships—based on trust and mutual respect—is knowledge and understanding. In this chapter, you will find information about Aboriginal peoples in Canada, as well as guidance to further develop your understanding of Aboriginal issues and to establish relationships with Aboriginal communities.

Dispelling the Myths

Unfortunately, myths regarding Aboriginal peoples are common in today’s society. Facts in this section dispel 10 frequently encountered misconceptions.

Building Aboriginal Awareness

This section is designed to help employers understand the value of building awareness and understanding of Aboriginal peoples.

Establishing Relationships with Aboriginal Communities

Items for consideration that employers should keep in mind when establishing relationships with Aboriginal peoples and communities are outlined in this section.

Protocols on Elders

Elders play an important role in their communities. To learn more about what they have to contribute, find out how three Elders perceive their part in traditional and contemporary situations.

Themes Deriving from Milestones in Aboriginal History

Four themes, derived from Section 5.7 (“Milestones in Aboriginal History”), are provided to facilitate a greater understanding of historical and contemporary issues.

Milestones in Aboriginal History

This section provides summary information about the history of Aboriginal peoples in Canada, both pre- and post-European contact.

Aboriginal Linguistic and Community Groups

This section highlights the cultural and linguistic diversity of Aboriginal peoples in Canada as well as geographical information.



CHAPTER 6

Resources Available to Employers

Employers can access a wide range of other resources to facilitate their employment of Aboriginal peoples. This chapter includes contact lists, employment and training programs, and information about relevant resource materials.

AWPI Regional Coordinators

This section describes how AWPI regional Coordinators can assist your organization and how to get in touch with both AWPI's Regional Coordinators and its National Headquarters staff.

Overview of Major National Aboriginal Organizations in Canada

This section provides a brief overview of the national Aboriginal organizations that are dedicated to advancing the political, social economic and cultural well-being of Aboriginal people in Canada.

Contact List of Aboriginal Organizations

This section describes the role and aims of a wide range of national Aboriginal political, economic and business and cultural organizations in Canada and how to contact them.

Aboriginal Employment and Recruitment Programs

There are a number of employment programs that have been designed specifically to assist Aboriginal people. This section provides examples of Aboriginal employment and recruitment programs that are available on a national basis.

Sources of Aboriginal Awareness Information and Training

This section identifies sources of Aboriginal Awareness information and training that apply at a national level.

Off-the-Shelf Resource Materials

An annotated bibliography presents relevant books, articles, videos and CD-ROMs about issues related to Aboriginal workforce participation.

Web Sites

A list of bookmarks provides suggestions for Web sites that provide links to all sorts of information related to Aboriginal people.

Checklists

Six checklists are provided for quick-reference purposes.



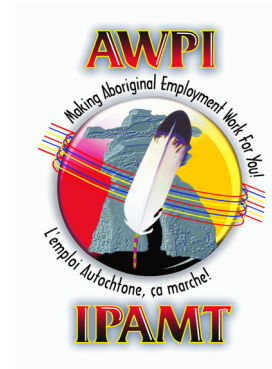
Glossary of Terms

Brief explanations of the many terms and issues that employers may come across as they develop and implement initiatives to enhance Aboriginal workforce participation are provided for awareness purposes.



CHAPTER 1

**The Aboriginal Workforce
Participation Initiative (AWPI)**



An integral and vital society in Canada, Aboriginal peoples offer unique advantages to Canadian employers.

The contents of this chapter are summarized in Section 1.1. Section 1.2 lists some of the advantages of Aboriginal employment. Section 1.3 contains background information on the Aboriginal Workforce Participation Initiative (AWPI), along with a description of activities that AWPI Regional Coordinators undertake with partners. The AWPI mission statement is found in Section 1.4.

Contents of CHAPTER 1:

1.1	Summary of this Chapter	1-2
1.2	Put the Skills of Aboriginal Peoples to Work for You	1-3
1.3	AWPI Regional Coordinators – A Resource for You	1-5
1.4	AWPI Mission Statement	1-7



1.1 Summary of this Chapter

1.2

Put the Skills of Aboriginal Peoples to Work for You (page 1-3)

Aboriginal peoples are assuming a more active role in today's economy through increased education, population growth and availability.

This section briefly highlights some of the key business advantages your company can expect from recruiting, retaining and promoting Aboriginal employees. Also identified are some of the challenges to Aboriginal employment that must be addressed to achieve success.

1.3

AWPI Regional Coordinators—A Resource for You (page 1-5)

Employers considering Aboriginal employment initiatives will find a partnership with AWPI advantageous.

The mandate, objectives, activities and structure of the Aboriginal Workforce Participation Initiative are explained in this section. Consult it to determine how a partnership with AWPI will help your organization achieve its Aboriginal employment goals.

1.4

AWPI Mission Statement (page 1-7)

The AWPI mission statement has been composed by the AWPI team to provide a concise statement of its objectives, activities and philosophies. It is included to indicate the spirit in which the AWPI team conducts its daily activities.



1.2 Put the Skills of Aboriginal Peoples to Work for You

Today, Aboriginal peoples are an economic power, eager to assume an active role in the country's economy. As a group, they represent an increasingly educated, readily available workforce. Aboriginal peoples make up one of the fastest-growing segments of the population, increasing at almost twice the national average.

☆ Also See Section 3.3: Demographic and Statistical Information.....3-8

The benefits of hiring Aboriginal peoples go well beyond simply gaining access to their diverse skills. As those who now employ Aboriginal peoples have discovered, the advantages are long-lasting and wide-ranging. As an employer of Aboriginal peoples, you can expect to:

- **Find new market opportunities**
By employing Aboriginal peoples, you'll enjoy increased exposure to Aboriginal clientele, opening up valuable new market opportunities.
- **Gain a better understanding of your customers**
Aboriginal staff will enhance your ability to better serve Aboriginal peoples by improving your business understanding of customers – as will cooperative partnerships and collaborative community development.
- **Introduce diversity to your workplace**
Aboriginal peoples bring more than special skills to the workplace; they offer new perspectives. That's as good for business as it is for the workplace.
- **Develop a stable and dedicated local workforce**
Increasing the number of Aboriginal employees, particularly in remote areas, has proven to be a wise move. The operating economies of doing this make it a sound business decision.
- **Form positive relationships with a future workforce**
The Aboriginal population is growing rapidly, creating a new profile for the workforce.

☆ Also See Section 3.2: Why Hire Aboriginal Peoples – The Business Case3-4





While the road to Aboriginal employment can be a rewarding one for both employer and employee, it is not without its rough spots. Obstacles – real and imagined – still exist.

Levels of education for Aboriginal peoples, while on the rise, are lower than those of non-Aboriginal Canadians. Aboriginal peoples continue to be under-represented in the workplace. Negative attitudes and stereotypes impede their full participation in the labour market.

☆ Also See	Section 5.2: Dispelling the Myths 5-5
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For the employer willing to confront these challenges, hand in hand with Aboriginal peoples, the rewards are real. Like others, you’ll discover that putting the diverse skills of Aboriginal peoples to work is good for you and good for business.

☆ Also See	Section 4.4: Key Issues: Recruitment – Retention – Advancement 4-17
	Section 4.5: Examples of Corporate Practices 4-26



1.3 AWPI Regional Coordinators—A Resource for You

1

The Aboriginal Workforce Participation Initiative (AWPI) is designed to increase the participation of Aboriginal peoples in the Canadian labour market. Launched in 1991, and enhanced in 1996, it supports the commitment of the Government of Canada to forge new relationships with Aboriginal peoples.

AWPI is aimed at helping its stakeholders -- Aboriginal peoples, employers, and other governments -- take steps to enhance the participation of Aboriginal people in the workforce. AWPI is an initiative to break down the barriers to Aboriginal employment, and increase the opportunities for the recruitment, retention and advancement of Aboriginal peoples.

To this end, AWPI has established a network of Regional Coordinators across Canada who can provide information and assistance to organizations seeking to increase the participation of Aboriginal people in their activities.

- tools and resources to help employers
- information on best practices and role models
- information and advice on local sources of Aboriginal Awareness training
- advice on local employment and training programs for Aboriginal employees and job seekers
- suggestions on how and where to recruit Aboriginal employees
- networking suggestions to find potential partners

The Regional Coordinators are supported by a small team in National Headquarters. An up-to-date list of names and addresses of all regional Coordinators and NHQ staff is maintained on the AWPI Web site at www.awpi.gc.ca.

AWPI also recognizes that the achievement of a representative Aboriginal workforce requires a focused and comprehensive employment initiative that encourages changes in the workplace together with improvements in the supply of Aboriginal people who possess the education and skills needed by employers.

Therefore, under its employment partnership strategy, AWPI targets high potential sectors and identifies and works with specific companies to encourage them to work in partnership with AWPI and relevant Aboriginal stakeholders to build a representative workforce.

AWPI encourages employers to commit to voluntary partnership agreements that take a systematic approach to enabling change in the workplace; help potential



Section 1.3: AWPI Regional Coordinators—A Resource for You



Aboriginal workers acquire the knowledge and skills to fill specific job openings; and assist Aboriginal businesses to participate in contracting opportunities. The initiative seeks to develop workplaces that support fairness, respect and dignity, trust and open communication.

☆ Also See	Section 6.2: AWPI Regional Coordinators 6-4
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1.4 AWPI Mission Statement

1

To facilitate the process of equitable participation of Aboriginal peoples in the Canadian workforce through enhancing awareness, capacity and partnerships between Aboriginal peoples and all sectors of the economy. This process is built upon a foundation of mutual respect, innovation and the pursuit of excellence.



CHAPTER 2

The AWPI Employer Toolkit



AWPI recognizes that Aboriginal employment is a complex matter. Employers may want to enhance their skills and experience so that they are better able to address issues related to Aboriginal employment. Many need – and seek – practical, effective, accessible tools and resources.

The contents of this chapter are summarized in Section 2.1. The purpose of the AWPI Employer Toolkit, designed to assist employers with Aboriginal employment, is provided in Section 2.2. The toolkit will be useful to a number of organizations, even though it was created with specific users in mind, as outlined in Section 2.3. The toolkit does not require a front-to-back reading – Section 2.4 outlines how to use it efficiently.

It is advised that new users familiarize themselves with Chapter 2 in order to truly understand, and get the most out of, the AWPI Employer Toolkit.

Contents of CHAPTER 2:

2.1	Summary of this Chapter	2-2
2.2	Purpose of the Toolkit	2-3
2.3	Who Should Use the Toolkit.....	2-4
2.4	How to Use the Toolkit	2-5



2.1 Summary of this Chapter

2.2

Purpose of the Toolkit (page 2-3)

The AWPI Employer Toolkit was developed as a response to the fact that many employers have indicated they need help in addressing Aboriginal employment issues.

2.3

Who Should Use the Toolkit (page 2-4)

The AWPI Employer Toolkit is designed to meet the needs of a diverse clientele – be it a small employer, a large employer or an Aboriginal organization – that has an interest in Aboriginal employment issues.

2.4

How to Use the Toolkit (page 2-5)

The AWPI Employer Toolkit is designed to be user-friendly, easily accessible and flexible for users with different needs. This section outlines design characteristics that facilitate this goal along with the two primary methods of using the toolkit.



2.2 Purpose of the Toolkit

The AWPI Employer Toolkit has been designed to help employers:

- increase their awareness and understanding of issues related to Aboriginal employment;
- identify models, tools and resources that can enhance their skills related to the employment of Aboriginal peoples;
- find those models, tools and resources more easily.

The AWPI Employer Toolkit does not attempt to present a single solution to increasing Aboriginal employment. Rather, it is an aid that can help employers develop their own approaches – approaches that match their own situations and that will work for them.



2.3 Who Should Use the Toolkit

The toolkit is designed to be used by both corporate employers and their Aboriginal and non-Aboriginal partners.

The toolkit is intended for all types of organization - small, medium-sized and large - in all regions of Canada.

Within an organization, the toolkit should be of use to a wide range of managers and staff specialists. These could include senior management, line managers, HR staff, Aboriginal Relations staff, and purchasing officers.

Aboriginal partners should find the toolkit useful, especially Aboriginal training organizations and Aboriginal communities.

In addition, the toolkit should be useful to non-Aboriginal partners, such as post-secondary educational institutions and other training organizations.



2.4 How to Use the Toolkit

The toolkit is designed to provide quick access to information geared to Aboriginal employment. It is not necessary to read the entire AWPI Employer Toolkit for it to be beneficial. Read on to determine the most efficient way to use the toolkit.

There will be 11 versions of the AWPI Employer Toolkit – one national and ten regional (Atlantic, Québec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Northwest Territories, Nunavut and Yukon). Employers and organizations operating in one region will require the national AWPI Employer Toolkit and the appropriate regional version. Others functioning on a national basis may choose to have the series.

The national AWPI Employer Toolkit presents statistics and other relevant material for all segments of the Aboriginal population (First Nations, Inuit and Métis). Comparisons between the Aboriginal and non-Aboriginal population are made when information is available.

You'll find similar regional/provincial/territorial items in the Regional AWPI Employer Toolkits.

The "AWPI Employer Toolkit – Overview", found at the beginning of the toolkit, can be used as an executive summary. The overview is echoed at the beginning of each chapter ("Summary of this Chapter") with a more detailed explanation on what is included in the chapter as well as how to use it.

The *CHAPTER FINDER* serves as table of contents as well as a road map for circulating between sections and chapters.



This toolkit is organized into six chapters:

CHAPTER 1 – The Aboriginal Workforce Participation Initiative (AWPI)

CHAPTER 2 – The AWPI Employer Toolkit

CHAPTER 3 – The Business Environment for Aboriginal Employment

CHAPTER 4 – Effective Practices

CHAPTER 5 – Aboriginal Awareness

CHAPTER 6 – Resources Available to Employers

The outstanding characteristic of the AWPI Employer Toolkit is the **cross-referencing** between sections and chapters. Here is a sample:



★ Also See	Section 6.2: AWPI Regional Coordinators 6-4
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This gives you efficient access to the information you need without requiring you to read the entire toolkit. If additional pertinent information is provided elsewhere, the cross-referencing will take you straight to it.

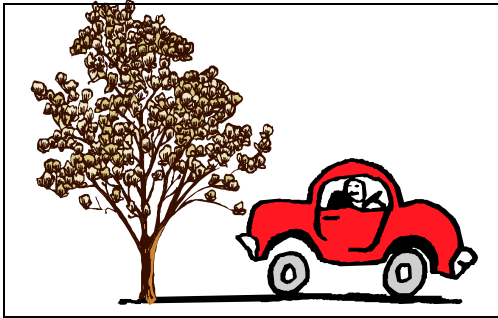
If you want more details, tap into the annotated bibliography in Section 6.7. It presents books, articles, videos and CD-ROMs on issues related to Aboriginal employment. Section 6.8, “Web Sites”, includes interesting addresses for those who wish to surf the Internet.

The checklists put key information at your fingertips. They are discussed in Section 6.9.

The final component of the toolkit is the “Glossary of Terms”, designed to familiarize readers with terminology used with respect to Aboriginal issues. For example, “Indian”, “First Nation”, “Native” and “Aboriginal” may seem to be used interchangeably, but they have different origins and different meanings. By reading the glossary, you will find the definitions and understand their meaning.

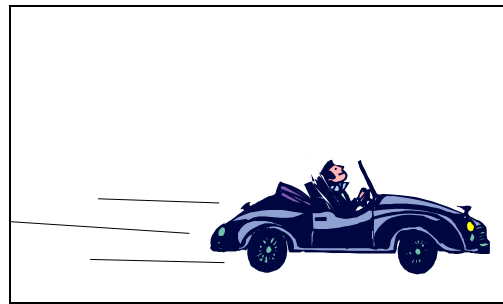


There are two primary methods for using the toolkit:



Sunday Drive

1. Identify chapter of interest in *CHAPTER FINDER* and go to the cover page of that chapter.
2. Read cover page.
3. Review "Summary of this Chapter".
4. Identify section required and go to it.
5. Access information.
5. Consult regional toolkit when applicable.
6. If cross-references are listed, go to them (including checklists).
7. For additional information, go to Section 6.7 ("Off-the-Shelf Resource Materials").



Shortcut Route

1. Identify section of interest in *CHAPTER FINDER*, found at the beginning of the toolkit, and go to it.
2. Access information.
3. Consult regional toolkit when applicable.
3. If cross-references are listed, go to them (including checklists).
4. For additional information, go to Section 6.7 ("Off-the-Shelf Resource Materials").

Of course, you may wish to read the entire AWPI Employer Toolkit; however, the cross-referencing provides access to equally substantive information.

The AWPI Employer Toolkit will be updated on a regular basis. To keep abreast of the most up-to-date information, check the Internet version of the toolkit at www.awpi.gc.ca.

Now that you understand how to use the AWPI Employer Toolkit, may your journey into Aboriginal employment will be both interesting and resourceful!



CHAPTER 3

The Business Environment for Aboriginal Employment



The employment of Aboriginal peoples is directly related to many other business issues, including long-term strategic issues and day-to-day operating considerations. In this chapter, you will find information that can help your organization understand what its business considerations might be.

A summary of this chapter is found in Section 3.1. In Section 3.2 you will find an outline of specific business reasons for increasing Aboriginal workforce participation. Demographic and statistical information will assist employers in defining their own business reasons. This information can be found in Section 3.3. Section 3.4 is designed to educate employers about Aboriginal employment rights, through various legislative policies and acts.

Contents of CHAPTER 3:

3.1	Summary of this Chapter	3-2	
3.2	Why Hire Aboriginal Peoples – The Business Case	3-4	
3.3	Demographic and Statistical Information	3-8	*
3.4	Legislation and Policies Affecting Aboriginal Employment	3-24	*

Note: AWPI thanks all of the organizations referenced here for sharing their perspectives and practices with us. This is another example of their commitment to Aboriginal employment and AWPI.

* For more information, please consult the regional toolkits.



3.1 Summary of this Chapter

3.2

Why Hire Aboriginal Peoples—The Business Case (page 3-4)

A solid business case provides the underpinning for sustained progress and substantive results.

This section outlines specific business reasons for increasing Aboriginal workforce participation. They can range from accessing new market opportunities to gaining competitive benefits and improving operating economies. Each business case is outlined in detail and supported with facts and examples.

Employers can identify which issues are most relevant to their own situation and begin the process of developing their own business case for increasing Aboriginal employment.

3.3

Demographic and Statistical Information (page 3-8)

This section presents demographic and statistical information (graphs and charts) to enhance an employer's understanding of the company's business case for Aboriginal workforce participation. The charts in this section support the examples given in Section 3.2.

A wide range of information is included, such as demographic profiles, labour market data, educational levels, as well as information about the Aboriginal business sector.

Employers can use this information to assist in preparing their business case, as well as to develop realistic strategies and action plans to increase Aboriginal employment.



3.4

Legislation and Policies Affecting Aboriginal Employment (page 3-24)

This section provides brief information on laws and policies that can impact the business environment for Aboriginal workforce participation.

Information is included on employment-related legislation such as the federal *Employment Equity Act* and the *Canadian Human Rights Act*. The Aboriginal employment dimension of other types of legislation, such as environmental assessment, is referenced and should be particularly valuable to employers in the resource sectors.

Employers can use this information to heighten their understanding of the business considerations related to Aboriginal employment and to increase awareness of contemporary Aboriginal issues.



3.2 Why Hire Aboriginal Peoples—The Business Case

This section outlines specific business reasons for increasing Aboriginal workforce participation. Identify which issues are relevant to your situation and begin the process of developing your business case for increasing Aboriginal employment.

★ Also See	Section 3.3: Demographic and Statistical Information 3-8
	Section 4.5: Examples of Corporate Practices 4-26

Aboriginal employees will help reach and service the large, growing Aboriginal market.

- B Key Facts:**
- Population size – there are more than 1.4 million Aboriginal peoples across Canada.
 - Population growth – one of the fastest-growing segments of the population in Canada, the Aboriginal population is increasing in every province and territory.
 - Sectoral impacts – significant positive impact will affect certain sectors such as education/training services, computer-based learning, youth recreation market, etc.
 - Growing financial strength – land claim settlements have yielded, and will continue to yield, large sums of money to the Aboriginal population. As a result, significant amounts are spent outside Aboriginal communities, benefitting surrounding non-Aboriginal economies.
 - Purchasing power – resulting from population growth, income growth, economic development and land claims. Aboriginal communities comprise a multi-billion-dollar market for goods and services.

Aboriginal peoples represent an important source of new entrants and new skills for the workforce.

- B Key Facts:**
- Labour force growth - the Aboriginal labour force will continue to grow much faster than the non-Aboriginal labour force in Canada.
 - Rising education levels - the number of Aboriginal peoples with some post-secondary education increased eight fold between 1981 and 2001 to over 400,000 individuals.
 - Extensive network of training programs for Aboriginal people - the Aboriginal Human Resources Development Strategy is designed to ensure that the skill development and learning needs of Aboriginal people are met and barriers to labour market participation overcome. It does this through agreements with



Aboriginal organizations throughout Canada that are responsible for determining, delivering, and administering the mix of programs and services that best meet the unique requirements of their Aboriginal community, be it in a major urban centre, a remote northern part of the country, or a First Nation on-reserve setting. There are now 400 points of service across Canada.

- Relevant skills - Aboriginal peoples work in many occupations in all major sectors of the economy. This includes business, finance and administration, high technology, social sciences, health and education, as well as natural and applied sciences.
- Proximity to workplaces - most Aboriginal peoples live within commuting distance of a workplace. About half of Canada's Aboriginal population now lives in urban centres. More than 80% of the on-reserve population lives near urban centres or rural communities.
- Increased mobility - today Aboriginal peoples are much more mobile, with many relocating to where the opportunities are available.

Aboriginal employment opportunities contribute to local community support for new resource development projects.

B Key Facts:

- Environmental legislation—federal and provincial environmental legislation gives local Aboriginal communities considerable influence over project approvals, especially if such projects would have a significant socio-economic impact on lifestyle and traditional activities.
- Licensing approvals—the Ontario government has stipulated that any developer of “areas of traditional use by First Nations” must negotiate all aspects of the development with the local First Nations, as part of the licensing approval process.
- Socio-economic impacts—the Nunavut Impact Review Board has the mandate to screen and review projects that may have significant adverse socio-economic effects on northerners or projects that generate significant public concern.

☆ Also See

Section 3.4: Legislation and Policies Affecting Aboriginal Employment3-24



Providing employment opportunities facilitates successful business joint ventures with Aboriginal communities.

- B Key Facts:**
- Community infrastructure – the growth and revitalization of many Aboriginal communities is generating significant growth of community infrastructure, providing opportunities for joint ventures in construction and other areas of infrastructure development.
 - Procurement Strategy for Aboriginal Business – the policy is designed to increase the number of Aboriginal businesses and joint ventures bidding for federal government contracts. All federal departments are encouraged to set aside opportunities for Aboriginal suppliers. Aboriginal firms are given first opportunity to supply goods and services in contracts servicing Aboriginal communities. Aboriginal joint ventures must be 51 percent Aboriginal owned, and in firms of six or more employees, 33 percent of full-time employees must be Aboriginal.

☆ Also See Section 3.4: Legislation and Policies Affecting Aboriginal Employment... 3-24

Aboriginal employees bring knowledge and values that can assist corporate change and growth.

- B Key Facts:**
- Aboriginal values – Aboriginal peoples place a high value on consensus and respect for others.
 - Diversity in decision making – Aboriginal employment increases diversity in the workplace. This, in turn, yields richness of ideas, better-informed decisions and enhanced performance within the organization.
 - Respect for land – land is a valued legacy to future generations. Traditional philosophy of land management is based on long-term protection of the environment.
 - Traditional knowledge – the United Nations Educational, Scientific and Cultural Organization (UNESCO) has noted that “the indigenous peoples of the world possess an immense knowledge of their environments, based on centuries of living close to nature. Living in and from the richness and variety of complex ecosystems, they have an understanding of the properties of plants and animals, the functioning of ecosystems and the techniques for using and managing them...”

☆ Also See Chapter 5: Aboriginal Awareness



Aboriginal employment helps companies meet their legal obligations and improves their access to federal contracts.

- B Key Facts:**
- *Employment Equity Act*—the Act requires federally-regulated employers to achieve a representative workforce. Organizations that fall short of this goal may face complaints under the *Canadian Human Rights Act* on the grounds of employment discrimination.
 - *Canadian Charter of Rights and Freedoms*—the Charter (and provincial and territorial human rights statutes) permits employers to take special measures to achieve equitable representation of Aboriginal peoples and other groups in the workforce.
 - Provincial surface lease agreements—such agreements may set conditions that require mining companies to create and improve employment opportunities for Aboriginal peoples.
 - Federal Contractors Program—major contractors to the federal government are required to implement and report on their employment equity initiatives.

☆ Also See

Section 3.4: Legislation and Policies Affecting Aboriginal Employment ...3-24

Aboriginal employment opens international opportunities, especially in the resources area.

- B Key Facts:**
- New mining opportunities - the exploration focus is now on new mining frontiers such as Canada's North, Latin America, Russia and Asia-Pacific, all areas with significant indigenous populations.
 - Investment risk - community support significantly reduces the risks and costs of large capital projects. Aboriginal employment and contracting strategies help earn long-term community support.
 - Support of international development banks - the World Bank and other major international development agencies are actively encouraging socially responsible development projects by the corporate sector that respond to the concerns and aspirations of indigenous communities.

3



3.3 Demographic and Statistical Information

- 1. Population..... 3-9
- 2. Location..... 3-13
- 3. Labour Force..... 3-17
- 4. Education 3-21
- 5. Purchasing Power 3-23

☆ Also See	Section 3.2: Why Hire Aboriginal Peoples – The Business Case..... 3-4
	Section 5.8: Aboriginal Linguistic and Community Groups 5-46
	Section 6.7: Off-the-Shelf Resource Materials 6-39
	Glossary of Terms

For more information, you can contact Statistical Enquiries (part of Indian and Northern Affairs Canada) via E-mail at Infopubs@ainc-inac.gc.ca or by telephone at 1-800-567-9604.



Note: AWPI would like to re-emphasize the intention of the section. **The statistics have been strategically identified to support development of the business case for Aboriginal employment.** While numbers may change over time, the trends and projections highlighted will remain relatively static. These charts are presented with an eye on the overall picture as it relates to Aboriginal employment and how it affects the corporate bottom line. See the descriptions under each chart for clarification.

Defining the Aboriginal Population

Aboriginal Ancestry Population includes any Census respondent indicating they had Aboriginal origins or ethnicity (in whole or in part).

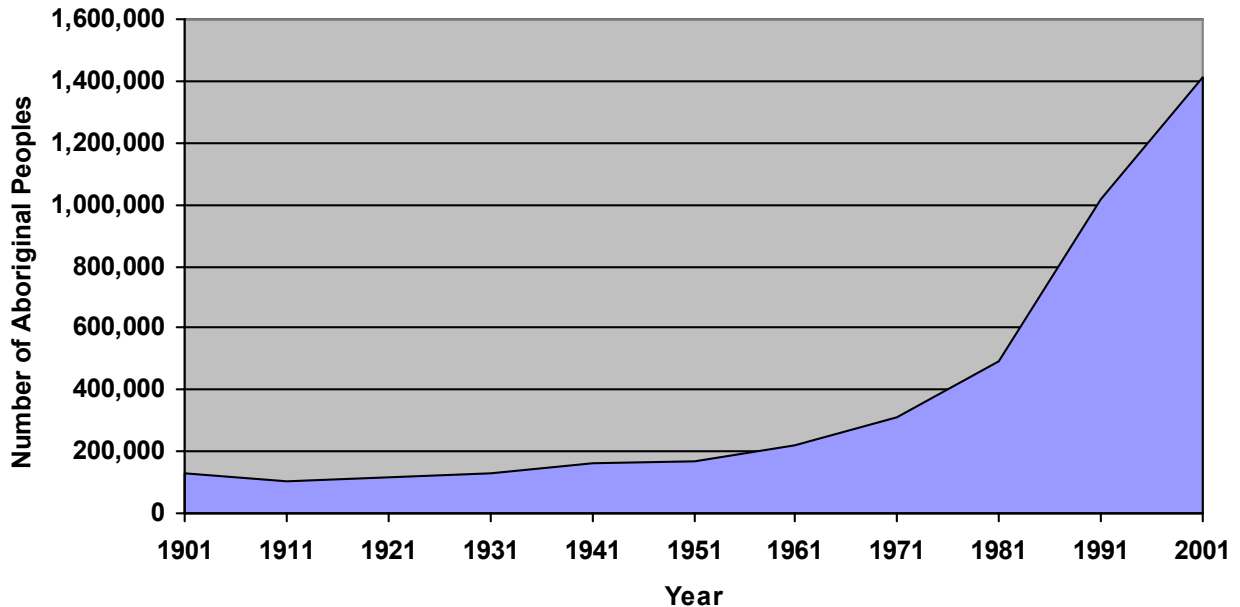
Aboriginal Identity Population includes only those people who identified themselves as belonging to one of the three Aboriginal groups recognized by the Canadian Constitution, namely North American Indians, Métis or Inuit.

Most of the graphs and charts in this section are based on statistics for the *Aboriginal Ancestry* population. In a few cases, the chart is based on *Aboriginal Identity* data and this is noted explicitly in the chart title.



1. Population

FIGURE 1: Growth of the Aboriginal Population in Canada (1901-2001)

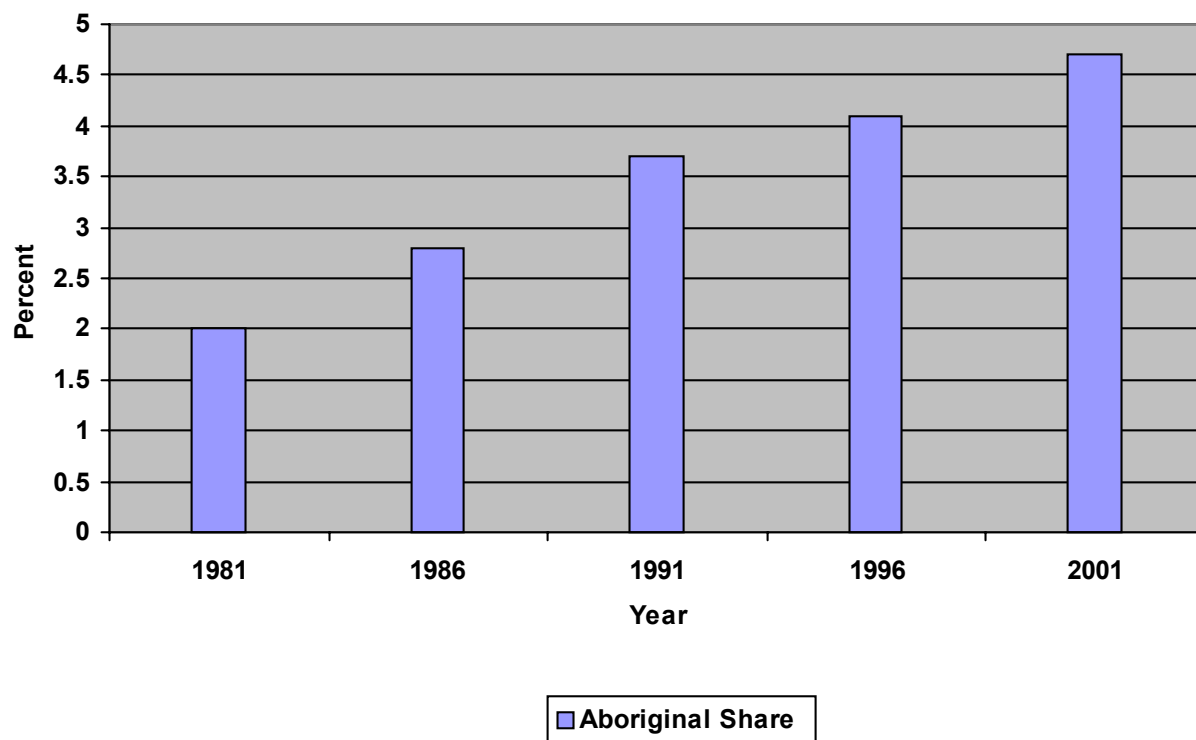


Sources: Statistics Canada: 2001 Census Analysis Series: Aboriginal Peoples of Canada - A Demographic Profile; Statistics Canada: DIAND Core Census Tabulations, 2001.

The Aboriginal population is large and growing rapidly. There are now 1.4 million Aboriginal people living in Canada. This is almost a 200% increase since 1981. The growth in the enumerated population is due, in part, to a birth rate that is one-and-a-half times the Canadian rate. Other factors are a greater willingness to declare Aboriginal origins, the effects of Bill C-31, improved Census coverage of remote and urban populations, and more diligent Indian Act registration of young children.



FIGURE 2: Aboriginal Share of Canada's Population (1981-2001)

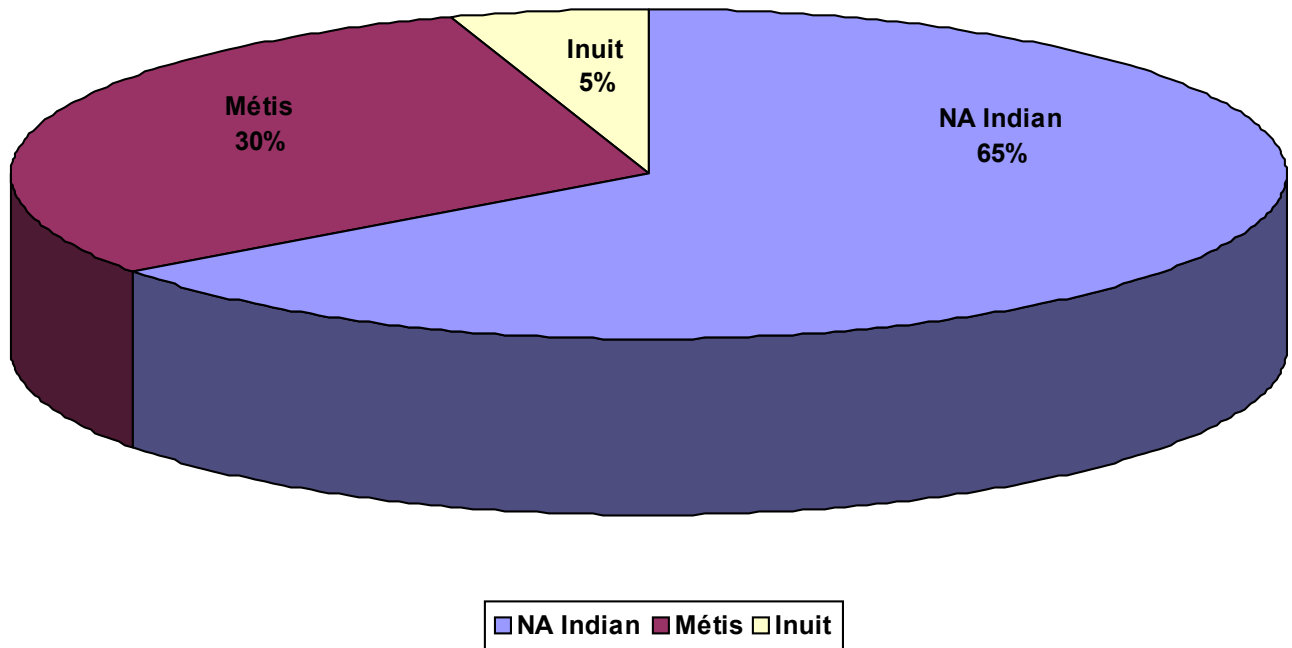


Sources: Statistics Canada: 2001 Census Analysis Series: Aboriginal Peoples of Canada - A Demographic Profile; Statistics Canada: DIAND Core Census Tabulations, 2001.

The Aboriginal proportion of the population has been increasing steadily over the past 20 years. Aboriginal people now account for more than 4.7% of the total population of Canada compared to 2% in 1981.



FIGURE 3: Composition of the Aboriginal Identity Population in Canada (2001)

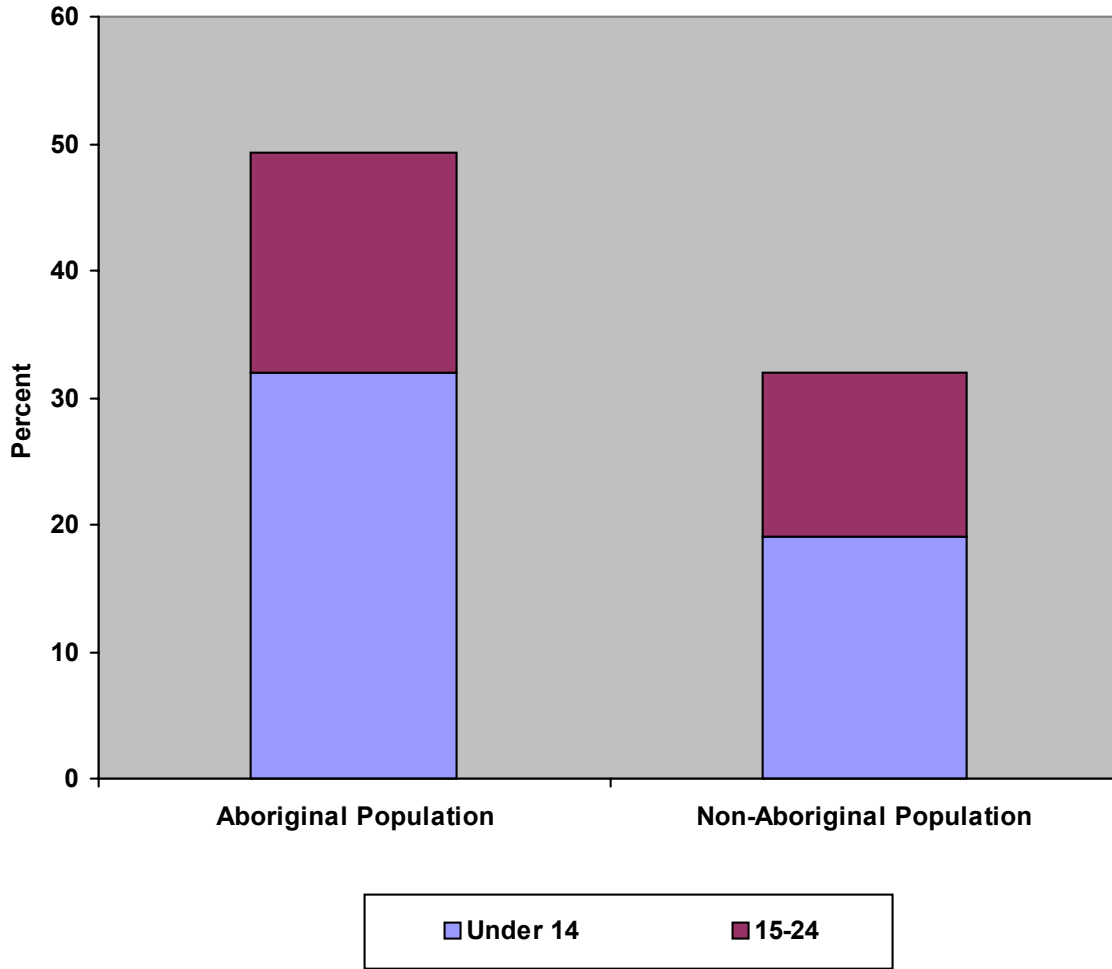


Source: Statistics Canada: 2001 Census Analysis Series: Aboriginal Peoples of Canada - A Demographic Profile.

North American Indians account for 65% of the Aboriginal population in Canada; Métis people account for 30%; and Inuit 5%.



FIGURE 4: Youth Share of the Aboriginal and Non-Aboriginal Populations in Canada (2001)



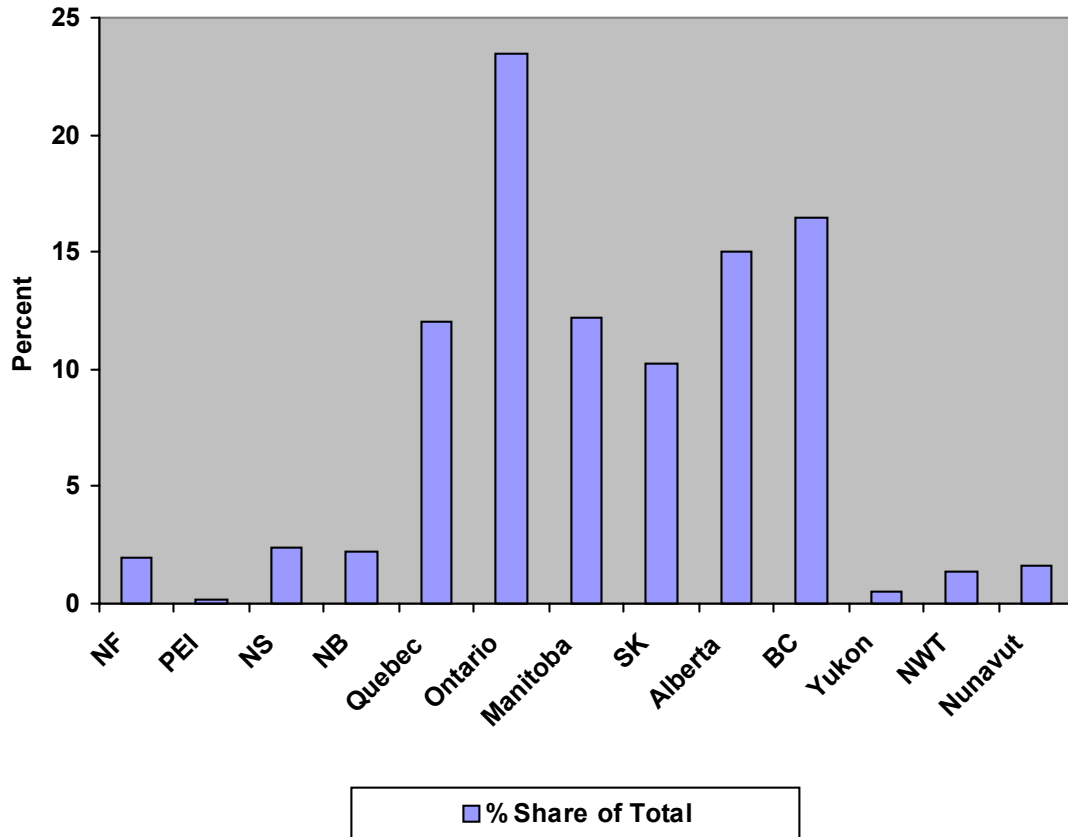
Source: Statistics Canada: DIAND Core Census Tabulations, 2001

The Aboriginal population is much younger than the non-Aboriginal population. In 2001, almost half (49%) of the Aboriginal population in Canada was under 25 years of age, compared with 32% for the non-Aboriginal population. This means that Aboriginal people will represent a much larger share of the youth market in Canada over the next decade. It also means that they will account for an increasing share of entrants into the workforce.



2. Location

FIGURE 5: Canada's Aboriginal Identity Population by Province and Territory (2001)



Source: Statistics Canada: DIAND Core Census Tabulations, 2001

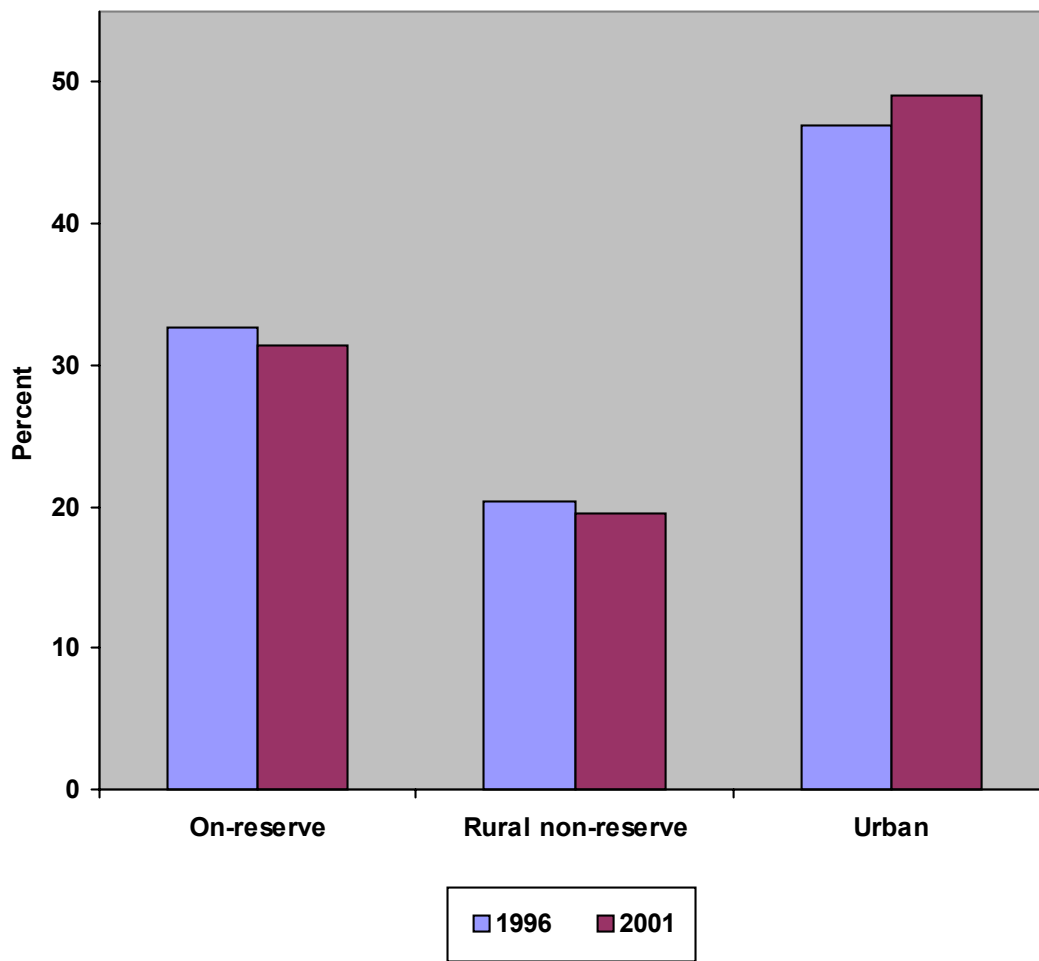
Ontario has the highest number of Aboriginal people (333,000) in its population, followed by British Columbia (234,000). In both provinces, however, Aboriginal people account for a small percentage of the total population.

The highest regional concentration of Aboriginal people in Canada is on the Prairies. The three provinces of Manitoba, Saskatchewan and Alberta together account for 37% of Canada's Aboriginal population. In both Manitoba and Saskatchewan, Aboriginal people comprise about 15% of each province's total population.

Although fewer than 50,000 Aboriginal people live in the North, they account for a very high percentage of the total population in each of the territories: 85% in Nunavut, 51% in the Northwest Territories, and 26% in the Yukon.



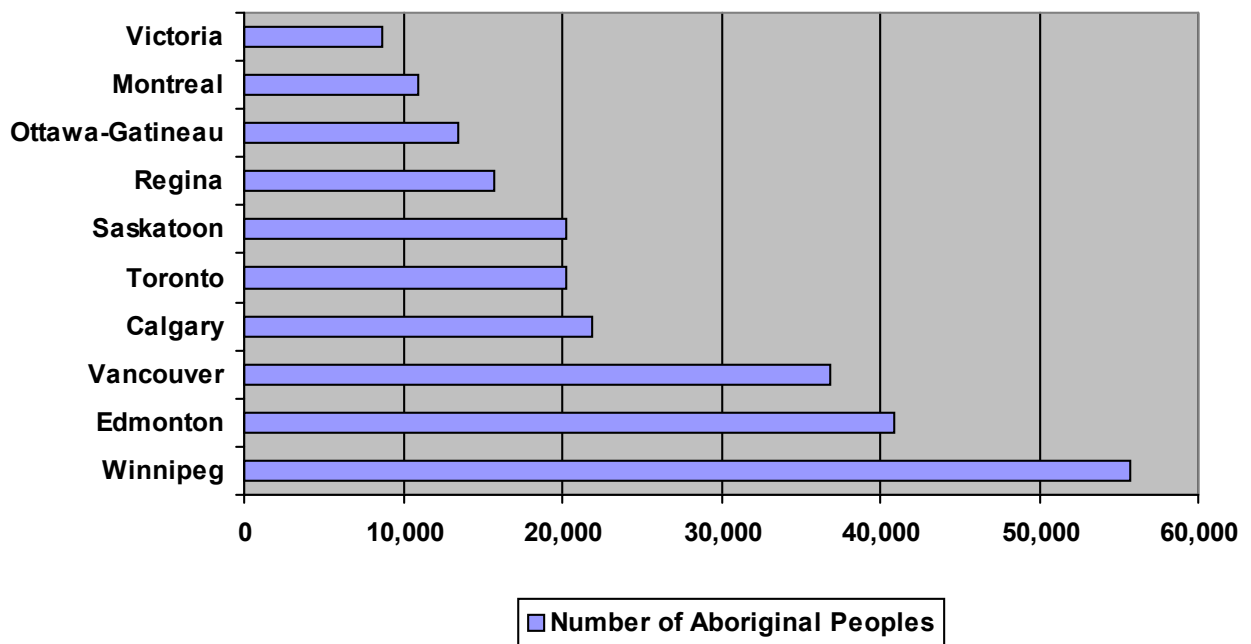
FIGURE 6: Canada's Aboriginal Identity Population by Area of Residence (2001)



Source: Statistics Canada: 2001 Census Analysis Series: Aboriginal Peoples of Canada - A Demographic Profile.

Since 1981 there has been a slow, but steady growth in Aboriginal people residing in the nation's cities. About half (49%) of Canada's Aboriginal population now lives in urban centres. One third of the Aboriginal population lives on reserve in First Nations communities across Canada. The remaining 20% lives in rural non-reserve areas.



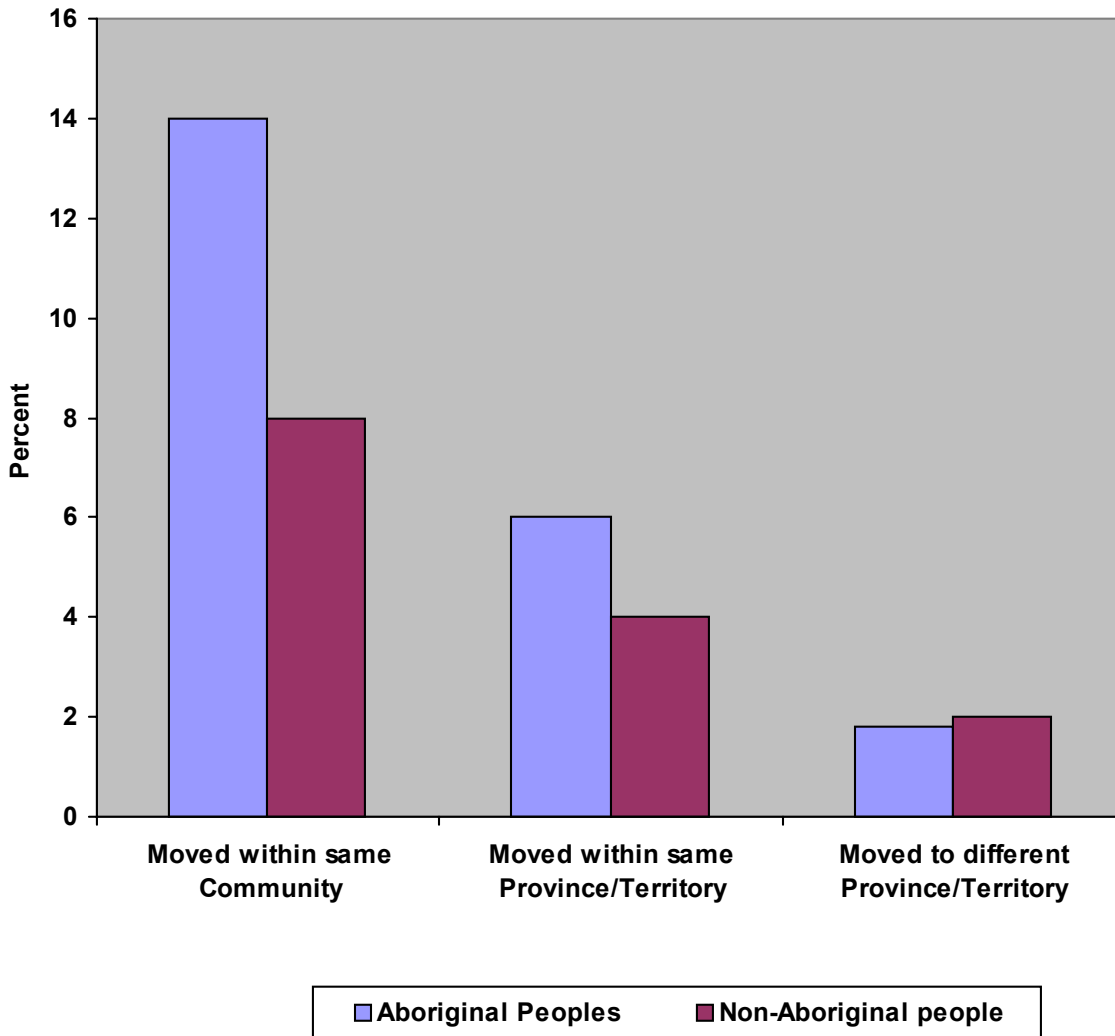
FIGURE 7: Aboriginal Identity Population in Major Canadian Urban Centres (2001)

Source: Statistics Canada: 2001 Census Analysis Series: Aboriginal Peoples of Canada - A Demographic Profile.

About one quarter of Aboriginal people lived in Canada's ten largest cities in 2001. Winnipeg had the greatest number (55,000), followed by Edmonton, Vancouver, Calgary and Toronto. Among the major cities in Canada, those with the highest proportions of Aboriginal people include Saskatoon (9%), Winnipeg (8%), and Regina (8%).



FIGURE 8: Mobility of Aboriginal and Non-Aboriginal Peoples in Canada (2000)



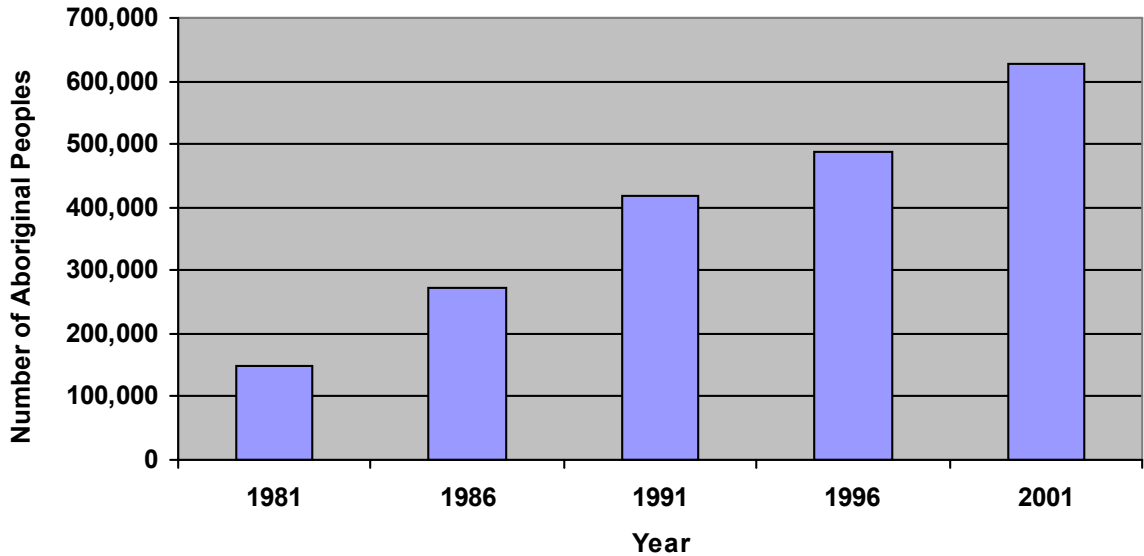
Source: Statistics Canada: 2001 Census Analysis Series: Aboriginal Peoples of Canada - A Demographic Profile.

Aboriginal people are more mobile than other Canadians. In the 12 months before the 2001 Census, 22% of Aboriginal people moved, compared with only 14% of their non-Aboriginal counterparts. About two-thirds of those who moved did so within the same community, while about one third of movers changed communities.



3. Labour Force

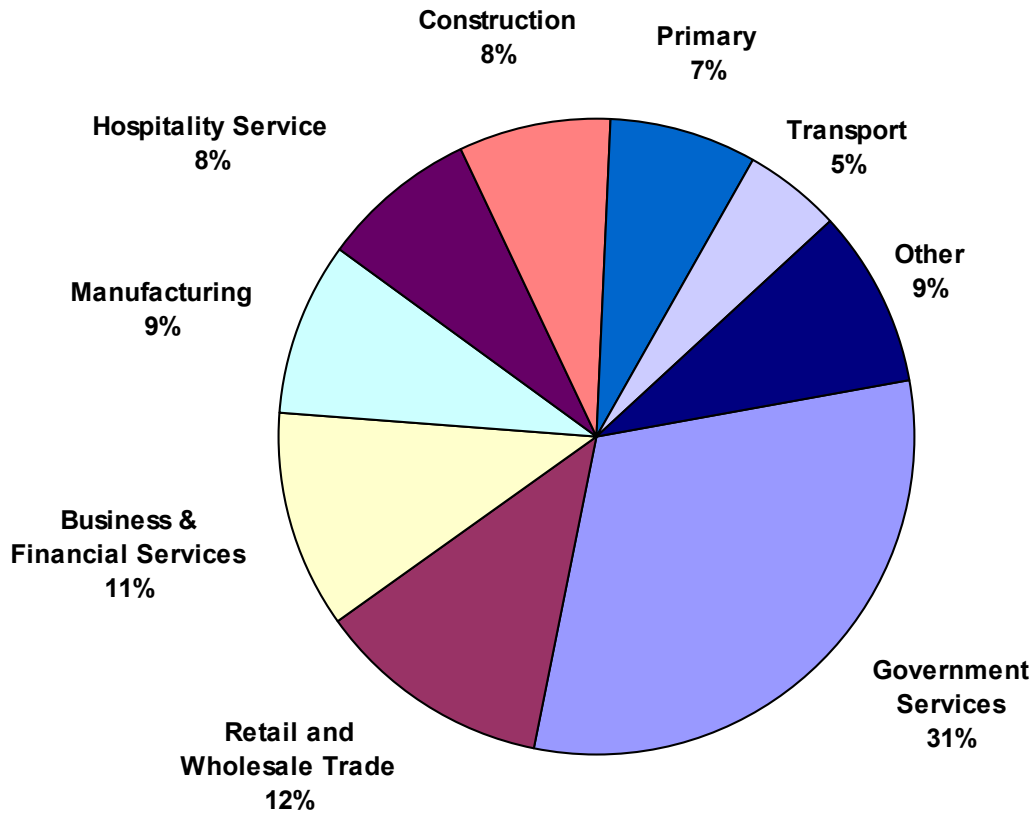
FIGURE 9: Growth of the Aboriginal Labour Force in Canada (1986-2001)



Sources: Statistics Canada: DIAND Core Census Tabulations, 1996, 2001; Census 1986: Aboriginal Peoples Output Program; Census 1991: Profile of Canada's Aboriginal Population.

There are now over 620,000 Aboriginal people in the Canadian labour force, up significantly from 270,000 in 1986. Aboriginal people account for a growing share of the Canadian labour force. Over the past fifteen years, the Aboriginal share of the labour force has doubled from 2% in 1986 to almost 4% in 2001.

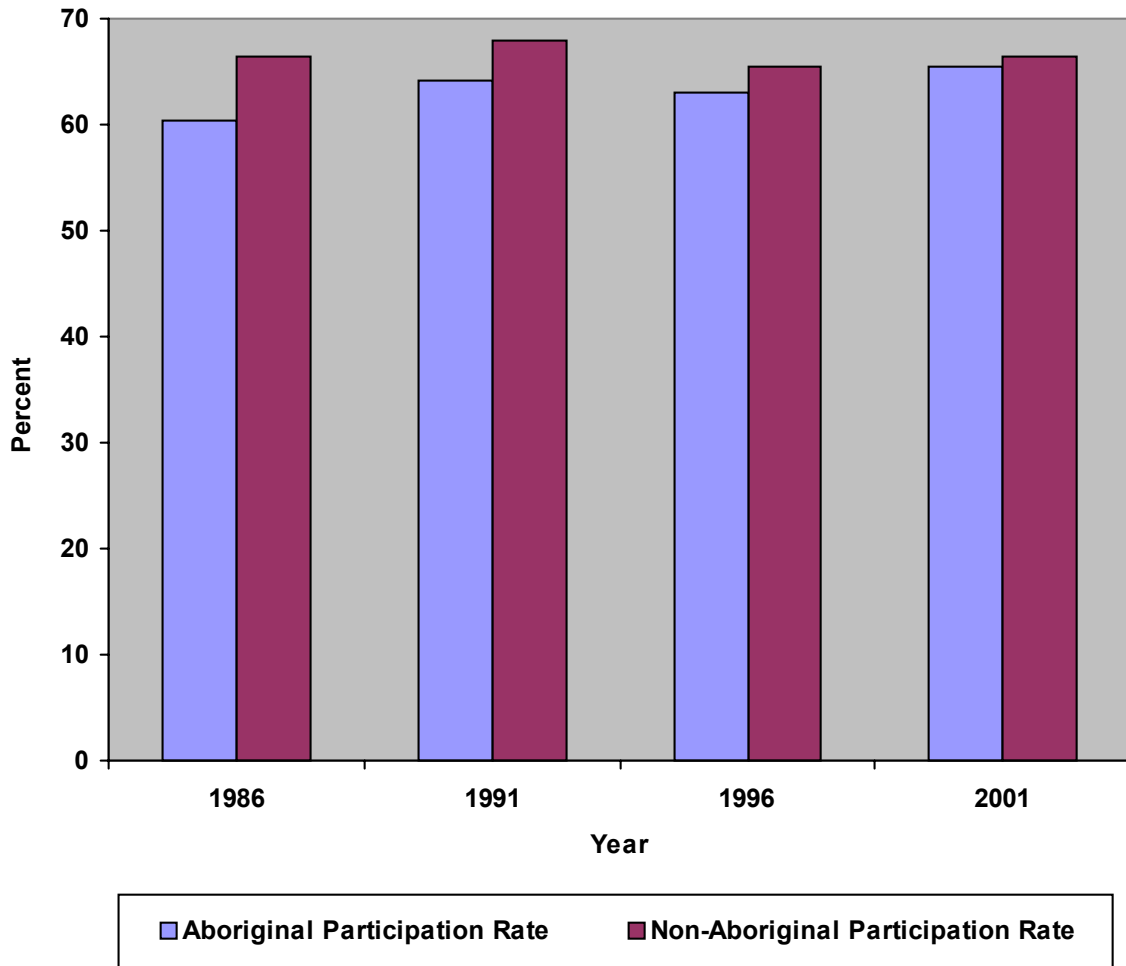
FIGURE 10: Distribution of the Aboriginal Labour Force in Canada by Economic Sector (2001)



Source: Statistics Canada: Census 2001

Aboriginal peoples in Canada work in a wide variety of occupations in all sectors of the economy. The distribution of Aboriginal employment is similar to that for non-Aboriginal people. Almost one third of Aboriginal people are employed in providing government services, primarily education, health care and public administration. The retail sector is also an important source of Aboriginal employment, as are business and financial services, manufacturing, hospitality services (food and accommodation) and construction. Only 7% of the Aboriginal labour force is employed in the primary sectors of mining, forestry, agriculture, hunting and fishing.



FIGURE 11: Aboriginal and Non-Aboriginal Participation Rates in Canada (1986-2001)

Sources: Statistics Canada: DIAND Core Census Tabulations, 1996, 2001; Census 1986: Aboriginal Peoples Output Program; Census 1991: Profile of Canada's Aboriginal Population.

Participation rates measure the number of people in the workforce (aged 18-64) who are working or willing to work. Although participation rates are similar both Aboriginal and non-Aboriginal peoples, unemployment rates are very different (see following chart). In 2001 the Aboriginal participation rate was almost 66%, up from 60% in 1986. Aboriginal participation is now almost the same as the 67% participation rate for the non-Aboriginal population.



FIGURE 12: Aboriginal and Non-Aboriginal Unemployment Rates in Canada (1986-2001)



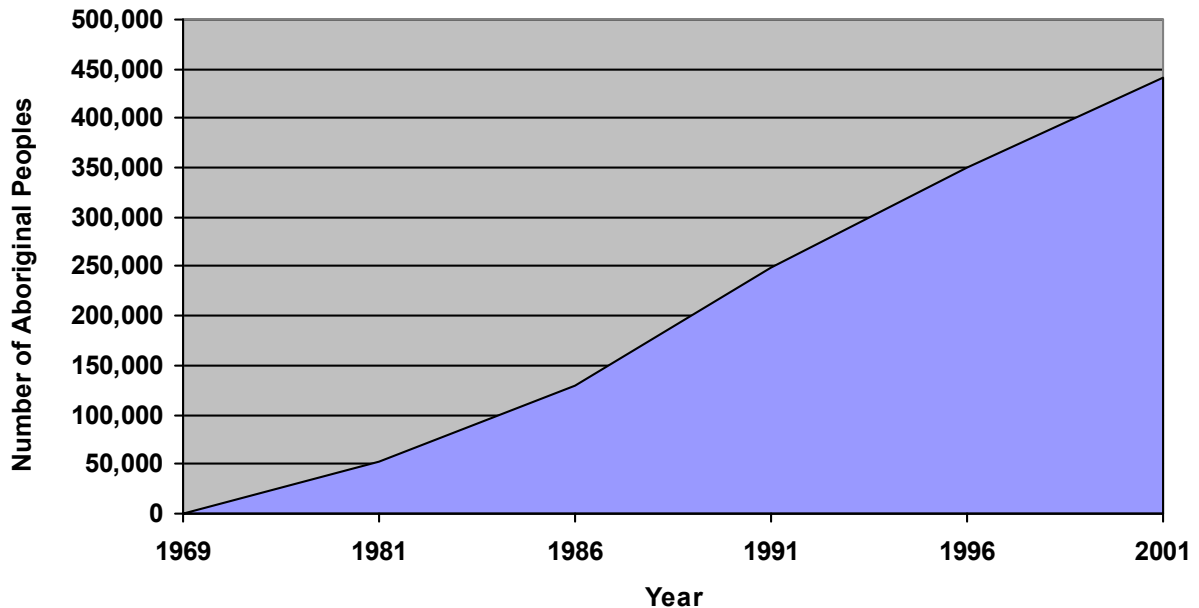
Sources: Statistics Canada: DIAND Core Census Tabulations, 1996, 2001; Census 1986: Aboriginal Peoples Output Program; Census 1991: Profile of Canada's Aboriginal Population.

Although the unemployment rate for Aboriginal people has been trending down since 1986, it remains over twice as high (16%) as that for non-Aboriginal people (7.1%) in the Canadian labour force.



4. Education

FIGURE 13: Growth of the Aboriginal Population with Post-Secondary Education (1969-2001)

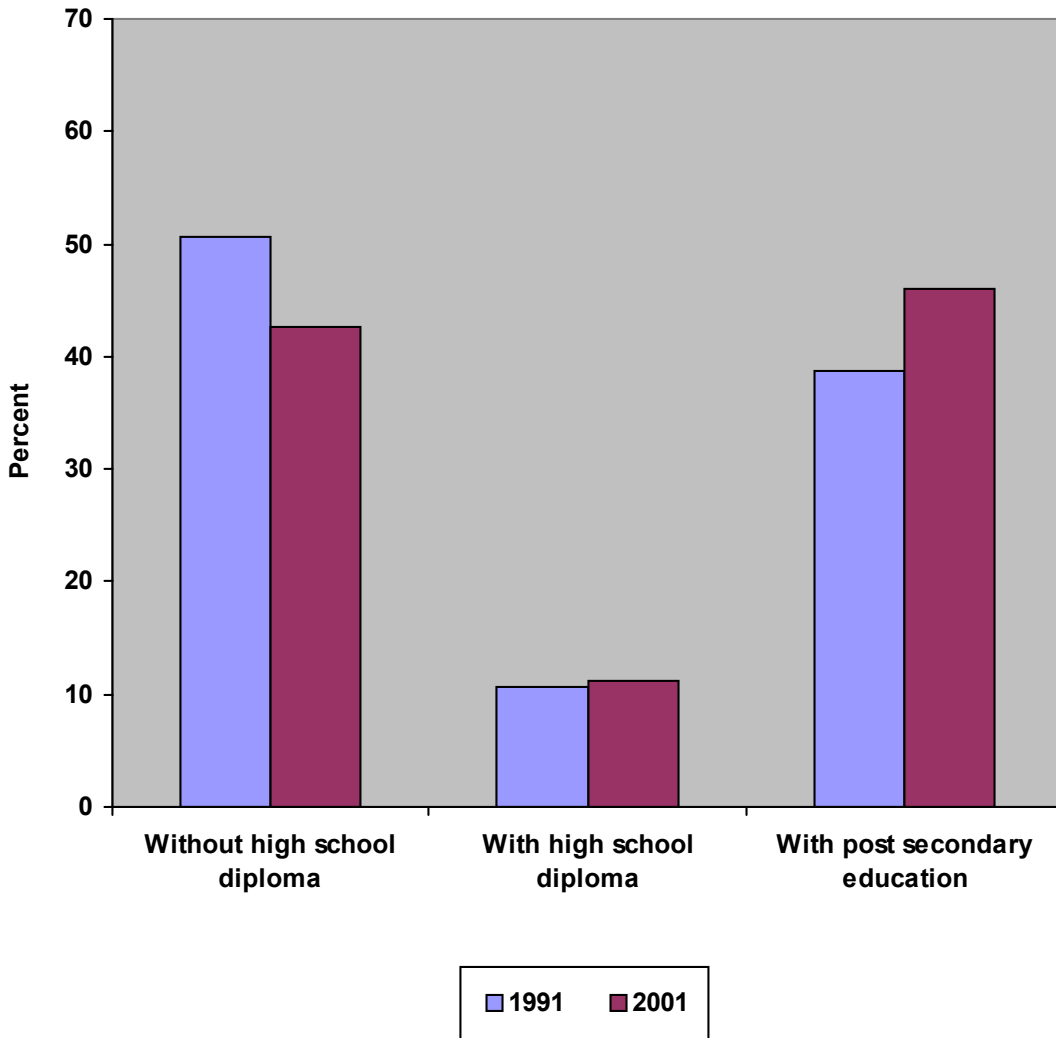


Sources: Statistics Canada: DIAND Core Census Tabulations, 1996, 2001; Census 1981: DIAND Customized Data; Census 1986: Aboriginal Peoples Output Program; Census 1991: Profile of Canada's Aboriginal Population.

The number of Aboriginal people in Canada who have post-secondary education has increased dramatically over the past three decades. In 2001, over 440,000 Aboriginal people had some post-secondary education, up from 800 in 1969. Aboriginal people are now more likely than non-Aboriginal people to have trades training, but are still less likely to have a university education.



FIGURE 14: Canada's Aboriginal Workforce by Level of Educational Attainment (1991 and 2001)



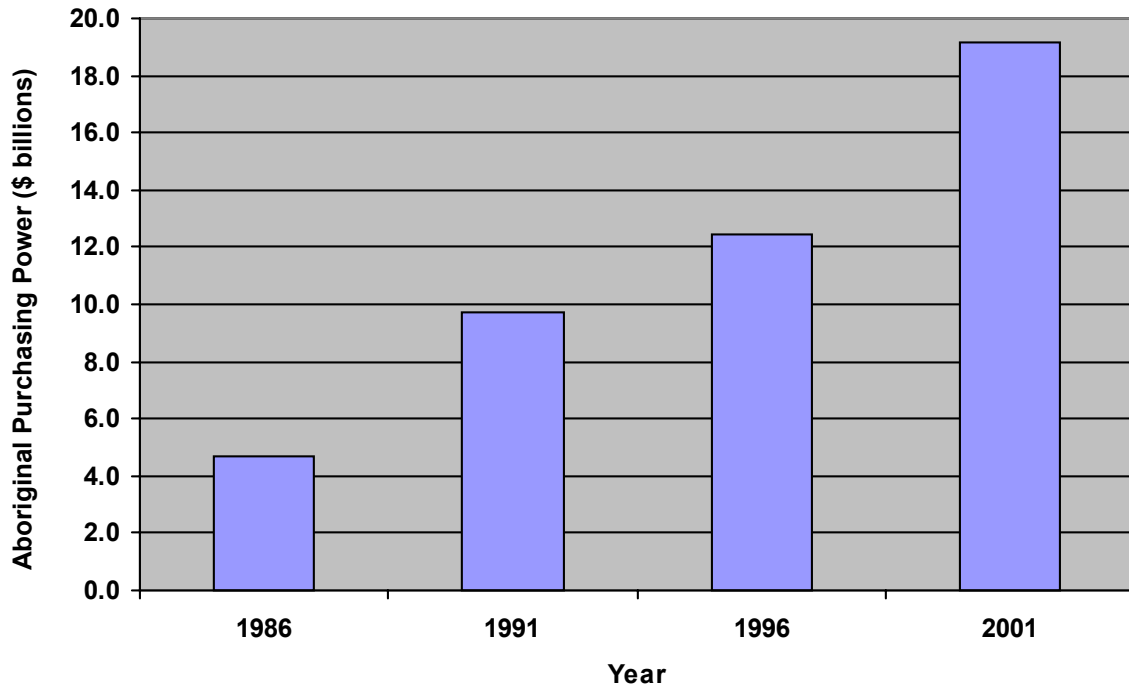
Source: Statistics Canada: DIAND Core Census Tabulations, 1991, 2001.

The percentage of Aboriginal people who are leaving school without a high school diploma has declined significantly over the past decade. In addition the percentage of Aboriginal people who have some post secondary education has increased significantly from 39% to 46%.



5. Purchasing Power

FIGURE 15: Growth of the Aboriginal Market in Canada (1986-2001)



Sources: Statistics Canada: DIAND Core Census Tabulations, 1996, 2001; Census 1986: Aboriginal Peoples Output Program; Census 1991: Profile of Canada's Aboriginal Population.

The Aboriginal population in Canada represents a significant and rapidly growing market for goods and services. The total purchasing power of Aboriginal peoples has increased from \$4.7 billion in 1986 to \$19.2 billion in 2001.



3.4 Legislation and Policies Affecting Aboriginal Employment

☆ Also See	Section 3.2: Why Hire Aboriginal Peoples – The Business Case..... 3-4
	Section 6.7: Off-the-Shelf Resource Materials 6-39

Note: Where summaries of legislation are reproduced in the AWPI Employer Toolkit, the Department of Indian Affairs and Northern Development assumes no responsibility for any discrepancies that may have been transmitted. This information has been prepared for convenience of reference only and has no official sanction.

Employment-Related Laws and Policies, Canada

Employment Equity Act

The federal *Employment Equity Act* requires federally-regulated employers – such as banks, transportation companies and Crown corporations – to take steps to achieve a representative workforce.

Amended in 1995, the Act now covers the public sector as well. It requires employers in the public sector and the federally regulated private sector to have identical obligations for implementing employment equity in their workplaces. It also confers a new audit mandate on the Canadian Human Rights Commission.

Canadian Charter of Rights and Freedoms

Under the *Canadian Charter of Rights and Freedoms* (and provincial and territorial human rights statutes) employers may take special measures to achieve the equitable representation of Aboriginal peoples and other groups in the workforce.

Canadian Human Rights Commission (CHRC)

In 1990, the CHRC approved a policy for Aboriginal employment preferences. The policy states that the CHRC will not, as a general rule, consider as discriminatory preferential hiring, promotion or other treatment of Aboriginal employees by organizations or enterprises owned and/or operated by Aboriginal peoples. The CHRC views the situation of Aboriginal peoples as one of the major human rights issues facing Canada. This Aboriginal employment preference policy is one special measure to constitutionally recognize rights of the First Nations, Inuit and Métis peoples.



Under Section 16 of the *Canadian Human Rights Act*, exceptions are envisaged for the promotion of equality through preferential employment practices that would ordinarily be prohibited. This is consistent with Section 15 of the *Canadian Charter of Rights and Freedoms*, which also envisages special practices for the purposes of promoting equality.

Federal Contractors Program

The Federal Contractors Program applies to employers who provide goods and services to the Government of Canada worth \$200,000 or more. Employers with 100 or more employees are required to commit to implementing employment equity as a condition of their bid being accepted. Failure to meet the program's requirements can result in the cancellation of standing offers and exclusion from bidding on future contracts.

Aboriginal Business Procurement Policy

The federal government's Aboriginal Business Procurement Policy is designed to increase the participation of Aboriginal businesses and joint ventures in bidding for federal government contracts. Under the strategy, all federal departments are encouraged to set aside procurement for Aboriginal suppliers. Aboriginal firms are given first opportunity to supply goods and services in contracts servicing Aboriginal communities. Aboriginal businesses or joint ventures must be 51 percent Aboriginal owned. In firms with six or more employees, 33 percent of full-time employees must be Aboriginal.

3

Land and Resource Use, Canada

Canadian Environmental Assessment Act (CEAA)

Under the CEAA, an environmental assessment is triggered when a federal department or agency is asked to provide a licence or permit for a project. Common triggers for an environmental assessment include the *Fisheries Act*, the *Navigable Waters Protection Act* and the *Atomic Energy Control Act*.

An environmental assessment always involves screening, and may include higher levels of assessment such as a comprehensive study or panel review.

Federal environmental legislation gives local Aboriginal communities considerable influence over project approvals, especially if such projects have significant socio-economic impacts on lifestyle and traditional activities.



CHAPTER 4

Effective Practices



Increasing Aboriginal workforce participation takes commitment, planning and effort. Knowing about specific practices that have been used, tested and validated by employers can help others.

Section 4.1 offers an overview of the contents in this chapter. Employers may want to use the ideas on getting started in Aboriginal employment as set out in Section 4.2. Senior management should be involved in all aspects of an Aboriginal employment strategy in the company; some ideas can be found in Section 4.3. Section 4.4 presents the key issues of Aboriginal employment: recruitment, retention and advancement. A table summary of the issues can also be found in this section. Section 4.5 offers ideas and examples of the types of actions taken by many leading employers in Canada – ideas which you can adopt, replicate or modify to suit your own needs. Section 4.6 has a checklist of the types of practices you can follow with respect to Aboriginal employment.

Contents of CHAPTER 4:

4.1	Summary of this Chapter	4-2
4.2	Getting Started – Ideas for Action	4-4
4.3	The Role of Senior Management	4-10
4.4	Key Issues: Recruitment – Retention – Advancement	4-17
4.5	Examples of Corporate Practices	4-26
4.6	Best Practice Checklist	4-31

Note: AWPI thanks all the organizations referenced here for sharing their perspectives and practices. This is another example of their commitment to Aboriginal employment and AWPI.



4.1 Summary of this Chapter

4.2

Getting Started—Ideas for Action (page 4-4)

This section is geared to employers just beginning their efforts to increase Aboriginal employment. Many organizations that want to hire Aboriginal employees are often uncertain about where to start. The ideas in this section are designed to put them on the right path towards successful Aboriginal employment initiatives.

4.3

The Role of Senior Management (page 4-10)

In this section, corporate leaders express their own views on Aboriginal initiatives in a letter format. Five senior managers from companies across Canada share their experiences and perceptions of the role of a senior manager. Learn from what they have to say and pass the word along.

4.4

Key Issues: Recruitment—Retention—Advancement (page 4-17)

Many employers develop their Aboriginal employment initiatives from different perspectives. Key issues usually reflect concerns related to the recruitment, retention and advancement of Aboriginal employees.

This section presents the key issues that are most frequently encountered and possible steps that can be undertaken to achieve Aboriginal workforce participation goals. It also includes a matrix to summarize the information.



4.5

Examples of Corporate Practices (page 4-26)

This section contains a sample of approaches taken by a number of corporations in Canada with respect to Aboriginal employment initiatives.

A variety of examples are presented under the following topics: Policy Commitments, Procedures, Programs, Partnership Agreements, and Communications Initiatives.

Employers can use these examples as models or sources of ideas for their own initiatives.

4.6

Best Practice Checklist (page 4-31)

This section provides a comprehensive checklist of practices that leading corporations in Canada have followed to increase the workforce participation of Aboriginal peoples. Employers can use this checklist as a way of benchmarking themselves, as well as a source of ideas for a wide range of Aboriginal employment and corporate relations activities.



4.2 Getting Started—Ideas for Action

Increasing Aboriginal workforce participation takes commitment, planning and effort. Here are some ideas to get you started and set you on the path toward success.

1. Make Aboriginal Employment Part of Your Business



a) Establish how Aboriginal employment can help your business.

- Why this matters:**
- makes Aboriginal employment a business issue
 - builds understanding and commitment within the organization
 - identifies specific opportunities for action

- You can do this by:**
- assessing your business environment
 - getting to know local Aboriginal peoples and organizations

☆ Also See

Section 3.2: Why Hire Aboriginal Peoples – The Business Case..... 3-4

Section 6.7: Off-the-Shelf Resource Materials 6-39



b) Make a formal commitment to increasing Aboriginal employment.

- Why this matters:**
- makes Aboriginal employment a business issue
 - anchors sustained action and progress
 - complies with legislation and policies affecting Aboriginal employment

- You can do this by:**
- instituting a formal corporate policy
 - developing a corporate strategy
 - addressing Aboriginal employment in the negotiation of collective agreements
 - setting and communicating specific goals
 - allocating resources to Aboriginal employment
 - making public statements

☆ Also See

Section 4.3: The Role of Senior Management..... 4-10

Section 4.5: Examples of Corporate Practices 4-26





c) Have your senior management on side.

- Why this matters:**
- reinforces Aboriginal employment as a business issue
 - helps build respectful relationships with Aboriginal leaders
 - integrates Aboriginal employment into corporate practices
 - facilitates resourcing of Aboriginal employment initiatives

- You can do this by:**
- preparing a business case for Aboriginal employment
 - having senior managers participate in awareness sessions
 - having senior managers involved in action plans

☆ Also See	<p>Section 3.2: Why Hire Aboriginal Peoples – The Business Case3-4</p> <p>Section 4.3: The Role of Senior Management4-10</p> <p>Section 5.3: Building Aboriginal Awareness.....5-12</p>
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d) Assess and address your corporate culture.

- Why this matters:**
- corporate culture impacts on recruitment and retention
 - Aboriginal employees who are valued are more productive
 - stereotypes and racism still exist in many workplaces

- You can do this by:**
- instituting awareness training for managers and employees
 - establishing or using employee advisory groups
 - taking steps to address and remove attitudinal barriers
 - taking steps to identify and remove systemic barriers to Aboriginal employment

☆ Also See	<p>Section 5.2: Dispelling the Myths.....5-5</p> <p>Section 5.3: Building Aboriginal Awareness.....5-12</p> <p>Section 6.7: Off-the-Shelf Resource Materials6-39</p>
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e) Communicate with your stakeholders, including Aboriginal peoples, employees, union members and shareholders.

- Why this matters:**
- builds commitment within the workplace
 - builds relationships with Aboriginal peoples

- You can do this by:**
- discussing Aboriginal employment with your employees
 - including information on Aboriginal employment in annual reports and other corporate communications materials
 - networking with Aboriginal communities/organizations
 - meeting with Aboriginal communities/organizations
 - inviting Aboriginal peoples/organizations to your workplace

☆ Also See	Section 4.5: Examples of Corporate Practices 4-26
	Section 5.4: Establishing Relationships with Aboriginal Communities 5-15

2. Develop Relationships with Aboriginal Communities and Organizations



a) Institute Aboriginal awareness training.

- Why this matters:**
- myths and stereotypes exist about Aboriginal peoples
 - knowledge of Aboriginal issues facilitates relationships

- You can do this by:**
- developing/purchasing an Aboriginal awareness program
 - encouraging employees to participate in awareness training sessions
 - inviting Aboriginal speakers to corporate events

☆ Also See	Section 5.2: Dispelling the Myths 5-5
	Section 5.3: Building Aboriginal Awareness 5-12



**b) Seek opportunities for partnership.**

Why this matters: ➤ partnership arrangements underpin long-term relationships

You can do this by: ➤ jointly identifying opportunities for mutual benefit
➤ jointly defining roles and responsibilities
➤ establishing commitments in a formal agreement

☆ Also See

Section 4.5: Examples of Corporate Practices.....4-26

**c) Network with Aboriginal organizations and communities.**

Why this matters: ➤ increases mutual knowledge and understanding
➤ raises awareness of Aboriginal peoples about job opportunities
➤ increases corporate capacity to find qualified job candidates

You can do this by: ➤ getting to know local Aboriginal communities and organizations
➤ participating in local networks and events

☆ Also See

Section 5.4: Establishing Relationships with Aboriginal Communities.....5-15

**d) Sponsor and promote community events.**

Why this matters: ➤ demonstrates corporate interest and commitment to relationships
➤ increases mutual knowledge and understanding

You can do this by: ➤ getting to know local Aboriginal peoples and organizations
➤ participating in community events
➤ making corporate resources available for community events

☆ Also See

Section 5.4: Establishing Relationships with Aboriginal Communities.....5-15



3. Start Employing Aboriginal Peoples



a) Prepare an action plan for Aboriginal employment.

Why this matters: ➤ like any other business activity, a plan is essential

- You can do this by:**
- setting realistic goals for Aboriginal employment
 - involving Aboriginal peoples in the process
 - involving business units / line managers in the process
 - defining timetables and responsibilities

☆ Also See	Section 4.4: Key Issues: Recruitment – Retention – Advancement..... 4-17
	Section 4.5: Examples of Corporate Practices 4-26
	Section 4.6: Best Practice Checklist..... 4-31



b) Encourage Aboriginal job applicants.

Why this matters:

- Aboriginal peoples may not be aware of job opportunities
- existing recruitment practices may not reach Aboriginal applicants

- You can do this by:**
- providing information about specific employment opportunities
 - using inventories of available Aboriginal candidates
 - contracting/using Aboriginal recruitment and training services
 - using culturally appropriate recruitment/selection methods
 - using prior learning assessments that accept a range of equivalencies
 - offering corporate awareness training / orientation sessions

☆ Also See	Section 4.4: Key Issues: Recruitment – Retention – Advancement..... 4-17
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c) Participate in pre-employment programs.

- Why this matters:**
- can initiate a long-term relationship between employer/employee
 - can provide valuable skill development / work experience

- You can do this by:**
- providing summer employment opportunities
 - participating in co-op programs
 - participating in Aboriginal apprenticeship programs
 - participating in job-oriented training / skill-development programs
 - offering corporate awareness training / orientation sessions

☆ Also See	Section 4.5: Examples of Corporate Practices.....4-26
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d) Create opportunities for indirect employment through purchasing and contracting.

- Why this matters:**
- contracting/purchasing can also increase Aboriginal employment
 - the capability of the Aboriginal business sector is growing rapidly

- You can do this by:**
- getting to know local Aboriginal businesses
 - ensuring Aboriginal suppliers are on bidder lists
 - encouraging joint ventures

☆ Also See	Section 4.5: Examples of Corporate Practices.....4-26
	Section 6.4: Contact List of Aboriginal Organizations.....6-7
	Section 6.8: Web Sites.....6-51



4.3 The Role of Senior Management

Senior management plays a vital role in any successful Aboriginal relations program.

In order to illustrate the important role that senior managers play, a number of corporate leaders who had been directly involved in implementing Aboriginal initiatives within their organizations were asked to share their insights.

The letters that are included in this section were all written in the late 1990s when the first edition of the toolkit was developed. Their insights are as relevant today as they were then. The messages are timeless, stressing, as they do, the importance of senior management leadership; how senior managers can build their knowledge and understanding of Aboriginal issues; and the actions necessary to lead organizational change.

Learn from their experience and share their insights with leaders in your organization. Spread the word that the commitment of senior managers is essential to your organization's future success in Aboriginal relations.



Spring 1998

Fellow Senior Managers:

“As Vice-President of Avenor Woodlands Northwest, I have been directly involved over the past few years with many First Nations in Northwestern Ontario in the development of a broad-based strategy to create new business relationships, economic development and employment opportunities as well as training and education programmes which will hopefully lead to the equitable participation of First Nations in forest industry development in the north. It has been my experience that the effectiveness and success of these initiatives depends to a large extent on the degree to which senior management is prepared to contribute to the planning and implementation of these initiatives.

An important starting point for the involvement of senior management in the development of successful relationships with First Nations is their willingness to sensitize themselves to the issues, concerns, needs and preferences of the First Nations with respect to industry developments and potential business partnerships with the company. It is also important for senior management to sensitize themselves to the culture and history of their potential First Nations partners. Regular participation by senior management in opportunities to share information and exchange ideas on initiatives between the company and their First Nations partners will also assist in the development of mutual understanding, trust and respect between senior company officials and the First Nations’ leadership and band members. I consider these things to be vital to the success and effectiveness of a business relationship between any company and First Nations.

At Avenor Woodlands Northwest, we have placed a particular focus on the development of training and education opportunities with our First Nations partners in order to enhance and build up the workforce participation of the First Nations people in our operations. Senior management from Avenor Woodlands Northwest have worked jointly with First Nations in the planning, design and implementation of pre-employment training programmes, college/university readiness programmes and on-the-job training programmes. The success of these programmes can be attributed in part to the direct involvement of senior management within the company who have the knowledge and authority to ensure that such initiatives are carried out successfully.”

Lorne Crawford

Vice-President

Avenor Woodlands Northwest (now part of Bowater Inc.)

Thunder Bay, Ontario



Spring 1998

Fellow Senior Managers:

“The two most important things that senior executives can contribute to an Aboriginal workforce initiative are a strong personal belief in the value of the initiative and a public ongoing commitment to making it a success.

Bringing more Aboriginal peoples into an organization, providing developmental opportunities and ensuring that a supportive environment exists is a large undertaking. Unless this initiative has senior level champions, it will get lost in the day-to-day rush of business, it will not be resourced properly and it simply will not be perceived as being important.

Senior executives have a unique ability to ensure that the employment and promotion of Aboriginal peoples becomes an ongoing and integral part of the business culture for their organization.”

John McFerran

Vice-President, Human Resources

The North West Company

Winnipeg, Manitoba



Spring 1998

Fellow Senior Managers:

“There can be a huge gap between strategy and execution. Once the leaders of Corporate Canada embrace the business case for increasing the participation of Aboriginal peoples in their workforce, they will be faced with the next challenge—and that is implementation.

For Royal Bank, the business benefits are clear. We see ourselves as building relationships that lead to market opportunities for our services and skilled employees for our workforce—both now and in the future. And yet we continue to struggle with the issue as the number of Aboriginal staff and clients does not grow at a pace in keeping with the opportunity.

In the past year, I have seen my role extend beyond the strategic stage. As a member of the senior management team at Royal Bank, I continually keep reminding my colleagues that we are facing a huge opportunity cost if we don’t attract and retain Aboriginal peoples as employees and customers. I continually take opportunities to demonstrate this business case within the organization and in public forums, such as the Royal Bank Symposiums on the Royal Commission on Aboriginal Peoples. As with any business case, you have to push the merits and follow through until it’s done.”

Charles Coffey

Executive Vice-President, Business Banking

Royal Bank

Toronto, Ontario



Spring 1998

Fellow Senior Managers:

“While many corporations view Aboriginal relations as primarily a human resource issue, we at SaskEnergy have taken a holistic view of the Aboriginal employee, the Aboriginal customer, and the Aboriginal community. It is all of these business considerations that must anchor and drive corporate Aboriginal Relations programs.

From my perspective, it was incumbent that as President and Chief Executive Officer I have a solid working knowledge of the community and of the customer if SaskEnergy was to develop a truly sustainable Aboriginal strategy. Therefore, an Aboriginal Relations unit, fully resourced and reporting directly to my office was established.

Secondly, SaskEnergy had to develop a solid business case for an investment that may not show results in the short-term. In Saskatchewan, Aboriginal demographics and economies are developing in a pattern that will have significant impact on a small, but dynamic, economy. It was, and is important, that SaskEnergy anticipates the demands of this customer base to increase our competitive edge and create benefits to the communities we serve.

A third and critical component was employee buy-in and participation. SaskEnergy launched an Aboriginal Education Series delivered by Aboriginal educators. I and the company Executive felt we must lead by example and committed a total of three days to complete the Basic and Advanced training. The results were astounding, with over 700 employees voluntarily taking the course offering.

Partnership processes with our Union, Communication, Energy and Paperworkers, Local 649, and the Aboriginal communities provided the final building block in our blueprint. Dialogue and shared responsibility creates an environment of trust and openness. I participate in direct dialogue with our Aboriginal partners on many occasions and also table an annual progress report on Aboriginal Policy and program initiatives at SaskEnergy.

(continued...)



The Aboriginal Relations corporate team completes SaskEnergy's strategy by committing two Vice-Presidents and the President of our Union to the team and the on-going development and monitoring of SaskEnergy's business practices and processes. The results and rewards have been significant in four short years, although I stress, we are early in our journey. Aboriginal employees now make up 5.6% of our workforce and are represented in most job classifications. Our procurement practices have resulted in a 16% Aboriginal business participation rate, and with our Aboriginal partners, we have developed highly successful management development training and entrepreneurship programs.

To conclude, I maintain that stewardship and success can only be attained and maintained through vigilance and vision and that, I suggest, is the responsibility of senior management."

Ronald S. Clark
President and Chief Executive Officer
SaskEnergy
Regina, Saskatchewan



Spring 1998

Fellow Senior Managers:

“First and foremost, senior management has to “believe” that engaging in improving the “lot in life” of Aboriginal peoples is the right thing to do. They can’t view it as a quick fix measure. It has to be truly something they believe in. This to me is of paramount importance. If senior management can’t get past this, then their programs are doomed to failure.

Secondly, it is the role of senior management to continually tie in the work with Aboriginal peoples and communities to economic benefit for the enterprise. This can be from the point of view of opening up the talent pool on average across Canada (by 10 percent) by accessing Aboriginals as employees or potential contractors. It can be in the form of creating healthier surrounding communities who are more apt to support growth and development of the enterprise. It can also be in the form of creating a larger pool of customers for the enterprise’s products and services. Emphasizing these points and continually referring to them will help people within the enterprise to understand why it is important to engage with Aboriginal peoples. They may not all be believers (as in the first point) but this emphasis will enable them to personally rationalize why it is important for them to support it.

Thirdly and very importantly, Lead by Example and Action. Actions speak a lot louder than words.”

Jim Carter
President and C.O.O.
Syncrude Canada Limited
Fort McMurray, Alberta



4.4 Key Issues: Recruitment—Retention—Advancement

Aboriginal employment faces many challenges. This section sets out strategies and solutions to gainfully employ Aboriginal peoples in your workplace. Any employer – large or small – can use this information to better understand, and deal with, the key issues related to Aboriginal workforce participation. Study the options and find the solutions that are suitable for your organization.

☆ Also See	Section 6.7: Off-the-Shelf Resource Materials6-39
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Barriers to Aboriginal Employment Do Exist

- Education levels for certain segments of the Aboriginal population are still below the Canadian average. And in many workplaces, systemic and attitudinal barriers to Aboriginal employment exist. As a result, most employers don't hire Aboriginal staff to the level of their availability in the workforce.
- As the Aboriginal labour force becomes more highly educated and skilled, and finds work in many occupations, factors that previously contributed to low levels of employment are diminishing.

☆ Also See	Section 5.2: Dispelling the Myths.....5-5
	Section 5.3: Building Aboriginal Awareness.....5-12

Overcoming the Barriers Requires Setting Goals

- Employers taking steps to increase the employment of Aboriginal peoples recognize the need to set goals.
- These goals often focus on representation rates, not only in the overall workforce, but also in occupations throughout the workforce – in skilled trades, professions and senior management.
- The goals help them to monitor the key human resource decisions that ultimately determine the level of Aboriginal employment, namely corporate recruitment, retention and advancement practices.

☆ Also See	Section 4.2: Getting Started – Ideas for Action.....4-4
	Section 4.6: Best Practice Checklist4-31



Human Resource Decisions Matter

- Human resource decisions have a profound impact on whether employers achieve their goals for Aboriginal employment.
- In many corporate workplaces, entrenched human resource practices – known as systemic barriers – may limit Aboriginal employment.
- Long-standing recruitment practices mean many qualified Aboriginal applicants never get a shot at a job opportunity. Chances for advancement may be limited by the nature of apprenticeship, training and management development programs. And the day-to-day working environment may contribute to employee turnover and other retention problems.

☆ **Also See** | Section 4.6: Best Practice Checklist..... 4-31

The Barriers Can Be Broken

- Breaking down barriers first means understanding them. Barriers often mask underlying problems with corporate human resource practices. Once the issues are understood, it takes action to get results.

☆ **Also See** | Section 5.2: Dispelling the Myths 5-5

Solutions Do Exist

- The following pages provide information about the types of issues that limit the recruitment, retention and advancement of Aboriginal employees. And they provide ideas – based on the practices of leading employers – on how to address them.



BARRIERS TO ABORIGINAL EMPLOYMENT

Many employers identify “barriers” to the recruitment, retention and advancement of Aboriginal employees that are, in fact, symptoms of other underlying problems. Here are some common perceptions, along with potential causes leading to them.

Recruitment Issues

- The Symptoms:**
- we can't find qualified employees
 - Aboriginal peoples won't apply
 - Aboriginal candidates perform poorly in job interviews

- Potential Causes:**
- job qualifications do not reflect real job requirements
 - no targeted recruitment practices in place
 - assessment tools / selection processes are biased
 - weak relationships with Aboriginal organizations
 - no pre-employment programs

Retention Issues

- The Symptoms:**
- high turnover of Aboriginal employees
 - negative exit interviews
 - high absenteeism
 - Aboriginal employees move to new employer
 - Aboriginal employees return to their communities

- Potential Causes:**
- no orientation / corporate awareness training for new employees
 - no flexible working arrangements
 - unwelcoming corporate culture
 - harassment in the workplace
 - no support (Employee Assistance Program, advisory groups) for Aboriginal employees

Advancement Issues

- The Symptoms:**
- no Aboriginal employees in senior management
 - low rate of promotion among Aboriginal employees

- Potential Causes:**
- no career planning for Aboriginal employees
 - no mentoring programs
 - no succession planning to ensure Aboriginal representation
 - no monitoring of Aboriginal participation in training/development programs



ABORIGINAL EMPLOYMENT—TAKING ACTION

Here are some suggestions for addressing and overcoming the barriers to Aboriginal employment, along with a chart summarizing the key points.

Rethink Your Overall Approach

What you can do:

- Put an Aboriginal employment policy or strategy in place.
- Get senior management commitment to Aboriginal employment.
- Set specific goals for Aboriginal employment.
- Integrate the Aboriginal employment strategy into all aspects of human resource management.
- Negotiate and incorporate Aboriginal employment clauses in collective agreements.
- Define key performance indicators for Aboriginal employment.
- Establish accountability for Aboriginal employment in the performance management system.

☆ Also See

Section 4.3: The Role of Senior Management.....	4-10
Section 4.5: Examples of Corporate Practices	4-26

Develop a Recruitment Strategy

What you can do:

- Use special recruitment measures to ensure Aboriginal representation in recruitment pool.
- Contact and use Aboriginal training and recruitment service providers.
- Access inventories of Aboriginal job applicants.
- Use prior learning assessments that recognize a range of equivalencies.
- Ensure that job qualifications reflect real job requirements and accept a range of equivalencies.
- Ensure that assessment tools are job related and pre-tested for bias.
- Ensure that those who make hiring decisions are familiar with Aboriginal issues.
- Establish or access Aboriginal apprenticeship programs.



- Use job-oriented pre-employment programs.
- Make summer student and co-op programs part of a long-term recruitment strategy.
- Monitor and report recruitment results.

☆ Also See	Section 4.5: Examples of Corporate Practices.....4-26
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Develop a Retention Strategy

What you can do:

- Provide new employees with orientation sessions describing the organization and identifying employee-support contacts.
- Match employee needs and skills to the work environment and job requirements.
- Put anti-harassment measures in place.
- Develop a strategy to retain Aboriginal employees in a downsizing climate.
- Conduct and monitor exit interviews.
- Monitor and report retention rates.

☆ Also See	Section 4.5: Examples of Corporate Practices.....4-26
	Section 5.3: Building Aboriginal Awareness.....5-12



Develop an Advancement Strategy

What you can do:

- Prepare training and career development plans for Aboriginal employees.
- Ensure that Aboriginal employees are represented in corporate training and development programs.
- Make career counselling and support systems accessible to Aboriginal employees.
- Make development assignments available to Aboriginal employees.
- Develop mentoring programs for Aboriginal employees.
- Include Aboriginal employees in succession planning.
- Monitor and report training and promotion results.

☆ Also See	Section 4.5: Examples of Corporate Practices	4-26
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Address the Workplace Environment

What you can do:

- Provide Aboriginal awareness training to managers and employees.
- Use flexible working arrangements to enable work release for traditional pursuits.
- Ensure that corporate communications reflect Aboriginal awareness.
- Ensure that employee assistance programs reflect the needs of Aboriginal employees.
- Set up Aboriginal employee advisory groups.
- Use external advisory groups as a sounding board.

☆ Also See	Section 5.2: Dispelling the Myths	5-5
	Section 5.3: Building Aboriginal Awareness	5-12



Implement Employment Partnership Agreements

What you can do:

- Commit to Aboriginal workforce development through a voluntary Partnership Agreement.
- Take a systematic approach to enabling change in the workplace.
- Help potential Aboriginal workers acquire the knowledge and skills to fill specific job openings.
- Assist Aboriginal businesses to participate in contracting opportunities.
- Contact your AWPI Coordinator for more information.



TAKING ACTION—A STRATEGIC OVERVIEW

Overall Approach

- Aboriginal employment policy or strategy in place
- Senior management commitment to Aboriginal employment
- Specific goals set for Aboriginal employment
- Aboriginal employment strategy integrated into all aspects of human resource management
- Aboriginal employment clauses negotiated and incorporated into collective agreements
- Key performance indicators for Aboriginal employment defined
- Accountability for Aboriginal employment in performance management system

Recruitment

- Special recruitment measures used to ensure Aboriginal representation in recruitment pool
- Inventories of Aboriginal job applicants accessed
- Aboriginal training and recruitment service providers contacted and used
- Prior learning assessments recognizing a range of equivalencies used
- Job qualifications reflect real job requirements and accept a range of equivalencies
- Assessment tools job related and pre-tested for bias
- Those who make hiring decisions are familiar with Aboriginal issues
- Aboriginal apprenticeship programs in place
- Job-oriented pre-employment programs in place
- Summer student and co-op programs part of long-term recruitment strategy
- Recruitment results monitored and reported

(continued on the next page)



STRATEGIC OVERVIEW (continued)

Retention

- New employees provided orientation session describing the organization and identifying employee-support contacts
- Employee needs and skills matched to work environment and job requirements
- Anti-harassment measures in place
- Strategy in place to retain Aboriginal employees in downsizing climate
- Exit interviews conducted and monitored
- Retention rates monitored and reported

Advancement

- Training and career development plans prepared for Aboriginal employees
- Aboriginal employees represented in corporate training and development programs
- Career counselling and support systems accessible to Aboriginal employees
- Development assignments available to Aboriginal employees
- Mentoring programs available to Aboriginal employees
- Aboriginal employees included in succession planning
- Training and promotion results monitored and reported

Work Environment

- Aboriginal awareness training provided to managers and employees
- Flexible working arrangements enable work release for traditional pursuits
- Corporate communications reflect Aboriginal awareness
- Employee assistance programs reflect needs of Aboriginal employees
- Aboriginal employee advisory groups in place
- External advisory groups used as a sounding board



4.5 Examples of Corporate Practices

Below are a number of corporate practices regarding Aboriginal employment. The practices are from different industries and each has its own goals. They are divided into five topics: Policy Commitments, Procedures, Programs, Partnership Agreements, and Communications Initiatives.

Policy Commitments	4-26
Procedures	4-27
Programs	4-28
Partnership Agreements	4-29
Communications Initiatives	4-30

★ **Also See** Section 6.7: Off-the-Shelf Resource Materials 6-39

Policy Commitments

Companies express their policy commitments to Aboriginal peoples and communities in a number of ways. Commitments can take the form of an Aboriginal policy, a statement of principles, a community policy, an Aboriginal affairs protocol, a commitment to partnerships, a memorandum of understanding, an impact and benefit agreement, a workforce diversity policy or an employment equity policy. Here are a few examples.

- **Placer Dome's** *Commitment to Aboriginal Communities* recognizes that its mineral developments must contribute to the benefit of all parties involved. To this end, Placer Dome will recognize the unique historical, linguistic and cultural status of Aboriginal peoples and their strong attachment to, and respect for, the land, the environment and traditional lifestyles; consult with local communities; work with local communities to develop plans that will incorporate traditional knowledge and that will protect spiritual sites, traditional pursuits and the environment during exploration, mining and reclamation activities; ensure participation of interested Aboriginal peoples by providing training and employment opportunities at all stages of activity; create a working environment that encourages the participation of qualified Aboriginal peoples; and work with local Aboriginal communities in the development of business opportunities.
- **Cameco Corporation's** *Community Policy* is designed to maximize the employment of local people and the benefits flowing to communities nearest its operations, especially where such operations are located in remote areas. In addition, to enhance economic opportunities for nearby communities, Cameco and its subsidiaries give preferential consideration to local suppliers when competitively priced materials, supplies or services can be obtained. Today, 500 Aboriginal people work in Cameco's northern Saskatchewan mining operations as permanent employees. They represent 47% of the workforce. In



addition, Cameco spent \$42 million on goods and services in Northern Saskatchewan in 2002, much of it with Aboriginal contractors and joint ventures.

- **Shell Canada**'s vision is to work together with Aboriginal communities for mutual benefit, in a relationship of respect, understanding and trust. To this end, Shell adopted a *Statement of Principles* for its Aboriginal Affairs Program that stresses the importance of effective consultation and building business relationships with neighbouring communities. It recognizes the importance of culture and community well-being, encouraging competitive Aboriginal business, and supporting initiatives that increase the employment of capable Aboriginal peoples with the company and its contractors. Cross-cultural awareness is valuable because it contributes to an efficient and harmonious workplace and business relationships with the community. Shell's business managers must create, and act on, plans appropriate to the business need, in line with the intent of these principles.
- The **PCL** family of companies is committed to forming cooperative *First Nation Partnerships* that provide employment and training to First Nations and help their quest for financial and business independence. PCL can develop a flexible, adaptable program that reflects the unique needs of the First Nations partner. This can include formal joint venture partnerships that share the financial rewards of construction projects. Since education and training are often top priorities for First Nations, PCL's College of Construction has designed on-site, on-the-job programs for training local people.

Procedures

Many corporations have established procedures to ensure that employees and managers understand the Aboriginal policy commitment. This can involve setting up a task force to identify barriers to employment; preparing an action plan to increase Aboriginal employment; producing a management guide for an Aboriginal affairs program; and developing special employment, training and purchasing policies. Here are a few examples.

- In 1991, **Bank of Montreal** set up a *Task Force on the Advancement of Aboriginal Employment* to formulate action plans to ensure the equitable representation of Aboriginal peoples in the bank's workforce. The Task Force quickly recognized that the first challenge was to identify and address barriers to the recruitment and retention of Aboriginal employees. The Task Force was led by an Executive Vice-President, under the sponsorship of the bank's Vice-Chairman. The 44 members of the Task Force were organized into five divisional action teams. They were selected from all banking groups and included Aboriginal employees. The teams identified 31 barriers to employment and set out 31 action plans to eliminate these barriers, achieve a representative workforce and create a workplace that fosters retention and advancement.



- **Syncrude Canada Limited** has an *Aboriginal Development Steering Committee* that includes leaders from throughout the organization who ensure that Syncrude's commitments to Aboriginal development are achieved. This is accomplished by establishing objectives to be included in corporate business strategies, then assisting management with education and communication to help achieve these objectives, and, if necessary, reviewing the need for any special initiatives. Syncrude set the goal of achieving 13 percent Aboriginal representation in its overall workforce (including contractors), which it reached in late 1997.
- **Alberta-Pacific Forest Products Inc.** produced an *Aboriginal Affairs Management Guide* as a tool for "encouraging Aboriginal participation in all phases of the business" (Corporate Mission Statement Guideline). Many Aboriginal peoples in the Forest Management Area (FMA) were consulted in developing the policy objectives and guidelines set out in the management guide. It includes guidelines for Aboriginal employment and business opportunities, and for providing aid in researching, collecting and recording Aboriginal wisdom about the people, plants, insects and animals of the FMA. The management guide has been integrated into Al-Pac's corporate management guide. It will be reviewed and updated periodically to reflect changes in the company's objectives and those of the Aboriginal communities.
- As part of its commitment to promote maximum opportunities for Aboriginal peoples in northern Manitoba projects, **Manitoba Hydro** provides *additional incentives* to its Buy Manitoba Program. These include hiring preferences for local workers; project scopes that suit the ability of local businesses; and northern Manitoba content provisions.

4

Programs

Many organizations have introduced programs to assist the recruitment, retention and advancement of Aboriginal peoples in their workforces. These programs may include pre-employment and training targeted specifically at Aboriginal peoples, as well as initiatives to create a more supportive workplace. Here are a few examples.

- Since 1991, **CIBC** has sponsored an *Aboriginal Internship Program* for students currently enrolled in a post-secondary institution. The objectives of the program are to enhance student marketability, both internal and external to CIBC; to provide an opportunity to gain personal experience of, and an appreciation for, a career within the financial services industry; and to assist students in evaluating personal suitability for career options with CIBC. The program also provides an opportunity for CIBC to heighten awareness within the Aboriginal communities to achieve CIBC's objective of developing a resource pool for the entrance of Aboriginal peoples into its workforce and to enable the organization to work directly with Aboriginal representatives at university or community agencies to increase its effectiveness in working with Aboriginal students. The program provides summer employment for post-



secondary students and an opportunity to earn a scholarship award upon satisfactory performance. Candidates who demonstrate an interest in pursuing careers with CIBC are given additional information and career counselling. Contacts with Aboriginal students are maintained during the school year to encourage and foster continued interest in employment with CIBC.

- **B.C. Hydro** has developed a very successful approach to *Cross-Cultural Training*. It was developed in close consultation with Aboriginal peoples and is presented by trainers who are Aboriginal. The program is made available to interested B.C. Hydro staff and is also open to participants from other organizations. The training program has three levels through which participants can progress. Level I is a half-day program that provides introductory information and deals with the reasons for an Aboriginal relations strategy; historical, cultural and linguistic information on First Nations; relationship building; and an introduction to protocol. Level II is a full-day program that builds on Level I and provides more in-depth information on specific Aboriginal groups. Level III is a two-day program that involves facilitated, face-to-face meetings between Aboriginal groups and corporate representatives.
- **Imperial Oil Resources' Aboriginal Liaison Staff** have important responsibilities in helping to increase direct and indirect employment opportunities for local Aboriginal peoples. These involve developing initiatives to increase employment in designated operating areas, in conjunction with the company and Aboriginal and other stakeholders; reviewing and assessing enquiries concerning potential Aboriginal business opportunities; and leading training sessions for area employees to promote understanding of cross-cultural issues.

Partnership Agreements

Leading organizations are using partnership agreements and integrated agreements with Aboriginal organizations to increase Aboriginal workforce participation and achieve other economic development objectives. For example:

- *Formal partnership agreements* with Tribal Councils and Métis Nations were critical to the success of **SaskEnergy's** Aboriginal relations strategy. The agreements committed the partners to work together to provide improved employment, education and training, and business opportunities for Aboriginal peoples. Over time some of the agreements were extended and refined. Aboriginal employees now constitute 9% of SaskEnergy's workforce, up from 0.8% in 1993.
- **Hydro Quebec** has signed a number of *comprehensive agreements* with First Nations in Quebec since it signed the James Bay and Northern Quebec Agreement in 1975. These agreements contain detailed commitments to reduce the negative impact of hydro-electric projects on the local Aboriginal population as well as provisions to maximize the positive aspects by



promoting, community, economic and cultural development. For example, the 2002 Nadoshtin Agreement with the Crees in northern Quebec will result in construction contracts worth \$300 million to Cree contractors when the Eastmain 1 project goes ahead.

- Under the **Saskatchewan government's** Aboriginal Employment Development Program, *partnership agreements* to promote Aboriginal employment have been signed with a large number of organizations in the healthcare, education and private sectors. The program has created 1700 jobs for Aboriginal people since 1992.
- Almost a decade ago, **Canada Post's Northern Services** pioneered *partnerships* between Canada Post and Aboriginal communities, forging what have since become 158 partner-operated post offices in the North. Northern Services has promoted indigenous ownership and partnerships by providing training in some of the skills and practices necessary to run a successful business. 70% of the employees in post offices across the North are now Aboriginal people.

Communications Initiatives

An increasing number of companies are reporting on their Aboriginal employment and contracting achievements in their annual reports. Other communications tools include special comprehensive reviews, employee newsletters and periodic progress reports. For example:

- **BC Rail** issued its first *Report Card* in 1997 which summarized its progress towards its Aboriginal Affairs Protocol. The protocol commits the company to promoting harmonious relations with neighbouring First Nation communities, and, wherever possible, developing business opportunities for Aboriginal people. In recent years, BC Rail has reported regularly on progress in its partnerships with First Nations in its annual report.
- **BHP Diamonds** produces two *special reports* annually, one on its northern employment and the other on its northern spending, which provide updates on the company's progress in meeting its goals for Aboriginal employment and procurement at its Ekati mine.
- In 1994, **Syncrude** issued its first *Aboriginal Review*. It covered the progress the company has made in the first 20 years with respect to meeting its commitments to Aboriginal communities and peoples. A second Aboriginal Review was produced in 1997 and a third in 2002. Syncrude also provides information on its Aboriginal relations in its annual Sustainability Report.



4.6 Best Practice Checklist

Published in *Corporate Aboriginal Relations: Best Practice Case Studies*, this checklist was built upon the practices of leading organizations in Canada.

Use it to benchmark your activities. The checklist should also be viewed as a source of ideas and options for a range of Aboriginal employment and corporate relations activities. There is no need to do everything on the list, simply select what is suitable for your organization.

☆ Also See	Section 6.7: Off-the-Shelf Resource Materials6-39
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1. BUILD ORGANIZATIONAL COMMITMENT AND CAPACITY

1.1 Develop and Adopt a Formal Aboriginal Strategy/Policy

- Appoint policy development coordinator / project team
- Establish business case for Aboriginal relations policy/strategy
- Develop strategy in conjunction with Aboriginal and other stakeholders
- Obtain Board-level approval for policy
- Obtain endorsement/support of union
- Hold formal launch to mark adoption of policy
- Communicate strategy/policy to internal and external audiences
- Sustain senior management role in promotion of strategy/policy

1.2 Allocate Resources to Aboriginal Relations Initiatives

- Appoint Aboriginal affairs coordinator
- Create and staff Aboriginal relations unit (if program size warrants)
- Define mandate and reporting relations to senior management
- Define linkages to, and responsibilities of, rest of organization



1.3 Integrate Aboriginal Relations into Business Planning Process

- Set realistic long-term goals
- Allocate responsibility for goals among relevant business units
- Set annual targets at business unit level
- Establish accountability framework
- Establish monitoring and reporting system
- Integrate accountability into performance review process for managers

1.4 Build Knowledge and Understanding about Aboriginal Relations

- Communicate policy/program/results to employees on ongoing basis
- Communicate policy/program/results to Aboriginal stakeholders on ongoing basis
- Communicate policy/program/results to external stakeholders on ongoing basis
- Provide Aboriginal awareness training for managers
- Provide Aboriginal awareness training for employees

2. EDUCATION AND TRAINING

2.1 Encourage Young People to Stay in School

- Establish relationships with schools with large Aboriginal populations
- Provide information to students about education and career options
- Provide role models and mentors for Aboriginal students
- Develop educational experience programs
- Offer short-term work experience programs to students



2.2 Provide Education/Training Opportunities and Support

- Develop/support access programs for post-secondary education
- Provide educational awards / scholarships in relevant disciplines
- Develop access programs for employer-based training programs
- Develop/support access programs for skilled trade training programs
- Provide information on skilled trade qualification/certification process
- Develop/support training programs in high skill occupations

2.3 Offer Pre-Employment Programs

- Develop/participate in job-readiness training programs
- Link training to concrete job opportunities
- Guarantee employment for successful program participants
- Offer employment skills workshops
- Provide summer employment opportunities
- Offer short-term work assignments

3. ENHANCING EMPLOYMENT OPPORTUNITIES

3.1 Develop Aboriginal Employment Strategy

- Establish advisory committee or special task force
- Ensure participation of Aboriginal and other stakeholders
- Set long-term goals for Aboriginal employment
- Set annual targets for Aboriginal employment
- Identify barriers to Aboriginal employment
- Determine necessary modifications to corporate human resource policies
- Define special measures needed to improve employment opportunities
- Develop action plan
- Establish accountability framework



3.2 Target Recruitment Initiatives

- Target outreach activities to organizations with high Aboriginal populations
- Visit Aboriginal communities and training institutions
- Encourage/facilitate visits by Aboriginal peoples to local offices/workplaces
- Network with Aboriginal education and employment counsellors
- Form partnerships with Aboriginal communities and service organizations
- Keep Aboriginal organizations informed about job opportunities
- Use available inventories of Aboriginal job candidates
- Promote development of inventories of Aboriginal job candidates

3.3 Facilitate Access to Employment

- Ensure Aboriginal representation in recruitment pool
- Include Aboriginal peoples in selection processes
- Use Aboriginal internship programs
- Negotiate hiring preferences in collective agreement
- Negotiate apprenticeship opportunities in collective agreement
- Create in-house training positions in technical occupations/skilled trades

3.4 Encourage Career Development

- Provide in-house basic education and literacy program
- Adapt corporate training programs to ensure cultural sensitivity
- Ensure Aboriginal access to management/supervisory development opportunities
- Implement succession planning and ensure Aboriginal representation
- Promote and facilitate mentoring



3.5 Create a Positive Working Environment

- Implement measures to eliminate harassment, discrimination and racism
- Promote workforce diversity as a business benefit
- Use Aboriginal employee advisory groups as resource to management
- Facilitate development of Aboriginal employee support networks
- Encourage buddy systems for new Aboriginal employees

4. ABORIGINAL BUSINESS DEVELOPMENT

4.1 Develop Procurement Policies

- Set long-term goals for Aboriginal business participation
- Set annual targets for Aboriginal business participation
- Adopt procurement policies that target Aboriginal suppliers
- Set aside some contracts exclusively for Aboriginal business
- Allocate set asides through negotiated/restricted tendering processes
- Provide long-term supply contracts to promote business formation/expansion
- Require major suppliers to provide opportunities for Aboriginal participation

4.2 Remove Procurement Barriers

- Break contracts into smaller packages to provide access to small business
- Ensure that Aboriginal contractors are on bid lists
- Provide early notice to Aboriginal communities/businesses on upcoming contracts
- Clarify procurement processes for Aboriginal businesses
- Use pre-qualification process to promote competitiveness of bids
- Inform potential bidders about legal/safety/regulatory requirements
- Assist potential bidders to meet legal/safety/regulatory requirements
- Waive bid and performance bond requirements if feasible



4.3 Promote Supplier Development

- Develop inventories of local Aboriginal contractors and businesses
- Help Aboriginal businesses compete effectively for contracts
- Foster development of management skills among Aboriginal business
- Encourage joint ventures with non-Aboriginal business to build capacity
- Provide subsidies and financial assistance
- Debrief unsuccessful bidders to help improve future bids
- Create joint opportunities to promote development of large Aboriginal suppliers

4.4 Enter into Cooperative Business Ventures

- Enter into cooperative business ventures with Aboriginal organizations
- Structure business ventures to ensure substantive benefits for Aboriginal partners
- Partner with Aboriginal development agencies to develop commercial complexes

5. COMMUNITY RELATIONS

5.1 Establish Communications with Local Communities

- Establish a community liaison committee
- Establish Aboriginal advisory councils
- Consider representation of community leaders on Board of Directors
- Provide ongoing information through Aboriginal affairs group / other staff
- Produce communication materials in variety of formats and local languages



5.2 Make Resources Available for Community Development

- Assist local communities to define their community development needs
- Assign staff to work with community on economic/business development strategy
- Open up corporate training to community representatives
- Loan equipment for community projects
- Provide funding for community infrastructure
- Sponsor and promote community events and projects
- Allocate corporate donations to Aboriginal communities
- Promote recognition of Aboriginal achievement in broader community

5.3 Develop Collaborative Initiatives

- Establish joint planning and decision-making mechanisms
- Establish joint problem-solving / grievance resolution processes
- Enter into integrated agreements for socio-economic development
- Establish education and training partnerships
- Establish employment development partnerships
- Establish business development partnerships
- Establish joint environmental initiatives
- Enter into collaborative resource management initiatives

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CHAPTER 5

Aboriginal Awareness



The foundation for constructive relationships – those based on trust and mutual respect – is knowledge and understanding. Many attitudinal barriers to Aboriginal employment are the result of misconceptions and lack of information.

The contents of this chapter are summarized in Section 5.1. Ten common misconceptions about Aboriginal peoples are refuted in Section 5.2. Section 5.3 outlines why Aboriginal awareness is an important component to successful Aboriginal employment. Hints on establishing relationships with Aboriginal communities are provided in Section 5.4. Section 5.5 includes descriptions of how Elders perceive their roles in various situations. Events relevant to Aboriginal employment, contained in “Milestones in Aboriginal History”, have been compiled into four broad themes outlined in Section 5.6. A chronology of Aboriginal history is compiled in Section 5.7. Section 5.8 provides general information on Aboriginal peoples and languages.

Contents of CHAPTER 5:

5.1	Summary of this Chapter	5-2
5.2	Dispelling the Myths.....	5-5
5.3	Building Aboriginal Awareness.....	5-12
5.4	Establishing Relationships with Aboriginal Communities.....	5-15
5.5	Protocols on Elders.....	5-21
5.6	Themes Deriving from Milestones in Aboriginal History	5-27
5.7	Milestones in Aboriginal History.....	5-34
5.8	Aboriginal Linguistic and Community Groups.....	5-46

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* Note: Additional information is available in Regional AWPI Employer Toolkits.



5.1 Summary of this Chapter

5.2

Dispelling the Myths (page 5-5)

Stereotypes are most frequently the result of misconceptions about a particular group of people. This section addresses 10 common myths regarding Aboriginal peoples. Factual information is provided to dispute each of the myths. This section can be used to promote understanding and education, and provides a foundation for addressing Aboriginal awareness in your organization.

5.3

Building Aboriginal Awareness (page 5-12)

This section is designed to help employers understand the value of increasing Aboriginal awareness within their workplaces.

Increasing Aboriginal awareness can help employers enhance the recruitment, retention and advancement of Aboriginal employees. Increasing employee knowledge and understanding can change individual attitudes and help transform corporate cultures.

5.4

Establishing Relationships with Aboriginal Communities (page 5-15)

Many employers seek information about how to establish relationships with Aboriginal communities. Learning community protocols can help foster respectful relationships.

This section provides issues to consider before attempting to establish initial contacts and long-term relationships with Aboriginal communities.

Employers can use the suggestions to develop their own approach in establishing fruitful relationships with Aboriginal communities.



5.5**Protocols on Elders (page 5-21)**

Elders play an important role in Aboriginal culture – including them in all activities is a sign of respect. Employers interacting with Aboriginal peoples/organizations/communities may want to consult an Elder for advice and community expertise.

First Nations, Inuit and Métis Elders were interviewed to ascertain how they perceive their roles in traditional and contemporary situations. Responses are provided in their own words. Although their perspectives are personal, they offer an excellent starting point for discovering the role of Elders.

5.6**Themes Deriving from Milestones in Aboriginal History (page 5-27)**

Events relevant to Aboriginal employment, contained in Section 5.7 (“Milestones in Aboriginal History”), have been compiled into four broad themes. These are: Legal and Political Rights of Aboriginal Peoples, Treaties and Land Claims, Measures to Promote Aboriginal Employment, and Measures of Assimilation / Other Acts to Destroy Aboriginal Identity. A description of each theme is provided, from an Aboriginal perspective, along with a synopsis of what each theme means to modern society – Aboriginal and non-Aboriginal.

Use this section to gain a better understanding of Aboriginal history and its implications today.

5.7**Milestones in Aboriginal History (page 5-34)**

This section provides information about the history of Aboriginal peoples in Canada, both pre- and post-European contact.

It provides important contextual information about Aboriginal peoples and some of the key events that shaped their history.

Employers can use the chronology in this section to increase awareness and understanding of Aboriginal issues within their workplace.



5.8

Aboriginal Linguistic and Community Groups (page 5-46)

This section provides general information on Aboriginal peoples and communities.

The diversity of Aboriginal peoples in Canada is highlighted in a brief profile. It outlines several demographic and cultural characteristics including: number of Aboriginal peoples, location, language, number of communities, etc.



5.2 Dispelling the Myths

Many misconceptions about Aboriginal peoples in Canada are based on stereotyping and lack of information. These misconceptions have serious consequences and are often at the root of racism and discrimination that Aboriginal peoples continue to experience today. For employers, ongoing misconceptions about Aboriginal peoples can adversely impact the effectiveness of their Aboriginal workforce participation initiatives.

Dispelling the myths is one step towards building relationships based on mutual respect and trust. Here are 10 common myths about Aboriginal peoples, along with factual information that will help to dispel them.

★ Also See	Section 6.9: Checklists.....6-54
	Glossary of Terms

MYTH: All Aboriginal peoples are the same.

The Facts:

The Aboriginal population is very diverse:

- The Aboriginal population is composed of First Nations, Inuit and Métis peoples – each with a different history, culture and society.
- Over 50 Aboriginal languages are spoken in Canada today.
- Aboriginal peoples live in many different parts of Canada – in geographically diverse locations such as urban centres, rural communities and remote locations.

★ Also See	Section 3.3: Demographic and Statistical Information.....3-8
	Section 5.8: Aboriginal Linguistic and Community Groups5-46



MYTH: Aboriginal peoples have always had the same rights as others in Canada.

The Facts:

Only recently have Aboriginal peoples begun to obtain the same rights as other people in Canada:

- Registered First Nations peoples obtained the right to vote in 1960.
- In light of the 1973 *Calder case* and the 1997 *Delgamuukw case*, Aboriginal title equals communal ownership of land (excluding individual ownership).

Throughout history, Aboriginal peoples were denied certain rights afforded other people in Canada:

- In 1880, an amendment to the *Indian Act* provided for automatic enfranchisement (loss of status) of any Indian who earned a university degree or any Indian woman who married a non-Indian or an unregistered Indian. Enfranchisement was not officially repealed until 1985.
- In 1884, an amendment to the *Indian Act* instituted prison sentences for anyone participating in potlatch, tawanawa dance and other rituals (traditional Aboriginal ceremonies).

☆ Also See	Section 5.6: Themes Deriving from Milestones in Aboriginal History 5-27
	Section 6.7: Off-the-Shelf Resource Materials 6-39



MYTH: Aboriginal peoples are responsible for their current situation.

- The Facts:** Many factors have contributed to the situation of Aboriginal peoples in Canada:
- Prior to European contact, Aboriginal societies were strong and self-sufficient.
 - While Aboriginal peoples were never conquered, the process of colonization resulted in loss of control.
 - Policies of displacement and assimilation (e.g., residential schools and banning of potlatch) deprived Aboriginal peoples of their traditional, social, economic and political powers.
 - Aboriginal peoples are now re-establishing control through a process of healing, negotiation and partnership.

☆ Also See	Section 5.6: Themes Deriving from Milestones in Aboriginal History5-27
	Section 6.7: Off-the-Shelf Resource Materials6-39

MYTH: Aboriginal peoples have lots of money.

- The Facts:** Aboriginal individuals have lower incomes and higher dependency rates than other Canadians:
- The average income for Aboriginal people in the workforce in Canada was \$21,300 in 2001, which is almost 30% less than that of non-Aboriginal people.
 - Aboriginal people depend on government transfer payments for almost 17% of their income compared to only 11% for the non-Aboriginal population.
 - Although land claim monies will foster community economic growth in the long term, their impact on individual income for most Aboriginal people will be minimal. Given the disparity between Aboriginal and non-Aboriginal incomes, it will take a long time to eliminate this disparity.

☆ Also See	Section 3.3: Demographic and Statistical Information.....3-8
	Section 5.6: Themes Deriving from Milestones in Aboriginal History5-27
	Section 6.7: Off-the-Shelf Resource Materials6-39



MYTH: Aboriginal peoples have everything paid for; they don't have to pay for their housing, education or medical expenses.

The Facts:

Certain services are paid for. What these are, and who they are for, is defined by statute or agreement:

- Registered First Nations peoples have certain services paid for. These are part of the federal government’s statutory obligations as outlined in the *Indian Act*.
- When a registered First Nations person leaves the community, access to these rights are limited. And as the federal government cuts spending, items admissible under these statutory obligations also diminish.
- The Department of Indian Affairs and Northern Development provides certain services to the Inuit through its Indian and Inuit programs. The department funds services for these communities that Canadians receive from their provincial or municipal governments. These services include education, social services and community infrastructure.
- Although the federal government has no statutory obligation to Métis people, it provides core funding to Métis representative organizations to advocate and negotiate, with federal and provincial governments, programs and policies that affect its membership (i.e., socio-economic status, health and cultural identity). Some Métis groups also have agreements with provincial governments to provide services (nature of agreements and services vary).
- Outside of the items defined by statute and agreement, Aboriginal peoples pay their own expenses.

☆ Also See	Section 5.7: Milestones in Aboriginal History 5-34
	Section 6.7: Off-the-Shelf Resource Materials 6-39



MYTH: Aboriginal peoples do not pay taxes.**The Facts:**

Tax exemption occurs only in confined cases. Aboriginal peoples pay significant amounts of tax every year:

- Inuit and Métis people always pay taxes.
- First Nations peoples without status, and registered First Nations peoples living off-reserve, pay taxes like the rest of the country.
- Registered First Nations peoples working off-reserve pay income tax, regardless of where they reside (even on-reserve).
- Administrative costs incurred by registered First Nations peoples claiming tax exemption for off-reserve purchases under \$500 discourage requests for reimbursement. In these cases, most registered First Nations peoples opt to pay the sales tax.
- Registered First Nations peoples are sometimes exempted from paying taxes. Tax exemption is part of the federal government's statutory obligation as outlined in the *Indian Act*.

☆ Also See

Section 5.7: Milestones in Aboriginal History.....	5-34
Section 6.7: Off-the-Shelf Resource Materials	6-39

MYTH: Aboriginal peoples cannot interface with, or adapt to, life in the mainstream.**The Facts:**

Aboriginal peoples have extensive and effective relationships with the rest of Canadian society:

- Aboriginal peoples attend, and graduate from, a wide range of colleges and universities.
- Aboriginal peoples work in all parts of the economy – many in large mainstream industries like mining, forestry, banking, construction, etc.
- Aboriginal businesses form joint ventures (and other business arrangements) with non-Aboriginal businesses.

☆ Also See

Section 3.3: Demographic and Statistical Information.....	3-8
Section 4.5: Examples of Corporate Practices.....	4-26
Section 5.4: Establishing Relationships with Aboriginal Communities.....	5-15



MYTH: Aboriginal peoples do not have a good work ethic; they have high rates of turnover and absenteeism.

The Facts:

- Aboriginal peoples are skilled, productive and reliable employees who are valued by their employers:
- Aboriginal peoples participate extensively in work-oriented education and training programs.
 - Aboriginal peoples work in all parts of the economy and in many different occupations.
 - Aboriginal peoples are valued as stable, reliable employees who contribute in many ways to corporate performance.
 - Flexible work arrangements may be established to allow Aboriginal peoples to pursue their traditional ways, the timing of which differs from statutory holidays.

☆ Also See	Section 3.3: Demographic and Statistical Information 3-8
	Section 4.4: Key Issues: Recruitment – Retention – Advancement..... 4-17
	Section 4.5: Examples of Corporate Practices 4-26

MYTH: There are no qualified Aboriginal peoples to hire.

The Facts:

- Aboriginal peoples are acquiring the education, skills and expertise required for jobs in all economic sectors:
- In 2001, over 440,000 Aboriginal peoples had some post-secondary education, up from only 800 in 1969. This number continues to increase steadily.
 - Aboriginal peoples work in many occupations in all major sectors of the economy. This includes business, finance and administration, high technology, social sciences, health and education, as well as natural and applied sciences.
 - Many services are available to help employers find and recruit Aboriginal job seekers.

☆ Also See	Section 3.3: Demographic and Statistical Information 3-8
	Section 4.4: Key Issues: Recruitment – Retention – Advancement..... 4-17
	Section 6.5: Aboriginal Employment and Recruitment Programs 6-20



MYTH: Hiring Aboriginal peoples is a form of reverse discrimination.

The Facts:

Hiring Aboriginal peoples is part of a strategy to develop a representative workforce:

- A representative workforce strategy means that all groups are represented – those who are part of the majority population as well as those who are in minorities – reflecting the make-up of the country or of the population surrounding work areas.
- Measures to increase Aboriginal workforce participation are not designed to favour one group over another. They are designed to increase access to employment vacancies and promote equitable opportunity for all groups.
- Provisions of the *Canadian Charter of Rights and Freedoms* (as well as provincial and territorial statutes) permit employers to take special measures to achieve the equitable representation of Aboriginal peoples and other groups in the workforce.

☆ Also See	<p>Section 3.2: Why Hire Aboriginal Peoples – The Business Case3-4</p> <p>Section 3.4: Legislation and Policies Affecting Aboriginal Employment3-24</p> <p>Section 5.6: Themes Deriving from Milestones in Aboriginal History5-27</p>
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5.3 Building Aboriginal Awareness

☆ **Also See** Section 6.7: Off-the-Shelf Resource Materials 6-39

Why Aboriginal Awareness Is Important

Aboriginal awareness can help increase the recruitment, retention and advancement of Aboriginal employees.

More and more, employers are seeing the need for Aboriginal awareness in order to:

- challenge management and other employees to rethink their assumptions about Aboriginal peoples;
- develop a better understanding of the history, values, customs, aspirations, beliefs and diversity of Aboriginal peoples;
- increase understanding of contemporary issues facing Aboriginal peoples;
- encourage employee support for corporate initiatives to increase Aboriginal workforce participation.

Increasing employee knowledge and understanding can change individual attitudes and help transform corporate cultures.

“At the end of the day, the education part is absolutely fundamental. We can’t legislate attitudes or send out a memorandum and by edict try to create an attitude. You need to create an environment in which people understand, in which there’s knowledge, in which there’s acceptance.”

– Ronald S. Clark, President and CEO, SaskEnergy



How Aboriginal Awareness Can Be Increased

Aboriginal awareness within the workplace can be increased in a number of ways.

- Resource materials – books, articles, videos – are widely available and address a number of historical, cultural and contemporary issues. The *Report of the Royal Commission on Aboriginal Peoples* provides extensive research and analysis that can be used to build awareness and understanding.
- Elders from local communities are often willing to share their wisdom about Aboriginal spirituality, culture and life. Aboriginal organizations can recommend Elders.
- Formal Aboriginal education and awareness programs are increasingly available to employers. A number of these programs have been developed by companies, in conjunction with Aboriginal peoples, specifically for their own employees. Some are available to other organizations. A number of Aboriginal organizations have developed programs that are available on a fee-for-service basis.

☆ Also See	Section 6.6: Sources of Aboriginal Awareness Information and Training...6-36
	Section 6.7: Off-the-Shelf Resource Materials6-39
	Glossary of Terms

Aboriginal Awareness—A Diversified Learning Process

Aboriginal peoples are diverse in terms of cultures and traditions. There are differences among the three Aboriginal groups (First Nations, Inuit and Métis) as well as within each respective group.

Aboriginal awareness training is a diversified learning process. There are three areas of awareness training to promote a better understanding of Aboriginal peoples:

- historical matters,
- culture and language,
- contemporary issues.

Awareness training sessions usually focus on one of the three topics for one of the three Aboriginal groups. Aboriginal awareness can start with a simple half-day initiation to the Aboriginal environment or, if desired, develop into a longer more in-depth study. Single sources of awareness training rarely provide all the information required for a true comprehension of Aboriginal issues.



The local community can be used as a reference base – along with its Elders – to help identify the most appropriate source of Aboriginal awareness training based on your needs.

☆ Also See	Section 5.7: Milestones in Aboriginal History 5-34
	Section 6.4: Contact List of Aboriginal Organizations 6-7
	Section 6.6: Sources of Aboriginal Awareness Information and Training .. 6-36

The significance of feathers is a good example of Aboriginal diversity. Although feathers are a common link, the same type of feather may have different meanings in various Aboriginal cultures. You may enjoy learning more about the significance of feathers. To get you started, here is a Mohawk perspective, shared in 1992 by Sakokwenionkwaw – Tom Porter, on the meaning of the sacred Eagle Feather:

The Eagle Feather

When the world was new, The Creator made all the birds. He coloured their feathers like a bouquet of flowers. The Creator then gave each a distinct song to sing. The Creator instructed the birds to greet each new day with a chorus of their songs. Of all the birds, Our Creator chose the Eagle to be the Leader. The Eagle flies the highest and sees the furthest of all creatures. The Eagle is a messenger to The Creator. During the Four Sacred Rituals we will wear an Eagle Feather in our hair. To wear or to hold the Eagle Feather causes Our Creator to take immediate notice. With the Eagle Feather The Creator is honoured in the highest.

When one receives an Eagle Feather that person is being acknowledged with gratitude, with love, and with ultimate respect. The Feather must have sacred tobacco burnt for it. In this way the Eagle and The Creator are notified of the name of the new Eagle Feather Holder. The Holder of the Eagle Feather must ensure that anything that changes the natural state of one's mind (alcohol and drugs) must never come in contact with the sacred Eagle Feather. The keeper of the Feather will make a little home where the Feather will be kept. The Eagle feather must be fed. You feed the Eagle Feather by holding or wearing the Feather at sacred ceremonies. By doing this the Eagle Feather is recharged with sacred energy.

Never abuse, never disrespect, and never contaminate your Eagle Feather. Only real human men and women carry the Eagle Feather. The Mohawk man will have three Eagle Feathers standing straight up on his Kahstowa (feathered hat). This is what I know about the sacred Eagle Feather. Tho...



5.4 Establishing Relationships with Aboriginal Communities

While establishing and maintaining working relationships between Aboriginal communities and corporations can be challenging, good relationships sustain progress and achieve results.

Keep in mind that all relationships will be different. The purpose, nature and players involved will vary – independently or all at once – from one relationship to the next. Investing in a relationship should always be viewed as an opportunity to reach out and discover potential partners, or to further strengthen trust and respect with existing ones. There’s always something new to learn!

☆ Also See	Section 6.7: Off-the-Shelf Resource Materials6-39
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Here are some ideas to help your organization.

1. Increase Aboriginal awareness in your organization

How this helps:

- helps dispel myths/stereotypes about Aboriginal peoples
- enables respectful relationships to develop
- facilitates development of working relationships
- promotes understanding

Ways to do this:

- develop/purchase an Aboriginal awareness program
- ask local communities for advice on how to increase awareness
- conduct sensitization sessions
- encourage employees to participate in awareness programs

☆ Also See	Other sections in this chapter Section 6.6: Sources of Aboriginal Awareness Information and Training...6-36 Glossary of Terms
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2. Assign people and allocate resources to building relationships

- How this helps:**
- formalizes the commitment to developing relationships
 - provides a focal point for building relationships
 - establishes continuity for relationships and initiatives

- Ways to do this:**
- get senior management involved in developing relationships
 - appoint a liaison person skilled at developing good relationships
 - incorporate Aboriginal relations into performance contracts
 - allocate budgets for community-relations activities

☆ Also See	Section 4.2: Getting Started – Ideas for Action 4-4
	Section 4.3: The Role of Senior Management..... 4-10
	Section 4.5: Examples of Corporate Practices 4-26

3. Seek and value the advice of Aboriginal employees

- How this helps:**
- Aboriginal employees are likely to know local communities
 - Aboriginal employees know their employers’ needs and priorities

- Ways to do this:**
- set up an Aboriginal advisory committee to senior management
 - develop ongoing opportunities for two-way communication

☆ Also See	Section 4.2: Getting Started – Ideas for Action 4-4
	Section 4.5: Examples of Corporate Practices 4-26



4. Identify key contacts in local communities

- How this helps:**
- enables appropriate protocols to be followed
 - enables respectful relationships to develop
 - enables working relationships to develop more smoothly

- Ways to do this:**
- contact economic development departments or officers
 - find out about the government within the local community
 - identify the political head (Chief or Mayor) of the community
 - identify the administrative head of the community
 - identify others who should be addressed within the community
 - find out the correct protocols for addressing key people

☆ Also See	Section 5.5: Protocols on Elders.....5-21
	Section 6.4: Contact List of Aboriginal Organizations.....6-7
	Glossary of Terms

5. Learn about local communities

- How this helps:**
- enables respectful relationships to develop
 - enables working relationships to develop more smoothly
 - promotes understanding

- Ways to do this:**
- learn about the history of the community
 - find out about contemporary issues in the community
 - find out about any cultural or social taboos in the community
 - find out how meetings are conducted in the community
 - inquire about the proper way to conduct oneself in the community

☆ Also See	Section 5.5: Protocols on Elders.....5-21
	Section 5.8: Aboriginal Linguistic and Community Groups5-46
	Section 6.6: Sources of Aboriginal Awareness Information and Training...6-36



6. Seek and value the advice of local Aboriginal peoples

- How this helps:**
- clarifies expectations within the local community
 - tailors initiatives to the priorities of the community
 - builds a foundation for ongoing communications

- Ways to do this:**
- set up a formal process for obtaining advice from communities
 - set up an Aboriginal advisory group comprised of local leaders
 - make ongoing two-way communications a priority

☆ Also See	Section 4.5: Examples of Corporate Practices 4-26
	Section 5.5: Protocols on Elders 5-21
	Section 6.4: Contact List of Aboriginal Organizations 6-7

7. Network with Aboriginal organizations

- How this helps:**
- increases mutual knowledge and understanding
 - promotes knowledge of key contacts
 - nurtures and sustains the relationship

- Ways to do this:**
- get to know local Aboriginal communities/organizations
 - participate in local networks and events
 - get involved in community events and activities
 - sponsor events

☆ Also See	Section 4.2: Getting Started – Ideas for Action 4-4
	Section 6.4: Contact List of Aboriginal Organizations 6-7
	Section 6.6: Sources of Aboriginal Awareness Information and Training .. 6-36



8. Develop partnerships with Aboriginal communities and organizations

- How this helps:**
- provides a framework for long-term action and results
 - clarifies expectations, goals and commitments for both sides
 - enables mutual benefit through shared goals and responsibility

- Ways to do this:**
- enter into formal, comprehensive partnership agreements
 - establish education and training partnerships
 - establish employment development partnerships

☆ Also See	Section 4.5: Examples of Corporate Practices.....4-26
	Section 6.4: Contact List of Aboriginal Organizations.....6-7

9. Recognize that each experience and partnership will be different

- How this helps:**
- helps respectful relationships to develop
 - enables working relationships to develop more smoothly
 - promotes understanding

- Ways to do this:**
- do not have pre-conceived notions of what to expect
 - do not make assumptions about communities
 - take steps to learn about each community
 - invest in each relationship

☆ Also See	Section 4.5: Examples of Corporate Practices.....4-26
	Other sections in this chapter
	Section 6.4: Contact List of Aboriginal Organizations.....6-7



10. Ask your AWPI Regional Coordinator for help

- How this helps:**
- AWPI Regional Coordinators have extensive knowledge and experience
 - AWPI Regional Coordinators know Aboriginal communities and people
 - AWPI is in every region – Regional Coordinators know the local situation
 - AWPI Regional Coordinators are dedicated to helping you – it’s their job

- Way to do this:**
- contact your AWPI Regional Coordinator

☆ Also See	Section 6.2: AWPI Regional Coordinators 6-4
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5.5 Protocols on Elders

Elders figure prominently in their communities. Aboriginal peoples value their Elders significantly and address them with the utmost respect. They are consulted on a range of issues – from personal journeys to community matters at large.

An Elder:

- passes along knowledge of traditional concepts and beliefs, spirituality, ceremonies and other practices;
- conducts traditional spiritual ceremonies, and
- provides advice and guidance.

There are First Nations Elders, Inuit Elders and Métis Elders. Each has his/her own respective role to play. Beliefs, thoughts and teachings vary between Elders, Nations and Aboriginal groups.

☆ Also See

Section 5.7: Milestones in Aboriginal History.....	5-34
Section 6.7: Off-the-Shelf Resource Materials	6-39

Services provided by Elders are unique, a result of their training and experience in matters pertaining to Aboriginal culture, philosophy, practices and holistic approach to life. Elders are called upon for different reasons:

- prayers to bless events;
- advice and guidance;
- accurate information about Aboriginal heritage and Aboriginal communities;
- insight on the historical role of Aboriginal peoples in Canada, their contemporary situation and their aspirations.

If you are thinking about visiting an Aboriginal community, sponsoring a local project, entering into a joint venture, hiring Aboriginal employees or establishing relationships, you may want to consult an Elder for his/her perspective.

A First Nations Elder, an Inuit Elder and a Métis Elder were asked to share their thoughts on how they see their role in the following scenarios:

- **Scenario 1: Calling an Elder for advice**
- **Scenario 2: Calling to request an Elder for opening and closing prayers**



- **Scenario 3: Calling for full participation in a meeting or having an Elder as a member of an advisory board**
- Does the role of a male Elder differ from that of a female Elder?
- What or how is the most respectful manner in which to approach an Elder, and how do you show gratitude?

☆ Also See	Section 5.3: Building Aboriginal Awareness 5-12
	Section 5.4: Establishing Relationships with Aboriginal Communities 5-15
	Section 6.4: Contact List of Aboriginal Organizations 6-7

The following are the Elders’ responses in their own words:

First Nations Elder

Scenario 1: Calling an Elder for advice

Whenever approaching an Elder, start by asking if the Elder will accept tobacco for you to speak with him or her. If your offer of tobacco is accepted, it means the Elder is available to listen, and then you can ask for guidance and assistance.

Find an Elder who is involved or familiar with the topic. Offer tobacco and acknowledge the Elder’s contribution.

Scenario 2: Calling to request an Elder for opening and closing prayers

Talk about what is taking place. Explain why the Elder is invited. Offer tobacco and invite the Elder. If the Elder accepts the tobacco, the Elder will come.

The Opening Prayer serves to bless the meeting or the process to follow (feast, social, ceremony, etc.). The Elder speaks through the Creator to ensure that participants feel right about the process. The Closing Prayer is to thank the participants and honour the work that was done. The Elder blesses the completion of the process.

Keep in mind that when you have an Opening Prayer, you must have a Closing Prayer. The two go together.

Scenario 3: Calling an Elder for full participation in a meeting or having an Elder as a member of an advisory board

Talk about what is taking place. Explain why the Elder is invited. Describe the nature of the Elder’s involvement, from contributing to the process simply by being present – the Elder’s spirit provides a good feeling – to full active



participation, including decision-making. Offer tobacco and request the Elder's participation. If the Elder accepts the tobacco, the Elder will participate.

The Elder's role in a meeting or on an advisory board is overall guidance. The Elder ensures a balance between both people and the issue at hand. It's also kind of like the role of the Speaker of the House in Parliament, to keep the participants on the right path, have them respect each other and start compromising.

Does the role of a male Elder differ from that of a female Elder?

All Elders are different—man and woman; and between First Nations too. They all have their strengths to offer and traditional areas to work in. The key is to find an Elder who is knowledgeable and who is right for the issue in question.

RESPECT ALL ELDERS!

What or how is the most respectful manner in which to approach an Elder, and how do you show gratitude?

Tobacco equals honour. There should only be one purpose per tobacco offering. If you can't access traditional tobacco to offer the Elder, pipe tobacco can be bought instead (Captain Morgan is good!).

Elders should receive honoraria to cover their expenses (travel, hotel, meals and time spent away from their homes and families). Financial transactions should be discrete; provide payments separately, and whenever possible up front. When the Elder has a Helper, payments should cover costs for both of them.

Anything else can be given at your discretion (e.g., basket of fruit, cloth in traditional colours, tobacco pouches, herbal teas and products of the land).

A written acknowledgment to thank the Elder for his or her contribution is always a nice gesture. A letter can also be sent to the band office or to the person who put you in touch with the Elder.

The Elder's Helper

Elders are often accompanied by their Helper, everywhere they go. The Helper does the booking, takes care of the finances and sometimes provides translation services. Elders are more comfortable speaking in their own language. The Helper can also play a role in the ceremonies. Helpers in general learn everything from the Elder and become Elders themselves.

It is important to include our Elders in anything we do, and we should always acknowledge our Elders. For too long, because of our ignorance, we have been shutting them out. We can't have them sit at the back of the room



anymore; it's time for us to let Elders play their full role and help us with everything they have to offer!

Comments by:	Russell Tyance, Elder's Interpreter Gull Bay, Ontario – Ojibway territory April 1998
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Inuit Elder

Please note: The protocols in dealing with Inuit Elders are changing rapidly. What may have been a customary tradition in dealing with an Inuit Elder may not necessarily be the case today. Also, the treatment of Inuit Elders in southern Canada may differ from that of those who live in northern Canada.

Scenario 1: Calling an Elder for advice

Speak with kindness, love, equality and respect. Inuit Elders can play many roles depending on the situation.

Scenario 2: Calling to request an Elder for opening and closing prayers

Provide Inuit Elders with all important information about the event and any necessary materials. Also provide Inuit Elders with transportation to and from the event.

Scenario 3: Calling an Elder for full participation in a meeting or having an Elder as a member of an advisory board

Follow the same advice as found in Scenarios 1 and 2. Also provide Inuit Elders with any information beforehand so that they can understand the issues and truly participate in the meeting. Recognize that an Inuit Elder's time is very limited and precious.

Treat the Inuit Elder as you would like to be treated. Treat them as an equal, as they have great knowledge and experience. Listen to the advice the Inuit Elder may have. Remember that Inuit Elders are also learning as they go; therefore, watch how you speak so they can truly grasp the issue at hand.

Does the role of a male Elder differ from that of a female Elder?

The role between a male and female does differ slightly, but so does the role among Inuit Elders in general. Each Inuit Elder usually plays certain roles in his or her community. Traditionally, Inuit women Elders act as the teachers and caregivers while the Inuit men Elders act as the hunters and warriors.



What or how is the most respectful manner in which to approach an Elder, and how do you show gratitude?

Any recognition whatsoever for the Inuit Elder's time and effort is greatly appreciated. Inuit Elders do not usually accept tobacco offerings.

In the past, many brought food, hides and skins to Inuit Elders to show their gratitude. For example, if it was difficult or too expensive to purchase seafood, Inuit Elders greatly appreciated seafood as an offering. They saw this gift as a special treat. Nowadays, it is customary to provide the Inuit Elder with transportation to meetings and with meals occurring during those meetings. Most Inuit Elders do not have their own transportation and, for the ones who do, they need to be given accurate directions and payment to cover their mileage.

Inuit Elders are insulted if you consider a gift a payback for their advice. Don't try to buy off an Inuit Elder. These actions show disrespect towards them.

Comments by:	Inuit Elder Leah Idlout-Poulsen Ottawa, Ontario April 1998
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Métis Elder

Please Note: The first thing in contacting a Métis Elder is to do so through someone they already know and trust. Another important thing is to take an "offering" of tobacco. Tobacco offerings are still important to Métis Elders.

Scenario 1: Calling an Elder for advice

Speak slowly and plainly. Don't use big, long words.

Help us to feel relaxed, accepted and respected.

Scenario 2: Calling to request an Elder for opening and closing prayers

Explain what you want and what is the occasion. Is it a conference, graduation, birthday, church service, memorial or special event? (I can do prayers in English, Cree or French.)

Scenario 3: Calling an Elder for full participation in a meeting or having an Elder as a member of an advisory board

Listen carefully. Good Métis Elders are good at "Indian time", and this really means getting there on time, even early. True Métis Elders don't take short cuts to becoming wise or respected. You have to earn your reputation, and this sometimes takes a while. It means being honest and respectful. This advice is



for those looking for a true Métis Elder. Being asked to be part of a meeting means we will sometimes do prayers, watch and listen, give advice and act in respectful ways. We will need to know what the meeting is about and what you might want us to do.

The role that a Métis Elder plays at a meeting or advisory board is “observer” and advisor. We watch for hand and facial expressions. Hands tell the story. You can tell if someone is nervous, honest, sincere or a hard worker. We can see eye twitching, expression on the face and the way someone sits. This tells a lot. We watch and listen, then, when it’s time, we will bring up the weakness by telling someone important in the group or by saying it right there, but with respect and kindness. We can help the meeting group by saying things nicely about what we notice and advise when it’s necessary or the right time.

It’s important to be honest, to be yourself when you call us and in the meeting. Don’t play games and be phoney. We can see through that.

Don’t contradict a Métis Elder – you may never get another chance to work or speak with them again.

Does the role of a male Elder differ from that of a female Elder?

It’s not important that you’re a woman or a gentleman, but rather that you understand and respect the Métis culture, way of life and history. Your heart and mind must be clear and honest, and you believe in God or have some kind of good faith. Your actions speak for you.

What or how is the most respectful manner in which to approach an Elder, and how do you show gratitude?

“You can’t live without finances, but if you’ve got enough to live on, what more do you want?”

Money for meals, travel (or you can pick me up), my room and a small gift of appreciation are usually all I need. I have received more money than I needed and gave it back to someone in our community who needed it more, especially little children at Christmas. A true Métis Elder considers what is really needed.

It’s important to feel respected and honoured for my contribution and wisdom, so please don’t insult me by “trying to buy me” or “leave me feeling used or bought.”

Comments by:	Métis Elder Delia Gray Edmonton, Alberta March 1998
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5.6 Themes Deriving from Milestones in Aboriginal History

Milestones in Aboriginal History – Post-European Contact (page 5-36) chronicles important contextual information about Aboriginal peoples and some of the key events that shaped their history. As a means of clarifying the meaning and significance of the events, as they relate to Aboriginal employment, four broad themes were identified:

- **Theme (1)** Legal and Political Rights of Aboriginal Peoples
- **Theme (2)** Treaties and Land Claims
- **Theme (3)** Measures to Promote Aboriginal Employment
- **Theme (4)** Measures of Assimilation / Other Acts to Destroy Aboriginal Identity

A description of each theme is provided, from an Aboriginal perspective, along with a synopsis of what each theme means to modern society – Aboriginal and non-Aboriginal.

When a key event relates to a theme's topic, the number of the theme – (1), (2), (3) or (4) – appears in the left margin. Here is an example.

1794 (2)	The Jay Treaty allows Indians to cross the American/British border without restriction.
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Notice that the event in 1794 (Jay Treaty) corresponds to **Theme (2)** Treaties and Land Claims.

Many other themes could have been selected. The present ones seemed the most relevant to Aboriginal employment issues – directly and indirectly. For a more detailed explanation of Aboriginal history, please consult the *Report of the Royal Commission on Aboriginal Peoples*.

☆ Also See	Section 5.7: Milestones in Aboriginal History.....5-34
	Section 6.7: Off-the-Shelf Resource Materials6-39
	Glossary of Terms

Theme (1): Legal and Political Rights of Aboriginal Peoples

Description

In the 18th century, Aboriginal peoples had their respective ways of living, with traditional systems in place. When the Europeans settled in Canada, they brought their own legal and political systems, disregarding the ways of the



Aboriginal peoples. Because Aboriginal peoples were led to believe that the European systems were superior, some of their traditional ways were lost. Discrimination, assimilation, ignorance and “surrendered” lands also contributed to this loss of traditional ways.

Only now are the legal and political rights of Aboriginal peoples being restored. In addition, new rights are being introduced to ensure that Aboriginal peoples have their own traditional ways of living as well as the same rights as the rest of Canadian society. But this is a lengthy process and much remains to be done.

Contemporary Issues

1. The concept of Aboriginal self-governance, similar to the system that existed in the 1500s, whereby each Nation played an equal role in the economy and had its own legal and political ways, is resurfacing. In 1995, the federal government established policy outlining Aboriginal peoples’ Inherent Right to Self-Government under the Canadian Constitution. The policy strives to act on the implementation of this fundamental right for Aboriginal peoples.
2. Only in this century were Aboriginal peoples given the right to vote, to own land (off-reserve), to become equals in Canadian society and have similar rights to those they had in the 1500s.
3. Until the 1960s, certain Aboriginal organizations being formed were discouraged in society (i.e., Non-Status Indians, Métis). Only since then have Aboriginal peoples been able to exercise their legal and political rights, form their own specific groups and organizations, and be at the table to discuss their futures. The *Constitution Act of 1982* explicitly recognized and affirmed the existence of the three Aboriginal groups: Indian, Inuit and Métis.
4. The transfer of authority from the federal government to Aboriginal groups began in 1983. Devolution, as it’s commonly referred to, is phasing out government operations and allowing Aboriginal groups to take responsibility of their destinies.
5. Aboriginal peoples are finally playing a “full” role in determining what is right for them. They are being invited to participate in decision-making and consultation processes on issues concerning their people. From a community perspective, Aboriginal peoples are regaining control over their affairs.

☆ Also See	Section 5.3: Building Aboriginal Awareness 5-12
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Theme (2): Treaties and Land Claims

Description

The purpose of treaties and land claims is to reach an understanding, between the signatories, regarding Aboriginal peoples' rights and land base.

A treaty is a formal agreement between Nations, signed and approved by all parties. Signatories to a treaty usually negotiate an equal and fair return on the articles of a treaty. The rights of First Nations, who signed treaties with the government, are specified in the treaties. These are called treaty rights and cover different areas.

The first treaty agreement, entitled Treaty of Great Peace, was signed in 1701 by the Wabanaki, the Iroquois and the French. Its purpose was to unite the two Aboriginal groups under one Wabanaki Confederacy. Specific rights were provided in return.

In 1973, the federal government recognized two broad classes of claims: comprehensive and specific.

Comprehensive claims are based on the recognition that there are continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. Such claims are called "comprehensive" because of their wide scope. They include such things as land title, fishing and trapping rights, and financial compensation.

Specific claims deal with specific grievances that First Nations may have regarding the fulfillment of treaties. Specific claims also cover grievances relating to the administration of First Nations lands and assets under the *Indian Act*.

Historically, Aboriginal peoples saw their lands expropriated. And, for some time, Aboriginal peoples were also denied the right to own land. Claims negotiations seek to restore these improprieties.

Contemporary Issues

1. Treaty rights apply to First Nations peoples who are signatories to a treaty. Still in effect today, with a larger presence in western Canada, treaties date as far back as the 18th century. Today, negotiations are required to implement articles of the treaty. For instance, here is the Touchwood File Hills Qu'Appelle Tribal Council's description of their experience:

One of the first treaties in Canada, Treaty Four, which was signed September 15, 1874, in what is now known as Fort Qu'Appelle, Saskatchewan, symbolizes territorial grounds owned collectively by



thirty-three First Nations, as well as reflecting their relationship with the Crown. In 1992-1993, a specific claim was negotiated to address the first article in Treaty Four regarding an annual gathering place for both parties to meet. As a result, the signatories now gather annually in Fort Qu'Appelle, Saskatchewan, during the week of September 15, to receive annuity payments and to discuss all aspects of the treaty. The Treaty Four Gathering is a gathering designed for the promotion and protection of the treaty, and in addition to the Treaty Four Chief's Forum, the Gathering has events that emphasize sports, recreation, education, social and cultural activities, capped off by a Traditional Pow Wow.

2. Land claims negotiations are present within each Aboriginal group. Some examples:

First Nations land claims – Found across the country. More negotiations are being undertaken. For instance, in December 1991, Canada agreed to negotiate with all British Columbia First Nations.

Inuit land claims – The largest comprehensive claim to come into effect on April 1, 1999 is called the *Nunavut Land Claims Agreement* – creating the Nunavut Territory. Other Inuit claims exist in northern Québec.

Métis land claims – Under the 1989 *Alberta-Métis Settlements Accord*, and resulting 1990 legislation, the Alberta Métis Settlements collectively acquired title to the Settlement areas and were established as corporate entities (similar to municipal corporations) with broad self-governing powers. Additional forms of agreements between Métis people and various levels of government followed and continue to be implemented.

3. When those involved in negotiations aren't able to agree on certain articles, claims can be brought before the courts. These decisions result in setting a precedence for future negotiations.
4. Treaty and land claims negotiations help facilitate Aboriginal self-sufficiency. From a First Nations perspective, this supports the purpose underlying the policy on Inherent Right to Self-Government.
5. The 1997 *Delgamuukw case* confirmed that Aboriginal title is a specific kind of Aboriginal right. It includes communal ownership of traditional lands (excludes individual ownership) and exclusive user rights for a variety of purposes (e.g., mining). Government action has commenced to meet the requirements of the ruling. This includes consultations with First Nations on proposed Crown land activities that may infringe upon Aboriginal title.

☆ Also See Section 5.3: Building Aboriginal Awareness 5-12



Theme (3): Measures to Promote Aboriginal Employment

Description

The unemployment rate of Aboriginal peoples in Canada is twice the national average and is significantly higher for First Nations peoples on-reserve than off-reserve. This has been true for many years and demonstrates the need for Aboriginal-specific contingencies in the labour market. Also, on average, Aboriginal peoples are younger than the rest of Canada and therefore will become an increasingly significant portion of the labour market in the future.

Due to myths surrounding Aboriginal peoples' skills and work habits, employers did not normally hire Aboriginal peoples. As a result, a series of measures were introduced in the late 1970s, with varying levels of success. Today many contingencies are in place to protect Aboriginal peoples' right to employment. However, a significant gap still exists between Aboriginal peoples willing and available to work and those actually working.

☆ Also See

Section 3.3: Demographic and Statistical Information.....3-8

Section 3.4: Legislation and Policies Affecting Aboriginal Employment3-24

Contemporary Issues

1. Federal legislation to promote Aboriginal peoples in the workforce has come a long way since the 1970s. To be more successful, the legislation requires further action by working together (Aboriginal groups, government and the private sector).
2. In the 1990s, legal action has been taken by Aboriginal peoples (through the Assembly of Manitoba Chiefs) against organizations under the *Employment Equity Act* based on discrimination related to Aboriginal employment. As a result, the general public is more aware of Aboriginal employment issues and – more importantly – Aboriginal employment has increased in these organizations.
3. Devolution of training and employment programs and services in Aboriginal communities is playing a larger and larger role in promoting Aboriginal employment. Since the introduction of Pathways to Success in 1990, Regional Bilateral Agreements in 1996 and, most recently, the Aboriginal Human Resources Development Strategy, this transfer of authority over Aboriginal training and employment allows Aboriginal peoples to be directly involved in the Aboriginal employment process. Aboriginal peoples are now becoming the employment counsellors for their communities. And because they know the needs of the workforce, they are better equipped to assist their people in finding employment.
4. As of 1998, through *Gathering Strength: Canada's Aboriginal Action Plan*, the Aboriginal Human Resource Development Strategy also aims, in part, at creating partnerships to deal with the employment of Aboriginal peoples. A



council comprised of many stakeholders (Aboriginal organizations, governments, private sector) seeks to provide a national forum to promote Aboriginal employment.

☆ Also See | Section 6.5: Aboriginal Employment and Recruitment Programs 6-20

Theme (4): Measures of Assimilation / Other Acts to Destroy Aboriginal Identity

Description

From an Aboriginal perspective, assimilation is the process by which traditional Aboriginal identity is absorbed into mainstream culture – and subsequently lost.

Over the years, many measures have been taken to assimilate Aboriginal peoples. These were sometimes intentional, other times unintentional. For example, the sole purpose of the *Enfranchisement Act of 1869* was to outline a process for the legal assimilation of Indian peoples, and to distinguish between Status and Non-Status Indians.

Despite the assimilation measures, Aboriginal peoples have been able to maintain their cultural identity. Their strength, endurance, perseverance and resilience are why Aboriginal peoples survived. Although some Aboriginal identities faded away, many still exist. The future holds an even brighter, stronger, more visible Aboriginal identity.

☆ Also See | Section 5.8: Aboriginal Linguistic and Community Groups 5-46

Contemporary Issues

1. Although detrimental events took place many years ago, scars remain and repercussions are still present. Aboriginal peoples learned to protect themselves from similar acts. On many occasions, it has been difficult to overcome the feeling of mistrust. It may take some time, but, by working together and supporting each other, this country will become a better place in which to work and live!
2. Government and society are becoming more aware of the injustices that Aboriginal peoples have suffered. A recent example is the federal government's "Statement of Reconciliation" (1998) which formally acknowledges the detrimental effects of the historical treatment of Aboriginal peoples in Canada. In addition, a community-based healing fund, committed by the federal government, helps to deal with the legacy of physical and sexual abuse of Aboriginal peoples in the Residential School system.



3. Additional dates in history reinforcing Aboriginal identity:
- 1951 Parliament repeals legislation prohibiting potlatches and the pursuit of land claims.
 - 1969 The Department of Indian Affairs and Northern Development starts closing down residential schools.
 - 1985 Bill C-31, to amend the *Indian Act*, removes discrimination, restores status and membership rights, and increases the control of Indian bands over their own affairs. It also begins to identify the elimination of individuals from “Indian Status” based on parentage.

☆ Also See Section 5.3: Building Aboriginal Awareness.....5-12



5.7 Milestones in Aboriginal History

☆ **Also See** Section 6.7: Off-the-Shelf Resource Materials 6-39

Milestones in Aboriginal History—Pre-European Contact

The following passage provides a brief description of Aboriginal economies before contact with Europeans. It is excerpted from the *Report of the Royal Commission on Aboriginal Peoples*, Volume II, Chapter 5.

The pre-contact period

Before contact with Europeans, most Aboriginal people in the northern half of North America were hunters, fishers and gatherers. Those with access to the Pacific, Arctic and Atlantic coasts had an economy that included substantial sea harvesting, while those living in the St. Lawrence Valley and the Great Lakes region engaged in agriculture. Anthropologist Robin Ridington suggests that the technology of Aboriginal peoples at the time was based on knowledge rather than tools; more than material technology, it was intimate knowledge of the ecosystem, developed over thousands of years, and ingenuity in using it to advantage that permitted Aboriginal people to survive.

For the most part, the Aboriginal population was thinly scattered, with principal concentrations on the Pacific northwest coast and in the lower Great Lakes region. For those engaged in hunting, fishing and gathering, economic activity varied according to the seasonal pattern of their major food sources. Depending on what the natural environment made available, the summer might be a time for congregating at the mouths of rivers for fishing or hunting sea mammals, supplemented by gathering berries, nuts and roots. At the mouth of the Mackenzie River in the Arctic, for example, Inuit established a substantial summer village and hunted beluga whale stranded in the shallow delta. In the Yukon, the Kaska Dena people fished for salmon at the mouths of major tributaries or in large river pools further inland. In the fall, small kin-based groups moved inland to higher elevations to hunt fowl, moose, or caribou, and this hunt could extend into the winter period. Ice fishing would also be practised. This might be followed by trapping otter, fox, lynx or marten. In the spring, people moved to productive fishing lakes and to locations where spring muskrat and beaver could be trapped.

Whatever the cycle, the changing seasonal requirements for obtaining the means of subsistence had an important bearing on the social patterns of the Aboriginal group, in terms of the duration and size of settlements, the division of labour between males and females, and the opportunities for contact with other groups.

The emphasis was on living in balance with nature rather than on accumulating economic surplus or wealth. This generally meant meeting the food needs of the group and sustaining the ability of the



land and sea to continue to provide for its human inhabitants well into the future. Those with limited food sources used them well, as this account by a Peigan elder illustrates:

My grandfather, he was the one who knew all about how the buffalo moved around and they (the people) followed and hunted the buffalo. The men would do the hunting and the women would take care of the kill. They used every part of the buffalo, there was nothing they spoiled or wasted. This is what my mother told me. For example, the hide was used and the meat was sliced and dried so that it would last long. The bones were pounded and crushed and boiled. They were boiled for a long time. It was then cooled and the marrow was taken and used for grease... The hides they would scrape and stretch and the women would also do this work. This they used for blankets and flooring and many other uses. Those even further back (the first people) would use the hides to build homes.

The abundance of natural resources varied considerably from one region to another. Where a surplus of a particular product was generated, it provided a basis for trade within and among Aboriginal nations. Agricultural producers living in what is now southern Ontario and the St. Lawrence valley supplied corn and other products to those without an agricultural base, exchanging them for fish or furs. Extensive commercial networks also existed in areas such as the northwest coast of British Columbia, where foodstuffs were transported between the coast and the interior.

Trade routes were also used for the exchange of technology. Archaeologists report the presence of the western plains of obsidian, a volcanic rock used for tools, that originated in British Columbia. Copper from the west end of Lake Superior has been found at Saguenay, Québec, and abalone from California found its way into the interior in the form of beads and other ceremonial items.

Pre-contact economic activity was undertaken not only for profit or material gain as we would understand it from the perspective of a market economy. Trade was often pursued to gain prestige, build or maintain alliances, or cement agreements as well. This is not to say that material goods were not important, but in some societies, particularly among the Pacific northwest coast peoples, the accumulation of wealth was accompanied by ceremonies for giving it away - the potlatch. Status and prestige were accorded to those who were the most generous (see Volume 1, Chapter 4).



Milestones in Aboriginal History—Post-European Contact

Note: The numbers in parentheses correspond to the themes outlined in Section 5.6 (“Themes Deriving from Milestones in Aboriginal History”).

1492 Christopher Columbus “discovers” **America**. Believing he has landed in the “Indies”, he describes its people as “Indians”.

1493 (4) Pope Alexander VI apportions the “**New World**” between the Christian kings of Spain and Portugal.

1497 (4) John Cabot claims **Newfoundland** for England.

1512 Pope Julius III declares Indians the “**true descendants**” of Adam and Eve.

1534 (4) Jacques Cartier claims the **Gaspé** region for France.

1537 (1) Pope Paul III declares Indians “**truly men**”.

1539 (1) Francisco de Vitoria proposes that Indians **own the lands** they occupy.

1665 (1) Governor Courcelles receives **royal instructions from France** that “officers, soldiers and all His Majesty’s adult subjects treat the Indians with kindness, justice and equity, without ever causing them any hurt or violence.”

1701 (2) The **Treaty of Great Peace** is signed in Montreal by the Wabanaki, the Iroquois and the French, uniting the Aboriginal signatories under one Wabanaki Confederacy.

1748 (1) Colonial authorities meet with a delegation of some 80 Iroquois at Québec. Governor La Galissonni reaffirms the prevailing French belief that “these Indians claim to be and in effect are **independent of all nations**, and their lands incontestably belong to them”.

1754 (4) The **Department of Indian Affairs** (precursor of the Department of Indian Affairs and Northern Development in Canada and the Bureau of Indian Affairs in the U.S.) is placed under military control.

1756 Administration of **Indian Affairs is divided** into northern and southern (New York) superintendencies.

1759 (4) The Québec *Articles of Capitulation* stipulate that the “savages of Indian Allies ... shall be maintained in the lands they inhabit...”



<p>1763 (1)</p> <p>(1)</p>	<p>The Pontiac War establishes Aboriginal sovereignty against expanding colonial settlement.</p> <p>A Royal Proclamation outlines the basic principles of Canadian Indian policy: recognition of Indian lands, recognition of Indian governments and provision of a treaty process with the Crown.</p>
<p>1782 (1)</p>	<p>Americans propose a Native state that would “enjoy its independence under the guarantee of France, Spain, Great Britain and America”.</p>
<p>1783 (2)</p>	<p>Governor Haldimand of Québec proposes a “Native buffer state” between the Americans and the British.</p>
<p>1786 (2)</p>	<p>Joseph Brant presents Mohawk claims in England.</p>
<p>1794 (2)</p>	<p>The Jay Treaty allows Indians to cross the American/British border without restriction.</p>
<p>1812 (2)</p>	<p>The War of 1812 breaks out. Brock and Tecumseth, who agree to the formation of a Native state, are both killed in the war.</p>
<p>1814 (2)</p>	<p>The Treaty of Ghent rejects the concept of a “Native buffer state” and agrees to restore Indian lands “provided always that such tribes or nations shall agree to desist from all hostilities against the United States of America”.</p>
<p>1816 (4)</p>	<p>Cuthbert Grant expels Selkirk Settlers after the Battle of Seven Oaks.</p>
<p>1822 (4)</p>	<p>Cuthbert Grant founds Grantown; many Pembina Métis are relocated.</p>
<p>1840</p>	<p>The Act of Union joins Upper and Lower Canada.</p>
<p>1849 (1)</p>	<p>The Mica Bay Uprising breaks out in northern Ontario. The father of Louis Riel leads opposition against the Hudson’s Bay Company monopoly.</p>
<p>1850 (2)</p>	<p>The Robinson Treaties are signed. The inclusion of “Half-breeds” is left up to the chiefs.</p>
<p>1850-(4) 1851</p>	<p>The first Canadian Acts relevant to Indian affairs are passed by the legislature of the Province of Canada.</p>
<p>1856 (4)</p>	<p>London appoints a commission to study future Indian policy in the colony.</p>



Section 5.7: Milestones in Aboriginal History

1857 (4) The government of the Province of Canada passes an Act outlining how the Indian tribes in the Canadas are to be gradually “civilized”.

1860 (4) The *Management of Indian Lands and Property Act* outlines the procedures by which Indian lands could be surrendered to the Crown for the purposes of settlement.

(1) **Legislative responsibility for Indian affairs** is formally transferred from London to the government of the Province of Canada.

1867 (4) The *British North America Act* creates the Dominion of Canada. The federal government is given jurisdiction over “Indians and lands reserved for Indians”. *Order in Council No. 206*, dealing with the transfer of the territories and Rupert’s Land to Canada, recognizes that, “the claims of the Indian Tribes to compensation for land required for purposes of settlement could be considered”.

1869 (1) The **Métis of Manitoba, led by Louis Riel**, declare a provisional government and draft the terms by which Manitoba will enter Confederation. Troops are sent to Fort Garry and Riel is exiled to the United States.

(4) The *Enfranchisement Act of 1869* outlines a process for the legal assimilation of Indian peoples, and distinguishes between Status and Non-Status Indians.

1872 (4) **Residential schools** are set up.

1876 (4) The Government of Canada passes the *Indian Act*, which consolidates and extends existing legislation, and defines Indian peoples.

1879 (4) An **amendment** to the *Indian Act* states that Métis people will not be eligible for further benefits if they choose to withdraw from a treaty – even if they refund the money they receive (or the land or script they accept instead of money) from that treaty.

1880 (4) An **amendment** to the *Indian Act* provides for the automatic enfranchisement of any Indian who earns a university degree, and enfranchises any Indian woman who marries a non-Indian or an unregistered Indian.

1884 (4) Further **amendments** to the *Indian Act* are enacted: tribal regulations become municipal laws; a limited system of band government is introduced; prison sentences are to be meted out to anyone convicted of participating in the potlatch or tawanawa dance rituals of the Pacific West Coast peoples; and it is now an offence to incite Indians, non-treaty Indians and/or “Half-breeds” to riot (the Riel Rebellion was brewing in the West).

1885 (4) The Canadian government sends in troops to crush the **Riel Rebellion** in Saskatchewan. Riel surrenders and is hanged for treason.

1887 (2) **Nisga’a chiefs** travel to Victoria to demand that the government recognize land titles, treaties and their right to self-government.



1888 (1)	The <i>St. Catharines Milling Lumber Company case</i> in Ontario finds that surrendered Indian lands are held in right of the provincial Crown.
1889 (4)	The government enacts a series of amendments tightening Ottawa's control over Indian education, morality, local government and reserve land.
1908 (2)	The Gitskan First Nation petitions the federal government for recognition of its land claim.
1924 (4)	The <i>Indian Act</i> is amended to place Inuit under the authority of the Superintendent-General of Indian Affairs. The amendment is not implemented because of widespread disenchantment with the Act, and the resulting reluctance to extend its powers.
1927 (4)	Parliament holds hearings on Indian title , and passes legislation to prohibit Indian peoples from discussing or spending money on claims.
1934 (1)	An attempt is made to form a continental League of North American Indian Tribes .
1938 (2)	An Alberta statute under which selected lands are set aside as settlement areas, the <i>Métis Population Betterment Act</i> , provides a framework for the creation of settlement associations and the introduction of limited powers of government.
1944 (1)	The North American Indian Brotherhood is formed to unite Indians in Canada.
1951 (1,4)	The consolidated Indian Act is passed, following an extensive consultation process involving Indian peoples, their leaders and organizations. Parliament repeals legislation prohibiting potlatches and the pursuit of land claims .
1960 (1)	Legislation that prohibits Indians who live on reserves from becoming Canadian citizens is repealed; political enfranchisement ceases to be a bribe toward assimilation; citizenship is no longer predicated on an acceptable level of assimilation. It's now possible to be an Indian (under the definition of the <i>Indian Act</i>) and a fully-enfranchised Canadian citizen.
(1)	On July 1, Indian people win the right to vote in federal elections. Aboriginal peoples have always had the right to vote in provincial and territorial elections in Nova Scotia, the Northwest Territories and Newfoundland. Other provinces and the year in which they granted Indian people the right to vote: British Columbia (1949), Manitoba (1952), Ontario (1954), Yukon and Saskatchewan (1960), New Brunswick and Prince Edward Island (1963), Alberta (1965) and Québec (1969). The <i>Canadian Bill of Rights</i> is introduced by the federal government. Though largely unenforceable, it sets a course for the future.
1968 (1)	Métis people, Non-Status Indians and their organizations are excluded from Status Indian organizations.



1969 (4) Jean Chrétien, Minister of Indian Affairs and Northern Development, tables a **White Paper** outlining radical changes in the administration of federal Indian policy, as well as fundamental reforms to the constitutional framework of Indian/non-Indian relations. In essence, the White Paper calls for the total and final assimilation of Indian peoples into Canadian society. First Nations quickly mobilize a protest, which represents a turning point in the history of Indian, Inuit and Métis involvement in, and with, the Canadian political process.

The Department of Indian Affairs and Northern Development starts closing down **residential schools**.

1971 (1) Indian, Inuit and Métis organizations receive **core funding** from the office of the Secretary of State.

1972 (1) Yukon's **Old Crow First Nation** petitions Parliament to control oil and gas exploration on their traditional hunting grounds.

1973 (2) The Supreme Court hears the *Calder case* and rules that the concept of Aboriginal title is part of Canadian law. The judges are evenly divided over whether to recognize the land title of British Columbia's Nisga'a First Nation.

(2) The **Yukon Indian Brotherhood** presents a formal claim to the federal government. Justice Morrow of the Northwest Territories recognizes the title of the Mackenzie River Valley's **Dene Nation**. In Québec, a similar decision is made regarding the claims of **Cree and Inuit**.

(2) While these decisions are later appealed and overturned, they give new legal weight to the Aboriginal land claims. The Government of Canada commits to resolving **Native land claims**.

1974 (2) The federal government establishes the **Office of Native Claims** to implement a formal process to settle Native land claims.

Affirmative Action Program pilots established within federal departments.

1975 (2) The *James Bay and Northern Quebec Agreement* is signed.

1976-(3) The *Canadian Human Rights Act* is passed, prohibiting discrimination in various fields of activity under federal jurisdiction.

1977

(3) **Article 10** of the Act states that an employer, employee organization or organization of employers may not establish or pursue a policy or practice affecting recruitment, referral, hiring, promotion, training, apprenticeship, transfer, or any other matter relating to employment or prospective employment, that deprives or tends to deprive an individual or classes of individuals of any employment opportunities on a prohibited ground of discrimination.

(3) **Article 16** of the Act provides a legal basis for employment equity initiatives. It allows for "special measures" to prevent, eliminate or reduce employment disadvantages suffered by any group of individuals when those disadvantages are based on a prohibited ground of discrimination.



- 1978 (2)** The *Northeastern Quebec Agreement* is signed.
- (2)** **Métis and Non-Status** Indian organizations receive **funding to research** potential claims.
- (3)** A **Voluntary Affirmative Action Program** aimed at private-sector industry is launched by the federal government. Federal contractors and Crown corporations are included the following year. The program is not effective because of its voluntary nature.

- 1980 (2)** **Métis and Non-Status** Indian organizations submit the **results of their 1978 claims research**.

- 1982 (1)** At the insistence of various Native organizations, **Section 35** is inserted into the *Constitution Act of 1982* explicitly affirming the existence of Aboriginal and treaty rights, guaranteed to both sexes. It includes Indian, Inuit and Métis peoples in the definition of “Aboriginal peoples of Canada”, as well as a commitment to Aboriginal participation in constitutional talks before any amendments are considered for items dealing directly with Aboriginal rights.
- (1)** **Article 15 of the Canadian Charter of Rights and Freedoms**, Part I of the *Constitution Act of 1982*, deals with these Equality Rights:
- (1)** **Article 15 – Section 1** sets out the basic principle. It says that every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.
- (1)** **Article 15 – Section 2** qualifies Section 1 to provide a constitutional basis for employment equity. It states that Section 1 does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups, including those mentioned above.

- 1983 (1)** The House of Commons Special Committee on Indian **Self-Government** releases a report that strongly recommends that First Nations communities be given the opportunity to work out new forms of band government.
- (1)** A **First Ministers’ Conference** is convened to identify and define the Aboriginal and treaty rights of the Aboriginal peoples in Canada. Outcomes result in amendments to the *Constitution Act of 1982*.
- (2)** The **Algonquins of Golden Lake** submit a formal claim to 34,000 square kilometres of land in the Ottawa River Valley.
- (3)** The government introduces the **Federal Affirmative Action Program**, which focuses on increasing representation of women, Aboriginal peoples and persons with disabilities. Visible minorities are added as a designated group in 1985.

- 1984 (2)** The **Inuvialuit Final Agreement** is signed.
- (3)** The report of the **Royal Commission on Equality in Employment**, chaired by Justice Rosalie Silberman Abella, is a ground-breaking document that introduces the term “employment equity”. It demonstrates the need for employment equity programs to redress historically rooted, systemic factors that discriminated against designated-group members.



1985 (1) A **First Ministers' Conference** is held to identify and define Aboriginal and treaty rights. **Bill C-31, to amend the *Indian Act***, is passed in June. The amendments bring the Act in line with the *Canadian Charter of Rights and Freedoms*: they remove discrimination, restore status and membership rights, and increase the control of Indian bands over their own affairs. They also begin to identify the elimination of individuals from "Indian Status" based on parentage.

1986 (1) Parliament passes the *Sechelt Indian Band Self-Government Act*.

(3) Following the report of the Abella Commission, the federal government introduces a three-pronged **Employment Equity Program** consisting of:

(3) ➤ The **Employment Equity Program/Policy** of the federal Public Service. The program/policy applies to federal institutions for which the Treasury Board is the employer. Over 80 departments and agencies, with some 220,000 employees, are included in the program.

(3) ➤ The *Employment Equity Act* applies to federally regulated employers in the country with 100 or more employees and does not cover the federal government itself.

(3) ➤ The **Federal Contractors Program** is a "contract compliance" measure. It applies to employers in the private sector with 100 employees or more and requires contractors to implement employment equity initiatives in their contracts.

1987 (1) At the last of four **First Ministers' conferences** to discuss Aboriginal rights, it becomes clear that First Nations and the federal and provincial governments want very different things entrenched in the Constitution.

1988 (1) **Bill C-115, to amend the *Indian Act***, is passed. It enables First Nations to pass by-laws to levy property taxes on reserve lands designated for leasing purposes.

(2) The **Dene and Métis people of the Northwest Territories**, the Government of the Northwest Territories and the Government of Canada sign an agreement-in-principle to negotiate a single joint claim.

(2) The **Atikamekw and Montagnais Nations**, the Government of Québec and the Government of Canada sign a framework agreement.

1989 (2) A formal agreement between the Alberta Government and the Alberta Federation of Métis Settlements, the *Métis Settlements Accord*, is designed to resolve litigation between the province and the Métis Settlements. It provides the basis for legislation to secure title to the land base, financial contributions to the Métis Settlements, co-management of subsurface resources and the implementation of other elements of the Accord.



- 1990 (3)** The Assembly of Manitoba Chiefs files **51 employment discrimination claims** against federal departments and various national corporations.
- (1)** First Ministers' meeting at Meech Lake. Ministers agree to amendments allowing Québec to support the *Constitution Act of 1982*. The document is attacked for not recognizing Aboriginal societies as distinct and for excluding Aboriginal peoples from future constitutional discussions. Elijah Harper, an Aboriginal member of Manitoba's Legislative Assembly, withholds his support for the agreement, depriving the Meech Lake Accord of the unanimous backing of the provinces and territories it requires. The *Meech Lake Accord* fails in June.
- (2)** The *Métis Settlements Act* provides a structure and system for a local government on the Alberta Métis Settlements, combining conventional aspects of municipal government legislation with the unique characteristics of the Métis Settlements. The Act establishes the Métis Settlement Corporation and the Métis Settlements General Council as legal entities, the Métis Settlements Appeal Tribunal to adjudicate disputes, and the Métis Settlements Land Registry to administer and regulate land transactions.
- (3)** **Pathways to Success**, a five-year Aboriginal training and employment initiative, is launched with an annual budget of \$200 million. The initiative is based on a co-management approach between Aboriginal peoples and Employment and Immigration Canada (today Human Resources Development Canada).
- A confrontation between the Mohawks of Kanesatake, the Québec provincial police and, later, the Canadian Armed Forces occurs to protest the expansion of a golf course by Oka, Québec (nearby town) onto land the Mohawks consider their own. The **Oka Crisis** (as it becomes known) lasts 78 days, beginning on July 11 and ending on September 25. Following the incident, the Canadian government announces a new agenda to improve Canada's relationship with Aboriginal peoples.
- (2)** The **Tuungavik Federation of Nunavut**, the Government of the Northwest Territories and the Government of Canada sign an agreement-in-principle to settle a comprehensive claim and to create **the Nunavut Territory**.
- (2)** The **Dene Nation and Métis people of the Northwest Territories** withdraw from the 1988 agreement-in-principle to negotiate a single joint land claim.
- (2)** The **Labrador Inuit Association** and the federal government sign a land claim framework agreement.

- 1991 (2)** The **Tuungavik Federation of Nunavut**, the Government of the Northwest Territories and the Government of Canada sign a final agreement.
- (2)** The Supreme Court of British Columbia dismisses the **Gitskan and Wet'suwet'en claims**.
- (2)** The **Gwich'in Nation**, the territorial government and the Government of Canada initial an agreement to settle the Gwich'in claim.
- (2)** The comprehensive land claim of the **Musqueam First Nation** in British Columbia is accepted for negotiation.
- (2)** The federal government approves the **Woodland Cree First Nation** treaty entitlement claim.



- 1992 (3)** The Assembly of Manitoba Chiefs agrees to the **first settlement of an employment discrimination claim** and signs a national agreement with a major financial institution.
- (1)** A **First Ministers' Conference** with Aboriginal leaders in Charlottetown irons out an accord. It is later rejected in a national referendum.
A **Royal Commission on Aboriginal Peoples** is created.
- (2)** The **British Columbia Treaty Commission** is created to oversee treaty negotiations.
- (2)** A treaty land entitlement agreement is reached with **First Nations in Saskatchewan**.
- (2)** The **Council for Yukon Indians** and the federal government sign a final comprehensive land claim agreement. A comprehensive land claim agreement with the **Gwich'in First Nation** is finalized.
- (3)** The **Public Service Reform Act** transforms employment equity policies in the Public Service into mandatory requirements.

- 1993 (2)** The **Nunavut Land Claims Agreement** is signed.
- (2)** The **Dene Nation and Métis people of the Northwest Territories** finalize their land claims agreement with the federal government.
- (2)** A framework agreement regarding offshore areas along the coast of northern Québec is signed between the **Makivik Corporation**, the federal government and the Government of Québec.

- 1994 (1)** A framework agreement is signed between the Assembly of Manitoba Chiefs and the federal government to **phase out Department of Indian Affairs and Northern Development operations** in Manitoba.
- (2)** The **Algonquin First Nation of Golden Lake** signs a framework for negotiations.

- 1995 (1)** The Government of Canada recognizes the **inherent right to self-government** of Aboriginal peoples and launches an implementation initiative.
- (1)** A Declaration of Intent is signed between the federal government and the **Confederacy of Treaty 6 First Nations and the Treaty 7 Chiefs of Alberta**.
- (1)** A framework agreement outlining future federal/provincial relations is signed between the **Huron-Wendat First Nation**, the Québec government and the federal government.
At Gustafsen Lake ranch in British Columbia, the reconstruction of a fence to protect sacred land is viewed as a threat to ranchers. A stand-off, which later becomes an issue of unceded land, breaks out, requiring the RCMP and the military to respond. The 30-day (August 19–September 17) incident becomes known as the **Gustafsen Lake Siege**.
Chippewas of Kettle and Stoney Point First Nations occupy the Ipperwash Provincial Park, their burial ground site, to protest land expropriation under the *War Measures Act*. The Ontario Provincial Police (OPP) intervenes and an unarmed Aboriginal protestor is shot and killed. An OPP officer is convicted of “criminal negligence causing death”. The incident becomes known as the **Ipperwash Stand-off**. Following the incident, the Department of Indian Affairs and Northern Development signs a Memorandum of Understanding with the Stoney Point First Nation to return the land.
- (3)** The **new Employment Equity Act** consolidates federal legislation and brings both private-sector and federal public employers under the same legislative umbrella for the first time.



1996 (3)

As a result of the Pathways to Success structural review, **National Framework Agreements** are signed between the Assembly of First Nations, the Inuit Tapirisat of Canada, the Métis National Council and Human Resources Development Canada to transfer authority over Aboriginal training and employment to Aboriginal peoples. **Regional Bilateral Agreements** follow to implement the frameworks.

(1,3)

The **Framework Agreement on First Nation Land Management** is signed in February. The government-to-government agreement (applicable to 13 First Nations) gives First Nations the authority to pass laws to develop, conserve, protect, manage and use their lands.

(2)

The **Nisga'a Tribal Council**, the Government of Canada and the Government of British Columbia sign an agreement-in-principle to negotiate the first modern treaty in British Columbia.

The *Report of the Royal Commission on Aboriginal Peoples* is released. It outlines a series of recommendations to address the needs of Aboriginal peoples in Canada.

1997 (1)

The **Tripartite Process** is formalized with the signing of a Memorandum of Understanding between the **Métis Settlements General Council, the Province of Alberta and the federal government**. The memorandum enables the respective levels of government to address, in a coordinated and cooperative manner, three priority areas identified by the Métis Settlements of Alberta: peacekeeping and Aboriginal justice, children and family services, and labour market needs and training. The tripartite process runs from June 1997 to March 2000.

(1)

The Supreme Court decision on the *Delgamuukw case* rules that Aboriginal title equals communal ownership of land (excluding individual ownership).

1998 (3)

Gathering Strength: Canada's Aboriginal Action Plan responds to the *Report of the Royal Commission on Aboriginal Peoples*. It is a framework for new partnerships between the federal, provincial and territorial governments, the private sector and Aboriginal peoples. There are four sections/objectives: "Renewing the Partnerships"; "Strengthening Aboriginal Governance"; "Developing a New Fiscal Relationship"; and "Supporting Strong Communities, People and Economies".

The federal government presents a "**Statement of Reconciliation**" formally acknowledging the detrimental effects of the historical treatment of Aboriginal peoples in Canada.

The federal government commits \$350 million to support the development of **community-based healing** to deal with the legacy of physical and sexual abuse of Aboriginal peoples in the Residential School system.

Building on the Royal Commission's report and *Gathering Strength*, the *Agenda for Action with First Nations* outlines a specific agenda for First Nations and the federal government. Some of the initiatives described in this agenda are also available/applicable to other Aboriginal groups.

1999 (2)

Nunavut becomes a territory on April 1, with its own public government.



5.8 Aboriginal Linguistic and Community Groups

Today, almost one million people in Canada identify themselves as an Aboriginal person. In 2001, the composition of the Aboriginal identity population was as follows:

North American Indian:	608,850
Métis:	292,300
Inuit:	45,070

Although First Nations, Inuit and Métis peoples have much in common, they are also very distinct. Within each group are different heritages, languages, cultural practices and spiritual beliefs. Aboriginal people speak over 50 languages.

- North American Indians are the largest group of Aboriginal people in Canada, (65%) There are more than 50 distinct First Nations and more than 600 First Nation communities across the country.
- Métis people account for about 30% of the Aboriginal identity population. Métis are the fastest growing Aboriginal population group. The Métis population count in the 2001 Census was 43% higher than in 1996, largely because of an increase in the population identifying as Métis and the better enumeration of Métis communities. Alberta has the largest Métis population and accounts for almost 23% of Canada's total Métis population. Manitoba (19% of the total) and Ontario (17%) also have large Métis populations.
- Inuit account for 5% of the Aboriginal identity population in Canada. Fully half of all Inuit people live in the territory of Nunavut, where they account for 85% of the population. Quebec is home to 21% of the Inuit population, followed by Newfoundland and Labrador (10%) and the Northwest Territories (9%).

Census data shows a steady growth in the percentage of Aboriginal people residing in the nation's cities. In 2001, almost half (49%) of the Aboriginal identity population lived in urban areas, up from 47% in 1996. At the same time the proportion of Aboriginal people who lived on Indian reserves and settlements declined from 33% to 31%. The overall proportion of the Aboriginal population that lived in rural non-reserve areas also declined slightly from 20% to 19%.



☆ Also See	Section 3.3: Demographic and Statistical Information 3-8 Glossary of Terms
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CHAPTER 6

Resources Available to Employers



Employers can access a wide range of resources to facilitate their employment of Aboriginal peoples. This chapter is designed to help you find the resources that fit your needs.

Section 6.1 offers an overview of the contents of this chapter. Section 6.2 describes how AWPI Regional Coordinators can assist your organization and how to get in touch with them. A brief overview of the core national Aboriginal organizations is presented in Section 6.3. Information on the role and aims of a wide range of national Aboriginal organizations in Canada and how to contact them is contained in Section 6.4. Employers looking for information on national Aboriginal employment and recruitment programs should check Section 6.5. Section 6.6 contains sources of Aboriginal Awareness information and training that apply at a national level. Employers can further increase their own awareness and understanding of issues related to the employment of Aboriginal peoples by using their local library, or the annotated bibliography of relevant books, articles, videos, and CD-ROMs in Section 6.7, or by using the web portals listed in Section 6.8. Section 6.9 contains six checklists on action steps to implement different aspects of an Aboriginal employment strategy.

Contents of CHAPTER 6:

6.1	Summary of this Chapter	6-2	
6.2	AWPI Regional Coordinators	6-4	
6.3	Overview of Major National Aboriginal Organizations in Canada ..	6-5	
6.4	Contact List of Aboriginal Organizations	6-7	*
6.5	Aboriginal Employment and Recruitment Programs	6-20	*
6.6	Sources of Aboriginal Awareness Information and Training	6-36	*
6.7	Off-the-Shelf Resource Materials	6-39	*
6.8	Web Sites	6-51	*
6.9	Checklists	6-54	

* Note: Additional information is available in Regional AWPI Employer Toolkits.



6.1 Summary of this Chapter

6.2

AWPI Regional Coordinators (page 6-4)

This section describes how AWPI regional Coordinators can assist your organization and how to get in touch with both AWPI's Regional Coordinators and NHQ staff.

6.3

Overview of Major National Aboriginal Organizations in Canada (page 6-5)

This section provides a brief overview of the national Aboriginal organizations that are dedicated to advancing the political, social economic and cultural well being of Aboriginal people in Canada.

6.4

Contact List of Aboriginal Organizations (page 6-7)

This section describes the role and aims of a wide range of national Aboriginal political, economic and business and cultural organizations in Canada and how to contact them.

6.5

Aboriginal Employment and Recruitment Programs (page 6-20)

There are a number of employment programs that have been designed specifically to assist Aboriginal people. This section provides examples of Aboriginal employment and recruitment programs that are available on a national basis.

6.6

Sources of Aboriginal Awareness Information and Training (page 6-36)

This section identifies sources of Aboriginal Awareness information and training that apply at a national level.

6.7

Off-the-Shelf Resource Materials (page 6-39)

An annotated bibliography presents relevant books, articles, videos, and CD-ROMs about issues related to Aboriginal workforce participation.



6.8

Web Sites (page 6-51)

A list of bookmarks provides suggestions for web sites that provide links to all sorts of information related to Aboriginal people.

6.9

Checklists (page 6-54)

Six checklists are provided for quick-reference purposes.

Note: The information in the AWPI Employer Toolkit has been compiled from a variety of sources, many external to the Department of Indian Affairs and Northern Development (DIAND). DIAND therefore assumes no responsibility for the accuracy or reliability of the information, nor does DIAND assume any responsibility for the quality of the products or services listed or described in Sections 6.3 to 6.8. Users should be aware that information obtained from sources external to DIAND is available only in the language in which it was provided.



6.2 AWPI Regional Coordinators

AWPI has established a network of Regional Coordinators across Canada who can provide information and assistance to organizations seeking to increase the participation of Aboriginal people in their activities.

AWPI coordinators can provide a wide array of assistance including:

- tools and resources to help employers
- information on best practices and role models
- information and advice on local sources of Aboriginal Awareness training
- advice on local employment and training programs for Aboriginal employees and job seekers
- suggestions on how and where to recruit Aboriginal employees

There are AWPI Regional Coordinators in nine regions of Canada, namely Atlantic, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Yukon and Northwest Territories.

The Regional Coordinators are supported by a small team in National Headquarters.

An up-to-date list of names and addresses of all regional Coordinators and NHQ staff is maintained on the AWPI Web site at www.awpi.gc.ca.



6.3 Overview of Major National Aboriginal Organizations in Canada

There are a number of national Aboriginal organizations that are dedicated to advancing the political, social, economic and cultural well-being of Aboriginal people in Canada. These organizations are:

- Assembly of First Nations (AFN)
- Inuit Tapiriit Kanatami (ITK)
- Métis National Council (MNC)
- Congress of Aboriginal Peoples (CAP)
- Native Women's Association of Canada (NWAC)
- National Association of Friendship Centres (NAFC)

These organizations represent respectively the interests of First Nations, Inuit, Métis people, off-reserve Aboriginal people, Aboriginal women, and urban Aboriginal people.

More information on all of these organizations can be obtained from their Web sites.

Organization	Mandate	Web site
Assembly of First Nations (AFN)	The AFN is the national representative organization of the 630 First Nations in Canada.	www.afn.ca/
Inuit Tapiriit Kanatami (ITK)	ITK, formerly Inuit Tapirisat of Canada, is the national voice of Canada's Inuit. It represents and promotes the interests of Inuit.	www.tapirisat.ca/
Métis National Council (MNC)	The Métis National Council (MNC) is the national representative of the Métis Nation in Canada. It was established in 1983, following recognition of the Métis as a distinct people with Aboriginal rights in the Constitution Act of 1982.	www.metisnation.ca/MNC/home.htm
Congress of Aboriginal Peoples (CAP)	CAP was founded in 1971 as the Native Council of Canada. Its mandate now is to represent off-reserve Indian and Métis peoples regardless of status under the Indian Act.	www.abo-peoples.org/



Section 6.3: Overview of Major National Aboriginal Organizations in Canada

Organization	Mandate	Web site
Native Women's Association of Canada (NWAC)	NWAC is a non-profit organization founded in 1974 to enhance, promote and foster the social, economic, cultural and political well-being of First Nations and Métis women within Aboriginal and mainstream Canadian societies.	www.nwac-hq.org/
National Association of Friendship Centres (NAFC)	NAFC is a non-profit organization established in 1972 to represent Friendship Centres, at the national level. Currently, the NAFC represents the concerns of 114 Friendship Centres, as well as seven Provincial Territorial Associations across Canada. NAFC works to improve the quality of life for Aboriginal peoples in an urban environment.	www.nafc-aboriginal.com/

☆ Also See | **Section 6.4: Contact List of Aboriginal Organizations 6-7**

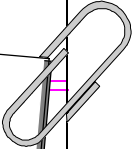


6.4 Contact List of Aboriginal Organizations

There are a large number and variety of Aboriginal organizations in Canada that can be contacted for information, guidance, networking and assistance. This section describes the role and aims of the national Aboriginal political, economic and business and cultural organizations in Canada and how to contact them.

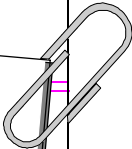
☆ Also See	Section 6.3: Overview of Major National Aboriginal Organizations in Canada6-10
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Aboriginal Financial Officers Association of Canada

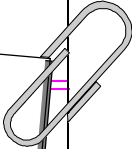
Organization	 <p>AFOA Canada 1066 Somerset Street West, Suite 301 Ottawa (ON) K1Y 4T3</p>
Description	<p>Tel.: (613) 722-5543 Fax: (613) 722-3467 Toll-free: 1-866-722-2362 Web site: www.foa.ca E-mail: foa@foa.ca</p> <p>The AFOA is a national, professional association serving the needs of individuals who are working in, or aspiring to, positions with First Nations organizations. It is responsible for training, certification, and professional development in financial management. AFOA provides a variety of programs and services including CAFM (Certified General Accountants Association of Canada) certification; standards of Ethical Conduct and Professional Competency; professional development programs; and an annual conference and exhibition.</p>



Aboriginal Nurses Association of Canada


Organization	 <p>ANAC 56 Sparks Street, Suite 502 Ottawa (ON) K1P 5A9</p>
Description	
<p>ANAC is a non-governmental, non-profit organization that was established out of the recognition that Aboriginal people's health needs can best be met and understood by health professionals of a similar cultural background. An affiliate group of the Canadian Nurses Association, it is the only Aboriginal professional nursing organization in Canada. ANAC develops educational courses, conducts studies, and compiles and publishes material on Aboriginal health, medicine and culture.</p>	

Aboriginal Tourism Team Canada


Organization	 <p>Aboriginal Tourism Team Canada 275 Slater Street, Suite 820 Ottawa (ON) K1P 5H9</p>
Description	
<p>ATTC is a partnership of business and government whose mission is to influence and develop tourism policies and programs to benefit Aboriginal people in Canada. ATTC's vision is to represent Aboriginal people as world leaders in tourism in harmony with Aboriginal culture. ATTC has identified key strategic directions to achieve its mission. These are industry development; community awareness and capacity development; marketing; human resource development; and communications.</p>	



Assembly of First Nations (AFN)

Organization	 <p>AFN 1 Nicholas Street, Suite 1002 Ottawa (ON) K1N 7B7 Tel.: 613-241-6789 Fax: 613-241-5808 Web site: www.afn.ca</p>
Description	
<p>The Assembly of First Nations is the national representative organization of the First Nations in Canada. There are over 630 First Nation's communities in Canada. The AFN Secretariat is designed to present the views of the First Nations through their leaders in areas such as: Aboriginal and Treaty Rights, Economic Development, Education, Languages and Literacy, Health, Housing, Social Development, Justice, Taxation, Land Claims, Environment, and other issues of common concern which arise from time to time.</p>	

Canadian Aboriginal Minerals Association (CAMA)

Organization	 <p>CAMA 55 Clair Avenue West, Suite 125A Toronto (ON) M4V 2Y7 Tel.: (416) 925-0866 Fax: (416) 925-1709</p>
Description	
<p>CAMA is an Aboriginal, non-profit organization which seeks to increase the understanding of the respective interests of the minerals industry and Aboriginal communities in lands and resources. CAMA acts as an instrument for the advancement of Aboriginal community economic development, mineral resource management, and environmental protection. CAMA presents an annual conference on "The Resource Industry and Aboriginal Community Development" each year, as well as a variety of workshops held throughout Canada.</p>	



Canadian Council for Aboriginal Business


Organization	CCAB
	CCAB National Office Main Floor, Coach House 204A St. George Street Toronto (ON) M5R 2N5
Description	Tel.: 416-961-8663 Fax: 416-961-3995
<p>The Canadian Council for Aboriginal Business is dedicated to promoting the full participation of Aboriginal people and their communities in the Canadian economy. CCAB acts as a link between corporations and the Aboriginal business community. CCAB administers a variety of programs including the PAR evaluation program, the FAAY scholarship program, and the Circle for 2015 gala events. CCAB also runs the aboriginalbiz.com Web portal which facilitates Aboriginal business and Aboriginal; employment opportunities.</p>	

Congress of Aboriginal Peoples (CAP)


Organization	CAP
	867 St. Laurent Boulevard Ottawa (ON) K1K 3B1
Description	Tel.: (613) 747-6022 Fax: (613) 747-8834 E-mail: info@abo-peoples.org
<p>CAP was founded in 1971 as the Native Council of Canada (NCC). Its mandate now is to represent off-reserve Indian and Métis peoples regardless of status under the Indian Act. CAP is a focal point for delivering employment related programs for Aboriginal peoples that are designed to assist Aboriginal peoples to prepare for, to obtain, and to maintain employment. Although coordinated by CAP, the actual activity of the program is undertaken by CAP's provincial and territorial affiliates. CAP has also developed tools to promote Aboriginal employment.</p>	



Council for the Advancement of Native Development Officers (CANDO)

Organization	 <p>CANDO Suite 200, 10404-66th Avenue Edmonton (AB) T6H 5R6 Tel.: (780) 990-0303 Fax: (780) 429-7487 Toll-free: 1-800-463-9300 E-mail: cando@edo.ca</p>
Description	
<p>CANDO was founded in 1990 as a national body to provide training, education and networking opportunities for Aboriginal economic development officers in order to help them serve their communities and/or organizations as professionals. CANDO is an Aboriginal-controlled, community-based and membership driven organization and is directed by a volunteer board of elected Aboriginal economic development officers representing regions of Canada.</p>	

First Nations Confederacy of Cultural Education Centres (FNCCEC)

Organization	 <p>FNCCEC 666 Kirkwood Avenue, Unit 302 Ottawa (ON) K1Z 5X9 Tel.: 613-728-5999 Fax: 613-728-2247 Web site: www.fnccec.com</p>
Description	
<p>The FNCCEC is a national organization and coordinating body for First Nations cultural centres. It represents the interests of its 87 cultural education centres and programs members. The objectives of the FNCCEC are, in part, to advocate for the recovery, survival, maintenance and enhancement of First Nations languages and cultures; to promote and assist First Nations cultural identities; and to provide information to the public, government, First Nations communities, First Nations political organizations and other Aboriginal organizations.</p>	



First Nations Tax Commission (FTC)

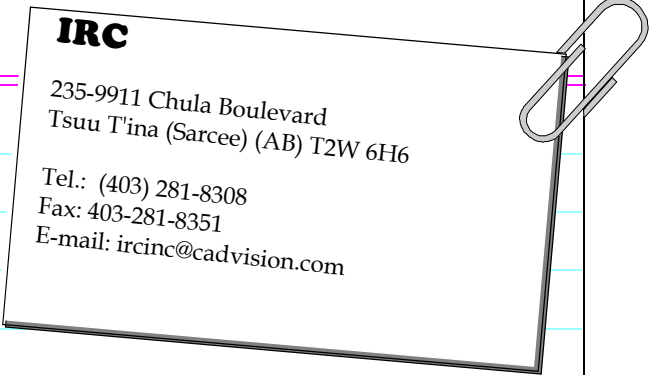
Organization	FTC See below.
Description	
<p>In 1988 the Indian Act was amended to allow interested First Nations to enter the field of real property taxation. Since 1989, the Indian Taxation Advisory Board (ITAB) has successfully nurtured and sustained the First Nation real property tax system. 83 First Nations have established real property tax bylaws and generate \$168 million in revenues. It is now proposed that ITAB evolves to become the First Nations Tax Commission.</p>	

FTC offices:


<p>Eastern Office: First Nations Tax Commission 90 Elgin Street, Second floor Ottawa (ON) K1A 0H4</p> <p>Tel.: (613) 954-9769 Fax (613) 954-2073 E-mail: mail@fntc.ca</p>	<p>Western Office: 321-345 Yellowhead Highway Kamloops (BC) V2H 1H1</p> <p>Tel.: (250) 828-9857 Fax : (250) 828-9858 E-mail: maureen@itab.ca</p>
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The Indian Resource Council (IRC)

Organization	 <p>IRC 235-9911 Chula Boulevard Tsuu T'ina (Sarcee) (AB) T2W 6H6 Tel.: (403) 281-8308 Fax: 403-281-8351 E-mail: ircinc@cadvision.com</p>
Description	
<p>The IRC was founded in 1987. Its mandate is to support First Nations in their efforts to manage and control their oil and gas resources; encourage and support oil and gas initiatives to ensure maximum economic benefit to First Nations; and encourage and promote First Nations human and resource development in the oil and gas sector. IRC's current membership exceeds 120 First Nations from British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, New Brunswick and the North West Territories.</p>	

Interprovincial Association on Native Employment (IANE)

Organization	 <p>IANE Tel.: 819-994-7373 E-mail, General Information: billhanson@sasktel.net E-mail, Webmaster: iane@virtualwave.com</p>
Description	
<p>IANE is a charitable, non-profit, non-political, non-partisan association that promotes the employment of Aboriginal people. Its members are Aboriginal and non-Aboriginal volunteers from government, industry, business, unions, Aboriginal organizations and communities. Since its incorporation in 1977, IANE's purpose is to help its members network and share information together on best practices on recruitment, retention and advancement of Aboriginal people.</p>	



Inuit Tapirisat Kanatami (ITK)

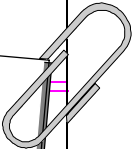
Organization	ITK
	170 Laurier Avenue West, Suite 510 Ottawa (ON) K1P 5V5
Description	Tel.: (613) 238-8181 Fax: (613) 234-1991 Web site: www.itk.ca E-mail: info@itk.ca
<p>Inuit Tapiriit Kanatami, formerly Inuit Tapirisat of Canada, is the national voice of Canada's Inuit. The organization represents and promotes the interests of Inuit. ITK has been effective and successful at advancing Inuit interests by forging constructive and cooperative relationships with different levels of government in Canada, notably in the area of comprehensive land claim settlements.</p>	

Métis National Council (MNC)

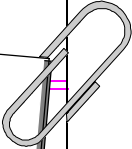
Organization	MNC
	350 Sparks Street, Suite 201 Ottawa (ON) K1R 7S8
Description	Tel.: (613) 232.3216 Fax: (613).232.4262 Toll-free: 1-800-928-6330 E-mail: info@metisnation.ca
<p>The Métis National Council is the national representative of the Métis Nation in Canada. It was established in 1983, following recognition of the Métis as a distinct people with Aboriginal rights in the Constitution Act, 1982. The MNC has been recognized as the voice of the Métis Nation in constitutional negotiations at the national level, and acts as an advocate and negotiator for the Métis people with the Government of Canada and at national conferences and fora. It also represents the interests of the Métis people on the international stage.</p>	



Métis Women's Secretariat

Organization	 <p>Métis Women's Secretariat 350 Sparks St., Suite 201 Ottawa (ON) K1R 7S8</p>
Description	
<p>The mandate of the Métis Women's Secretariat is to work with the Metis National Council and its recognized affiliates, for the representation of the interests of Métis women at the community, provincial, national, and international levels.</p>	

National Aboriginal Achievement Foundation (NAAF)

Organization	 <p>NAAF Suite 33A-70 Yorkville Avenue Toronto (ON) M5R 1B9</p>
Description	
<p>National Aboriginal Achievement Foundation is a nationally registered charity created in 1985. The Foundation now focuses its energies in four areas: production of the National Aboriginal Achievement Awards; a series of Aboriginal youth career fairs; Taking Pulse, a program to get more people employed; and the administration of educational scholarships. NAAF awards \$2 million annually to Aboriginal students for education and training. Since the program began more than \$16 million has been awarded making the Foundation the largest supporter of Aboriginal education outside of government.</p>	



National Aboriginal Business Association (NABA)


Organization	NABA
	Suite 400, 534-17th Avenue S.W. Calgary (AB) T2S 0B1
Description	Tel.: (403) 620-4484 Fax: (403) 770-0717 E-mail: info@nabacanada.com
<p>NABA is a not-for-profit business association organized in 1996 to serve the needs of Aboriginal businesses and regional business associations. It functions as a national “chamber of commerce” for Aboriginal business in Canada. It is endorsed by the Assembly of First Nations (AFN) as the only association committed solely to advancing the business interests of Aboriginal business in Canada. NABA’s vision recognizes that creating sustainable Aboriginal enterprises is critical to economic growth.</p>	

National Aboriginal Capital Corporation Association (NACCA)


Organization	NACCA
	75 Albert Street, Suite 605 Ottawa (ON) K1P 5E7
Description	Tel.: (613) 688-0894 Fax: (613) 688-0895
<p>The mission of NACCA is to assist Aboriginal Financial Institutions (AFIs) to promote the growth of Aboriginal business. It provides products and services to AFIs such as institutional capacity-building, training, access to capital, advocacy, and partnerships. The National Aboriginal Capital Corporation Association's has a membership of 52 AFIs. AFIs include Aboriginal Capital Corporations, Community Future Development Centres, and Development Corporations.</p>	



National Aboriginal Forestry Association (NAFA)

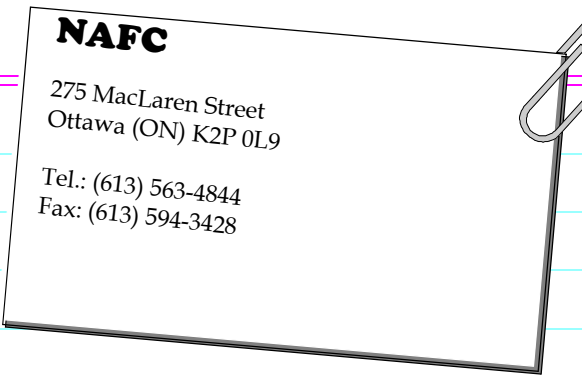
Organization	 <p>NAFA 875 Bank Street Ottawa (ON) K1S 3W4 Tel.: (613) 233-5563 Fax: (613) 233-4329</p>
Description	<p>NAFA was created in 1989 as a national organization to promote forestry as a necessary condition for Aboriginal economic development, to repair environment degradation, and to restore cultural and community spiritual health for Aboriginal people across the country. The overall goal of NAFA is to promote and support increased Aboriginal involvement in forest management and related commercial opportunities. NAFA cooperates with various levels of government, the forest industry, associations, educational institutions and other Aboriginal organizations.</p>

National Aboriginal Women's Association (NAWA)

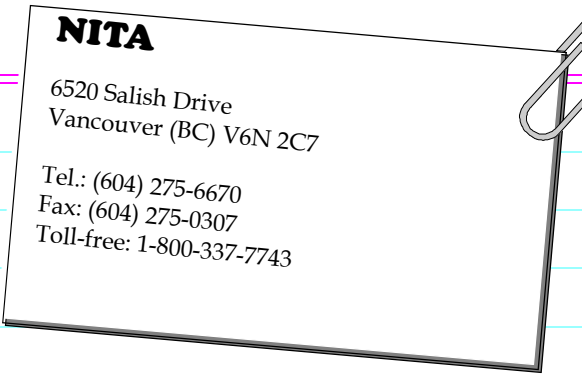
Organization	 <p>NAWA 260 St. Patrick Street, Suite 300 Ottawa (ON) K1N 5K5 Tel.: (613) 244-7232 Fax: (613) 244-3757 Toll-free: 1-866-467-2522 Web site: www.nationalaboriginalwomen.ca</p>
Description	<p>NAWA was founded in 2001. It is a federally incorporated, not-for-profit, non-governmental, membership-based organization that conducts research into policies and regulations that affect the lives and well being of Aboriginal women in Canada and provides advice to governments of all levels in their efforts to improve the lives and communities of Aboriginal women. Membership in NAWA is open to all Aboriginal women and Aboriginal women's groups in Canada.</p>



National Association of Friendship Centres (NAFC)

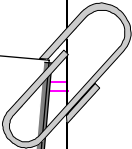
Organization	 <p>NAFC 275 MacLaren Street Ottawa (ON) K2P 0L9 Tel.: (613) 563-4844 Fax: (613) 594-3428</p>
Description	
<p>The National Association of Friendship Centres is a non-profit organization established in 1972 to represent the growing number of Friendship Centres, at the national level. Currently, the NAFC represents the concerns of 99 core funded and fifteen non-core funded Friendship Centres, as well as seven Provincial Territorial Associations across Canada. NAFC works to improve the quality of life for Aboriginal peoples in an urban environment.</p>	

Native Investment and Trade Association (NITA)

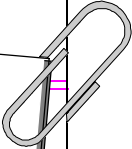
Organization	 <p>NITA 6520 Salish Drive Vancouver (BC) V6N 2C7 Tel.: (604) 275-6670 Fax: (604) 275-0307 Toll-free: 1-800-337-7743</p>
Description	
<p>NITA is an Aboriginal non-profit association formed in 1989 that is dedicated to encouraging and strengthening Aboriginal participation in the economy. One of NITA's main activities is producing conferences, trade shows and business forums. NITA holds 10 or more conferences, seminars and trade shows a year on Aboriginal issues related to law, taxation, natural resources, human resources, finance, women's issues, agriculture, aquaculture, forestry, tourism, high-technology and telecommunications.</p>	



Native Women's Association of Canada (NWAC)

Organization	 <p>NWAC 1292 Wellington Street Ottawa (ON) K1A 3A9</p>
Description	<p>Tel.: (613) 722-3033 Fax: (613) 722-7687 Toll-free: 1-800-461-4043 E-mail: reception@nwac-hq.org</p>
<p>The Native Women’s Association of Canada is a non-profit organization founded in 1974 to enhance, promote and foster the social, economic, cultural and political well-being of First Nations and Métis women within Aboriginal and mainstream Canadian societies. It is currently mandated to address issues such as the Indian Act, the Constitution, family violence, AIDS, justice, health issues, child welfare, and Aboriginal rights.</p>	

Pauktuutit

Organization	 <p>Pauktuutit 131 Bank Street, 3rd floor Ottawa (ON) K1P 5N7</p>
Description	<p>Tel.: (613) 238-3977 Fax: (613) 238-1787 E-mail: pauktuut@comnet.ca</p>
<p>Pauktuutit is the national non-profit association representing all Inuit women in Canada. Its mandate is to foster a greater awareness of the needs of Inuit women, and to encourage their participation in community, regional and national concerns in relation to social, cultural and economic development. Since its incorporation in 1984, Pauktuutit has addressed many of the serious social issues that affect Inuit communities. It has undertaken many comprehensive projects.</p>	




6.5 Aboriginal Employment and Recruitment Programs

There are a number of employment programs which have been designed specifically to assist Aboriginal people. Programs geared to Aboriginal employment and recruitment include federal government programs, private sector initiatives, and initiatives by Aboriginal organizations. This section provides examples of programs available on a national basis.

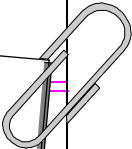
☆ Also See	Section 6.4: Contact List of Aboriginal Organizations 6-7
	Section 6.7: Off-the-Shelf Resource Materials 6-39
	Section 6.9: Checklists 6-54

aboriginalbiz Employment Portal

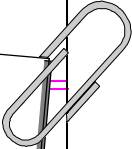
Organization	
Description	
<p>The Canadian Council for Aboriginal Business has teamed up with Monster.ca to provide an on-line job posting and job search service for Aboriginal people in Canada. The service provides a national database of résumés of qualified Aboriginal people. The site enables companies to post jobs of interest to Aboriginal applicants. Aboriginal job seekers can browse career opportunities and apply online. The site also enables employers and recruiters to access potential Aboriginal employees quickly and efficiently.</p>	



Aboriginal Canada Portal: Employment

Organization	 <p>Aboriginal Canada Portal: Employment Web site: www.aboriginalcanada.gc.ca</p>
Description	
<p>The Aboriginal Canada Portal is a single window to Aboriginal on-line resources, contacts, information, and government programs and services. The portal is a partnership between Canadian government departments and the Aboriginal community. The portal allows Aboriginal peoples to increase their access to relevant information, programs and services on-line as well as open the door to easier access to information and service delivery. The Employment Section of the Portal contains information on job postings and employment programs.</p>	

Aboriginal Human Resource Development Council of Canada (AHRDCC)

Organization	 <p>AHRDCC 820-606 Spadina Crescent East Saskatoon (SK) S7K 3H1 Fax: 1-306-956-5361 Toll-free: 1-866-711-5091 E-mail: contact.us@ahrdcc.com</p>
Description	
<p>Established in 1998 AHRDCC is Canada’s Aboriginal Sector Council and an element of the Aboriginal Human Resource Development Strategy. Working collectively through strategic public and private sector partnerships, AHRDCC develops innovative employment solutions for Aboriginal people. The Council offers a growing and integrated mix of services including: The Inclusion Network; projects and partnerships; workshops; Guiding Circles; and the AHRDA Portal.</p>	



Aboriginal Human Resources Development Strategy (AHRDS)

Organization	<div style="border: 1px solid black; padding: 5px; position: relative;"> AHRDS <p style="margin: 0;">See below.</p> </div>
Description	<p>The renewal of the Aboriginal Human Resources Development Strategy (AHRDS) forms part of a number of Government of Canada initiatives aimed at strengthening job readiness and Aboriginal labour market participation. Others include the Aboriginal Skills and Employment Partnership program and the Urban Aboriginal Strategy.</p>

Regional Coordinators:

Ralph Bellstedt Alberta Regional Coordinator Tel.: (780) 495-5653 E-mail: ralph.bellstedt@hrdc-drhc.gc.ca	Joan McEwen British Columbia Regional Coordinator Tel.: (604) 666-8262 E-mail: joan.mcewen@hrdc-drhc.gc.ca
Rick Magus Manitoba Regional Coordinator Tel.: (204) 983-3798 E-mail: Rick.Magus@hrdc-drhc.gc.ca	Barb Jones New Brunswick Regional Coordinator Tel.: (506) 452-3568 E-mail: barbara.jones@hrdc-drhc.gc.ca
Lloyd Pope NFLD/Labrador Regional Coordinator Tel.: (709) 772-4179 E-mail: lloyd.pope@hrdc-drhc.gc.ca	Kari Morgan Nova Scotia Aboriginal Programs Officer Tel.: (902) 426-4302 E-mail: kari.morgan@hrdc-drhc.gc.ca
Lana Landon Ontario Regional Coordinator Tel.: (416) 954-7306 E-mail: lana.landon@hrdc-drhc.gc.ca	John McVean Ontario Director Tel.: (416) 952-6288 E-mail: john.mcvean@hrdc-drhc.gc.ca



Bill Hayward
Prince Edward Island Regional Coordinator

Tel.: (902) 566-7609
E-mail: bill.hayward@hrdc-drhc.gc.ca

Marie-Claire Sauvageau
Québec Regional Coordinator

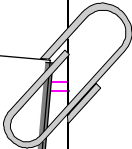
Tel.: (514) 982-2384 ext. 2427
E-mail: marie.sauvageau@hrdc-drhc.gc.ca

Tina Eberts
Saskatchewan Regional Coordinator

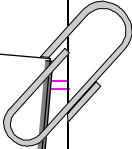
Tel.: (306) 780-8736
E-mail: Tina.Eberts@hrdc-drhc.gc.ca



The Aboriginal Inclusion Network


Organization	 <p>The Aboriginal Inclusion Network</p> <p>AHRDCC 820-606 Spadina Crescent East Saskatoon (SK) S7K 3H1</p>
Description	
<p>The goals of the Inclusion Network are twofold: to improve employment prospects for Aboriginal job seekers through a dedicated recruitment system, and to provide a means for employers to reach and recruit Aboriginal talent. The Inclusion Network offers unprecedented access to Aboriginal job seekers at employment centres, universities and colleges and other post-secondary educational institutions. The Inclusion Network features one of Canada’s largest databases of scholarships and programs available to Aboriginal people.</p>	

Aboriginal Skills and Employment Partnership Program (ASEP)

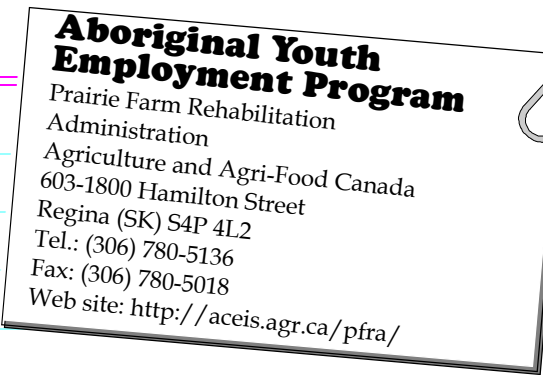
Organization	 <p>ASEP</p> <p>Aboriginal Relations Office/ASEP Human Resources Development Canada 140 Promenade du Portage Phase IV, 5th floor Gatineau (QC) K1A 0J9</p>
Description	
<p>The Aboriginal Skills and Employment Partnership (ASEP) program is a five-year initiative with total funding of \$85 million. It is designed to promote employment for Aboriginal people on major economic developments across Canada. The entire initiative is geared to providing Aboriginal people with the skills they need to participate in economic opportunities such as northern mining, oil and gas, and hydro development projects across Canada.</p>	



Aboriginal University Recruitment Inventory (AURI)

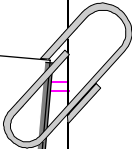
Organization	 <p>AURI MaryJane Vollrath ACRD Tel.: (819) 994-7992. Fax: (819) 953-9144 E-mail: mjvollrath@inac.gc.ca</p>
Description	
<p>The objective of AURI is to create an inventory of pre-screened Aboriginal University prepared candidates for consideration to positions in INAC. AURI is designed to provide managers and human resource providers with a tool which facilitates the external recruitment of Aboriginal peoples. Other federal departments as well as Aboriginal and non-Aboriginal organizations outside the federal government also seek referrals on occasion.</p>	

Aboriginal Youth Employment Program

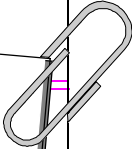
Organization	 <p>Aboriginal Youth Employment Program Prairie Farm Rehabilitation Administration Agriculture and Agri-Food Canada 603-1800 Hamilton Street Regina (SK) S4P 4L2 Tel.: (306) 780-5136 Fax: (306) 780-5018 Web site: http://aceis.agr.ca/pfra/</p>
Description	
<p>The Aboriginal Youth Employment Program is designed to provide Aboriginal youth with work experience applicable to the rural Canadian Prairies in the field of resource management. It not only provides Aboriginal youth with work experience that will enhance their knowledge and skills, it also identifies people with potential for public service employment in scientific and technical fields relating to resource management. Aboriginal candidates are drawn from local high schools, community and technical colleges, as well as Indian Federated Colleges and universities.</p>	



AWPI Partnership Employment Tool

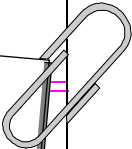
Organization	 AWPI Partnership Employment Tool Web site: www.awpi.gc.ca
Description	
<p>Designed to support the Aboriginal Workforce Participation Initiative's partnership activities, the AWPI Partnership Employment Tool is a free, web-based service where employers can post employment opportunities of interest to Aboriginal job seekers. Job seekers are able to browse and apply for the posted opportunities.</p>	

Canadian Forces Aboriginal Entry Program

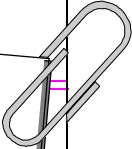
Organization	 Canadian Forces Aboriginal Entry Program Aboriginal Policing Branch, RCMP 1200 Vanier Parkway, Room B500 Ottawa (ON) K1A 0R2 Tel.: (613) 993-6221 Fax: (613) 998-2405 Web site: www.rcmp-grc.gc.ca/html/aborig.htm
Description	
<p>The Canadian Forces Aboriginal Entry Program is intended to increase Aboriginal membership in the RCMP, to ensure that the force is representative of Aboriginal people and is sensitive to the needs of Aboriginal communities. This program is open to all interested Aboriginal people, but the Royal Canadian Mounted Police is particularly interested in Aboriginal people who have been academically disadvantaged because of their remote geographical origins, who are fluent in their language and possess a good knowledge of their culture.</p>	



Career Edge

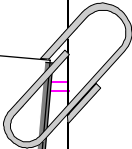
Organization	 <p>Career Edge 181 Bay Street, Suite 2400 P. O. Box 783 Toronto (ON) M5J 2T3</p>
Description	
<p>Career Edge is a private sector not-for-profit organization launched in 1996. Since its inception, Career Edge has worked closely with over 850 employers to provide meaningful entry-level work experiences for more than 5,700 young Canadians across the full spectrum of Canada's business community. Career Edge works with employers, prospective interns, career centres and community agencies. Career Edge pioneered the use of technology to link companies and graduates through its Web site, www.careeredge.ca.</p>	

CareerPLACE

Organization	 <p>CareerPLACE Fax: (613) 941-4940 Toll-free: 1-800-461-4043</p>
Description	
<p>CareerPLACE is a national career and recruitment site developed to assist Aboriginal people in finding employment. It allows Canada's business community to have access to a cost-effective means of reaching qualified and skilled Aboriginal job seekers. CareerPLACE has over 7,000 skilled and qualified Aboriginal job seekers actively looking for employment. CareerPLACE is an initiative of the Native Women's Association, in partnership with Industry Canada's SkillNet.ca program.</p>	



Exercise Bold Eagle

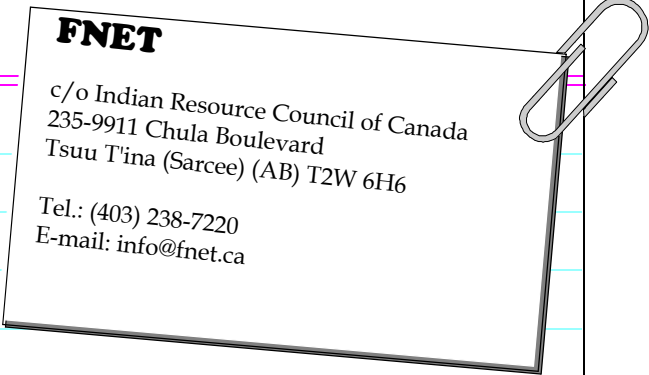
Organization	 Exercise Bold Eagle Canadian Forces Recruitment Centre National Defence Ottawa (ON) K1A 0K2 Web site: www.recruiting.forces.ca/main_frame.html
Description	
<p>Exercise Bold Eagle aims to provide basic military training and cultural awareness for western Status Indian youth who are interested in enlisting with the Canadian Forces (regular or reserve). It consists of approximately six weeks of basic recruit training conducted in Dundurn, Saskatchewan. This training is intended to provide a basic familiarity with work and culture in the Canadian Forces. Successful graduates may decide to pursue a career with the regular or reserve components of the Canadian Forces.</p>	

Canadian Forces Recruiting Centres:

Winnipeg, Tel.: (204) 983-3680 Regina, Tel.: (306) 780-6550 Edmonton, Tel.: (403) 495-3002 Vancouver, Tel.: (604) 666-4192

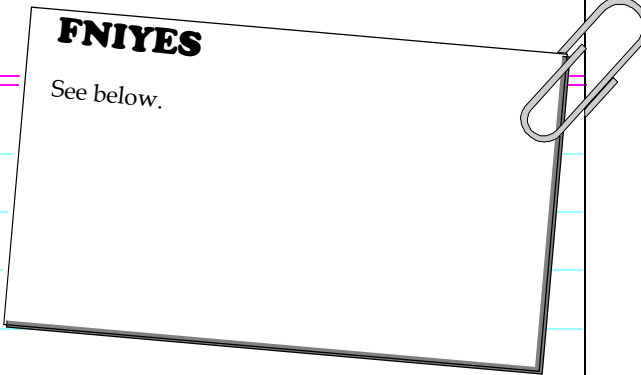


First Nations Employment and Training (FNET)

Organization	 <p>FNET c/o Indian Resource Council of Canada 235-9911 Chula Boulevard Tsuu T'ina (Sarcee) (AB) T2W 6H6 Tel.: (403) 238-7220 E-mail: info@fnet.ca</p>
Description	
<p>FNET was established in 1997 by the Indian Resource Council of Canada and the Canadian Association of Petroleum Producers, with support from Indian and Northern Affairs Canada and HRDC. It was established as a coordinating agency for First Nations employment and training initiatives and also to serve as a clearinghouse for information relating to employment in this sector. FNET provides and manages a database of (oil and gas) employment information for both industry and Aboriginal people looking for jobs.</p>	



First Nations and Inuit Youth Employment Strategy (FNIYES)

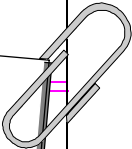
Organization	 <p>FNIYES See below.</p>
Description	
<p>This program is for First Nations youth who live on reserves, and for youth in Inuit communities. The program supports summer employment, science and technology camps, co-operative education, mentoring and equity for young entrepreneurs, and work opportunities for those who have left school.</p>	

Telephone the regional offices of Indian and Northern Affairs Canada for more details:

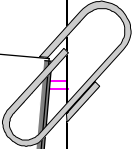
Atlantic:	Wayne McCabe (902) 661-6335
Quebec:	Anick Giguère (418) 951-7579
Ontario:	Barbara Fritz (416) 973-3164
Northern Ontario:	Crystal Finlayson (807) 624-1524
Manitoba:	Cari Locke (204) 983-4887
Saskatchewan:	Dianne Elkington (306) 780-8216
Alberta:	Jim Baylis (780) 495-2805 Audrey Weasel Traveller (403) 292-6172 Sandra Giraud (780) 495-2830
British Columbia:	Dawn Paul (604) 666-9946 Ken Lutes (604) 666-5143
Yukon Territory:	Frances Taylor (867) 667-3364
NWT:	Graham Baptiste (867) 669-2548 Nadine Lennie-Misgeld (867) 669-2629
Nunavut:	Beverly Foster (867) 975-4542 Hazel Ootoowak (867) 975-4541



Housing Internship Initiative for First Nations & Inuit Youth (HIIFNIY)

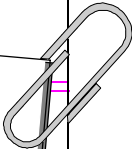
Organization	 <p>HIIFNIY</p> <p>Contacts: Band Councils Local CMHC offices</p> <p>Web site: www.cmhc-schl.gc.ca/en/contact/contacten_001.cfm</p>
Description	
<p>This youth employment initiative provides work experience and on-the-job training for First Nations and Inuit youth to assist them in pursuing long-term employment in the housing industry. Housing Internships are available to First Nations and Inuit youth who have an eligible sponsor. The key requirement for this program is that the work experience and on-the-job training must be related to housing activities, such as but not limited to: housing administration, construction, renovation, maintenance and client counseling.</p>	

Indian and Inuit Health Careers Program

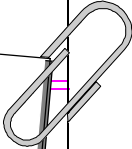
Organization	 <p>Indian and Inuit Health Careers Program</p> <p>Medical Services Branch, Health Canada Postal Locator 1920A Jeanne Mance Building, 20th floor Ottawa (ON) K1A 0L3 Tel.: (613) 954-8779 Fax: (613) 954-8107 Web site: www.hc-sc.gc.ca</p>
Description	
<p>The Indian and Inuit Health Careers Program supports Aboriginal participation in education leading to professional careers in the health field. Bursaries and scholarships are available to Aboriginal students based on financial need and academic achievement. The program is open to all Aboriginal people.</p>	



Legal Studies Program for Aboriginal People

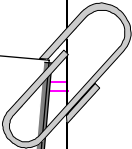
Organization	 Legal Studies Program for Aboriginal People Programs Directorate, 284 Wellington Street, 6th floor Ottawa (ON) K1A 0H8
Description	
<p>The Legal Studies Program, administered by the Department of Justice Canada, offers financial assistance to Métis and Non-Status Indians who wish to attend law school. The program provides grants to pay for tuition, text books and living expenses. Scholarships for the three-year law program and scholarships for a pre-law orientation course are offered, as well as some scholarships for graduate studies in law.</p>	

Northern Native Entry Program

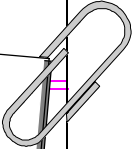
Organization	 Northern Native Entry Program Canadian Forces Recruiting Centres: St. John's (709) 570-4900 Quebec City (418) 648-3636 Edmonton (403) 495-3002 Fax: (613) 996-4670 Web site: www.recruiting.forces.ca/main_frame.html
Description	
<p>The Northern Native Entry Program was devised to attract northern Aboriginal recruits to the Canadian Forces. It provides pre-recruit and cultural awareness training for those interested in enlisting with the Canadian Forces (regular or reserve). This program is open to Aboriginal youth living north of 60° or living in northern Quebec or northern Labrador.</p>	



Royal Canadian Mounted Police Aboriginal Youth Training Program

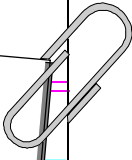
Organization	 <p>RCMP Aboriginal Youth Training Program Aboriginal Policing Branch, RCMP 1200 Vanier Parkway, Room B500 Ottawa (ON) K1A 0R2 Tel.: (613) 993-6221 Fax: (613) 998-2405 Web site: www.rcmp-grc.gc.ca/html/aborig.htm</p>
Description	
<p>The Aboriginal Youth Training Program provides 17 weeks of summer employment, including three weeks training at the RCMP Training Academy in Regina. After leaving Regina, students return to their own communities where they work under the direct supervision and guidance of a regular member of the Royal Canadian Mounted Police, for the next 14 weeks. The program is intended to familiarize students with the Royal Canadian Mounted Police and its Training Academy, and to promote further education.</p>	

Urban Aboriginal Employment Initiative

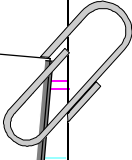
Organization	 <p>Urban Aboriginal Employment Initiative Native Women's Association of Canada Tel.: (613) 722-3033 Congress of Aboriginal Peoples Tel.: (613) 238-3511 National Association of Friendship Centres Tel.: (613) 563-4844</p>
Description	
<p>The Urban Aboriginal Employment Initiative is designed to create long-term sustainable jobs for individuals in high unemployment areas affected by the Employment Insurance reform. It is co-managed with the Native Women's Association of Canada, the Congress of Aboriginal Peoples and the National Association of Friendship Centres.</p>	



Urban Aboriginal Strategy

Organization	 <p>Urban Aboriginal Strategy Sarah Bain Office of the Honourable Denis Coderre Tel.: (613) 943-2044</p>
Description	
<p>In 1998, the Government of Canada established the Urban Aboriginal Strategy (UAS) in hopes of better addressing the serious socio-economic needs of Canada's urban Aboriginal population. About fifty percent of Canada's Aboriginal population lives in urban centres. In 2003, the Government of Canada announced that it was allocating \$25 million over three years to support pilot projects in eight priority urban centres: Vancouver, Calgary, Edmonton, Saskatoon, Regina, Winnipeg, Toronto and Thunder Bay.</p>	

Urban Multipurpose Aboriginal Youth Centre Initiative (UMAYC)

Organization	 <p>UMAYC Web site: www.nafc-aboriginal.com/pages/umayc/index_e.html</p>
Description	
<p>UMAYC's mandate is to improve the economic, social and personal prospects of urban Aboriginal youth by supporting the establishment of a network of urban multipurpose Aboriginal youth centres. The centres offer accessible and culturally supportive environments and programs that address a wide range of youth issues and needs, including school completion, employment, gang and violence issues, cultural needs, recreational support, and other measures that help equip and encourage urban Aboriginal youth to meet their challenges and improve their life prospects.</p>	



Young Canada Works for Aboriginal Urban Youth (YCW)

Organization	YCW See below.
Description	
<p>Youth Canada Works is designed to provide summer jobs to young people. One of its four components is for urban Aboriginal youth. Funding is provided to private sector and non-government organizations to create summer jobs. Financial assistance for travel and accommodation costs is also available to participants. The Aboriginal Urban Youth initiative is open to secondary and post-secondary students and graduates, and unemployed Aboriginal youth under the age of 25.</p>	

Contacts:

Department of Canadian Heritage
 15 Eddy Street, 12th floor
 Hull (QC) K1A 0M5

Fax: (613) 941-5992
 Toll-free: 1 800 935-5555
 Web site: www.pch.gc.ca

Human Resources Development Canada
 Phase IV, Place du Portage, 3rd floor
 Hull (QC) K1A 0J9

Tel.: (819) 953-1820
 Fax: (819) 994-3297
 Web site: www.hrdc-drhc.gc.ca

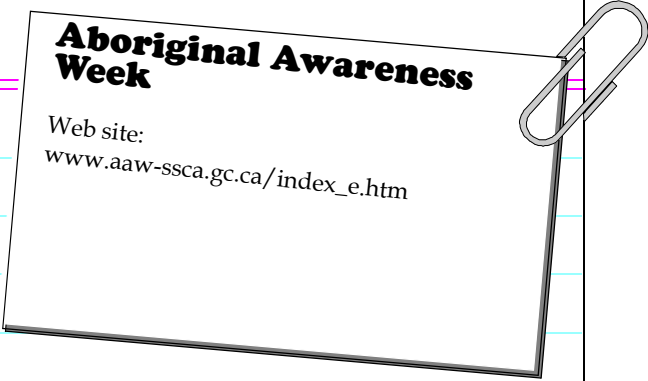


6.6 Sources of Aboriginal Awareness Information and Training

This section identifies sources of Aboriginal Awareness information and training that apply at a national level. It is important to note that there are a number of excellent organizations that provide Aboriginal Awareness training at the regional level. These are listed in the Regional AWPI Toolkits. Information on these organizations and the training courses they provide can also be obtained through the AWPI Regional Coordinators.

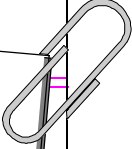
☆ Also See	Section 6.4: Contact List of Aboriginal Organizations 6-7
	Section 6.9: Checklists 6-54

Aboriginal Awareness Week

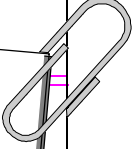
Organization	
Description	
<p>Aboriginal Awareness Week was introduced in the federal public service to raise awareness of the contributions of Aboriginal peoples in Canada as part of the strategy of the federal government to foster increased employment and greater retention of Aboriginal persons in the public service. An “Aboriginal Awareness Week” Web site has been established to provide some guidelines and ideas to help individuals and groups organize events and activities to commemorate Aboriginal Awareness Week.</p>	



Canadian Centre for Management Development (CCMD) Aboriginal Program

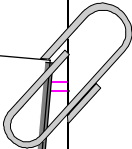
Organization	 <p>CCMD Aboriginal Program 373 Sussex Drive Ottawa (ON) K1N 6Z2 Tel.: (613) 995-2263 Fax: (613) 943-3261 E-mail: info@ccmd-ccg.gc.ca Registration Information: Tel.: (613) 943-5555, Fax: (613) 943-5600</p>
Description	
<p>The Canadian Centre for Management Development (CCMD) offers courses which will help managers better respond to the challenges in leading, managing and offering the best possible advice and service. Aboriginal issues remain a priority on the federal government agenda. The Aboriginal Program helps public service managers realize the benefits of an in-depth understanding of why and how Aboriginal issues influence the federal government's policy development and service delivery agenda.</p>	

DIAND Aboriginal Awareness Workshops

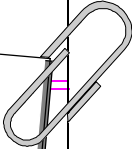
Organization	 <p>DIAND Aboriginal Awareness Workshops Pat George National AAW Coordinator Tel.: (819) 994-7374</p>
Description	
<p>Aboriginal Awareness Workshops have been designed and developed to provide DIAND employees with the necessary tools and techniques to reduce culturally based misunderstandings and conflict. The Workshops are designed to offer participants a real understanding of the beliefs, history, customs, diversity, aspirations, values and issues that face Aboriginal people; tools necessary to communicate effectively and work with Aboriginal people; and an opportunity to increase their respect and understanding of Aboriginal cultures and values.</p>	



Kumik - Council of Elders

Organization	 Kumik - Council of Elders Counseling Room, DIAND Les Terrasses de la Chaudière 10 Wellington Street Hull (QC) K1A 0H4
Description	
<p>The Kumik, or Elders Lodge, was established in DIAND to allow Aboriginal and non-Aboriginal employees to benefit from the knowledge and teaching of Elders, their traditional and cultural counseling ways in dealing with life and work problems which may occur as a result of cultural differences. The Elders, who form the Council of Elders, come from across North America. They are selected based on their experience as mediators, their spiritual and traditional knowledge and their capacity to pass on these experiences to others.</p>	

National Aboriginal Day

Organization	 National Aboriginal Day Web site: www.ainc-inac.gc.ca/nad/index_e.html
Description	
<p>June 21 is National Aboriginal Day, a day for all Canadians to celebrate the cultures and contributions to Canada of First Nations, Inuit and MÈtis peoples. National Aboriginal Day is part of the annual nation-wide Celebrate Canada! festivities held from June 21 to July 1. June 21 was chosen because of the cultural significance of the summer solstice (first day of summer and longest day of the year) and because many Aboriginal groups mark this day as a time to celebrate their heritage.</p>	



6.7 Off-the-Shelf Resource Materials

Off-the-shelf resource materials can further increase awareness and understanding of issues related to the employment of Aboriginal peoples.

In this section, you will find a bibliography of relevant books and articles as well as a list of videos and CD-ROMs that can be used within the workplace.

When possible, we have indicated where these materials can be obtained. If you have questions, or need more information, contact your AWPI Regional Coordinator.

Resource materials are listed under: Books and Articles, CD-ROMs, Media and Videos. Sections of the toolkit the resource materials relate to are identified in the left margin. As the toolkit is updated, AWPI hopes to identify resource materials for all sections.

Books & Articles

General

- **Department of Indian Affairs and Northern Development. *Gathering Strength: Canada's Aboriginal Action Plan*. Ottawa: Minister of Public Works and Government Services Canada, 1997.**

Gathering Strength is an action plan designed to renew the relationship with the Aboriginal peoples in Canada. This plan builds upon the principles of mutual respect, mutual recognition, mutual responsibility and sharing that were identified in the report of the Royal Commission on Aboriginal Peoples. *Gathering Strength* looks both to the past and the future. It begins with a "Statement of Reconciliation" that acknowledges the mistakes and injustices of the past; moves to a "Statement of Renewal" that expresses a vision of a shared future for Aboriginal and non-Aboriginal peoples; and outlines four key objectives for action to begin: "Renewing the Partnerships", "Strengthening Aboriginal Governance", "Developing a New Fiscal Relationship" and "Supporting Strong Communities, People and Economies". Available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380), QS-6121-000-EE-A1.

General

- **Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Supply and Services Canada, 1996.**

The Royal Commission on Aboriginal Peoples (RCAP) was tasked with a broad range of issues, many of which are complex and deal with long-standing matters in the relationship between Aboriginal and non-Aboriginal peoples in Canada. The RCAP final report represents extensive consultations with Aboriginal and non-Aboriginal peoples in Canada on various subjects, and contains 440 recommendations. The recommendations cover a wide range of Aboriginal issues and will have long-term and far-reaching implications



requiring cooperative efforts across governments and by all interested parties. The RCAP report, presented in five volumes, is available to the public through bookstores that carry government publications or through the Canada Communications Group at (819) 956-4802, ISBN 0-660-16413-2 (V.1), ISBN 0-660-16414-0 (V. 2), ISBN 0-660-16415-9 (V. 3), ISBN 0-660-16416-7 (V. 4) and ISBN 0-660-16417-5 (V. 5).

General

- **Royal Commission on Aboriginal Peoples. *People to People, Nation to Nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Supply and Services Canada, 1996.**

People to People, Nation to Nation introduces readers to the main themes, conclusions and recommendations of the *Report of the Royal Commission on Aboriginal Peoples*. The five chapters of the book correspond to the five volumes of the report. It is available to the public through bookstores that carry government publications or through the Canada Communications Group at (819) 956-4802, ISBN 0-662-25044-3.

Section 3.2

- **Federation of Saskatchewan Indian Nations. *Saskatchewan and Aboriginal Peoples in the 21st Century: Social, Economic and Political Changes and Challenges*. Regina: PrintWest Publishing, 1997.**

A demographic profile and comprehensive planning guide for the public and private sectors, this publication is designed to help partners plan a better future for First Nations citizens on- and off-reserve. Although a Saskatchewan publication, it provides several practices and measures that can be implemented in any region of Canada. For print copies, contact Centax Books at (306) 525-2304.

Section 3.3

- **Armstrong, Robin, Jeff Kennedy and Peter R. Oberle. *University Education and Economic Well-Being: Indian Achievement and Prospects*. Ottawa: Minister of Supply and Services, 1990.**

Examines Aboriginal participation and success at university as well as economic well-being, and the university degree in terms of labour force activity and income. Available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380), QS-3493-000-EE-A1.

Section 3.3

- **Department of Indian Affairs and Northern Development. *Aboriginal Labour Force Characteristics from the 1991 Census: Counts and Rates for Canada, Provinces and Territories*. Ottawa, Minister of Public Works and Government Services Canada, 1995.**

Aboriginal labour force characteristics are presented by province and territory. Labour force participation rates, unemployment rates and employment ratios are presented by ethnicity. Available from the Information Quality and Research Directorate of the Department of Indian Affairs and Northern Development (phone: 819-953-9999), QS-3570-000-EE-A1.



- Section 3.3** ➤ **Department of Indian Affairs and Northern Development. *Highlights of Aboriginal Conditions 1991, 1986: Demographic, Social and Economic Characteristics*. Ottawa: Minister of Public Works and Government Services Canada, 1995.**
- This report highlights demographic, social and economic characteristics of Aboriginal conditions based upon the Census of Population (1991 and 1986). Available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380), QS-3568-000-EE-A1.
- Section 3.3** ➤ **Nault, François and Jiajian Chen. *Household and Family Projections of Registered Indians, 1991–2015*. Ottawa: Statistics Canada, 1993.**
- Examines trends in the number of registered Indian households, and their distribution by place of residence, type and region. Also looks at trends in the number of families, including distribution by place of residence and regional distribution. Available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380), QS-3542-000-EE-A1.
- Section 3.3** ➤ **Nault, François et. al. *Population Projections of Registered Indians, 1991–2015*. Ottawa: Minister of Supply and Services, 1993.**
- This report presents population projections of registered Indians from 1991 to 2015 for Canada by age, sex and place of residence (on- and off-reserve). Available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380), QS-3535-000-EE-A1.
- Section 3.4** ➤ **Campbell, Janet. “The Procurement Strategy for Aboriginal Business: Working Together for Change”. *Materiel Management Institute Journal Special Issue: The Procurement Strategy for Aboriginal Business (April 1997)*, pp. 1-8.**
- The author describes how the federal Procurement Strategy for Aboriginal Business works. The reservation of contracts for Aboriginal firms, joint venture creation, sub-contracting and the criteria for the program are explained. The key players in this initiative and their roles are examined. This special issue is available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380).
- Section 4.4** ➤ ***Aboriginal Rights and the Labour Movement*. Ottawa: Canadian Labour Congress, 1993.**
- This report, based on a consultation project with labour leaders across Canada, explores issues concerning Aboriginal rights and the labour movement. Discussed are obstacles to Aboriginal employment, including attitudes towards Aboriginal employees, the hiring process, demanding qualifications, the work environment as well as factors in the Aboriginal community. Ideas and proposals to improve Aboriginal participation in the workforce and recommendations for action are presented.



- Section 4.4** ➤ **Bank of Montreal. *The Task Force on the Advancement of Aboriginal Employment: Report to Employees*. [Toronto]: Bank of Montreal, 1992.**
- In analyzing the career advancement of Aboriginal employees at the Bank of Montreal, the bank's task force developed a plan for change that involved the recruitment, retention and advancement of Aboriginal peoples. Detailed action plans encompassing hiring goals, Aboriginal awareness training, corporate accountability, partnerships with Aboriginal communities and reporting mechanisms were developed.
- Section 4.4** ➤ **Sloan, Pamela and Roger Hill. "Beyond Compliance: Emerging Trends in Aboriginal Employment and Corporate Relations". *Lancaster's Equity and Accommodation Reporter* 5 (No. 1/2, 1996), pp. 4-7.**
- The authors examine the business considerations that have moved some organizations to reach beyond just compliance with employment equity legislation. Pre-employment initiatives targeted to improve recruitment, retention and advancement of Aboriginal employees are discussed. The key elements of leadership and corporate commitment are stressed, as is the adoption of a formal Aboriginal policy and the creation of an Aboriginal relations unit. The importance of goals and time tables, and the integration of Aboriginal relations programs into the corporate planning process are emphasized.
- Section 4.4** ➤ **Treasury Board of Canada Secretariat. *Retaining Aboriginal Employees: A Practical Guide for Managers*. Ottawa: Supply and Services Canada, 1995.**
- The importance of retention and the steps managers can take to retain Aboriginal employees are explored. Actions to increase understanding of cultural differences, improve networking and enhance career development are described. Available from the Planning and Communications Directorate, Treasury Board of Canada, Catalogue No. BT 32-39/1995.
- Section 4.5** ➤ **"Corporate Policy on Aboriginal Relations". *Canadian Business Review* 21(2) (Summer 1994), pp. 18-21.**
- This article outlines the strategy B.C. Hydro undertook to build more effective Aboriginal relations. The strategy includes grievance resolution, development of a company policy on Aboriginal issues, cross-cultural training, innovative communications, business development programs and increased Aboriginal workforce participation.
- Section 4.5** ➤ **"Exploring Partnerships with Canada's Untapped Asset". *Aboriginaltimes* 8 (April 1997), pp. 5-7.**
- Successful business partnerships between Aboriginal peoples and the public and private sectors are highlighted. Joint ventures with Voyages Inter Nations, The Dogrib Power Corporation, PCL Constructors Pacific and Ledcor Industries are presented. The mutual benefits of joint ventures are stressed.



- Section 4.5** ➤ **Fournier, Renée. “High-tech Joint Venture Nets 18 Jobs for Batchewana First Nation”. *Transition* (December 1996), pp. 7.**
- Mutual benefits are the result of Batchewana First Nation’s partnership with Advanced Thermodynamics Corporation.
- Section 4.5** ➤ **Sloan, Pamela and Roger Hill. “A New Era in Corporate Aboriginal Relations”. *Canadian Business Review* 23(1) (Spring 1996), pp. 22-25.**
- The authors underline that mutual benefit is the critical factor in the success of corporate Aboriginal relations programs. Priority areas for action, pre-employment initiatives, employment initiatives, Aboriginal business development and community relations are examined. NOVA’s Native Education Program, CIBC’s Aboriginal Internship Program, B.C. Tel’s Employment Communication Skills Workshop, Manitoba Hydro’s special procurement provisions, SaskEnergy’s Aboriginal policy, Cameco’s stretch goals for Aboriginal business participation, and the Bank of Montreal’s Aboriginal Banking strategy, among others, are discussed.
- Section 4.5** ➤ **Sloan, Pamela and Roger Hill. *Corporate Aboriginal Relations: Best Practice Case Studies*. Toronto: Hill Sloan Associates Inc., 1995.**
- This book documents 38 case studies of leading Canadian corporations that implement Aboriginal policies and programs. The case studies also illustrate partnerships with Aboriginal peoples and communities. In addition to having a marked impact on employment and business opportunities for Aboriginal peoples, the results achieved by the organizations profiled in this book show that corporate Aboriginal relations initiatives lead to clear business benefits. A useful checklist of corporate best practices is included.
- Section 4.5** ➤ **Wortman, Robin. “Sustainable Partnerships”. *Aboriginaltimes* 2 (October 1996), pp. 5-8.**
- The importance of sustainable partnerships between corporate Canada and the Aboriginal community are discussed. Mutual benefits of partnership with the Cameco Corporation, Syncrude Canada Limited and SaskEnergy are presented.
- Section 4.6** ➤ **Balkwill, Darrel. “Meaningful Corporate Partnerships”. *Mawio’mi Journal* (Summer 1994), pp. 30.**
- Then CANDO (Council for the Advancement of Native Development Officers) president, Darrell Balkwill, outlines ways in which corporate Canada can develop meaningful partnerships with Aboriginal communities.
- Section 5.3** ➤ **Department of Indian Affairs and Northern Development. *First Nations in Canada*. Ottawa: Minister of Public Works and Government Services Canada, 1997.**
- This book describes the six major cultural regions of First Nations in Canada and highlights First Nations’ historical events, including first encounters with



Europeans, the ravages of disease, religions, missions, intertribal conflict, the French and English wars, the western fur trade, treaties, the Métis resistance, the northwest rebellion, the first *Indian Act*, the age of resurgence and progress achieved in the 1980s and 1990s. Available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380), QS-6180-000-EE-A1.

Section 5.3 ➤ **Hanson, Bill. *Dual Realities – Dual Strategies*. [Bill Hanson], 1985.**

Dual Realities – Dual Strategies is a programmer's handbook based on a greater appreciation and awareness of what occurs when a market-oriented industrial/technological society imposes itself upon an indigenous people, their homeland and way of life. To address this dichotomy, the handbook introduces the concept of dual realities, that is, the subsistence hunting-gathering reality and the market-driven agricultural-technological reality. It shows that as these two often contrasting realities collide within a common environment, complex, interacting problems arise. Through the application of the practical, innovative *Dual Realities – Dual Strategies* programming framework, more appropriate strategies, programs and services can be offered. To obtain a copy, contact the author by e-mail at b.hanson@sk.sympatico.ca.

Section 5.3 ➤ **Inuit Tapirisat of Canada. *The Inuit of Canada*. Ottawa: Inuit Tapirisat of Canada, 1995.**

This booklet provides the reader with information – from an Inuit perspective – about Inuit culture, history and society. Details of social, economic and political development, including the issues of land claims and Aboriginal rights, are presented. A chronology of events from prehistory to the present is included. Available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380), QS-8533-000-EE-A1.

Section 5.7 ➤ **Champagne, Duane, ed. *Chronology of Native North American History: From Pre-Columbian Times to the Present*. Detroit: Gale Research Inc., 1994.**

Chronologically arranged entries cover information on important people, places, and events in the history of Native peoples from pre-Columbian times to the present.

Section 5.7 ➤ **Dickason, Olive Patricia. *Canada's First Nations: A History of Founding Peoples from Earliest Times*. Toronto: Oxford University Press, 1992.**

From pre-history to Meech Lake, Olive Dickason traces the history of the Aboriginal peoples in Canada.

Section 5.7 ➤ **Morrison, Bruce R. and C. Rodrick Wilson, eds. *Native Peoples: The Canadian Experience*. Toronto: McClelland & Stewart, 1995.**

In this historical examination of the Aboriginal peoples in Canada, anthropologists and ethnohistorians define and examine seven cultural areas: the Arctic, Eastern Subarctic, Western Subarctic, Eastern Woodlands, Plains,



Plateau, and Northwest Coast. In-depth chapters are included on specific groups, including the Eskaleuts, the Maritime Inuit, the Caribou Inuit, the James Bay Cree, the Blackfoot, the Micmac, the Dunne-za, and the Plains Métis. North American linguistic classifications, languages and language families of Canada, and American Indian linguistic relationships are presented. A variety of informative maps are included.

Section 5.7 ➤ **Ray, Arthur J. *I have Lived Here Since the World Began: An Illustrated History of Canada's Native People*. Toronto: Key Porter Books, 1996.**

The history of First Peoples in Canada from the Ice Age to the present day is chronicled by author Arthur Ray. Legends of the first encounters with Europeans, the economic arrangements between the Native peoples and the newcomers, the clash between Native peoples and Europeans, the assault on Native culture, treaty making, and the historical and cultural bases for current Native land claims are discussed.

Section 5.8 ➤ **Department of Indian Affairs and Northern Development. *Indians and Inuit of Canada*. Ottawa: Minister of Supply and Services Canada, 1990.**

In this introduction to Aboriginal culture and language, Aboriginal languages in Canada – grouped by families – are described, with estimates given for the number of present-day speakers. In addition, the development of written Native languages is explored and the differences between Native and European languages explained. Available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380), QS-6053-000-BB-A1.

Section 5.8 ➤ **Department of Indian Affairs and Northern Development. *Indians and Inuit of Canada*. Ottawa: Minister of Supply and Services Canada, 1989.**

This map highlights the major Aboriginal linguistic families and related languages of Canada, with associated population estimates. Available from the Kiosk at the Department of Indian Affairs and Northern Development (phone: 819-997-0380), QS-6043-000-BB-A1.

Section 5.8 ➤ **Statistics Canada. *Aboriginal Community Profiles*. [Ottawa: Statistics Canada, 1994].**

Subdivided by Canada, province or territory, and Aboriginal community, this resource includes detailed characteristics of population as recorded by the 1991 Aboriginal Peoples Survey. For information on a specific community, call the Reference Librarian at the Departmental Library, the Department of Indian Affairs and Northern Development, (819) 997-0811.

Section 6.4 ➤ **Arrowfax Inc. *First Nations Tribal Directory*. 3rd ed. Winnipeg: Naylor Communications, 1997.**

A North American Aboriginal directory listing United States tribal governments, organizations and programs; Canadian First Nations



governments, organizations and programs; United States business listings and Canadian business listings. For print or electronic copies, contact Arrowfax at (204) 943-6234, e-mail at info@arrowfax.com or the Internet at www.arrowfax.com.

Section 6.4 ➤ **Furtaw, Julia C., ed. *Native Americans Information Directory*. Detroit: Gale Research Inc., 1993.**

A descriptive guide to resources for, and about, the Aboriginal peoples in the United States and Canada.

Section 6.5 ➤ **Lawrence, Raymond. "Miziwe Biik Makes Waves with Aboriginal Employment in Toronto". *Transition* 9 (10 February, 1996), pp. 8.**

The author describes the services of the Miziwe Biik Employment and Training Centre in Toronto. The centre, which runs a data bank of prospective Aboriginal employees, helps Aboriginal clients explore career options and access training in various areas vital to the current employment market. In addition, the centre helps firms match Aboriginal employees to a given job. In some cases, this can involve upgrading the person's skills to match that of the particular position.

Section 6.7 ➤ ***Guide to Federal Initiatives for Urban Aboriginal People*. Ottawa: Privy Council Office, 1996.**

This guide provides information on federal government programs and initiatives of interest to Indian, Inuit and Métis people located in urban centres throughout Canada. Included is an index of initiatives subdivided by federal department or agency. Available from the Information and Research Centre, Privy Council Office, (888) 511-4444 or electronically on the Internet at http://canada.gc.ca/programs/pgrind_e.html.

Section 6.7 ➤ ***Inventory of Canada's Youth Employment Programs and Services*. Winnipeg: Manitoba Education and Training, 1997 (revised).**

First compiled in 1994, the inventory lists programs and services geared for youth by both federal and provincial/territorial governments. Also included is a section entitled "Best Practices on Youth Employment". Although most programs are not Aboriginal-specific, they are available to Aboriginal youth. For copies, contact Manitoba Education and Training, Youth Programs Branch at (204) 945-0906 or by e-mail at bhoover@edu.gov.mb.ca.

CD-ROMs

General ➤ **Royal Commission on Aboriginal Peoples. *For Seven Generations*. Libraxus Inc., 1996.**

For Seven Generations contains the entire text of the *Report of the Royal Commission on Aboriginal Peoples*, in addition to all transcripts from public consultations and all research reports prepared for the Commission. For



purchasing information, visit Libraxus on the Internet at www.libraxus.com or through the Canada Communications Group at (819) 956-4602.

Section 5.6 ➤ *Treaties with Canada. Lawthority Inc., 1996.*

A collection of over 2,000 treaties, this fully searchable CD-ROM contains the full text of the Canada Treaty Series, including treaties concerning Natives in Canada. To obtain a copy, contact Lawthority Inc. at 33 Westholme Avenue, Toronto, Ontario, M6P 3B9, by e-mail at info@lawthority.ca or by telephone at (416) 767-7993.

Media

General ➤ *Aboriginaltimes – National Circulation*

Aboriginaltimes is a non-political forum – based specifically on the exchange of information – to enhance the growing relationship between corporate Canada and the economic union of Aboriginal communities. For subscription information, contact *Aboriginaltimes* at (403) 265-5361 or by e-mail at belleror@cia.com.

General ➤ *Aboriginal Voices – National Circulation*

In November of 1994, *Aboriginal Voices* was created to produce a high-quality magazine to bring Native creative visions and accomplishments to both Native and non-Native communities. *Aboriginal Voices* focuses on visual arts, music, film, performances, television, events, books and more. For subscription information, contact Aboriginal Voices Inc. at (416) 703-4577 or by e-mail at abvoices@inforamp.net.

General ➤ *Native Journal – National Circulation*

Native Journal is published monthly in the interest of, and for, providing information regarding the Aboriginal environment. Issues include spirituality, youth, education, career opportunities, etc. For subscription information, contact *Native Journal* at (403) 448-9693 or by e-mail at carjon@planet.eon.net.

General ➤ *Windspeaker: Canada's National Aboriginal News Source – National Circulation*

Windspeaker, owned and operated by the Aboriginal Multi-Media Society of Alberta (AMMSA), serves Aboriginal and non-Aboriginal readers throughout Canada and, increasingly, around the world. As *Windspeaker* prepares to celebrate its 15th year of publication, it is firm in its commitment to maintain a current, relevant, objective and independent viewpoint while reporting news, and providing information, current affairs and entertainment features. For subscription information, contact AMMSA at: AMMSA – Subscriptions, 15001-112 Avenue, Edmonton, Alberta, T5M 2V6, (403) 455-2700 or by e-mail at market@ammsa.com.



Videos

General

- ***No Turning Back: The Royal Commission on Aboriginal Peoples. Montreal: National Film Board of Canada, 1997.***

This 47-minute video follows the five-year life of the Royal Commission on Aboriginal Peoples in a journey from coast to coast. It weaves the passionate and articulate voices of First Nations, Inuit and Métis peoples with the history of Canada's relationship with Aboriginal peoples. Aboriginal voices are heard collectively, providing a valuable tool for informing both non-Native and Native people about their living conditions and their history. For copies, contact the National Film Board at 1-800-267-7710 and quote catalogue number C9196 118/EWEB1.

Section 4.4

- ***Beyond Perceptions: Towards Managing Diversity. 14 min. [Ottawa]: Public Service Commission of Canada, [1993].***

Based on the experience of six Public Service employees, this video examines how assumptions can lead to barriers in the recruitment and advancement of members of minority groups. Suggestions are made for modifying management practices to ensure fairness and equity. A trainer's guide and practical tips booklet complement the video. Available from the Visible Minority Groups Programs, Program Development (Employment Equity), Staffing Programs Branch, Public Service Commission of Canada, (613) 992-7151.

Section 4.5

- ***A Matter of Trust. Produced by Rod Carleton (Department of Justice Canada), 1998.***

This 36-minute documentary portrays the work of the Vancouver Police and Native Liaison Society. Shot entirely in the downtown eastside area of Vancouver's skid row, *A Matter of Trust* examines the partnership building required to create a remarkable and productive relationship between Vancouver police and the Aboriginal community in one of Canada's toughest neighbourhoods. For copies, contact Rod Carleton at (613) 957-9598.

Section 5.2

- ***Native Stereotyping. Produced by Native Multi-Media Productions. 30 min. Toronto: Lynx Images Releasing, 1994.***

This video examines historical and contemporary stereotyping of Native peoples. The reason behind stereotyping and its effect on Aboriginal peoples is discussed.

Section 5.3

- ***Aboriginal Awareness Week, 1997. Department of Indian Affairs and Northern Development, 1997.***

A 15-minute video of Aboriginal Awareness Week activities at the Department of Indian Affairs and Northern Development, National Capital Region. Some of the activities included: dancing, drumming, fiddling and jigging, throat singers, sweetgrass basket weaving, bannock making and a sampling of



Aboriginal cuisine. Aboriginal Awareness Week continues to mark the importance of a better understanding for both Aboriginal and non-Aboriginal peoples. To view this video, please contact Patricia George, Aboriginal Awareness Coordinator at (819) 994-7374.

- Section 5.3** ➤ ***Dual Realities – Dual Strategies*. Produced by Bill Hanson, 1997.**
- Dual Realities – Dual Strategies* is a concept designed to facilitate a greater appreciation and awareness of what occurs when a market-oriented industrial/technological society imposes itself upon an indigenous people, its homeland and way of life. Through the application of the practical, innovative *Dual Realities - Dual Strategies* programming framework, more appropriate strategies, programs and services can be offered. To obtain copies, contact the producer by e-mail at b.hanson@sk.sympatico.ca.
- Section 5.3** ➤ ***The Encounter*. English-version director: Dagmar Teufal, producer: Josée Beaudet. 56 min. Montreal: National Film Board of Canada, 1995.**
- The Encounter* is a documentary that explores the culture differences experienced by Canadians of Caucasian origin who settle in First Nations and Inuit communities. For availability, call the National Film Board at 1-800-267-7710.
- Section 5.3** ➤ ***First Nations: The Circle Unbroken*. Produced by Face to Face Media and the National Film Board of Canada. 260 min. Montreal: National Film Board, 1993.**
- This four-video set contains thirteen 20-minute programs about current issues, cultural identity and relations between First Nations and Canada. Included are segments on Cree hunters, Québec dams, the Blackfoot Confederacy, the building of a moose skin boat by a Shotah Dene family, Micmac artists, Innu territories in Labrador, television in the Arctic, Aboriginal justice, the Potlatch, the Nisga'a, uranium mining, residential schools, the Inuit community of Okak, and the effect of modern missionaries on the Ayoreo people of Paraguay. Videos are accompanied by a 58-page teacher's guide. For availability, call the National Film Board at 1-800-267-7710.
- Section 5.3** ➤ ***Let's Make a Difference Now*. Les Productions Avanti Ciné Vidéo Inc., 1995.**
- A 22-minute music video intended to raise public awareness of Aboriginal issues. The result of a partnership between the Royal Commission on Aboriginal Peoples and the Bank of Montreal, this video brings together seven people from different cultures and histories to create a song to open peoples' hearts and minds. The message is one of hope and empowerment – that one can take hold of one's destiny and, working with others, change things for the better. To purchase a copy of the video, write to: National Manager, Aboriginal Programs, Bank of Montreal, 15th Floor, 55 Bloor Street West, Toronto, Ontario, M4W 3N5. All profits from the sale of the video will sponsor national Aboriginal youth programs and activities.



Section 5.3 ➤ ***National Aboriginal Day: June 21, 1997. Department of Indian Affairs and Northern Development, 1997.***

A 15-minute video of National Aboriginal Day activities at the Department of Indian Affairs and Northern Development, National Capital Region. Some of the day's activities included: lacrosse game, bannock contest and a performance by Native comedian Leonard Dick. Both National Aboriginal Day and this video provide the opportunity to celebrate Aboriginal culture and to promote a better understanding between Aboriginal and non-Aboriginal peoples. To view this video, please contact Patricia George, Aboriginal Awareness Coordinator at (819) 994-7374.

Section 5.3 ➤ ***The Path Ahead: A Cross-Cultural Awareness Training Kit. 52 min. [Ottawa]: Department of Indian Affairs and Northern Development, 1991.***

This video examines how the Mohawk Nation at Akwesasne and the Lytton First Nation of Stein Valley, British Columbia, Natives and non-Natives are working together in unique situations to care for the environment. A cross-cultural awareness training facilitator's guide is included.

Section 5.7 ➤ ***Before Columbus. Produced by Central Productions in association with the National Film Board of Canada; produced and directed by Brian Moser. 50 min. each. [Montreal]: National Film Board, 1992.***

Before Columbus is a series of three videos describing the Indian experience in the Americas over the past 500 years. Part one, "Invasion", presents the 15th-century discoveries of Christopher Columbus in terms of attacks against the Indigenous peoples and the seizure of their territories and shows how they continue today with the flooding of Cree lands in Canada, the destruction of the Florida Everglades of the Seminole and the clearing of the Amazon rainforest of the Panara in Brazil. Part two, "Conversion", deals with the religious conversion that followed the European invasion and the survival of Indian spirituality amidst such pressures. Part three, "Rebellion", describes the assault on the Indigenous people of the Americas, and their efforts to fight for their land, their rights and their culture. Each video is 50 minutes, divided into two parts. For availability, call the National Film Board at 1-800-267-7710.

Section 5.8 ➤ ***The Voice of the Land Is in Our Languages: Teachings of First Nations Elders on First Nations Languages. Produced by the Assembly of First Nations with assistance of the National Literacy Secretariat. Ottawa: Assembly of First Nations, 1996.***

Through interviews with First Nations Elders, the destruction of Native languages by church and state, and in particular the residential school system, is demonstrated. The link between Native language and culture is shown. The need to preserve and enhance the first languages in Canada is stressed.

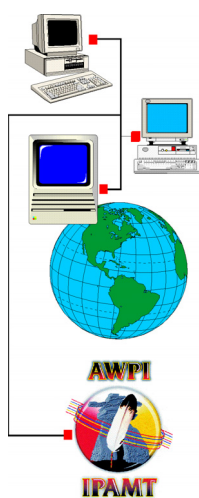


6.8 Web Sites

The Internet has a wealth of information available on all subjects. Employers can access the Internet for information on Aboriginal issues, including cultural and community information, as well as information on Aboriginal employment.

The following web sites have been provided to give an example of what is available via the Internet and are in alphabetical order by organization / site name.

Web Sites on Aboriginal Issues



Aboriginal Business Canada

Aboriginal Business Canada works with firms to provide financial and non-funded support. This site contains information regarding the process and also has contact information. It provides success stories of Aboriginal businesses as well.

Web address: www.abc.gc.ca

Aboriginal Digital Collections

Program through Industry Canada to preserve, celebrate and communicate Aboriginal heritage, languages and contemporary life over the information highway.

Web address: www.schoolnet.ca/adc

Aboriginal Liaison Directorate

Includes a Regional Bilateral Agreements Negotiators / Membership List.

Web address: www.ald.ca

Aboriginal Professional Centre and Internet Services

The First Nation Information Project, including links to Native businesses, organizations and more.

Web address: www.johnco.com/firstnat

Aboriginal Tourism Authority Inc.

Collaboration of Aboriginal sites that deliver information and opportunities to meet with Aboriginal communities in Canada.

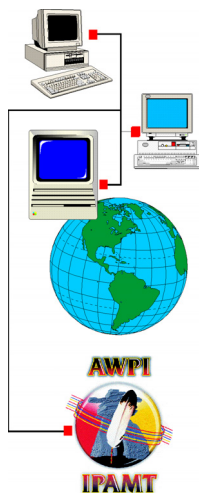
Web address: www.aboriginalnet.com

Aboriginal Youth Network

Site designed for, and used by, Aboriginal youth.

Web address: <http://ayn.ca>





Anishinabek Education Institute

Site for the Union of Ontario Indians that includes links to other Aboriginal sites.

Web address: www.anishinabek.ca

Assembly of First Nations

Information on the Assembly of First Nations. This site also contains links to other Aboriginal web sites.

Web address: www.afn.ca

Bloor Street

This site contains a collection of links to Aboriginal interest sites and was created by Bill Henderson, a lawyer who deals with Aboriginal issues. It also contains maps of the reserves across Canada.

Web address: www.bloorstreet.com/300block/aborcan.htm#1

Canadian First Nations

Site devoted to offering Native and Inuit links, including Native schools, maps, etc.

Web address: <http://indy4.fdl.cc.mn.us/~isk/canada/canada.html>

Career Edge

Career Edge is a national, not-for-profit organization whose mandate is to enhance youth employability by providing them with internships at established Canadian companies. This site contains information on host companies as well as interns.

Web address: www.careeredge.org

CareerPlace (NWAC)

Web site devoted to promoting Native women in the workplace. It offers an on-line resume data bank. It also has links to other Aboriginal web sites.

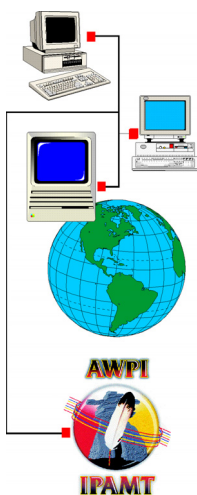
Web address: www.careerplace.com/employers.html

Congress of Aboriginal Peoples

Information on the Congress of Aboriginal Peoples. This site also contains a search engine for Aboriginal web site links.

Web address: www.abo-peoples.org





Department of Indian Affairs and Northern Development

Information on the Department of Indian Affairs and Northern Development, including art, culture, statistics, self-government and departmental strategies. This site contains an annotated version of the *Indian Act*. It also contains links to other Aboriginal interest web sites.

Web address: www.inac.gc.ca

First Nations Web site

This site contains information on resources, cultural teachings, Aboriginal organizations and much more.

Web address: <http://schoolnet2.carleton.ca/english/ext/aboriginal/index2.html>

First People's Business and Services

This site lists Aboriginal businesses, offers on-line shopping for Aboriginal arts and crafts, and various links to other Aboriginal sites by category.

Web address: <http://schoolnet2.carleton.ca/english/ext/aboriginal/business.html>

Guide to Federal Initiatives for Urban Aboriginal People

Electronic version of the publication produced by the Government of Canada.

Web address: http://canada.gc.ca/depts/agencies/pco/aborguide/guide_e.html

Métis Business Council

This site contains information on the Métis people in Canada and the Métis National Council, a Métis Business Directory and much more on Métis issues.

Web address: <http://sae.ca/mbc>

Native Web

Cyber-community for earth's indigenous peoples, including resources, jobs listings and the history of Aboriginal peoples.

Web address: www.nativeweb.org

Nunavut.com

The information gateway to Nunavut. Includes on-line newspaper, *Nunatsiaq News*.

Web address: www.nunavut.com

Royal Commission on Aboriginal Peoples—Report

This site contains the full version of the *Report of the Royal Commission on Aboriginal Peoples*, with full search capability.

Web address: www.libraxus.com



6.9 Checklists

If you are unsure of where to start, you will find the checklists helpful.

Each checklist is a diagnostic tool, providing the criteria to help you determine what is required for your company's specific needs. These checklists are provided for your convenience; a quick reminder about what step you can take next.

Take the challenge under Aboriginal Peoples: Test Your Knowledge, and find out what you really know about Aboriginal peoples.

There are six checklists:

- Getting Started – Ideas for Action
- Aboriginal Peoples: Test Your Knowledge
- Establishing Relationships with Aboriginal Communities
- Aboriginal Employment and Recruitment Programs
- Sources of Aboriginal Awareness Information and Training
- Programs Geared to Aboriginal Employment and Recruitment



Glossary of Terms

Note: The following are general definitions based on Aboriginal peoples' interpretations (regional interpretations may vary) and terminology used by the Department of Indian Affairs and Northern Development. This glossary is provided for Aboriginal awareness purposes only; it is not complete, and legal and policy definitions may vary. Terms are included without prejudice.

A ***Aboriginal peoples***

The descendants of the original inhabitants of North America. The 1982 Canadian Constitution defines Aboriginal peoples to include First Nations (Indians), Inuit and Métis peoples. These separate groups have unique heritages, languages, cultural practices and spiritual beliefs. Their common linkage is their indigenous ancestry.

Aboriginal rights

Rights that some Aboriginal peoples in Canada hold as a result of their ancestors' long-standing use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights accorded either through treaties or formal agreements. Aboriginal rights vary from group to group depending on the customs, practices and traditions that form part of the group's distinctive culture.

Accord

An understanding reached before a final agreement; it must be ratified by all parties involved in negotiations.

Activist

An active advocate of a political cause.

Annexation

An addition to an existing base. Lands can be annexed to a reserve if they have been previously excluded or only partially allocated.

Anthropologist

One who studies the physical, social and cultural development of human beings.



Assembly of First Nations (AFN)

A national organization of First Nations in Canada. It promotes, supports and represents members of First Nations in areas such as Aboriginal and treaty rights, environment, economic development, education, housing, health, social services and land claims.

Assimilation

The process by which traditional Aboriginal identity was absorbed into mainstream culture and subsequently lost.

B ***Band***

A group of First Nations people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more Chiefs and several councillors. Community members choose the Chief and councillors by election, or through traditional custom. The members of a band generally share common values, traditions and practices rooted in their language and ancestral heritage. Today, many bands prefer to be known as First Nations.

Band by-law

A law made by the band council to regulate local or internal affairs. The *Indian Act* gives band councils this power, but it can only be applied in the community.

Band council

The band's governing body. The council has the power to self-govern locally, though the degree of power varies with each band.

Band list

The official list of members of a particular band.

Bill C-31

The pre-legislation name of the 1985 *Act to Amend the Indian Act*. This act eliminated certain discriminatory provisions of the *Indian Act*, including the section that deprived Indian women of their status when they married non-Indian men. Bill C-31 enabled people affected by the discriminatory provisions of the old *Indian Act* to apply to have their status restored. Since 1985, about 105,000 individuals have successfully regained their status. This amendment also eliminates Indian status for certain individuals through the double mother clause, Section 6.1.



British North America Act

The *British North America Act* of 1867 gave the new Parliament of Canada exclusive power to make laws in relation to Indians and their lands.

C C-31 Indian

One who regains status under the *Indian Act* pursuant to Bill C-31.

Canadian Constitution

The supreme law of Canada; all other laws fall under it.

Chief

The elected leader and primary spokesperson for the recognized governing band council on reserve.

- National Chief: The head of the Assembly of First Nations (AFN) Chiefs, elected by the Chiefs of Canada
- Vice Chief: Executive member of the AFN, elected by the Chiefs for their own region/province

Civil rights

A person's entitled freedoms. There are several fundamental freedoms: freedom of expression, association and assembly; freedom to practise and preach one's religion; freedom from arbitrary arrest and detention, and the right to a fair trial; and freedom from discrimination based on sex, race, religion and nationality.

Claims

Claims deal with rights and title to lands not already ceded by treaty. In 1973, the federal government recognized two broad classes of claims: comprehensive and specific.

- Comprehensive claims are based on the recognition that there are continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. Such claims are called "comprehensive" because of their wide scope. They include such things as land title, fishing and trapping rights, and financial compensation.



- Specific claims deal with specific grievances that First Nations may have regarding the fulfillment of treaties. Specific claims also cover grievances relating to the administration of First Nations lands and assets under the *Indian Act*.

Confederacy

A union of Nations, or groups of individuals; an organized alliance established for mutual support or action. The Iroquois Confederacy is an alliance of six Nations: Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora.

Congress of Aboriginal Peoples (CAP)

Formerly known as the Native Council of Canada, its members are First Nations people who live off-reserve, Non-Status First Nations people and Métis people in Canada. Its executive council is made up of 13 affiliate organizations from all provinces and territories. CAP's mandate is to represent the collective and individual interests of its membership. It works to achieve equity for all Aboriginal peoples, regardless of residence or status, to the Aboriginal and treaty rights affirmed in the *Constitution Act of 1982*, as well as those affirmed under the *Canadian Charter of Rights and Freedoms*.

Cultural shock

A disturbance of the mind and emotions that affects behaviour. It's caused by sudden and prolonged exposure to a social situation or a culture that is unfamiliar or hostile.

Culture

A way of life that determines the attitudes, values, beliefs and behaviours of groups of people and that has a language as its base.

D

Detribalization

The post-1870 government policy to wipe out Aboriginal identity and culture, and replace them with European ways.

Devolution

The delegation of programs or power to bands, tribal councils or other Aboriginal organizations.



E ***Elder***

A man or a woman whose wisdom about spirituality, culture and life is recognized. Not all Elders are “old”. Sometimes the spirit of the Creator chooses to imbue a young Aboriginal person. The Aboriginal community and individuals will normally seek the advice and assistance of Elders in various areas of traditional as well as contemporary issues.

Enfranchisement

Used to describe the process by which one’s right to register for Status under the *Indian Act* was removed. This process was also predominant during the era of government policy for Indian assimilation. Bill C-31 put a stop to this practice in 1985.

F ***Fiduciary responsibility***

The trust responsibility vested in the Minister of Indian Affairs and Northern Development by the *Indian Act*.

First Nation

A term that came into common usage in the 1970s to replace the word “Indian”, which many found offensive. Although the term “First Nation” is widely used, no legal definition of it exists. Among its uses, the term “First Nations peoples” refers to the descendants of the original inhabitants of Canada. The term “First Nation” has also been adopted to replace the word “band” in the name of communities.

H ***Human rights***

Listed in the United Nations’ Universal Declaration of Human Rights (1948). In Canada, they are protected by the *Canadian Charter of Rights and Freedoms*, passed in 1982.

I ***Indian***

Describes Aboriginal peoples in Canada who are not Inuit or Métis people. The term was first used by Christopher Columbus in 1492, believing that he had reached India. There are three legal definitions that apply to Indians in Canada: Status Indian, Non-Status Indian and Treaty Indian.

- Status Indians are registered or entitled to be registered under the *Indian Act*. The Act sets out the requirements for determining who is a Status Indian.



- Non-Status Indians are not entitled to be registered under the *Indian Act*. This may be because their ancestors were never registered, or because they lost their status under former provisions of the *Indian Act* (e.g., enfranchised Indian).
- Treaty Indians belong to a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits. Non-treaty Indians have no such benefits.

The use of the term “Indian” has declined since the 1970s, when the term “First Nation” came into common usage.

Indian Act

Federal legislation that sets out certain federal government obligations/responsibilities towards First Nations and their reserved lands. The first *Indian Act* was passed in 1876. Since then, it has undergone numerous amendments, revisions and repeals. The Department of Indian Affairs and Northern Development administers the Act.

Indian government

The system of band government on reserves in Canada, represented by the Chief and council, currently under stipulations of the *Indian Act*.

Indoctrinate

To teach people ideas and beliefs in an authoritarian manner. It's often done to get people to adopt other views.

Inherent rights

Rights with which one is born.

Innu

Naskapi and Montagnais Nations who live in northern Québec and Labrador.

Inuit

Aboriginal people in northern Canada, living above the tree line in the Northwest Territories, northern Québec and Labrador. The Inuit are not covered by the *Indian Act* but the federal government makes laws concerning them. Those in northern Québec and Labrador receive some services from the Department of Indian Affairs and Northern Development through its respective offices.



Inuit Tapirisat of Canada (ITC)

Group dedicated to the needs and aspirations of the Inuit in Canada. Formed in 1971, it represents more than 41,000 Inuit living in 55 northern communities. It's the national voice of the Inuit, addressing issues of vital importance to the preservation of Inuit identity, culture and way of life. ITC works in many areas, including (but not limited to) self-government, human rights, environment, economic planning and development, language, health and social issues.

Inuk

Singular form of Inuit (refers to an individual).

Inuktitut

The language spoken by the Inuit.

Inuvialuit

Inuit living in the Western Arctic.

L ***Land Claims***

See "Claims".

M ***Mandate***

The direction or policy that has been determined for a government department, commission of inquiry, or political association in order to carry out its work.

Métis National Council (MNC)

Council that asserts the common cultural identity, political will and desire to protect and strengthen Métis identity for its members and affiliates, which include the Métis Nation in British Columbia, the Métis Nation in the Northwest Territories, the Métis Nation of Alberta, the Métis Nation of Saskatchewan and the Métis Nation of Ontario. It also represents the interests of Métis Settlements in Alberta non-affiliated to the Métis Settlements General Council. It fights to have Canada recognize the inherent right of the MNC members to govern themselves, have control over their destiny and reclaim their rights to land bases.



Métis people

People of mixed First Nation and European ancestry who identify themselves as Métis people and are accepted as such by a Métis leadership. They are distinct from First Nations, Inuit or non-Aboriginal peoples. The Métis history and culture draws on diverse ancestral origins such as Scottish, Irish, French, Ojibway and Cree. There is no formal mechanism by which Métis people can be registered, such as the registry under the *Indian Act* (except for Métis people belonging to Alberta Métis Settlements).

Métis Settlements

Eight distinct geographic areas in northern Alberta covering approximately 1.25 million acres with a total population of 6,500 in 1995. Under the 1989 Alberta – *Métis Settlements Accord*, and resulting 1990 legislation, the Settlements collectively acquired title to the Settlement areas and were established as corporate entities (similar to municipal corporations) with broad self-governing powers. The Settlements are governed locally by elected five-member councils and collectively by the Métis Settlements General Council.

Métis Settlements General Council

Consists of 40 councillors, representing the eight Alberta Métis Settlement councils, and four non-voting executive officers. The General Council was established in 1990 under the *Alberta – Métis Settlements Act* and serves as the collective governing body for the Settlements. It is established as a corporate entity (separate from the Settlement corporations) and holds the fee-simple title to the land within the Settlement areas.

N

Nation

A group whose members share laws and a language associated with a particular territory.

National Aboriginal Day

In May 1996, the Government of Canada declared June 21 of every year to be National Aboriginal Day. This day is a celebration of the cultures and heritages of the First Nations, Inuit and Métis peoples, whose unparalleled contributions to Canada have helped make the country unique. This replaces National Solidarity Day, which was declared by resolution and declaration by the Assembly of First Nations in June 1982.



National Association of Friendship Centres (NAFC)

The NAFC works to improve the quality of life for Aboriginal peoples in an urban environment by supporting self-determined activities that encourage equal access to, and participation in, Canadian society, and which respect and strengthen the increasing emphasis on Aboriginal cultural distinctiveness. Centres began in the mid-1950s and are now located in more than 115 urban locations across Canada, offering a broad scope of programs and services.

Native

General term used to describe people of Aboriginal ancestry.

Native Women's Association of Canada (NWAC)

The national voice for Aboriginal women. NWAC is made up of other organizations as a "Grandmother's Lodge". NWAC is designed to enhance, promote and foster the social, economic, cultural and political well-being of First Nations, Inuit and Métis women within the Aboriginal and mainstream Canadian societies. It's currently dealing with issues such as the *Indian Act*, family violence, AIDS, justice, health, child welfare and Aboriginal rights.

North (the)

Land in Canada located north of the 60th parallel. The Department of Indian Affairs and Northern Development's responsibilities for land and resources in the Canadian North relate only to the Northwest Territories and the Yukon.

Nunavut

The new territory to be created in the Canadian North on April 1, 1999, when the Northwest Territories is divided in two. Nunavut means "our land" in Inuktitut. The Inuit, whose ancestors inhabited these lands for thousands of years, will make up 80 percent of the population of Nunavut. The new territory will have its own public government.



Oppression

The exercise of control in a burdensome, cruel or unjust manner.



Oral history

Evidence taken from the spoken words of people who have knowledge of past events and traditions. This oral history is now being recorded on tape and put into writing. It is used in history books and to document claims. Aboriginal history comes mainly from oral history.

P

Potlatch

The potlatch ceremony illustrates the importance of sharing and giving. This ceremony was the cultural backbone of the Northwest Coast Aboriginal peoples. A potlatch was hosted by high-ranking chiefs to celebrate important public events such as initiation, marriage, the investiture or death of a chief, or the raising of a totem pole. The ceremony lasted anywhere from a day to several weeks, and involved feasts, spirit dancing and theatrical performances. In 1884, the Canadian government banned potlatch ceremonies, questioning their moral basis. The ban was lifted in 1951.

Pow-wow

Some say the name is derived from the Algonkian word meaning “to dream”. Pow-wow is an ancient tradition among Aboriginal peoples. It is a time for celebrating and socializing after religious ceremonies. In some cultures, the pow-wow itself was a religious event, when families held naming and honouring ceremonies.

Prejudice

A judgement or opinion formed before the facts are known, or without regard to the facts if they are known; to judge people or groups on the basis of stereotypes or inaccurate information.

R

Registered Indian

An Indian whose name is recorded in the Indian register maintained by the federal government in accordance with the *Indian Act*.



Reserve

Land set aside by the federal government through the *Indian Act* or through treaties for the use of a specific band or First Nation. The band council has “exclusive user rights” to the land, but the land is “owned” by the Crown. The *Indian Act* states this land can’t be owned by individual band members. First Nations normally view their reserve as a place of residence, and the surrounding, adjacent land as their traditional land where they conduct their economic activities, i.e., hunting, fishing, gathering and bartering.

- on-reserve: within the confines of the reserve boundaries
- off-reserve: a term used to describe people, services or objects that are not part of a reserve but that relate to First Nations.

Ritual

An established or prescribed procedure that often has a religious meaning (for example, the potlatch ceremony).

S

Self-determination

The aspiration of Aboriginal peoples to exercise political power and to determine their future.

Self-government

Government designed, established and administered by Aboriginal peoples.

Self-identification

No legal definition presently exists for the term “self-identification”. Work is underway by Aboriginal organizations and government to clarify this issue.

Shaman

One who has special powers to call on spirit beings, and who can mediate between the supernatural and natural worlds.

Sovereignty

The supreme and independent power to govern possessed or claimed land by Aboriginal peoples. Aboriginal peoples also believe sovereignty means to belong to the land as an integral part of the ecosystem.



Stereotype

Beliefs based on inaccurate information. In racial or cultural situations, a stereotype is an assumption that all members of a racial or cultural group share the same, usually negative, characteristics.

Surrender

A formal agreement by which a First Nation consents to give up part or all of its rights on a reserve. Under the *Indian Act*, they must be first surrendered to the Crown. Reserve lands can be surrendered for sale or for lease upon conditions.

T

Title

A legal term that recognizes Aboriginal interest in the land. It is based on Aboriginal peoples' long-standing use and occupancy of the land as descendants of the original inhabitants of North America.

Tradition

Spiritual, cultural and economic activities and values of Aboriginal peoples prior to European settlement. Traditions survive the passage of time.

Traditional lands

Lands prior to European settlement that were occupied and used by First Nations for economic, spiritual and social purposes by their communities and individual members.

Traditionalists

Individuals or groups within society who respect and promote their culture's traditional ways and values.

Treaty

A formal agreement between Nations, signed and approved by all parties. Signatories to a treaty usually negotiate an equal and fair return on the articles of the treaty.

Treaty rights

These belong to First Nations who signed treaties with the government; their rights are specified in the treaty. These can include freedom from taxation and from conscription into foreign wars.



Tribal council

Traditionally, an autonomous body with legislative, executive and judicial components. Contemporary councils usually represent a group of bands to facilitate the administration and delivery of local services to their members. A tribal council's communities are united by kinship and such social units as clans, religious organizations, and economic and political institutions.

W

Wampum

Shell beads used by the Iroquois in strings or "belts" to pledge the truth of their words, and as symbols of high office, records of diplomatic negotiations and treaties, and other important events. From the Algonkian word *wampumpeag*, which means "white (bead) strings".



