



ABORIGINAL VOICES: *Making Connections* Grade 10

Cover Art

Kejimikujik National Park

Kejimikujik canoe routes had been used by native inhabitants for thousands of years as they traveled between the Bay of Fundy and the Atlantic Coast. They also made their mark while on those journeys, leaving stone carvings, or petroglyphs, on slate outcroppings along the shore. These Mi'kmaq petroglyphs can be seen on guided tours and contain images of traditional Mi'kmaq life, including hunting, fishing and wildlife.

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Note: *The accompanying assignments/activities have been created for the purpose of sharing ideas for classroom & school implementation; however, teachers & administrators should preview and adapt them to fit student & school needs.*

Note: This DVD was designed for grades 8-12 and therefore not all speakers address the expectations of the grade 10 curriculum.

I. OVERVIEW

I. Overview

- A.** This DVD and accompanying e-manual have been created to address the misconceptions that many people hold concerning Aboriginal peoples. Some of these misconceptions are general in nature such as the belief that all Aboriginal people are the same and that they have always had the same rights as other Canadians. Other misconceptions focus on specific areas such as education, taxes, housing, and economic development. We have invited members of the Aboriginal community and those who work closely with them to provide us with information on each of these areas. It is also hoped that both educators and students will continue their own investigations into these misconceptions or myths.

The sharing community includes the following:

- a.** Terry Audla, President of ITK (Inuit Tapiriit Kanatami)
- b.** Tony Belcourt, Past President of the Métis Nation of Ontario
- c.** Derek Burleton, Vice-President and Deputy Chief Economist, TD Bank Group
- d.** Lynda Brown, Inuit Family Literacy Program Coordinator
- e.** Betty Ann Lavallée, National Chief of the Congress of Aboriginal Peoples
- f.** Gary Lipinski, President and CEO of the Métis Nation of Ontario
- g.** Marc Maracle, Executive Director of Gignul Housing
- h.** Jennifer St. Germain, Director of Education and Training, the Métis Nation of Ontario

- B.** This DVD also brings to our attention ideas from the Aboriginal community on how to make our schools and classrooms more invitational to Aboriginal students and parents. Parents, students, business and organization leaders share their thoughts based on their personal experiences and those of their children. It is through this sharing that we hear of ways to help all children to be proud of who they are.

II. CONNECTIONS TO COURSES AND EXPECTATIONS

The connections that follow link the video clips to the Native Studies course; however these video segments can be used to increase student awareness as students apply expectations from other program areas such as English.

Ontario Catholic School Graduate Expectations

A Discerning Believer Formed in the Catholic Faith Community

- ✚ CGE1a Illustrates a basic understanding of the saving story of our Christian faith.
- ✚ CGE1b Participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story.
- ✚ CGE1c Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.
- ✚ CGE1d Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.
- ✚ CGE1e Speaks the language of life... "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it." (Witnesses to Faith)
- ✚ CGE1f Seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship.
- ✚ CGE1g Understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey.
- ✚ CGE1h Respects the faith traditions, world religions and the life-journeys of all people of good will.
- ✚ CGE1i Integrates faith with life.
- ✚ CGE1j Recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)

An Effective Communicator

- ✚ CGE2a Listens actively and critically to understand and learn in light of gospel values.
- ✚ CGE2b Reads, understands and uses written materials effectively.
- ✚ CGE2c Presents information and ideas clearly and honestly and with sensitivity to others.
- ✚ CGE2d Writes and speaks fluently one or both of Canada's official languages.
- ✚ CGE2e Uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

A Reflective and Creative Thinker

- ✚ CGE3a Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.
- ✚ CGE3b Creates, adapts, evaluates new ideas in light of the common good.
- ✚ CGE3c Thinks reflectively and creatively to evaluate situations and solve problems.
- ✚ CGE3d Makes decisions in light of gospel values with an informed moral conscience.
- ✚ CGE3e Adopts a holistic approach to life by integrating learning from various subject areas and experience.
- ✚ CGE3f Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

A Self-Directed, Responsible, Lifelong Learner

- ✚ CGE4a Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.
- ✚ CGE4b Demonstrates flexibility and adaptability.
- ✚ CGE4c Takes initiative and demonstrates Christian leadership.
- ✚ CGE4d Responds to, manages and constructively influences change in a discerning manner.
- ✚ CGE4e Sets appropriate goals and priorities in school, work and personal life.
- ✚ CGE4f Applies effective communication, decision-making, problem-solving, time and resource management skills.
- ✚ CGE4g Examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities.
- ✚ CGE4h Participates in leisure and fitness activities for a balanced and healthy lifestyle.

A Collaborative Contributor

- ✚ CGE5a Works effectively as an interdependent team member.
- ✚ CGE5b Thinks critically about the meaning and purpose of work.
- ✚ CGE5c Develops one's God-given potential and makes a meaningful contribution to society.
- ✚ CGE5d Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.
- ✚ CGE5e Respects the rights, responsibilities and contributions of self and others.
- ✚ CGE5f Exercises Christian leadership in the achievement of individual and group goals.
- ✚ CGE5g Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.
- ✚ CGE5h Applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.

A Caring Family Member

- ✚ CGE6a Relates to family members in a loving, compassionate and respectful manner.
- ✚ CGE6b Recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended.
- ✚ CGE6c Values and honours the important role of the family in society.
- ✚ CGE6d Values and nurtures opportunities for family prayer.

A Responsible Citizen

- ✚ CGE7a Acts morally and legally as a person formed in Catholic traditions.
- ✚ CGE7b Accepts accountability for one's own actions.
- ✚ CGE7c Seeks and grants forgiveness.
- ✚ CGE7d Promotes the sacredness of life.
- ✚ CGE7e Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.
- ✚ CGE7f Respects and affirms the diversity and interdependence of the world's peoples and cultures.
- ✚ CGE7g Respects and understands the history, cultural heritage and pluralism of today's contemporary society.
- ✚ CGE7h Exercises the rights and responsibilities of Canadian citizenship.
- ✚ CGE7i Respects the environment and uses resources wisely.
- ✚ CGE7j Contributes to the common good.

II. Connections to Courses and Expectations

| Course | Catholic GE's | Overall Expectations | Specific Expectations | Video Links |
|---|---|--|---|--|
| NAC 20 (Gr. 10) Native Studies Identity | | Identity Identify current Aboriginal groups and leaders, and national, provincial and local Aboriginal role models. | <ul style="list-style-type: none"> - identify social, economic and political issues within Aboriginal communities in relation to Canadian government policies - Identify issues currently affecting Aboriginal peoples and the responses of local and national leadership to these issues - assess the efforts of individuals from different Aboriginal communities to further the interests of Aboriginal people - identify sources of information on the efforts made by Aboriginal peoples to define and express their identity within Canada during the Twentieth Century | All video segments |
| | 2b 2c 5e 7f 7g | Challenges Describe the challenges that social, economic and political renewal pose for Aboriginal and other communities throughout Canada. | <ul style="list-style-type: none"> - identify issues currently affecting Aboriginal peoples and the responses of local and national leadership in these issues - demonstrate understanding of the specific challenges that urban-based Aboriginal communities face - assess conflicting viewpoints concerning the future of Aboriginal peoples in Canada | All video segments Derek Burleton, Betty Ann Lavallée Jennifer St. Germain |
| | 2c 7f 7g | Challenges Describe how Aboriginal peoples have adapted to change. | <ul style="list-style-type: none"> - analyze the impact of demographic change on Aboriginal communities | Betty Ann Lavallée |

III. MYTHS SURROUNDING CANADA'S ABORIGINAL PEOPLES

III. Myths Surrounding Canada's Aboriginal Peoples

General Information

The Negative Impact of Misconceptions

Misconceptions can lead to a lack of understanding about Aboriginal communities.

Non-Aboriginals may think of the Aboriginal community as one homogeneous group. Many have their own unique culture, history and traditions.

These myths can distort non-Aboriginal thinking about the effectiveness of government programs that target the Aboriginal communities.

Aboriginal people are important contributors to our history, culture, values and the national economic picture.

General Misconceptions

One myth is that all Aboriginal people are the same:

The Aboriginal population is very diverse.

It is composed of First Nations, Métis and Inuit peoples. Each has its own history, culture and traditions.

There are over 50 Aboriginal languages spoken in Canada.

Aboriginal people live across Canada in urban, rural and remote locations.

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

It is only recently that Aboriginal peoples have received the same rights as other people in Canada.

Registered First Nations people obtained the right to vote in 1960.

In 1880 an amendment to the Indian Act provided for the loss of status of any Indian who earned a university degree or any Indian woman who married a non-Indian. This amendment was repealed in 1985.

In 1884 an amendment to the Indian Act instituted prison sentences for anyone participating in potlatch and other traditional Aboriginal ceremonies.

Other Misconceptions as cited in “*Debunking Myths Surrounding Canada's Aboriginal Population*” June 18, 2012 (Appendix I, page 47):

- 1) Aboriginal people do not pay taxes.
- 2) Aboriginal people do not have to pay for post-secondary education.
- 3) Almost all Aboriginal people live on reserve and in rural areas
- 4) Aboriginal people are falling further behind in the job market.
- 5) Very few Aboriginal people start their own business.
- 6) Even if there are Aboriginal businesses, they're not very successful.
- 7) Aboriginal businesses are simply riding the coattails of the resource sector

IV. Featured Speakers and Misconceptions

Pre-Viewing Assignments/Activities

Background Information:

Human Dignity

Dignity – a manner, character or rank that commands respect
– one's true worth or nobility

As Catholics, we see our dignity as human *persons* as being rooted in our:

- creation in the image and likeness of God
- calling to happiness and holiness
- being rational and free
- morality
- being capable of passions or feelings
- being blessed with a conscience
- ability to sin

These are the special gifts God gave specifically to humanity, those which give us our dignity. Above all other creations, we, and we alone, possess these qualities.

We are All Persons

Our basic right of “*personhood*” is given in creation. It was once believed that men were the only true persons, where only they possessed all the dignity-defining characteristics listed above. Society now recognizes men, women and children, regardless of ethnicity, religious belief, or health status, as whole and true *persons*.

Catholics believe that all human beings are persons by virtue of their being created in God's own image and likeness. We are all the same in this way and therefore all *persons*. Dignity is a gift from God and does not have to be earned or proven in any way. Any threat to the dignity of a human person is seen as an injustice and a violation of God's plan for humanity. It is these threats to dignity that we continue to address and challenge, hoping that through our efforts we will be able to bring about some kind of change and see that the dignity of all God's creations are recognized as it should be.

Media as an Influence on Culture

What is or what makes up the media?

- television
- radio
- internet
- print media (newspapers, magazines, billboards, advertisements, etc.)

* **Media** is the plural form of **medium**, which is a means or channel of communication.

The **media** is a massive network of sources used to communicate information, usually through television, newspapers, radio, and more recently the internet. Each of these play an important role in informing citizens, influencing attitudes, and even touting new trends.

The media's role in our everyday lives is critical because often the information they provide shapes or influences our **opinions** and **choices**. You might not realize it, but many of the decisions we make, such as the clothes we buy, the food we eat, the government candidates we elect, are affected because of what we see and hear from the media.

Experts estimate that North Americans encounter more than 3,000 different messages from the media on a daily basis, each influencing us in some way, shape, or form. Some are more effective than others (working to instill a positive or negative perspective into our heads), but like it or not, this plays a large part in the development of our culture.

Various Misconceptions

Related Video(s): This activity can be done prior to viewing any of the video segments or specific segments/issues can be selected by the teacher to be viewed in conjunction with the activity.

| ISSUE | SPEAKERS |
|---------------------|------------------------------|
| Taxes | Betty, Lynda, Tony |
| Housing | Marc, Betty |
| Education | Terry, Lynda, Jennifer, Tony |
| Business/Employment | Tony, Derek, Jennifer |
| Food/Hunting | Terry, Gary |
| Media Portrayal | Betty, Marc |
| Aboriginal Rights | Tony, Gary, Betty |

Related Video: Various Speakers

| | | |
|---|---|--|
| Overview: | This assignment will allow students the opportunity to explore various misconceptions about Aboriginal peoples. | |
| Expectations (expectations may vary dependent on the media resources used) | | |
| Overall Expectations | NAC 20 (Gr. 10) | <ul style="list-style-type: none">- Identify current Aboriginal groups and leaders, and national, provincial, and local Aboriginal role models- Describe the challenges that social, economic and political renewal pose for Aboriginal and other communities throughout Canada |
| Specific Expectations | NAC 20 (Gr. 10) | <ul style="list-style-type: none">- Identify issues currently affecting Aboriginal peoples and the responses of local and national leadership in these issues- Demonstrate understanding of the specific challenges that urban-based Aboriginal communities face |

| | |
|-------------------------------|---|
| CGEs: | <p>CGE7f – A Responsible Citizen who respects and affirms the diversity and interdependence of the world’s peoples and cultures</p> <p>CGE7g – A Responsible Citizen who respects and understands the history, cultural heritage and pluralism of today’s contemporary society</p> |
| Focus Issue: | Variety of misconceptions |
| Materials: | Students will require access to the Internet. |
| Procedure/ Assignment: | <ol style="list-style-type: none"> 1. Have all students log onto the following website: http://www.oneagleswings.org 2. Click on “The North” on the left hand side of the page and then click on “Misconceptions” on the right side of the page. 3. Ask the students to read through the eleven myths presented along with the facts! Then ask each student to summarize five myths and their corresponding facts. Once they have completed the summary, give them an opportunity to explain why learning facts are important. It is also a time to explore the topic of accuracy and the internet. |
| Assessment: | - Use the accompanying rubric to assess the student summaries. |

RUBRIC

| Category | Level 1 | Level 2 | Level 3 | Level 4 |
|---|--|--|--|---|
| Thinking - quality of ideas, insight and explanation reflecting on misconceptions (Worth 10 marks) | - a few good ideas, insight and somewhat explained | - some good ideas, insight and explanation | - good ideas, insight and explanation | - excellent ideas, insight and explanation |
| Communication - language conventions: format, spelling, neatness, etc. and linking of ideas (Worth 5 marks) | - unsatisfactory presentation and use of language conventions and linking of ideas | - satisfactory presentation and use of language and conventions and linking of ideas | - good presentation and use of language and conventions and linking of ideas | - excellent presentation and use of language and conventions and linking of ideas |

Checking What We Know

Overview: This quiz can be used in a classroom setting or as a professional development exercise. Prior to starting work on the topic of misconceptions with students, they will take this quiz based on factual information on Aboriginal people in Canada. The purpose is to gain an understanding of our current level of knowledge and therefore what aspects to concentrate on.

Materials: Quiz from Calgary University on the following page (21).

Activity and Assessment: Distribute the quiz (page 21) on the following page to the students for their completion and self-assessment/peer or teacher assessment.

Aboriginal People in Canada

(This Quiz was created by Calgary University)

Answer True or False for the following questions.

1. Aboriginal people in Canada do not pay taxes.
2. The terms 'Aboriginal,' 'Native,' 'First Nations', and 'Indigenous', are interchangeable.
3. Aboriginal people don't have to pay anything for housing, education, or medical care.
4. More than 80 per cent of Aboriginal people in Canada live below the poverty line.
5. More than 100 Aboriginal communities in Canada don't have sanitary drinking water.
6. Most Aboriginal people in Canada want to separate from Canada.
7. Aboriginal people are opposed to economic development and/or participation in the mainstream economy.
8. Aboriginal people comprise about 5 per cent of Canada's population and this percentage is expected to double in 20 years.
9. It is estimated that there were about 25 First Nations living in what is now Canada at the time of European colonization.
10. The term "Métis" refers to people of French and Aboriginal ancestry who lived around the Red River Valley in what is now Manitoba.
11. Because their community was created 'after' colonization, the Métis people don't have any land claims or hunting or fishing rights.
12. Aboriginal men make up more than 75% of the male prison population across Canada.
13. Aboriginal women in Canada were granted the vote at the same time as white women were granted the vote.
14. The Indian Act is the only piece of current Canadian legislation that defines a group of people according to categories of race and ancestry.
15. The number of Aboriginal youth that graduate from high school is about half that of the mainstream population.
16. The Conservative Federal Government under Stephen Harper supports the Kelowna Accord.

IV. Featured Speakers and Misconceptions

Assignments/Activities

to

Accompany Videos

IV a. Derek Burleton

Vice-President and Deputy Chief Economist, TD Bank Group

Economic Development (Employment & Small Businesses)



Backgrounder

Derek is head of the Canadian Economics analysis team at TD Economics, TD Bank Group.

He leads a team of economists that provide leading analysis on the Canadian economy and financial markets.

He has written reports on health care sustainability, education and immigration reform.

Derek was co-author of the research titled “Debunking Myths Surrounding Canada’s Aboriginal Population” (2012).

He worked closely with the Canadian Council for Aboriginal Business (CCAB), whose research and insights were instrumental in the preparation of the report.

Misconceptions and Economic Development (Employment & Small Business)

Aboriginal People are Falling Further Behind in the Job Market

Very Few Aboriginal People Start Their Own Business

Even if There are Aboriginal Businesses They're not Very Successful

Aboriginal People are Falling Further Behind in the Job Market

From 2001 to 2008 a commodity price boom prevailed and as a result, there was a major shift in employment and economic growth towards the natural resource sector for Aboriginal peoples and their communities.

Construction projects surged.

In 2008 36% of all employed Aboriginal people worked in the goods-producing sector and construction.

The unemployment rate dropped from 17.4% in 2001 to 9.3% in 2008.

Labour force participation rates increased 4% from 2001 – 2008. Aboriginal peoples are increasingly participating in the market economy.

Both the labour market participation rate and unemployment rate are better than they were in 2001.

Very Few Aboriginal People Start Their Own Business

This is false – Roughly 2% of all small and medium-sized enterprises are operated by Aboriginal entrepreneurs. This is 32,000 businesses both on and off the reserve.

Women play an important role in Aboriginal owned businesses. 51% of the businesses belong entirely or partly to women.

This count of small and medium-sized business is modest because it does not include firms who are incorporated under provincial and territorial charter. Also it does not capture the number of economic development corporations or community-owned enterprises.

Even If There are Aboriginal Businesses They're not Very Successful

This is false.

The majority of firms are profitable. Six in ten reported a profit in 2010 and a third managed to boost annual revenues despite the global downturn in 2010.

Roughly half of respondents surveyed (TD Economics) viewed their business as a success. The criteria used to determine success was not just based on dollars, but also on personal satisfaction.

7 in 10 respondents (TD Economics) anticipated revenue growth over the next two years.

Video Overview

TD Economics focuses on forecasting the future, including policy issues in the areas of education, skills training, Aboriginal peoples etc.

A lot of Canadians perceive that Aboriginal people are falling behind in the job market.

The first half of the last decade was a catch-up time for Aboriginal peoples.

The second half marked an economic recession, but overall Aboriginal people have made ground in terms of labour market outcomes.

There is long term progress.

The more successful Aboriginal people are in terms of income generation, the more it can benefit some of the social challenges – better health outcomes.

The more successful Aboriginal people are in the job market raises the prospect of filling more of the skills gaps in the labour market.

About 2% of small – medium enterprises are Aboriginal owned. This equates to about 33,000 businesses.

This doesn't include those under provincial or territorial charter.

On reserve there are a number of corporations that have been formed. These economic development corporations can be highly successful. They amount to 300 across Canada.

There is the perception that a lot of Aboriginal businesses are not successful. This is false.

Surveys have indicated that 6 in 10 of Aboriginal owned businesses are profitable. 3 in 10 have indicated improved revenue growth. Forward looking indicators have indicated that the majority of Aboriginal businesses believe that they will experience growth in the coming year.

A lot of these companies are successful.

Misperceptions, around Aboriginal peoples and the job market and Aboriginal businesses, can distort policy-making among governments and distort the views about progress being made in Aboriginal communities.

There are more than 1 million Aboriginal people in Canada.

13% of Aboriginal owned businesses are tied to the resource sector which includes gas, oil, agriculture, mining, etc. The resource sector contributes positively, but there are other sectors as well.

Aboriginal Businesses

| | | |
|---|--|---|
| Related Video: Derek Burleton | | |
| Overview: | Using the Government of Canada Website, students can research different Aboriginal businesses | |
| Expectations (expectations may vary dependent on the media resources used) | | |
| Overall Expectations: | NAC 20 (Gr. 10) | - Describe the challenges that social, economic and political renewal pose for Aboriginal and other communities throughout Canada |
| Specific Expectations: | NAC 20 (Gr. 10) | - Assess conflicting viewpoints concerning the future of Aboriginal peoples in Canada |
| CGEs: | CGE2c – An Effective Communicator who presents information and ideas clearly and honestly and with sensitivity to others CGE5e – A Collaborative Contributor respects the rights, responsibilities and contributions of self and others | |
| Focus Issue: | Employment, Job Market, Success of Small Businesses | |
| Materials: | Access to the internet is required. | |
| Procedure/ Assignment: | <ol style="list-style-type: none">1. Students can use the website below to research different Aboriginal businesses that interest them: clothing, books, movies, etc. http://www.aadnc-aandc.gc.ca/eng/1100100033057/11001000330582. Students can then select an Aboriginal Owned Business and create a poster highlighting all the great details about the business. For example, if a student likes books, they might look at “Good Minds” (http://www.goodminds.com/) an Aboriginal owned and operated book store.3. Students present their posters highlighting information that they uncovered. | |
| Assessment: | Teacher assesses the posters and presentations using a rubric. | |

Rubric

| Category | Level 1 | Level 2 | Level 3 | Level 4 |
|--|--|--|---|---|
| Knowledge - content | - a few correct answers | - some correct answers | - many correct answers | - most answers are correct |
| Thinking - questions are answered insightfully | - a few good ideas and insight | - some good ideas and insight | - good ideas and insight | - excellent ideas and insight |
| Communication - ELS: format, spelling, style, sentence structure, etc. <u>and</u> linking of ideas | - poor ELS (numerous errors seriously impedes understanding) <u>and</u> linking of ideas | - satisfactory ELS (errors somewhat impedes understanding) <u>and</u> linking of ideas | - good ELS (errors do not impede understanding) <u>and</u> linking of ideas | - excellent ELS (no or few errors impede understanding) <u>and</u> linking of ideas |

Marks may be assigned to each of the above categories.

IV b. Betty Ann Lavallée

National Chief of the Congress of Aboriginal Peoples

Taxes & Aboriginal Peoples, Demographics, Housing, Media, Aboriginal Rights



Backgrounder:

Chief Lavallée is a status off-reserve Mi'kmaq woman from New Brunswick.

For approximately 17 years she served in the Canadian Armed Forces.

She served as the Chief of New Brunswick Aboriginal Peoples Council for thirteen years.

She has served on numerous Boards and committees on issues such as fisheries, housing, employment and training, economic development and health.

Chief Lavallée has a keen interest in Aboriginal issues as well as domestic and international politics.

She is a staunch advocate for employment of women in non-traditional roles.

Chief Lavallée is currently in her second term as National Chief for the Congress of Aboriginal Peoples.

Misconception - Almost All Aboriginal People Live on Reserve and in Rural Areas

This is incorrect.

Aboriginal peoples reside in every province and territory.

The highest number live in British Columbia, the Prairies and Central Canada.

The territories have the highest concentration of Aboriginal residents.

Nearly one in five Saskatchewan and Manitoba residents identifies as Aboriginal.

In 2011, one in five Aboriginal Canadians lived on reserve.

Re: off reserve Aboriginal people - the majority, 54%, live in an urban setting.

Misconceptions Surrounding Aboriginal Demographics

The Congress of Aboriginal Peoples advocates on behalf of the off-reserve, non-status and status Indians, Métis and Inuit Aboriginal peoples living in rural, urban and isolated areas throughout Canada.

In 1996 Harry Daniels and the Congress of Aboriginal Peoples filed an action to challenge the federal government's denial that Métis and non-status Indians are Indians under subsection 91(24) of the Constitution Act, 1867.

"The crown owes to Métis and non-status Indians a fiduciary duty as Aboriginal peoples; and Aboriginal peoples have a right to be negotiated with, on a collective basis, in good faith with the Crown." Betty Ann Lavallée

On Jan. 8, 2013 Michael L. Phelan affirmed the position that Métis and Non-Status are Indians under sub-section 91(24) of the Constitution Act, 1867. This decision gave recognition and equality to more than 600,000 of Canada's "forgotten" Aboriginal peoples.

On February 6, 2013 the federal government appealed the decision.

Misconception - Aboriginal People Do Not Pay Taxes

The answer is some Aboriginal people pay taxes and others do not.

According to the Canada Revenue Agency, Aboriginal people pay the same taxes and are subject to the same tax rules as non-Aboriginal people. *“Aboriginal Peoples”, Canada Revenue Agency.* <http://www.cra-arc.gc.ca/brqnl/menu-eng.html>

One of the exemptions is Status Indians, which is stated in Section 87 of the Indian Act.

A Status Indian is generally a member of an Indian band or community with rights under the Indian Act to live on reserve, vote for band council and chief, share in band monies and have an interest in property on reserve.

Approximately one-half of the one million people who identify themselves as Aboriginal are classified as Status Indian.” *TD Economics, p. 2*

Inuit or Métis pay the same taxes as everyone else in Canada.

The personal property of an Indian or band situated on a reserve is exempt from taxation.

Employment income while working on a reserve can be tax exempt.

The location of work and residence of employees are 2 examples of criteria used to assess whether one pays taxes.

GST is not levied for purchases by Status Indians; however to qualify the purchase must be made on a reserve or delivered to a reserve by a vendor or vendor’s agent.

Only registered Indians who earn income on a reserve for a company or organization that is located on the reserve are exempt from paying federal and provincial income tax. This is part of their treaty rights in exchange for the land that was given up.

Registered Indians who earn income off reserve must pay tax.

In Ontario a Status Indian with the correct accreditation can receive a rebate on the provincial portion of the harmonized sales tax. *“Ontario Point of Sale Exemption for Ontario Status Indians”, Ontario Ministry of Revenue, June 23, 2010.*

<http://news.ontario.ca/rev/en/2010/06/ontario-point-of-sale-exemption-for-ontario-stats-indians.html>

Gas and tobacco products purchased at reserve stores are not taxed.

The majority of spending is done in urban centres and is therefore subject to taxes.

For every dollar spent in Aboriginal communities, nine dollars are spent elsewhere. In addition, most capital dollars are spent off reserve to purchase construction, vehicles, appliances etc.

Aboriginal peoples also do banking at the major banks.

Video Overview

One of the common misconceptions is that all Aboriginal people live on reserve.

75% of the Aboriginal population does not live on reserve. Some of them have never lived on a reserve.

The media conveys negative images of Aboriginal peoples.

Another stereotype is that all Aboriginal people have dark skin, brown eyes and dark hair. This, too, is false.

Housing is a great challenge for Aboriginal people.

The reality is unless one has safe, affordable housing one cannot access special services because one needs to have an address.

The federal government believes that they don't have to help Aboriginal peoples off reserve. They maintain that they only have a constitutional responsibility to help those on reserve.

The *Daniels Case*, currently before the courts, seeks to force the government to live up to its jurisdictional responsibilities to off reserve Aboriginal peoples.

Betty Ann believes that both provincial and federal governments have a responsibility to the Aboriginal peoples.

The general public can help by educating themselves, and when others make stereotypical remarks, correct them.

In terms of taxes, only those who live on reserve and earn their income on reserve are exempt from paying income taxes.

A lot of the reserves are taxing their people on reserve in order to pay for their community's infrastructure.

Inuit and Métis do not have reserves and therefore do pay taxes.

Debunking Myths

| | | |
|---|--|---|
| Related Video: Betty Ann Lavallée | | |
| Overview: | As a class, you will read through a <u>Report about Debunking Myths</u> (page 47) and report to the class on one of the listed myths. Additional research will be required. | |
| Expectations (expectations may vary dependent on the media resources used) | | |
| Overall Expectations: | NAC 20 (Gr. 10) | - Describe the challenges that social, economic and political renewal pose for Aboriginal and other communities throughout Canada |
| Specific Expectations: | NAC 20 (Gr. 10) | - Assess conflicting viewpoints concerning the future of Aboriginal peoples in Canada |
| CGES: | CGE2c – An Effective Communicator who presents information and ideas clearly and honestly and with sensitivity to others. CGE7f – A Responsible Citizen who respects and affirms the diversity and interdependence of the world’s peoples and cultures | |
| Focus Issue: | Various misconceptions | |
| Materials: | The appendix report: <i>TD Economics Special Report - <u>DEBUNKING MYTHS SURROUNDING CANADA’S ABORIGINAL POPULATION</u></i> (Appendix I, page 47) | |
| Procedure/ Assignment: | <ol style="list-style-type: none">1. Divide your class into ten groups.2. Assign each group one of the following myths:<ul style="list-style-type: none">▪ Myth 1: Aboriginal people do not pay taxes.▪ Myth 2: Aboriginal people do not have to pay for postsecondary education.▪ Myth 3: Almost all Aboriginal people live on reserve and in rural areas.▪ Myth 4: Aboriginal people are falling further behind in the job market.▪ Myth 5: Very few Aboriginal people start their own business.▪ Myth 6: Even if there are Aboriginal businesses, they’re not very successful.▪ Myth 7: Aboriginal businesses are simply riding the coat-tails of the resource sector.▪ Myth 8: Aboriginal communities are protected by government Treaties – which pretty much guarantee their economic and political rights.▪ Myth 9: Aboriginal people receive a huge, immediate boost to their income when they settle a claim.▪ Myth 10: There is a quota system for how many Aboriginal people must be hired by Canadian employers.3. The groups are then responsible to read their findings and prepare a mini-presentation with additional research about what they have learned. In addition to a mini-oral presentation (3-5 minutes), students must have a poster highlighting what they have learned along with a written summary. | |
| Assessment: | Teacher uses the accompanying rubric to assess the student work. | |

RUBRIC

| Category | Level 1 | Level 2 | Level 3 | Level 4 |
|---|--|--|--|---|
| Thinking - quality of ideas, insight and explanation (Worth 10 marks) | - a few good ideas, insight and somewhat explained | - some good ideas, insight and explanation | - good ideas, insight and explanation | - excellent ideas, insight and explanation |
| Communication - language conventions: format, spelling, neatness, etc. and linking of ideas (Worth 5 marks) | - unsatisfactory presentation and use of language conventions and linking of ideas | - satisfactory presentation and use of language and conventions and linking of ideas | - good presentation and use of language and conventions and linking of ideas | - excellent presentation and use of language and conventions and linking of ideas |
| Application - apply what you have learned from the report (Worth 10 marks) | - some relating to what you have learned | - a fair amount of relating to what you have learned | - good relating to what you have learned | - excellent relating to what you have learned |
| Knowledge - apply reading and writing skill (Worth 5 marks) | - some application of knowledge to what you have learned | - a fair amount of application of knowledge to what you have learned | - good application of knowledge to what you have learned | - excellent application of knowledge to what you have learned |

Worth: 30 marks in total.

Thinking = 10, Communication = 5, Application = 10, and Knowledge = 5

Where are Aboriginal Communities Located?

| | | |
|--|--|--|
| Related Video: Various – Betty Ann Lavallée, Tony Belcourt, Terry Audla, etc. | | |
| Overview: | Students will have the chance to view where Aboriginal Communities are located by using the “ <i>First Nation Profiles Interactive Map</i> ” located on the Aboriginal Affairs and Northern Development Canada website listed below. | |
| Expectations (expectations may vary dependent on the media resources used) | | |
| Overall Expectations: | NAC 20 (Gr. 10) | - Describe how Aboriginal peoples have adapted to change |
| Specific Expectations: | NAC 20 (Gr. 10) | - Analyze the impact of demographic change on Aboriginal communities |
| CGES: | CGE2c – An Effective Communicator who presents information and ideas clearly and honestly and with sensitivity to others CGE7g – A Responsible Citizen who respects and affirms the diversity and interdependence of the world’s peoples and cultures | |
| Focus Issue: | Aboriginal Demographics | |
| Materials: | Access to the internet is required. | |
| Procedure/ Assignment: | 1. Ask students to go to the following website: http://fnpim-cippn.aandc-aadnc.gc.ca/index-eng.asp 2. Each student is responsible to research five First Nation Community Profiles 3. They will need to provide: <ul style="list-style-type: none">▪ Official Name of the Community▪ Province/Territory▪ Registered Population▪ Election System▪ Chief▪ Two interesting facts found on the Community Website or First Nation Profile▪ Describe the impact of the environment on their identity and how they have had to adapt to their environment. 4. Students present their findings and tag its location on a map of Canada. | |
| Assessment: | Teacher observation of presentations. The rubric can be used as the assessment tool. | |

Rubric

| Categories | Level 1 (50-59%) | Level 2 (60-69%) | Level 3 (70-79%) | Level 4 (80-100%) |
|--|---|---|---|---|
| Knowledge/ Understanding - knowledge of First Nation Communities is thorough and insightful - demonstrates thorough and insightful understanding of information and ideas /15 | - demonstrates limited knowledge of First Nation Communities - demonstrates limited understanding of information and ideas | - demonstrates some knowledge of First Nation Communities - demonstrates some understanding of information and ideas | - demonstrates considerable knowledge of First Nation Communities - demonstrates considerable understanding of information and ideas | - demonstrates thorough and insightful knowledge of First Nation Communities - demonstrates thorough and insightful understanding of information and ideas |
| Communication - communication of information and ideas (e.g. through logical organization) /5 | - communicates information and ideas with limited clarity | - communicates information and ideas with some clarity | - communicates information and ideas with considerable clarity | - communicates information and ideas with a high degree of clarity, and with confidence |
| Application - free from spelling, punctuation and grammar errors /10 | - uses correct spelling, grammar, and punctuation with limited effectiveness | - uses correct spelling, grammar, and punctuation with some effectiveness | - uses correct spelling, grammar, and punctuation with considerable effectiveness | - uses correct spelling, grammar, and punctuation with a high degree of effectiveness |

/30 = ____%

Teacher Comments:

IV c. Jennifer St. Germain

Director of Education and Training, the Métis Nation of Ontario

Economic Development



Backgrounder

Jennifer St. Germain has been working within Ontario's Métis public service for more than fourteen years.

As the Director of Education and Training for the Métis Nation of Ontario, she oversees responsibility for leadership development, partnership engagement and the implementation of innovative employment and education policy and program priorities.

She represents the MNO on numerous government tables and is a frequent speaker on Métis issues.

Misconceptions - Economic Development

Myths

Aboriginal People are Falling Further Behind in the Job Market

Very Few Aboriginal People Start Their Own Business

Even if There are Aboriginal Businesses They're not Very Successful

Aboriginal People are Falling Further Behind in the Job Market

From 2001 to 2008 a commodity price boom prevailed and as a result, there was a major shift in employment and economic growth towards the natural resource sector for Aboriginal peoples and their communities.

Construction projects surged.

In 2008, 36% of all employed Aboriginal people worked in the goods producing sector and construction.

The unemployment rate dropped from 17.4% in 2001 to 9.3% in 2008.

Labour force participation rates increased 4% from 2001 – 2008. Aboriginal peoples are increasingly participating in the market economy.

Both the labour market participation rate and unemployment rate are better than they were in 2001.

Very Few Aboriginal People Start Their Own Business

This is false – Roughly 2% of all small and medium-sized enterprises are operated by Aboriginal entrepreneurs. This is 32,000 businesses both on and off the reserve.

Women play an important role in Aboriginal owned businesses. 51% of the businesses belong entirely or partly to women.

This count of small and medium-sized business is modest because it does not include firms who are incorporated under provincial and territorial charter. Also it does not capture the number of economic development corporations or community-owned enterprises.

Even If there are Aboriginal Businesses, They're not Very Successful

This is false.

The majority of firms are profitable. Six (6) in ten reported a profit in 2010 and a third managed to boost annual revenues despite the global downturn in 2010.

Roughly half of respondents surveyed (TD Economics) viewed their business as a success. The criteria used to determine success was not just based on dollars, but also on personal satisfaction.

7 in 10 respondents (TD Economics) anticipated revenue growth over the next two years.

Video Overview

There are certain misconceptions about Aboriginal peoples not doing well.

There are gaps that exist between Aboriginal and non-Aboriginal people around employment and education levels.

There are a significant number of Aboriginal people doing very well.

With targeted skills training and key educational initiatives, Aboriginal people are able to integrate into the labour market and contribute to the economy.

It is not true that Aboriginal people are not doing well and not aspiring to do better.

The idea that Aboriginal businesses are not doing well is strange to Jennifer.

There are a significant number of Aboriginals who run successful businesses and hire other Aboriginals.

Generation Innovation focuses on youth and the starting of their own businesses.

A currently successful skills training program called, *Skills and Training Strategies*, stemmed from the Royal Commission on Aboriginal Peoples. It recognized the importance of Aboriginal people designing and delivering their own training programs based on the unique needs of Aboriginal people.

The Métis Nation of Ontario can develop and implement programs across Ontario.

Successful programs include the Employment and Energy Program with Georgian College. This program includes Aboriginal candidates who, following educational training, are placed with employers.

The danger of holding misconceptions can result in imposing of limits on oneself.

The message to Aboriginal peoples is that there are no limits; the door is open.

They are capable of holding good jobs, supporting their families and contributing to their communities.

Aboriginal Businesses

| | | |
|---|--|---|
| Related Video: Derek Burleton and Jennifer St. Germain | | |
| Overview: | Students listen to the 2 video segments on economic development and then compare their findings. | |
| Expectations: (expectations may vary dependent on the media resources used) | | |
| Overall Expectations: | NAC 20 (Gr. 10) | - Describe the challenges that social, economic and political renewal pose for Aboriginal and other communities throughout Canada |
| Specific Expectations: | NAC 20 (Gr. 10) | - Assess conflicting viewpoints concerning the future of Aboriginal peoples in Canada |
| CGEs: | CGE2b – An Effective Communicator who reads, understands and uses written materials effectively CGE7g– A Responsible Citizen who respects and understands the history, cultural heritage and pluralism of today’s contemporary society | |
| Focus Issue: | Employment, Job Market, Success of Small Businesses | |
| Materials: | Access to the internet – Canadian Council for Aboriginal Business, TD Special Report – “ <u>Debunking Myths Surrounding Canada’s Aboriginal Population</u> ” (Appendix I, page 47) | |
| Procedure/ Assignment: | 1. Students listen to the video segments by Derek Burleton and Jennifer St. Germain and generate jot notes. 2. In small groups they discuss their findings – similarities and differences and additional information. 3. Individually, they research to find and verify information concerning Aboriginal people and the areas of employment rates, job market and small business. 4. Students write an essay including their overall aim, their findings from the video segments, new research information that collaborates or refutes the information presented and a reflective conclusion. | |
| Assessment: | Teacher assesses the essays based on English skills taught and the inclusion of essential information from the video segments. | |

IV d. Culminating Activity

Name: _____

From all the clips you have seen and heard, there have been many opinions expressed about the misconceptions regarding the Aboriginal people in Canada. Choose one area of misconception below; and for at least 2 of the related speakers, outline the message each has given in their clip about that misconception. Where appropriate, cite similarities and/or differences in their opinions. You may wish to use point-form, a chart, or a paragraph for your answer. Use extra pages if necessary.

| ISSUE | SPEAKERS |
|---------------------|------------------------------|
| Taxes | Betty, Lynda, Tony |
| Housing | Marc, Betty |
| Education | Terry, Lynda, Jennifer, Tony |
| Business/Employment | Tony, Derek, Jennifer |
| Food/Hunting | Terry, Gary |
| Media Portrayal | Betty, Marc |
| Aboriginal Rights | Tony, Gary, Betty |

ANSWER:

V. Creating an Invitational School Environment

V. Creating an Invitational School Environment

After viewing the *Making Schools More Welcoming to Aboriginal Students and Opening Doors to Aboriginal Parents*, select one or more of the following activities to do with your staff.

1. Assess what you are currently doing to increase awareness of Aboriginal culture.
2. What is the demographic profile of your school so that one can meet the potential needs of the student?
3. Be welcoming to all cultures particularly FNMI since they are the first peoples.
4. Be aware of cultural differences such as handshake for Inuit. This awareness can be developed through workshops or study sessions on the different cultures.
5. Can you find one key Aboriginal person who is willing to participate in the school life or school council? They might be willing to create committees to contribute to the knowledge of students and staff.
6. Host an Aboriginal activity night for students, parents and teachers.
7. Bring in a panel of knowledgeable Aboriginal people to speak the staff.
8. Invite Board personnel to assist in the implementation of cultural awareness sessions.
9. Survey the community in terms of their expectations for their children.
10. Individually conference with a member or members of the Aboriginal community.
11. Know the specific culture that the FN is from – Algonquin, Mohawk etc.
12. A principal or teacher needs to know that many children including Aboriginal students learn best through a hands-on approach.
13. Many First Nations children are self-directed at home and therefore taking direction at school might be challenging.

VI. Resources

VI. Resources

A. Internet Sites

Aboriginal Business Directory

<http://www.aboriginalbusinessdirectory.com/>

Aboriginal Business Guide Canada

http://v1.canadabusiness.mb.ca/home_page/guides/aboriginal_business_infoguide/

Aboriginal Myths

<http://www.lethbridge.ca/living-here/Our-Community/Documents/CMARD-Aboriginal-Myths-1pdf>

Aboriginal Myths

<http://www.cbc.ca/news/canada/north/story/2012/06/21/business-national-aboriginal-day-myths.html>

"Aboriginal Peoples", Canada Revenue Agency.

<http://www.cra-arc.gc.ca/brqnl/menu-eng.html>

Aboriginal Peoples and Poverty in Canada: Can Provincial Governments make a Difference? By Alain Noele and Florence LaRocque

http://www.cccg.umontreal.ca/RC19/PDF/Noel-A_Rc192009.pdf

Canadian Council for Aboriginal Business

<http://www.ccab.com/>

Congress of Aboriginal Peoples (CAP):

<http://www.youtube.com/watch?v=uaubXDSgAyg&feature=related>

<http://www.youtube.com/watch?v=pY8BpMf1nIA&feature=related>

The Free Housing for Natives Myth

<http://apihtawikosisan.com/2012/08/07/the-free-housing-for-natives-myth/>

"Frequently Asked Questions About Aboriginal Peoples" Indian and Northern Affairs

Canada <http://www.ainc-inac.gc.ca/ai/mr/is/info125-eng.asp>

Global News – A Growing Number of Aboriginals Living in Urban Areas

<http://globalnews.ca/news/649755/a-growing-number-of-aboriginals-living-in-urban-areas-td-bank/>

INAC: National Aboriginal History Month

<http://www.ainc-inac.gc.ca/ach/nahm-eng.asp>

"In-depth: Aboriginal Canadians, FAQs", CBC News Online

<http://www.cbc.ca/news/background/aboriginals/faqs.html>

Making Aboriginal Poverty History by the Public Service Alliance of Canada <http://psac.com/what/humanrights/june21factsheet1-e.shtml>

Most Canadians Harbour Myths About Aboriginal People http://www.thestar.com/opinion/editorialopinion/2012/06/21/most_canadians_harbour_myths_about_aboriginal_people.html

Myths & Realities
http://www.autochtones.gouv.gc.ca/publications_documentation/publications/mythes-realites-autochtones-en.pdf

“Ontario Point of Sale Exemption for Ontario Status Indians”, Ontario Ministry of Revenue, June 23, 2010.
<http://news.ontario.ca/rev/en/2010/06/ontario-point-of-sale-exemption-for-ontario-status-indians.html>

Post-secondary Student Support Program (PSSSP)”, Aboriginal Affairs and Northern Development Canada.
<http://www.aadnc-aande.gc.ca/eng/1100100033682#elc>

“Some Popular Misconceptions about Native People”
<http://www.cariboolinks.com/ctc/misconceptions.html>

Statistics Canada
http://www41.statcan.gc.ca/2007/10000/ceb10000_003-eng.htm

Top Misconceptions about Aboriginal Peoples
<http://cwy-jcm.com/logbook-kenyawinnipeg/files/2012/08/Top-Misconceptions-About-Aboriginal-Peoples.pdf>

Working Effectively with Aboriginal Peoples
<http://workingeffectivelywithaboriginalpeoples.com/myth-status-indians-exempt-from-federal-or-provincial-taxes-2>

B. Publications

Assembly of First Nations, Fact Sheet (May 2002). *“Top Misconceptions About Aboriginal Peoples”*

Canadian Union of Public Employees (2004) *“Debunking the Myths About Aboriginal Peoples:...”*

Congress of Aboriginal Peoples (2012). *“The Forgotten People”*

Congress of Aboriginal Peoples (Jan. 10, 2013). News Release – *“Landmark Federal Court Ruling Grants Recognition to Métis, Non-Status Indians in Canada.”*

Congress of Aboriginal Peoples (Feb. 6, 2013). News Release – *“Congress of Aboriginal Peoples Disappointed with Federal Government’s Decision to Appeal Landmark Federal Court Ruling Granting Recognition to Métis, Non-Status Indians in Canada”*

TD Economics (June 18, 2012). Special Report – *“Debunking Myths Surrounding Canada’s Aboriginal Population.”*

VII. APPENDICES

SPECIAL REPORT

TD Economics



June 18, 2012

DEBUNKING MYTHS SURROUNDING CANADA'S ABORIGINAL POPULATION

We thank the Canadian Council for Aboriginal Business (CCAB), whose research and insights were instrumental in the preparation of this report.

Highlights

- In recognition and celebration of National Aboriginal Day on June 21st, TD Economics continues its tradition of carrying out Aboriginal-related economic research, raising awareness about Aboriginal peoples, businesses and communities. This report represents our third in the series of articles on Aboriginal social and economic issues.
- In this report we attempt to put to bed ten myths surrounding Canada's Aboriginal population. The myths were chosen on the basis of misconceptions we encountered while carrying out the research on our previous reports. We also sought insight from organizations like the Canadian Council for Aboriginal Business (CCAB) which have community and business reach.
- The misperceptions put to rest are broad-based, including: access to free post-secondary education, taxation exemption rules, and the prevalence and success of Aboriginal-owned small businesses and economic development corporations.

In celebration of National Aboriginal Day on June 21st, TD Economics continues its tradition of carrying out Aboriginal-related economic research, raising broader awareness about issues confronting Aboriginal peoples, businesses and communities. This report represents our third in the series of articles. The first concluded that the tide had shifted in the right direction for Aboriginal peoples and there was a renewed spirit of entrepreneurship in the air. In our second article, we noted that Aboriginal people and businesses were increasingly leaving their mark on the national economic scene. We attached a \$32 billion figure to the size of the Aboriginal market by 2016, higher than the level of nominal GDP of two Atlantic provinces combined.

These two reports explored the economic footprint for Aboriginal peoples and how the future might unfold. To carry out this work, we needed to research the existing body of literature and craft our own stories with analysis and data in hand. In doing so, we have come across a number of myths about Aboriginal peoples which simply do not fit reality. These beliefs could influence the way in which the non-Aboriginal population looks at Aboriginal peoples. In order to set the record straight, we have compiled a list of ten myths to debunk.

Myth 1: Aboriginal people do not pay taxes.

Some don't, some do. According to the Canada Revenue Agency, Aboriginal people pay the same taxes and are subject to the same tax rules as non-Aboriginals.¹ There are a few limited exemptions for Status Indians which are stated in Section 87 of the *Indian Act*.² A Status Indian is generally the member

Derek Burleton, VP & Deputy Chief Economist, 416-982-2514
Sonya Gulati, Senior Economist, 416-982-8063

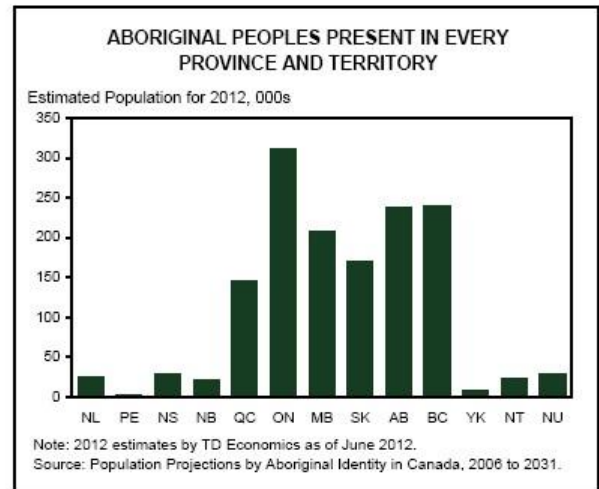
of an Indian band or community with rights under the *Indian Act* to live on reserve, vote for band council and chief, share in band monies, and have an interest in property on reserve. Approximately half of the one million people who identify themselves as Aboriginal are classified as Status Indian. Those Aboriginal people who are Inuit or Métis pay the same taxes as anyone else in Canada.

According to legislation, the personal property of an Indian or a band situated on a reserve is exempt from taxation. In court rulings, this provision has historical roots and is intended to preserve entitlement to the land.³ Employment income while working on a reserve also can be tax exempt. However, location of work and residence of employees are two examples of criteria used to assess whether the individual must pay taxes. The federal Goods and Services Tax (GST) is not levied for purchases by Status Indians, but in order to qualify, the purchase must be made on reserve or delivered to a reserve by a vendor or the vendor's agent.

Each province has set up policies with regard to tax exemptions for areas under their own jurisdiction. In some provinces, like Ontario and Québec, a Status Indian with the appropriate accreditation can receive a rebate on the provincial portion of the Harmonized Sales Tax (HST) for eligible purchases.^{4,5}

Myth 2: Aboriginal people do not have to pay for post-secondary education.

Some don't, some do. The federal government does provide money to First Nation and Inuit governments for students to attend a post-secondary institution. Programs have been set up to defray tuition costs, travel costs and living expenses associated with the pursuit of post second-

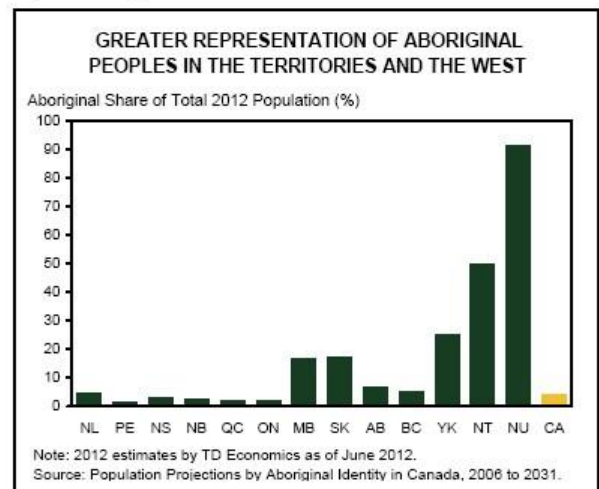
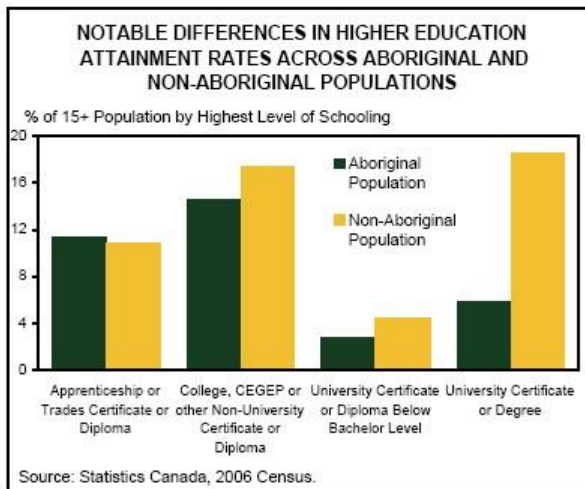


ary education.⁶ At present, there are no similar programs for students who identify as Non-Status Indian and Métis.

While post-secondary education support is available to some Aboriginal students, not everyone who is eligible receives it. With more demand than funds, some communities have resorted to limiting applications to only those students who are pursuing their first post-secondary certification.⁷ In other cases, they limit eligibility to include those students who live on reserve while they undertake their studies.⁷

Myth 3: Almost all Aboriginal people live on reserve and in rural areas.

False. Statistics Canada is not scheduled to release updated data on Aboriginal peoples until mid-2013. However, if we use their most recent population projections, we can dispel this myth.

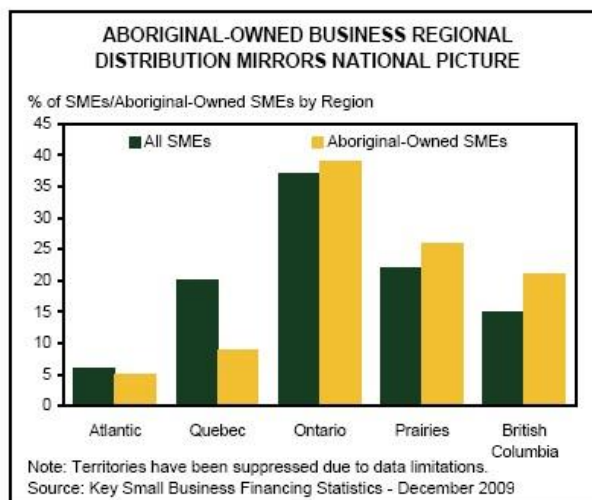
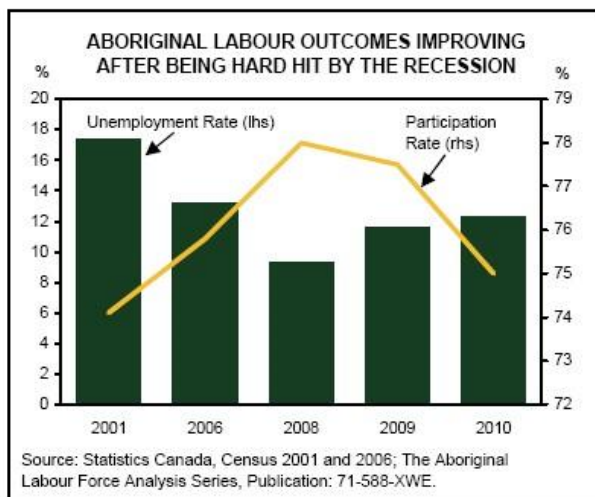


Aboriginal peoples currently reside in every province and territory. In terms of scale, British Columbia, the Prairies, and Central Canada are home to the highest number of Aboriginal people. This outcome is not very surprising as these provinces have the most number of Canadians. When the Aboriginal population is expressed as a share of total provincial or territorial population, we see that the territories indeed have the highest concentration of Aboriginal residents. Still, nearly one-in-five Saskatchewan and Manitoba residents identifies as Aboriginal, which is more than four times the national average.

In terms of the on- and off-reserve breakdown, one-in-five Aboriginal Canadians lived on reserve in 2011. In addition to most living off-reserve, the majority of all Aboriginals (54% in 2011) live in an urban setting. Both of these shares have been relatively constant over the past decade, cementing the fact that most Aboriginals are urban and off-reserve dwellers and have been for some time.

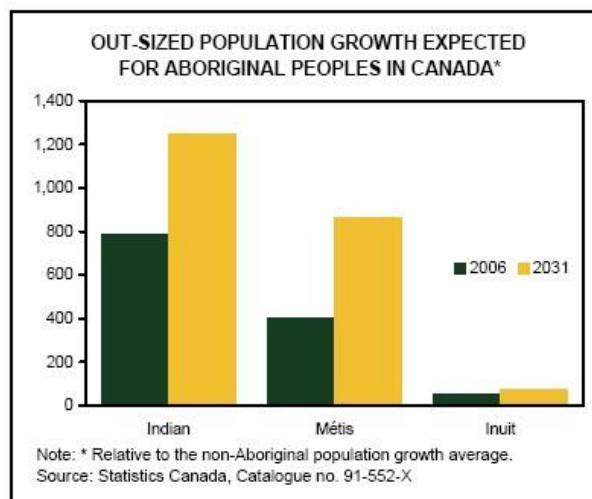
Myth 4: Aboriginal people are falling further behind in the job market.

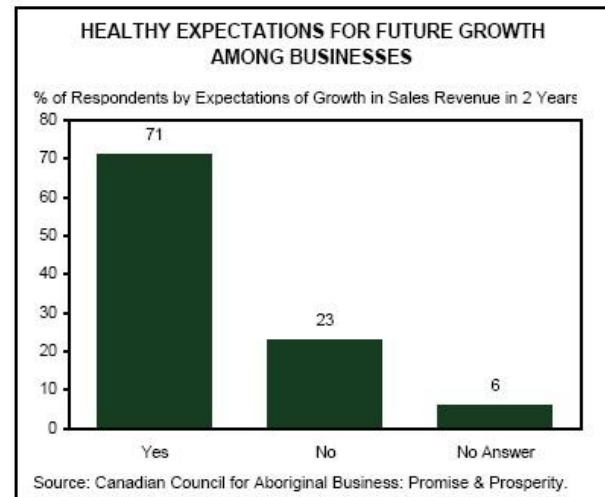
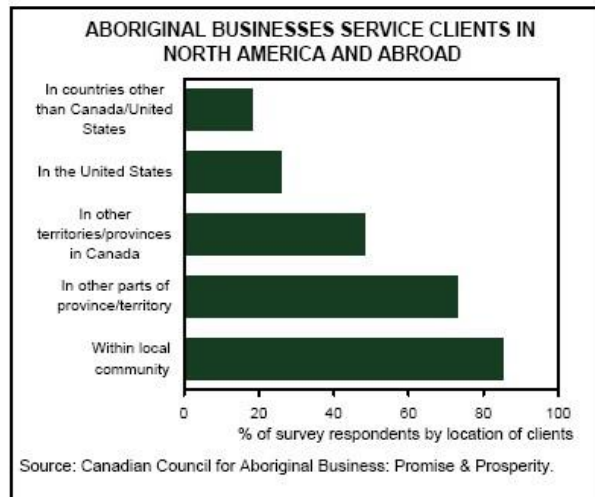
False. To debunk this myth, we must piece together data from the Census and a new publication that reports employment outcomes for Aboriginal people from 2008 to 2010.⁸ While these recent data are helpful, the Labour Force Survey does not sample Aboriginal people living off-reserve or in the territories. In spite of the underlying data limitations, information leading up to, and immediately after, the recession allows us to analyze employment trends with the global economic downturn in mind. Unfortunately, Statistics Canada has not yet published Aboriginal labour force data beyond 2010.



From 2001 to 2008, a commodity price boom prevailed and, as a result, there was a major shift in employment and economic growth towards the natural resource sector for Aboriginal people and communities. Construction projects also surged, as heightened activity in this sector often goes along with natural resource development. In 2008, for example, 36% of all employed Aboriginal people worked in the goods-producing sector and construction. The unemployment rate made significant progress during these years – it dropped from 17.4% in 2001 to 9.3% in 2008. Labour force participation rates also increased four percentage points over this timeframe. As we argued in our previous report, enhanced job opportunities allowed Aboriginal people to grow their economic footprint and improve their income prospects.⁹

Some of the employment and income gains seen during





the early part of the decade were given back with the onset of the global financial crisis. Aboriginal communities were hit particularly hard given their out-sized exposure to the primary sector: the Aboriginal jobless rate hit 11.6% in 2009 and the labour market participation rate fell by a half percentage point. The data show that this deterioration was temporary, with 2010 numbers bouncing back with some vigour. If we were to forecast out these measures to the present, both should be close to 2008 levels.

The past decade cements the idea that Aboriginal people are increasingly participating in the market economy. Both the labour market participation rate and unemployment rate are better today than where they stood in 2001. These trends demonstrate real progress in a relatively short period of time.

Myth 5: Very few Aboriginal people start their own business.

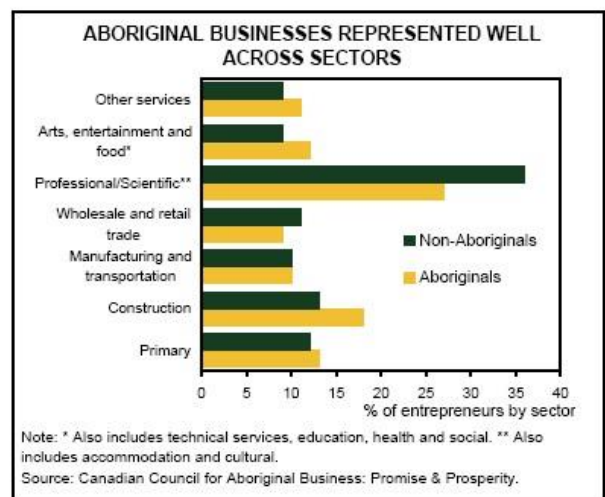
False. Roughly 2% of all small and medium-sized enterprises (SMEs) are operated by Aboriginal entrepreneurs, slightly lower than the 3.8% share of Aboriginals in the population.¹⁰ Even so, this translates into approximately 32,000 businesses, both on- and off-reserve. The data also suggest that women play an important role in Aboriginal-owned businesses – 51% of these firms belonged entirely or partly to women, while the Canadian average was 47%.

The count of Aboriginal SMEs is conservative, as it does not include firms who are incorporated under provincial and territorial charter. It also does not capture the number of economic development corporations (EDCs) or community-owned enterprises which have become a more popular business model over the past decade.¹⁰ According

to the Canadian Council of Aboriginal Business, there were approximately 262 active EDCs in Canada in 2010.⁹ We do not have more recent data than 2010, but we suspect that there are roughly 275 of these firms up and running today.

Myth 6: Even if there are Aboriginal businesses, they're not very successful.

False. The Aboriginal Business Survey provides some insight on the success of Aboriginal-owned businesses.¹¹ Most have only a handful of employees and operate in an environment which they define as highly competitive. Even with these headwinds, the majority of firms are profitable – six in ten reported a profit in 2010 and a third managed to boost annual revenues in 2010 despite the global downturn. Last but not least, roughly half of survey respondents labeled



their business a success. Interestingly, the criteria used to make this assessment were not just based on dollars and cents, but other factors like personal satisfaction with their line of profession and having a steady client base.

The future for Aboriginal entrepreneurs also looks bright as seven in ten survey respondents anticipated revenue growth over the next two years. This same proportion also thinks they will be at the helm of their business in five years. In addition, the growth rate of Aboriginals in self-employed positions is exceeding that of non-Aboriginals. This trend, combined with the rapid growth and success of the economic development corporation business model, suggests that the number of Aboriginal-owned SMEs should continue to increase. While barriers to competitiveness remain for this group of entrepreneurs, many are finding ways to overcome these challenges. An example of an innovative solution is the urban reserve near Saskatoon which is home to many Aboriginal and non-Aboriginal businesses.¹²

Myth 7: Aboriginal businesses are simply riding the coattails of the resource sector.

False. Roughly 13% of all Aboriginal-owned small and medium-sized businesses in 2010 were directly linked with the primary sector, which includes agriculture, forestry, mining, and oil and gas extraction.¹¹ Given a period of relatively strong commodity prices and an increase in resource exploration, many First Nation, Inuit and Métis communities have reaped the economic benefits.

Despite the emphasis on natural resources, Aboriginal entrepreneurs are operating successful businesses across all industries. In fact, the majority of Aboriginal-owned establishments are linked to service-producing sectors like construction and business services.

In addition to being diversified in terms of area of focus, business owners are filling niches in the marketplace which were victim to gaps or previously viewed as uncompetitive. For example, Inuit Air is a regional airline company which began in the mid-1970s shortly after the first modern land claims' agreement was signed.¹³ The company now employs roughly 500 people and services Northern Québec – a region which lies at the heart of the Québec government's Plan Nord initiative.

There are many other examples of innovation in Aboriginal-owned businesses outside the resource sector. A case in point is access to credit for businesses on reserve which was once an issue. This is because real and personal property on a reserve cannot be used as collateral for a loan

as stipulated by the *Indian Act*. Aboriginal Financial Institutions (AFIs) across the country sprung up to fill the gap and provided access to loans where needed. The National Aboriginal Capital Corporations Association estimates that since the late 1980s, AFIs have provided over \$1.3 billion in financing and 30,000 loans to Aboriginal small businesses.¹⁴

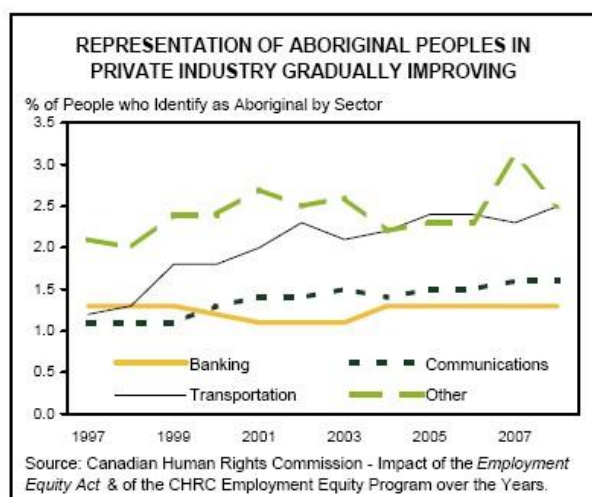
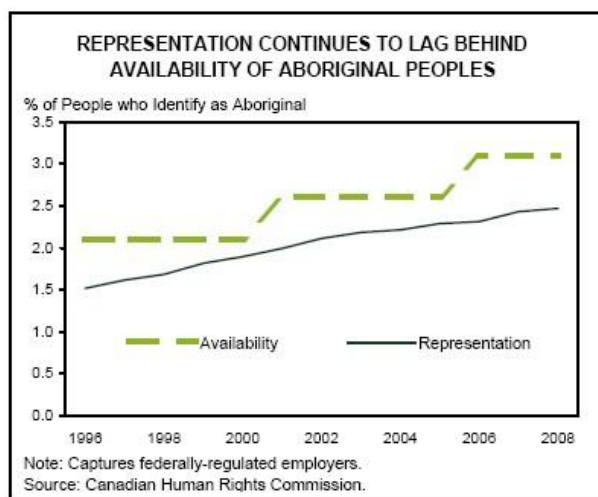
Myth 8: Aboriginal communities are protected by government Treaties – which pretty much guarantee their economic and political rights.

Yes and no. A treaty is a negotiated, written agreement which defines the rights and responsibilities for all parties involved. Issues resolved in treaties include land ownership, governance structures, wildlife and environment management, financial benefits and taxation rights.¹⁵ More generally, agreements can sometimes capture the spiritual, philosophical and cultural views of those Aboriginal communities involved. Eleven historical treaties were signed from 1871-1921 covering much of Canada, except British Columbia, Québec and Newfoundland and Labrador.¹⁶ There are twenty comprehensive land claims settled since 1973, involving 96 communities and over 70,000 Aboriginal people. These claims have involved 4,106,958 square kilometres in settlement land and \$2 billion in settlement dollars.

Recent court decisions highly recommend that treaties be negotiated with government and Aboriginal communities to bring greater certainty to land use and to ensure a clear definition of rights and responsibilities has been agreed upon. At present, not all Aboriginal communities have either historical or modern-day agreements in place – most are situated in British Columbia. For instance, 60% of all First Nations (or 116 communities) in the province are not governed by a treaty. Negotiations with senior Aboriginal leaders and Crown representatives are ongoing. It can often take years for one agreement to be signed. The British Columbia government estimates that the total benefits from signed treaties, including increased investment, could reach \$50 billion, or \$1-2 billion per year for the next 20-25 years.¹⁷

Myth 9: Aboriginal people receive a huge, immediate boost to their income when they settle a claim.

Not always. In settling a land claim, governments often use different payment methods: cash and other considerations such as economic development initiatives.¹⁸ With land claim settlements, many Aboriginal communities are able to seek out opportunities for economic prosperity while offering their community members a more stable and certain future. It has been estimated that yet-to-be-settled compre-



hensive and specific land claims could yield \$9-\$13 billion.¹⁹

The financial portion of a comprehensive claim is usually handed over to the community over 12-15 years, while specific land claims are paid as a lump sum. However, this money is rarely a flow through transfer from the federal government to an individual Aboriginal person. Instead, the Aboriginal government often directs these funds be placed in a Trust.

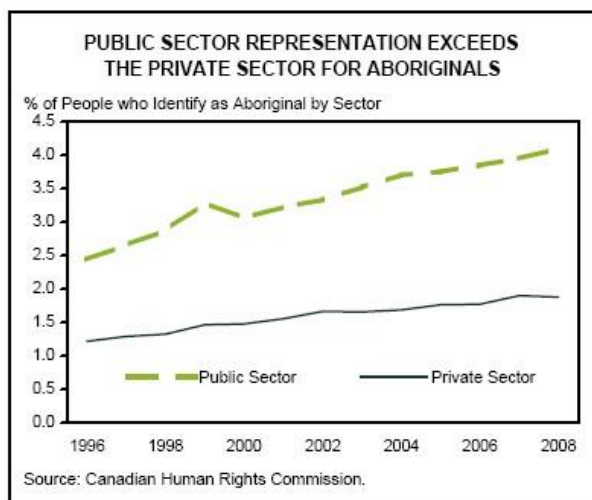
Although settlement funds are paid to the Aboriginal government (and placed in a Trust), there is often a per capita distribution payment made to all registered community members at the time of the settlement then living, both on- and off-reserve. Adults receive their payment immediately, while payments to Minors are deferred (held in trust) until the person reaches the age of majority. The decision to distribute per capita payments is made throughout the settlement process. Any per capita money must be stated in the agreement itself and the decision must be ratified by a community vote. The reason for these up-front payments is that it usually takes many years to settle a claim. In addition, given that the Trust is meant to be a long term benefit to all current and future generations of members, the Aboriginal government usually recommends a one time immediate payment to share in the celebration of the settlement with all its members.

Myth 10: There is a quota system for how many Aboriginal people must be hired by Canadian employers.

False. At the end of 2010, the employment rate of Aboriginal people (the per cent of the adult population

employed) was 66%. This share is fifteen percentage points lower than the comparable statistic posted by non-Aboriginal people. Noticeable differences between the two groups of individuals is also seen when we review the unemployment rate measure: for Aboriginals it stood at 12.3%, almost double the number recorded for non-Aboriginals.⁸

The different labour outcomes among Aboriginals and non-Aboriginals suggest that the former are under-represented in the labour market. To achieve better equality in the workplace, the *Employment Equity Act* was enacted in the late 1980s to help increase the representation of four designated groups: women, Aboriginal peoples, persons with disabilities, and members of a visible minority. Federally-regulated private sector firms,²⁰ Crown corporations, and much of the federal public service are just some of the employers governed by this legislation.²¹ Each firm must



adhere to reporting requirements and is responsible for showing “reasonable progress” on increasing representation of these groups.²²

Since the implementation of the legislation, progress has indeed been made – representation of Aboriginal people in the federally-regulated workforce has increased steadily from 1.5% in 1996 and 2.5% in 2008.²³ In the public sector, Aboriginal peoples were well represented overall in 2008 compared to the private sector.²³ Certain industries like transportation and communication have made important strides over the past decade. It is important to stress that takeaways from these statistics should be made with caution as the definition surrounding Aboriginal ancestry and identity changed in different Census iterations.

Representation and availability of Aboriginal workers should converge so that their full employment potential can be secured. However, federally-regulated employers adhere to the equal opportunity principle, such that candidates for a position must be judged without discrimination and/or bias. This means for a certain hire, managers must choose the best candidate for the position, based on the job description, regardless of race, gender, sexuality and many other criteria. With this in mind, and even with employment equity legislation in place, there is no quota system for employers on how many Aboriginal people must be hired.

Myths equal misperceptions

There are many myths surrounding Canada’s Aboriginal population and they encompass a wide range of areas. In this report, we have assembled the necessary facts and figures to debunk just ten – many more exist. Misperceptions like these can lead to a lack of understanding about Aboriginal communities or underlying Aboriginal socio-economic conditions. In addition, non-Aboriginals may think of the Aboriginal community as one homogenous group, forgetting that many have their own unique history, culture and traditions. Myths could also distort non-Aboriginal thinking about the effectiveness of government programs targeted to the Aboriginal community or the appropriate policy to improve certain indicators such as labour market participation. This is unfortunate as there are more than a million people who identify as Aboriginal in Canada. In addition, Aboriginal people are important contributors to our history, culture and values, and the national economic picture.

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