

Eastern Ontario
CATHOLIC
CURRICULUM CORPORATION



ABORIGINAL VOICES: *Making Connections* *Grade 11*

Working Together for Catholic Education
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Cover Art

*Bridal Veil Falls located on Manitoulin Island Ontario, Ca. near the town of Kagawong
Kagawong, meaning in Ojibwe “where the mists rise from the falling waters”.*

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Catholic School Boards of Eastern Ontario

Algonquin-Lakeshore Catholic District School Board
Catholic District School Board of Eastern Ontario
Ottawa Catholic School Board
Renfrew County Catholic District School Board

DVD Featured Participants and Organizations

Terry Audla, President of Inuit Tapiriit Kanatami (ITK)
Tony Belcourt, Founding President of Métis Nation of Ontario (MNO) Derek
Burleton, Vice-President and Deputy Chief Economist, TD Bank Group
Lynda Brown, Inuit Family Literacy Program Coordinator, Ottawa Inuit Children's Centre
Melanie Howell, Bridging the Gap Coordinator, Ottawa Inuit Children's Centre
Liz Jackson, Parent
Rufus Jacobs, Student
Heidi Langille, Parent
Betty Ann Lavallée, National Chief, Congress of Aboriginal Peoples
Gary Lipinski, President, Métis Nation of Ontario (MNO)
Marc Maracle, Executive Director, Gignul Non-Profit Housing Corporation
Natalie Quinn, Parent
Jennifer St. Germain, Director of Education and Training, the Métis Nation of Ontario

Curriculum Writers

Dale Henderson, retired educator, OCSB
Jennifer Perkin, retired consultant and principal, CDSBEO
Myles Sabourin, principal, RCCDSB
Stacy Villeneuve, teacher, OCSB

Eastern Ontario Catholic Curriculum Corporation

Lorne Keon, Executive Director
Dale Henderson, Project Lead
Karen Gorr, Administrator

Ministry of Education

Aboriginal Education Department

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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 11 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 History, Geography and Native Studies courses; 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
NDA 3M (Gr. 11) Current Aboriginal Issues in Canada	2b, 2e 3b 4a 5e 7d, 7e, 7f	Identity Describe the impact of media, literature and popular culture on contemporary Aboriginal society.	- evaluate the ways in which the identities of contemporary Aboriginal people are influenced by media, literature and popular culture	Marc Maracle Betty Ann Lavallée
	3f 4a 5a, 5e		- identify how the political and cultural activities and organizations of Aboriginal peoples affect their collective identity	Terry Audla
	2b 3b 4a 5e 7d, 7f		- demonstrate an understanding of the different perspectives of Aboriginal issues reflected in the media coverage from within Aboriginal communities and from mainstream society	Betty Ann Lavallée Marc Maracle
	2b 3b 5a 7d, 7e, 7f	Relationships Describe the social, legal and political environments in which Aboriginal peoples and non-Aboriginal peoples are constructing new relationships.	- assess the degree to which the needs of Aboriginal peoples are being addressed by Canadian laws and the justice system	All video segments Betty Ann Lavallée Gary Lipinski Marc Maracle
	2b 5e 7e	Sovereignty Describe the historical relationships between Aboriginal peoples and the Canadian government, as reflected in specific treaties and agreements, and the intent behind them.	- explain the significance of the negotiations between Aboriginal peoples and the government of Canada on such contemporary issues as political relationships and decision-making by Aboriginal communities	Tony Belcourt
	2b, 2c 3b, 3c 5e 7d, 7e, 7f, 7g	Challenges Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada. Demonstrate an understanding of the active involvement of Aboriginal peoples in legal and political agreements with the provincial and federal governments. Identify the challenges facing Aboriginal youth in Canada and suggest how these challenges can be addressed at a personal community and governmental level.	- identify how Aboriginal youth are using their understanding of an Aboriginal world view to meet contemporary challenges - identify significant legal and political agreements between Aboriginal peoples and the governments of Canada - describe projects and programs that celebrate Aboriginal youth achievements, foster communication among Aboriginal and non- Aboriginal youth and promote a positive self-image in Aboriginal peoples enrolled in contemporary educational institutions - describe the impact and implications of provincial and federal health and education policies on Aboriginal peoples	All video segments Terry Audla Tony Belcourt Lynda Brown Derek Burleton Betty Ann Lavallée Gary Lipinski Marc Maracle Jennifer St. Germain

II. Connections to Courses and Expectations

Course	Catholic GE's	Overall Expectations	Specific Expectations	Video Links
NBE 3U (Gr. 11) Contemporary Aboriginal Voices	2b, 2b 3b, 3c 4a 5e 7c, 7d, 7e, 7f, 7g	Identity Analyze images in media works related to Aboriginal identity.	<ul style="list-style-type: none"> - describe aspects of Aboriginal identity that reflect Aboriginal world views as portrayed in media works of Aboriginal creators - compare the images of Aboriginal identity portrayed in media works by both Aboriginal and non-Aboriginal creators 	Marc Maracle Betty Ann Lavallée
	2b, 2b 3b, 3c 4a 5e 7c, 7d, 7e,	Relationships Compare, through analysis, relationships presented in media works by Aboriginal creators.	<ul style="list-style-type: none"> - analyze images of relationships reflecting an Aboriginal world view in the works of Aboriginal creators 	Marc Maracle Betty Ann Lavallée
	2b, 2b 3b, 3c 4a 5e 7c, 7d, 7e, 7f, 7g	Challenges Identify and assess solutions to challenges suggested in media works by Aboriginal creators.	<ul style="list-style-type: none"> - demonstrate an understanding of the positive nature of media works in depicting challenges faced by Aboriginal communities 	Marc Maracle Betty Ann Lavallée

Course	Catholic GE's	Overall Expectations	Specific Expectations	Video Links
NBV 3C (Gr. 11) Aboriginal Beliefs, Values and Aspirations	2c 3c 7e, 7f, 7g	Identity Describe traditional and contemporary beliefs and values of Aboriginal cultures that influence recent day activities and behaviours.	<ul style="list-style-type: none"> - explain specific environmental influences on the social and cultural identity of Aboriginal peoples 	Betty Ann Lavallée
	2b 5a, 5e 7e, 7f	Relationships Demonstrate an understanding of the cultural practices of Aboriginal peoples.	<ul style="list-style-type: none"> - compare harvesting behaviours and beliefs of Aboriginal and non-Aboriginal peoples - explain the principles that Métis nations follow in exercising their rights of self-determination 	Gary Lipinski Tony Belcourt
	2b, 2c 3b, 3c 4a 5e 7d, 7e, 7f, 7g	Challenges Identify challenges presented by the ways in which the media deal with Aboriginal issues. Demonstrate an understanding of differences in the challenges faced by various Aboriginal peoples, including Status Indians, Métis and Inuit.	<ul style="list-style-type: none"> - identify the challenges presented to Aboriginal peoples by Canadian perceptions of Aboriginal beliefs and values as reflected in media sources - demonstrate an understanding of how Aboriginal peoples have adapted to challenges caused by technological and environmental changes 	Betty Ann Lavallée Marc Maracle

**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 98):

- 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

Images Portrayed by the Media

Related Video: Reel Injun, Smoke Signals, Thunderheart, Atanarjuat (*These productions are not part of this package and the teacher needs to review them before viewing.*)

Comment on the media can be found in the following video segments – Betty Ann Lavallée and Marc Maracle

Related Video: Marc Maracle and Betty Ann Lavallée		
Overview:	Students look at the impact of the media on Aboriginal society (see Background Information below, page 19-20)	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	<ul style="list-style-type: none"> - Describe the impact of media, literature and popular culture on contemporary Aboriginal society
	NBE 3U (Gr. 11)	<ul style="list-style-type: none"> - Analyze images in media works related to Aboriginal identity - Compare, through analysis, relationships presented in media works by Aboriginal creators - Identify and assess solutions to challenges suggested in media works by Aboriginal creators
	NBV 3C (Gr. 11)	<ul style="list-style-type: none"> - Identify challenges presented by the ways in which the media deal with Aboriginal issues
Specific Expectations:	NDA 3M (Gr. 11)	<ul style="list-style-type: none"> - Evaluate the ways in which the identities of contemporary Aboriginal people are influenced by media, literature and popular culture - Demonstrate an understanding of the different perspectives of Aboriginal issues reflected in the media coverage from within Aboriginal communities and from mainstream society
	NBE 3U (Gr. 11)	<ul style="list-style-type: none"> - Describe aspects of Aboriginal identity that reflect Aboriginal world views as found in media works of Aboriginal creators - Compare the images of Aboriginal identity portrayed in media works by both Aboriginal and non-Aboriginal creators - Analyze images of relationships reflecting an Aboriginal world view in the works of Aboriginal creators - Demonstrate an understanding of the positive nature of media works in depicting challenges faced by Aboriginal communities
	NBV 3C (Gr. 11)	<ul style="list-style-type: none"> - Identify the challenges presented to Aboriginal peoples by Canadian perceptions of Aboriginal beliefs and values, as reflected in media sources
CGEs:	<p>CGE2e – An Effective Communicator who 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.</p> <p>CGE7f – A Responsible Citizen who respects and affirms the diversity and interdependence of the world’s peoples and cultures</p>	
Focus Issue:	Aboriginal people and the media	

Materials:	<ul style="list-style-type: none"> - Background Information (see below, page 19-20) - Movies – such as <i>Reel Injun</i>, <i>Smoke Signals</i>, <i>Thunderheart</i>, <i>Atanarjuat</i> - Other Media Works – music by Robbie Robertson, Susan Aglukark, Gary Farmer etc.
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Procedure/ Assignment:	<p>1. Discuss the influence of media on us and the importance of being media literate.</p> <p>Working in groups of 5-6, you are to identify which of the media most influences youth culture (radio, music, television, internet, magazines, newspapers, movies, or others). In discussing this matter with your fellow classmates, you should answer the following questions:</p> <ul style="list-style-type: none"> • What do you personally find most appealing about this medium? • Give a <i>specific</i> example of how this medium has affected you (<i>e.g.</i> changed how you behave, dress, spend your time, what you eat, who you date)? • Do you feel pressured to follow the trends, the language, the codes of conduct of the medium? • Who sponsors this medium? Who do you think the medium is targeting and why? What influence might the sponsors like to have on these people? • How successful do you think they are? Do you think people are able to recognize when they're being targeted like this? How would you expect them to react if they did? <p>Elect one person to write down key points from your discussion as you will be expected to share your findings.</p> <p>2. View <i>Reel Injun</i>. Discuss the stereotypes and misinformation portrayed. Discuss the damage that can be caused.</p> <p>3. View another movie or movies that show Aboriginal people in a positive light. Movies might include: <i>Smoke Signals</i>, <i>Thunderheart</i>, <i>Atanarjuat</i>.</p> <p>4. Compare the images of Aboriginal identity portrayed in the media works.</p> <p>5. Individually the students complete the assignment on page 21.</p>
Assessment:	<p>Assessment can be based on teacher-determined skills such as supporting opinions with proof from the movies.</p>

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.

NAME: _____

DATE: _____

ASSIGNMENT:

Aboriginals in Movies

We watched the documentary *Reel Injun*, which explored the ways in which Aboriginal peoples have been portrayed in movies and television. For the most part, the depictions were based on stereotypes and misinformation, and were very destructive to the Aboriginal community.

We then watched 3 movies that have been generally regarded as “positive” in their portrayal. They featured Aboriginal actors playing lead roles and telling Aboriginal stories. *Smoke Signals* is a “coming of age” story where the lead character has to deal with the truth about his father. In *Thunderheart*, an FBI agent has to come to terms with his own ancestry while investigating a murder on a reservation. Finally, in *Atanarjuat*, the legend of the “Fast Runner” is told while Inuit culture is explored.

With all this in mind, write a 500-750 word response to the following paragraph. Write in full sentences. Be thorough and thoughtful in your work, and make specific references to the movies.

The depiction of Aboriginal Peoples in mass media is one that has changed over time. Recently, Aboriginals have been shown in a more positive way, with their culture proudly reflected in film. What is your reaction to the movies that we watched in class? How have they changed or confirmed your view and understanding of Native People? Of the 3 movies, which did you find the most compelling in this regard? Why?

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:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
Specific Expectations:	NDA 3M (Gr. 11)	- Assess the degree to which the needs of Aboriginal peoples are being addressed by Canadian laws and the justice system - Describe the impacts and implications of provincial and federal health and education policies on Aboriginal peoples
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 to 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 (24).

Activity and Assessment: Distribute the quiz (page 24) 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. Terry Audla

National Inuit Leader
President of ITK (Inuit Tapiriit Kanatami)

Misconceptions & the Inuit



Backgrounder:

ITK (Inuit Tapiriit Kanatami) is the voice of 55,000 Inuit living in 55 communities across Inuvialuit Settlement Region (Northwest Territories), Nunavut, Nunavik (Northern Quebec) and Nunatsiavut (**Northern Labrador**).

Terry Audla was born in Frobisher Bay, NWT and raised in Resolute Bay.

In 1993 Inuit signed the Nunavut Land Claims Agreement (NLCA) and became owners of 300,000 square kilometers of their own land. Terry was a participant, a lands claims officer with the Regional Inuit Associations and NTI Land Management regime.

In 1995 he worked as the Implementation Coordinator of the NLCA (Nunavut Land Claims Agreement).

In 1999 – 2001 he became Director of Lands for the Qikiqtani Inuit Association.

In 2011 he became the Chief Executive Officer of Nunavut Tunngavik Incorporated.

In 2012 Terry was sworn in as President of Inuit Tapiriit Kanatami (ITK).

For additional information see

<http://www.itk.ca/terry-audla-itk-presidential-ca>

Video Overview

Many believe that Canada is longer east to west than north to south. This is incorrect.

Inuit do not live in igloos but in 55 communities in the North. Only 2 of these communities will soon be connected to highways.

The polar bear is not being negatively affected by climate change; in fact, its population is on the rise.

The seal, narwhal, fish etc. are part of the traditional diet, while other food is being shipped in and having an impact on health.

These health challenges include obesity and diabetes.

Inuit have been stewards of the Arctic. Seal is part of their diet and the hunting of seals particularly baby seals has been the subject of discussion and cruelty to animals. The question posed by Terry Audla is *“Is the act of killing seal for food more cruel than the killing of other animals for food?”*

In the area of education, more than 2/3's of the students drop out before grade 12 graduation. Currently, there is an examination of the quality of education that is being offered.

In order to receive post-secondary education, Inuit students must travel to the universities and colleges in the South and many experience culture shock.

Inuit do pay taxes.

There are distinct Aboriginal groups in Canada and we need to become familiar with them and where they live.

Dangers of misconceptions – These misconceptions are global. There is currently a push from the South to save the Arctic. This does not come about by changing the ways of the Inuit but rather looking at practices globally. The greenhouse gases and industrial pollution are causing global changes, and these changes are being experienced first by the Inuit.

Inuit want a quality of life equal to that of the rest of Canada.

Feeling Alone

Related Video: Terry Audla	
Overview:	President Audla referred to the challenge that Inuit students face when they go to school away from their communities. This activity provides an opportunity for students to consider what they would say or do to make a new student, who is away from his family and community, feel welcome.
Expectations (expectations may vary dependent on the media resources used)	
Overall Expectations:	NDA 3M (Gr. 11) <ul style="list-style-type: none"> - Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada - Identify the challenges facing Aboriginal youth in Canada and suggest how these challenges can be addressed at a personal community and governmental level
Specific Expectations:	NDA 3M (Gr. 11) <ul style="list-style-type: none"> - Describe the impacts and implications of provincial and federal health and education policies on Aboriginal peoples - Identify how Aboriginal youth are using their understanding of an Aboriginal world view to meet contemporary challenges
CGEs:	CGE4a – A Self-Directed, Responsible, Life Long Learner who demonstrates a confident and positive sense of self and respect for the dignity and welfare of others CGE5e – A Collaborative Contributor who respects the rights, responsibilities and contributions of self and others
Focus Issue:	Challenges of education that face Aboriginal students
Materials:	Activity template
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. Watch the entire clip. 2. Discuss the challenges facing the Inuit people. 3. This activity will focus on one of the challenges – education. Give students the activity sheet and review if necessary. 4. Have students complete the hand-out independently. 5. If time allows, you may wish to have students share their suggestions in pairs or as a whole group.
Assessment:	Observation by the teacher of student participation and completion of activity.

Feeling Alone

Respond to the letter below as if you are the advice columnist to whom the student is writing.

What suggestions would you have for the “*New Kid*” on how to make friends?

Dear _____,

I am a Native Student in Grade 9 and just finished my first week of school. This has been a real change for me because I've recently moved and none of my friends go to this school. All of the other Grade 9 students seem to know each other from middle school. It's not so bad in class; some people have made an effort to talk to me, but at lunch I feel like I'm all alone. I'm afraid if I ask to sit down at someone's table, they'll say no. And it's the same after school...everyone hurries off with their friends while I end up on my own. What do you think I can do to make the next few weeks go better?

Yours,

New Kid

Inuit Hunting and Animal Use

Related Video: Terry Audla		
Overview:	Students will reflect on the hunting habits of the Inuit and whether these are truly considered 'cruel'.	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
Specific Expectations:	NDA 3M (Gr. 11)	- Identify how the political and cultural activities and organizations of Aboriginal peoples affect their collective identity
CGEs:	<p>CGE3f – A Reflective and Creative Thinker who examines, evaluates and applies knowledge of interdependent systems for the development of a just and compassionate society</p> <p>CGE5a – A Collaborative Contributor who works effectively as an interdependent team member</p>	
Focus Issue:	Inuit – hunting habits	
Materials:	Information sheet for hunting of seal and polar bear (page 31)	
Procedure/Assignment:	<ol style="list-style-type: none"> 1. Stop the clip at 3:56. 2. Put students into pairs for discussion. 3. Give each pair the information sheet about how seals and polar bears are used by Inuit (page 31). 4. Have students review the sheet and discuss whether they agree or disagree with Terry about the hunting habits not being 'cruel'. 5. After 5 minutes, conduct a large group discussion to see what the consensus of the group is regarding the cruelty of Inuit hunting habits. 	
Assessment:	Teacher assesses students on their participation and engagement in the discussion.	

Inuit Hunting & Use of Animals

Basic Inuit hunting principles were to hunt only what was needed, and to use every part of the animal that could be used.

SEALS:

Meat... was a staple winter food, providing nourishment for both the people and their dogs. Even the fat, blood and eyes were eaten.

Fat... was rendered into oil for the kudlik, a crescent-shaped stone lamp, providing both light and heat.

Skin...was used to make clothing. Sealskin is particularly good for watertight boots, or an "annuraaq" - a cover worn to keep water from getting into a kayak. The water-resistant nature of the skin also made it good for making boats, tents, and harpoon lines.

Bladders were used to make floats to attach to harpoon lines.

Bones, once the meat has been removed, provided material for tools and utensils.

POLAR BEAR:

Pelts... A bear's fur consists of two types of hair; the underfur and the outer guard hairs. The underfur which is soft and dense, serves primarily as an insulator. The outer guard hairs are much thicker, longer and coarser, and while they also insulate, they primarily serve to protect the body from dirt, debris and insects, as well as to repel water.

Fur...The Inuit of Greenland use polar bear fur for clothing in areas where caribou and seals are scarce. Polar bear hide is wiry and bulky making it difficult to turn into comfortable winter garments.

Meat... Polar bears are a primary source of food. Polar bear meat is usually baked or boiled in a soup or stew. It is never eaten raw.

Fat... Bear fat can be used as lamp fuel, with 40-50 grams being sufficient to last up to an hour. Some tribes used bear fat as a form of medicine.

IV b. Tony Belcourt

Past President of the Métis Nation of Ontario

Misconceptions & the Métis People



Backgrounder:

Tony Belcourt is a Métis Rights leader and activist.

He was born in Lac Ste. Anne, Alberta.

His career spans four decades and still has a positive influence for Métis, other Aboriginal nations across Canada and Indigenous Peoples throughout the world.

He assisted in the development of Métis and Non-Status organizations throughout Canada.

He helped to create a national voice for Canada's Métis and Non-Status Indian people.

He is best known for his work as founding President of the Métis Nation of Ontario in 1993.

He provided leadership through the *Powley Case* in 2003.

For additional information see – [en.wikipedia.org/wiki/Tony Belcourt](https://en.wikipedia.org/wiki/Tony_Belcourt)

Video Overview

One of the misconceptions is that the Métis don't exist in Ontario.

There is the belief that the Métis are not included in the special relationship that First Nations have with the government.

Harry Daniels was a field worker who rose in the ranks of the Métis. He became a Métis rights advocate and vice-president of the Métis Association of Alberta. He was instrumental in constitutional negotiations. There was a clause that was going to be part of the constitution that recognized the rights of Aboriginal peoples. He insisted that the term "*Aboriginal peoples*" include not only the First Nations and Inuit, but also the Métis.

Another key misconception held by the public is that Aboriginal peoples are a drain on the economy. It is true that the unemployment rate is high and that there is poverty; however, other communities are thriving.

The unemployment rate may be in the 20% area, but the employment rate is about 70%

Another misconception is that Aboriginal people do not pay taxes. They do. Only those who live on reserve, and who earn their income on reserve, are exempt.

There are Aboriginal people who are millionaires and businesses that are thriving and hiring.

The danger of misconceptions is that they can stand in the way of developing partnerships.

There is a need for more resources in the area of education.

Distance education needs to be enhanced.

There is a need for resources for post-secondary education.

The challenge now is reconciliation, which has to be based on mutual understanding and respect.

Aboriginal people are not going to be pushovers when it comes to resource development on their lands.

The courts have upheld that Aboriginal people have rights if there is going to be development on Aboriginal territory. There has to be consultation and accommodation.

Population Statistics of Métis People

Related Video: Tony Belcourt		
Overview:	Students will have the opportunity to review the Statistics Canada population (2006) for Métis people and determine whether they agree or disagree with the Métis population misconception presented by Tony.	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
Specific Expectations:	NDA 3M (Gr. 11)	- identify significant legal and political agreements between Aboriginal peoples and the governments of Canada
CGEs:	<p>CGE2b – An Effective Communicator who reads, understands and uses written materials effectively</p> <p>CGE5e – A Collaborative Contributor who respects the rights, responsibilities and contributions of self and others</p> <p>CGE7e – A Responsible Citizen who respects and understands the history, cultural heritage and pluralism of today’s contemporary society</p>	
Focus Issue:	Métis demographics	
Materials:	Statistics Canada slide package www.o-cap.ca/upload/documents/metis_finalselectionhalf_eng.pdf	
Procedure/Assignment:	<ol style="list-style-type: none"> 1. Stop the clip at 4:02. 2. Give each student a copy of slide 7 (page 36) from the Statistics Canada package and review if necessary. 3. In groups of two, have students analyze the population chart and discuss whether it confirms the Métis population misconception that Tony refers to in the clip. 4. As a large group, get feedback from the groups on their opinion. 5. As an extension activity, you can give out slide 6 (page 35) and do further analysis of Métis population in the future using the same process as slide 7 (page 36). 	
Assessment:	Teacher assesses student participation in small and large group analysis and discussion.	

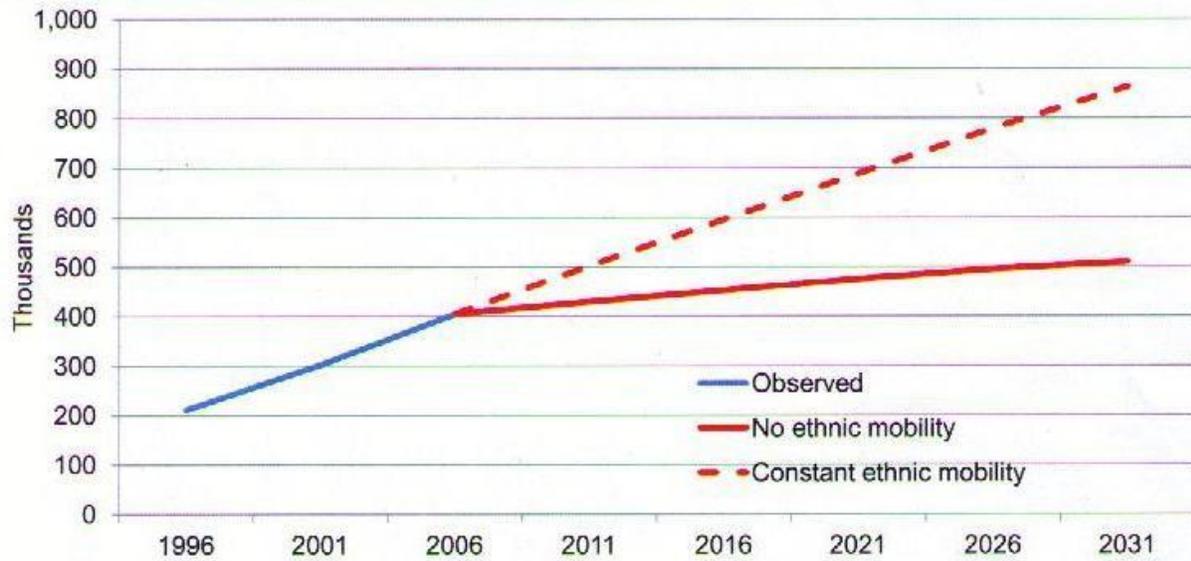
Slide 6



Statistica
Canada Statistique
Canada

Canada

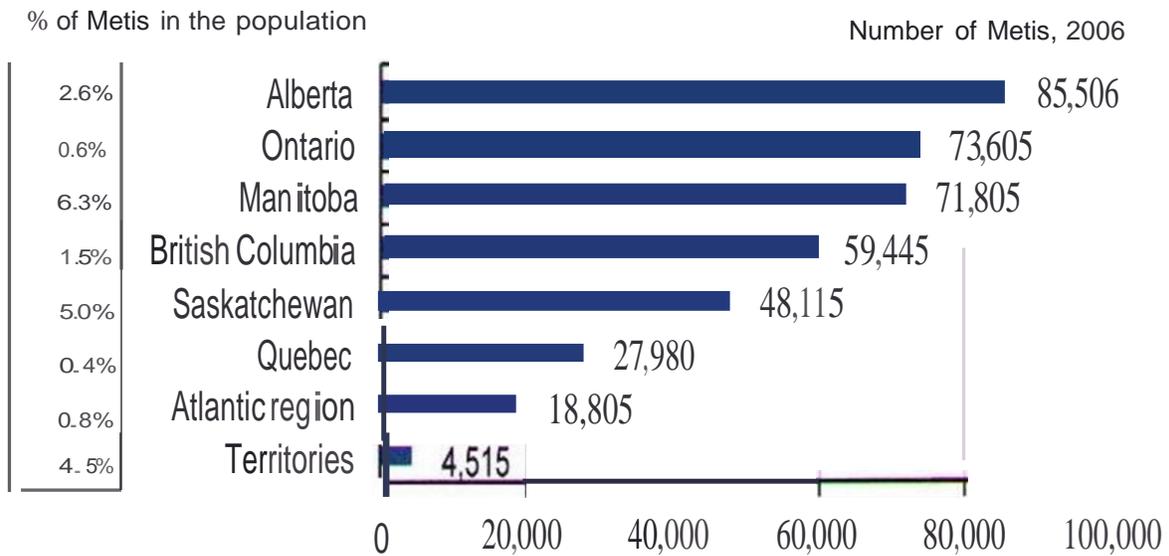
Observed and projected Métis population, Canada, 1996 to 2031, according to two scenarios



Source: Statistics Canada. 2011. *Population Projections by Aboriginal Identity in Canada, 2006-2031*.



Nearly nine in 10 Metis live in the western provinces and Ontario



Sources: Statistics Canada, censuses of population, 2001 and 2006.

Statistics Canada • Statistique Canada

IV c. 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:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
Specific Expectations:	NDA 3M (Gr. 11)	- Describe the impacts and implications of provincial and federal health and education policies on Aboriginal peoples
CGEs:	<p>CGE2c – An Effective Communicator who presents information and ideas clearly and honestly and with sensitivity to others</p> <p>CGE5e – A Collaborative Contributor respects the rights, responsibilities and contributions of self and others</p>	
Focus Issue:	Employment, Job Market, Success of Small Businesses	
Materials:	Access to the internet is required.	
Procedure/ Assignment:	<ol style="list-style-type: none"> 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/1100100033057/1100100033058 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. 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.

Aboriginal Business Success

Related Video: Derek Burleton		
Overview:	Students will review a book précis and align the document with the comments made by Derek about Aboriginal entrepreneurship. As an extension activity, students will review <i>'Employability Skills 2000 +'</i> (page 44), and cite misconceptions that might make Aboriginal employment a challenge.	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
Specific Expectations:	NDA 3M (Gr. 11)	- Describe the impacts and implications of provincial and federal health and education policies on Aboriginal peoples
CGEs:	<p>CGE3c – A Reflective and Creative Thinker who thinks reflectively and creatively to evaluate situations and solve problems</p> <p>CGE7f – A Responsible Citizen who respects and affirms the diversity and interdependence of the world's peoples and cultures</p>	
Focus Issue:	Aboriginal Business and Employment	
Materials:	Employability Skills 2000+ - Pg. 44	
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. Stop clip at 4:00. 2. Review the comments that Derek makes about the success of Aboriginal businesses. 3. Hand out the activity sheet and have students answer the question. 4. Optionally, you may wish to share answers and opinions as a class. 5. As an extension activity, you can hand out the 'Employability Skills 2000+' document (page 44). Review if necessary. <ol style="list-style-type: none"> a. Students will get into groups of 3-4 and discuss the skill areas. b. As a group, have them determine which areas might be a challenge for Aboriginal students, given the misconceptions that they face in the world of work. 6. Return to the remainder of the clip. 	
Assessment:	Participation and completion of the short answer response.	

Aboriginal Entrepreneurship

Name: _____

BOOK OVERVIEW: 'True to Their Visions: An Account of 10 Successful Aboriginal Businesses',
The Conference Board of Canada, 66 pages, December 2009

Aboriginal business development is growing and is improving the socio-economic outcomes for Aboriginal people. This report features 10 successful Aboriginal businesses and discusses the common challenges and keys to success.

Document Highlights

Aboriginal business development is a growing trend in Canada that is improving the socio-economic outcomes for Aboriginal peoples by creating jobs and wealth in their respective communities and Canada at large. Aboriginal entrepreneurs are not only making a difference, but making a profit and creating jobs as well. 'True to Their Visions: An Account of 10 Successful Aboriginal Businesses', sets out to determine the factors that determine whether a business will succeed or fail. It features 10 successful Aboriginal businesses from across Canada and draws out the common challenges and keys to success, forming an easy-to-use Aboriginal business guide. The featured businesses demonstrate that strong leadership, sound business practices, and solid relationships and partnerships are key to overcoming these challenges and realizing success. The Centre for the North's (CFN) portal provides access to reports, news and information. It also facilitates networking among registered users and offers up-to-date information on CFN's research and projects.

Answer the following after reading the above précis:

How does the overview above reinforce the comments that Derek makes about Aboriginal business success? What are the keys to success that this guide will review?



Employability Skills 2000+

The skills you need to enter, stay in, and progress in the world of work—whether you work on your own or as part of a team

Employability Skills 2000+ are the employability skills, attitudes, and behaviours you need to participate and progress in today’s dynamic world of work.

The Conference Board invites and encourages students, teachers, parents, employers, labour, community leaders, and governments to use Employability Skills 2000+ as a framework for dialogue and action. Understanding and applying these skills will help you enter, stay in, and progress in the world of work.

Apply Your Employability Skills at Work

Employability Skills 2000+ are the critical skills you need in the workplace—whether you are self-employed or working for others. Employability Skills 2000+ include communication, problem solving, positive attitudes and behaviours, adaptability, working with others, and science, technology and mathematics skills.

Apply Your Employability Skills Elsewhere in Your Life

Employability Skills 2000+ can also be applied beyond the workplace in your daily and personal activities.

Develop Your Employability Skills

You can develop your Employability Skills 2000+ at home, at school, at work, and in the community. Family, friends, teachers, neighbours, employers, co-workers, government, business, and industry can all play a part in helping you build these skills.



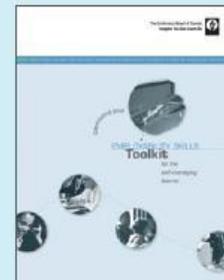
LOOKING FOR WAYS TO IMPROVE YOUR OWN EMPLOYABILITY SKILLS?

The *Employability Skills* Toolkit for the Self-Managing Learner Can Help You! The *Employability Skills* Toolkit is a suite of practical tools designed to help you:

- know yourself and get feedback;
- identify and reflect on your skills;
- plan skills development activities;
- implement your development plans and practise your skills; and
- document and market your skills for best success.

For more information on the *Toolkit* or how to work with the Conference Board to produce a customized version of the *Toolkit*, visit the Conference Board’s website.

www.conferenceboard.ca/topics/education





Employability Skills 2000+

The skills you need to enter, stay in, and progress in the world of work—whether you work on your own or as a part of a team.

These skills can also be applied and used beyond the workplace in a range of daily activities.

Fundamental Skills The skills needed as a basis for further development

You will be better prepared to progress in the world of work when you can:

COMMUNICATE

- read and understand information presented in a variety of forms (e.g., words, graphs, charts, diagrams)
- write and speak so others pay attention and understand
- listen and ask questions to understand and appreciate the points of view of others
- share information using a range of information and communications technologies (e.g., voice, e-mail, computers)
- use relevant scientific, technological, and mathematical knowledge and skills to explain or clarify ideas

MANAGE INFORMATION

- locate, gather, and organize information using appropriate technology and information systems
- access, analyze, and apply knowledge and skills from various disciplines (e.g., the arts, languages, science, technology, mathematics, social sciences, and the humanities)

USE NUMBERS

- decide what needs to be measured or calculated
- observe and record data using appropriate methods, tools, and technology
- make estimates and verify calculations

THINK AND SOLVE PROBLEMS

- assess situations and identify problems
- seek different points of view and evaluate them based on facts
- recognize the human, interpersonal, technical, scientific, and mathematical dimensions of a problem
- identify the root cause of a problem
- be creative and innovative in exploring possible solutions
- readily use science, technology, and mathematics as ways to think, gain, and share knowledge, solve problems, and make decisions
- evaluate solutions to make recommendations or decisions
- implement solutions
- check to see if a solution works, and act on opportunities for improvement



Personal Management Skills

The personal skills, attitudes, and behaviours that drive one's potential for growth

You will be able to offer yourself greater possibilities for achievement when you can:

DEMONSTRATE POSITIVE ATTITUDES AND BEHAVIOURS

- feel good about yourself and be confident
- deal with people, problems, and situations with honesty, integrity, and personal ethics
- recognize your own and other people's good efforts
- take care of your personal health
- show interest, initiative, and effort

BE RESPONSIBLE

- set goals and priorities balancing work and personal life
- plan and manage time, money, and other resources to achieve goals
- assess, weigh, and manage risk
- be accountable for your actions and the actions of your group
- be socially responsible and contribute to your community

BE ADAPTABLE

- work independently or as part of a team
- carry out multiple tasks or projects
- be innovative and resourceful: identify and suggest alternative ways to achieve goals and get the job done
- be open and respond constructively to change
- learn from your mistakes and accept feedback
- cope with uncertainty

LEARN CONTINUOUSLY

- be willing to continuously learn and grow
- assess personal strengths and areas for development
- set your own learning goals
- identify and access learning sources and opportunities
- plan for and achieve your learning goals

WORK SAFELY

- be aware of personal and group health and safety practices and procedures, and act in accordance with them



Teamwork Skills

The skills and attributes needed to contribute productively

You will be better prepared to add value to the outcomes of a task, project, or team when you can:

WORK WITH OTHERS

- understand and work within the dynamics of a group
- ensure that a team's purpose and objectives are clear
- be flexible: respect, and be open to and supportive of the thoughts, opinions, and contributions of others in a group
- recognize and respect people's diversity, individual differences, and perspectives
- accept and provide feedback in a constructive and considerate manner
- contribute to a team by sharing information and expertise
- lead or support when appropriate, motivating a group for high performance
- understand the role of conflict in a group to reach solutions
- manage and resolve conflict when appropriate

PARTICIPATE IN PROJECTS AND TASKS

- plan, design, or carry out a project or task from start to finish with well-defined objectives and outcomes
- develop a plan, seek feedback, test, revise, and implement
- work to agreed-upon quality standards and specifications
- select and use appropriate tools and technology for a task or project
- adapt to changing requirements and information
- continuously monitor the success of a project or task and identify ways to improve

Founding Partners

Employability Skills 2000+ was developed by members of The Conference Board of Canada's Employability Skills Forum and the Business and Education Forum on Science, Technology and Mathematics.

AIESEC Canada Inc.	CORCAN—Correctional Service Canada	Peel District School Board—Ontario
Alberta Human Resources and Employment	Crain-Drummond Inc.	Royal Bank of Canada
Alberta Learning	Dufferin-Peel Catholic District School Board—Ontario	Saskatchewan Institute of Applied Science and Technology
Association of Colleges of Applied Arts and Technology of Ontario	Durham District School Board—Ontario	Seneca College of Applied Arts and Technology
Association of Canadian Community Colleges	Elza Seregelyi and Associates, Inc.	Shad International
Automotive Parts Manufacturers' Association	Hewlett-Packard (Canada) Ltd.	Skills Canada—Ontario
Bank of Montreal	Human Resources Development Canada	Southwest Regional School Board—Nova Scotia
Bow Valley College	Imperial Oil Limited	Statistics Canada
British Columbia Centre for Applied Academics	Imperial Oil National Centre for Mathematics, Science and Technology Education	Syncrude Canada Ltd.
British Columbia Ministry of Education	Industry Canada	Software Human Resource Council Inc.
Canada Post Corporation	Investors Group Inc.	Toronto District School Board—Ontario
Canadian Forces Recruiting Services Headquarters	J.D. Irving, Limited	TransAlta Corporation
Canadian Labour Force Development Board	Keyano College	Treasury Board of Canada Secretariat
Canadian Microelectronics Corporation	Let's Talk Science	York University
CAREERS: The Next Generation Foundation	McGraw-Hill Ryerson Limited	
Central Nova Industry Education Council	Merck Frosst Canada & Co.	
Conseil des écoles catholiques de langue française du Centre-Est — Ontario	Mount Royal College	
	New Brunswick Department of Education	
	Nortel Networks	
	Ontario Ministry of Education	
	Ottawa Centre for Research and Innovation	
	Peace River South—School District No. 59—British Columbia	

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The Conference Board of Canada
Insights You Can Count On



IV d. Lynda Brown

Inuit Family Literacy Program Coordinator

Education and Aboriginal Peoples



Backgrounder:

Lynda was born in Nunavut.

She, her husband and three children live in Ottawa, home to the largest southern Inuit community.

As an active volunteer, she generously gives her time, focusing primarily on Inuit women and children and affordable housing.

She is President of Inuit Non-Profit Housing Incorporation and has been serving on the board for six years.

Lynda participated in the 2008 Governor General Leadership Conference, and was chosen for her commitment to her community.

Misconceptions and Education

Inuit, Métis and First Nations children living off reserve attend public schools.

Federal funding for First Nations education applies to children living on reserve.

The policy of the Canadian government in the early 1900s was to assimilate First Nations children into white society through the residential school system.

The First Nations people have fought for the recognition of their right to educate and to control the education of their children. In 1973 the federal government accepted this principle.

The federal government funds schools on reserves or subsidizes the education of reserve-based students in neighbouring public schools. This funding is not provided to non-status or Métis peoples.

Myth - Aboriginal People Do Not Pay for Post-Secondary Education

The answer is some do and some don't.

The federal government provides money to First Nation and Inuit governments for students to attend post-secondary institutions.

Federal funding for post-secondary education has remained the same since 1987, except for the 2% and 3% increase per year approved by the Treasury Board. At the same time, the number of Inuit and Status Indians applying is up and tuition fees keep rising, so fewer and fewer students access education funding.

There are programs to defray tuition costs, travel costs and living expenses associated with the pursuit of post-secondary education.

"Post-secondary Student Support Program (PSSSP)", Aboriginal Affairs and Northern Development Canada.

<http://www.aadnc-aande.gc.ca/eng/1100100033682#elc>

There are no similar programs for students who identify as Non-Status Indian and Métis.

There is a great demand for schooling funds and some communities have limited applications to students who are pursuing their first post-secondary certification. In other cases they limit application to students who are living on reserve while pursuing their studies.

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

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

For Native families living off reserve, education dollars are not readily available.

Off-reserve Aboriginal students rely on scholarships, student loans and bursaries to pay for their education.

The federal Indian Affairs branch makes payments to schools that Native children attend.

Video Overview

There's the impression that all Aboriginal people have a free education. That's not true.

There is a limited amount of money available to students.

Students need to keep their marks up and be well-rounded persons.

Funding for education is difficult to receive for the urban Inuk.

If you live in the North, then there is some funding from the government.

Frequently if students don't receive funding, then they don't go to post-secondary.

Inuit students learn best through a hands-on approach and through demonstration.

The education system needs to be revamped to include different learning styles.

The biggest challenge ahead is funding for education if we want students to attend post-secondary.

Misconceptions and Residential Schools

Related Video: Lynda Brown		
Overview:	Learning about various misconceptions in Aboriginal Education	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	<ul style="list-style-type: none"> - Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada - Demonstrate an understanding of contemporary Aboriginal education and health issues
Specific Expectations:	NDA 3M (Gr. 11)	<ul style="list-style-type: none"> - Identify the challenges facing Aboriginal youth in Canada and suggest how these challenges can be addressed at a personal community and governmental level - Describe the impact and implications of provincial and federal health and education policies on Aboriginal peoples
CGEs:	<p>CGE2b – An Effective Communicator who reads, understands and uses written material effectively</p> <p>CGE7g– A Responsible Citizen who respects and understands the history, cultural heritage and pluralism of today’s contemporary society</p>	
Focus Issue:	Aboriginal Students and Education	
Materials:	Internet Access	
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. Ask students to go to the following website: http://www.ahf.ca/downloads/misconceptions.pdf 2. After they have read through the site, ask them to create a poster, which highlights some of the misconceptions of Residential Schools compared to what really did happen. Students present their posters and explain their findings. Students will have a copy of the rubric that will be used for assessment. 	
Assessment:	Teacher will assess the poster and presentation using the rubric.	

RUBRIC

Category	Level 1	Level 2	Level 3	Level 4
<p>Thinking</p> <p>- quality of ideas, insight and explanation</p> <p>(Worth 10 marks)</p>	- a few good ideas, insight and somewhat explained	- some good ideas, insight and explanation	- good ideas, insight and explanation	- excellent ideas, insight and explanation
<p>Communication</p> <p>- language conventions: format, spelling, neatness, etc. and linking of ideas</p> <p>(Worth 5 marks)</p>	- 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
<p>Application</p> <p>- apply what you have learned about residential schools to this exercise</p> <p>(Worth 10 marks)</p>	- 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

Worth: 25 marks in total.

Thinking = 10, Communication = 5 and Application = 10

Post-Secondary Education for Aboriginal Students

Related Video: Lynda Brown		
Overview:	Students will have the opportunity to predict the costs involved for 1 year of college or university and reflect on the challenges for Aboriginal students.	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	<ul style="list-style-type: none"> - Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada - Identify the challenges facing Aboriginal youth in Canada and suggest how these challenges can be addressed at a personal community and governmental level
Specific Expectations:	NDA 3M (Gr. 11)	<ul style="list-style-type: none"> - Describe the impact and implications of provincial and federal health and education policies on Aboriginal peoples
CGEs:	<p>CGE3c – A Reflective and Creative Thinker who thinks reflectively and creatively to evaluate situations and solve problems</p> <p>CGE7e – A Responsible Citizen who witnesses Catholic social teaching by promoting equality, democracy and solidarity for a just, peaceful and compassionate society</p>	
Focus Issue:	Post-secondary Education for Aboriginal Students	
Materials:	Activity template	
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. Watch entire clip. 2. Give students the activity sheet and review if necessary. 3. Have students complete the hand-out independently. 4. If time allows, you may wish to have students share their calculations and opinions in pairs or as a whole group. 	
Assessment:	Participation and completion of sheet or optional rubric (attached)	

RUBRIC

Rubric for Short Answer

CATEGORIES	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4
<p>Knowledge/ Understanding</p> <p>-student demonstrates awareness of key issues presented by speakers related to the focus concept</p>	-limited awareness of key issues	-some awareness of key issues	-considerable awareness of key issues	-thorough awareness of key issues
<p>Communication</p> <p>-presentation of answer is organized and clear</p>	-limited organization and clarity	-some organization and clarity	-considerable organization and clarity	-thoroughly organized and clear
<p>Application</p> <p>-answer demonstrates knowledge of the key issue chosen</p> <p>-answer shows evidence of personal thought or opinion on the key concept</p>	-limited thought and insight	-some thought and insight	-considerable thought and insight	-thoroughly presented thoughts and extensive insights into the issue

Marks may be assigned to each of the above categories.

Post-Secondary Education

Name: _____

SIMULATED COSTS:

OVERALL COSTS (per year):

Tuition = \$6,000

Books/Other Education Costs = \$500

MONTHLY COSTS:

Public Transportation = \$120 per month

Rent/Residence (includes heat and other utilities) = \$800

Food = \$600

Other (includes entertainment, clothing, internet, etc...) = \$400

Based upon these fictional costs, determine how much a student will need to live away from home for an 8-month year at college or university.



QUOTE: “Federal funding to support Aboriginal students attending a post-secondary institution has increased at only two percent a year since 1996, while tuition has increased at an average of 4.4 percent a year since 1998.”

Association of Universities and Colleges of Canada

Given the calculation you have made and the quote above, what is the financial challenge for the Aboriginal student beyond the ‘culture shock’ they will experience from having to go so far away to get post-secondary education?



If you had a room-mate in university or college that was Aboriginal and a long way from home, how could you make them feel more comfortable in their new setting and reduce the 'culture shock' to which Lynda and Terry refer?

IV e. 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><i>Report about Debunking Myths</i></u> (page 98) 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:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
Specific Expectations:	NDA 3M (Gr. 11)	- Assess the degree to which the needs of Aboriginal peoples are being addressed by Canadian laws and the justice system
CGES:	<p>CGE2c – An Effective Communicator who presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE7f – A Responsible Citizen who respects and affirms the diversity and interdependence of the world’s peoples and cultures</p>	
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 98)	
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:	NBV 3C (Gr. 11)	<ul style="list-style-type: none"> - Describe traditional and contemporary beliefs and values on Aboriginal cultures that influence present-day activities and behaviours - Demonstrate an understanding of differences in the challenges faced by various Aboriginal peoples including Status Indians, Métis and Inuit
Specific Expectations:	NBV 3C (Gr. 11)	<ul style="list-style-type: none"> - Explain specific environmental influences on the social and cultural identity of Aboriginal peoples - Demonstrate an understanding of how Aboriginal peoples have adapted to challenges caused by technological and environmental changes
CGES:	<p>CGE2c – An Effective Communicator who presents information and ideas clearly and honestly and with sensitivity to others</p> <p>CGE7g – A Responsible Citizen who respects and affirms the diversity and interdependence of the world’s peoples and cultures</p>	
Focus Issue:	Aboriginal Demographics	
Materials:	Access to the internet is required.	
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. Ask students to go to the following website: http://fnpim-cipppn.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%)
<p>Knowledge/ Understanding</p> <p>- knowledge of First Nation Communities is thorough and insightful</p> <p>- demonstrates thorough and insightful understanding of information and ideas</p> <p>/15</p>	<p>- demonstrates limited knowledge of First Nation Communities</p> <p>- demonstrates limited understanding of information and ideas</p>	<p>- demonstrates some knowledge of First Nation Communities</p> <p>- demonstrates some understanding of information and ideas</p>	<p>- demonstrates considerable knowledge of First Nation Communities</p> <p>- demonstrates considerable understanding of information and ideas</p>	<p>- demonstrates thorough and insightful knowledge of First Nation Communities</p> <p>- demonstrates thorough and insightful understanding of information and ideas</p>
<p>Communication</p> <p>- communication of information and ideas (e.g. through logical organization)</p> <p>/5</p>	<p>- communicates information and ideas with limited clarity</p>	<p>- communicates information and ideas with some clarity</p>	<p>- communicates information and ideas with considerable clarity</p>	<p>- communicates information and ideas with a high degree of clarity, and with confidence</p>
<p>Application</p> <p>- free from spelling, punctuation and grammar errors</p> <p>/10</p>	<p>- uses correct spelling, grammar, and punctuation with limited effectiveness</p>	<p>- uses correct spelling, grammar, and punctuation with some effectiveness</p>	<p>- uses correct spelling, grammar, and punctuation with considerable effectiveness</p>	<p>- uses correct spelling, grammar, and punctuation with a high degree of effectiveness</p>

/30 = _____%

Teacher Comments:

Educating Yourself on Misconceptions

Related Video: Betty Ann Lavallée		
Overview:	Students will have the opportunity to get a thorough overview of the misconceptions from the fact sheet (page 66) and discuss/reflect upon those in light of their own experience.	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
Specific Expectations:	NDA 3M (Gr. 11)	- Assess the degree to which the needs of Aboriginal peoples are being addressed by Canadian laws and the justice system
CGES:	<p>CGE3c – A Reflective and Creative Thinker who thinks reflectively and creatively to evaluate situations and solve problems</p> <p>CGE7e – A Responsible Citizen who witnesses Catholic social teaching by promoting equality, democracy and solidarity for a just, peaceful and compassionate society</p>	
Focus Issue:	Misconceptions as a whole	
Materials:	Fact Sheet (page 66)	
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. After viewing the entire clip, put students into groups of 2-3. 2. Give students the misconception fact sheet (page 66) and review if necessary. 3. Have each group choose 1 misconception and discuss whether, in their experience, they have ever believed that myth or knew the real facts. 4. As a whole group, discuss whether any of the myths/facts surprised them and determine ways to educate everyone about the myths/facts of Aboriginal people. 	
Assessment:	Teacher observation of participation and group engagement in the discussion.	



May 2002

TOP MISCONCEPTIONS ABOUT ABORIGINAL PEOPLES

MISCONCEPTION 1: HISTORY

The history of North America began with the arrival of Europeans to the shores of this continent.

FACTS

Long before the first explorers landed on the shores of the "New World", there were many different Indigenous nations living in various regions of what we now know as "Canada". Each nation had its own tribal customs, political organization, language, and spiritual beliefs, and had developed vast trade and economic systems. In fact, the advanced medical knowledge of the Iroquois people helped save the lives of many newcomers to North America.

There is a long history of this country prior to European arrival, and First Nations recorded it orally. The newcomers, however, set down their version of history in writing. It is only in recent years that mainstream Canadians are learning of the true history of First Nations and their contributions in building this country.

MISCONCEPTION 2: TERMINOLOGY

The terms "Aboriginal" and "Native" are used to define one homogenous group of people in Canada.

FACTS

The terms "Aboriginal", "Native" and "Indigenous" are used as general terms to collectively describe three distinct cultural groups known as the "Inuit", the "Metis" and "First Nations".

Each of the three groups has its own unique historical background, culture and political goals.

Within the group known as "First Nations" or "Indians", there are 633 First Nations bands, representing 52 nations or cultural groups and more than 50 languages. Each nation has its own spirituality, traditional political structure, and history. As a general rule, most individuals prefer to be referred to by the specific nation to which they belong (Blackfoot, Cree, Dene, etc.).

The term "Aboriginal" should be used only as an adjective to describe individuals or mixed groups of First Nations or Indians, Metis or Inuit people. It has been wrongly used by the news media as a noun, as in: "The Aboriginals are..." The proper usage is: "the Aboriginal peoples are..."

MISCONCEPTION 3: RIGHTS AND BENEFITS

First Nations are the only peoples to have special rights and benefits above other Canadians.

FACTS

First Nations people enjoy the same fundamental benefits as all other Canadians, including Child Tax Benefit, Old Age Security and Employment Insurance.

Where Constitutionally-protected Aboriginal rights exist, First Nations people do have priority over others (for example, the right to hunt and fish for subsistence), but even these rights are subject to regulation.



1

Some registered Treaty Indians and Aboriginal people enrolled under comprehensive claim settlements also enjoy certain rights or benefits, including reserve lands, hunting and fishing rights, and payment of annuities (depending on the terms and conditions of their treaty agreement).

The government provides housing and post-secondary assistance to First Nations so that they may achieve the same standard of living as other Canadians.

Because of the division of powers in the Constitution, many services provided by provinces to other Canadians are provided to Indians living on-reserve by the federal government. Provincial standards are generally adopted, but there may be some local differences.

In Canada, the government also provides assistance to those people who cannot afford housing, medical aid and social assistance. As well, a tax rebate is given to low income families.

Foreign diplomats to Canada are able to take advantage of the provincial sales tax exemption, and other benefits as a special group of people living within Canada's borders.

MISCONCEPTION 4: CONDITIONS IN ABORIGINAL COMMUNITIES

First Nations peoples are better off than most Canadians.

FACTS

Although each year the United Nations ranks Canada among the best places in the world to live, the fact remains that many First Nations people in Canada still live in conditions that fall far short of the basic standards most Canadians have come to expect.

Statistics from the Royal Commission on Aboriginal Peoples final report revealed:

- participation rate by Aboriginal peoples in labour force (57%) was below that of all Canadians (68%).
- earned income per employed Aboriginal person in 1991 was \$14,561 compared to \$24,001 for all Canadians, and declined by 1,000 over the decade 1981 to 1991.
- 19% of inmates in federal penal institutions are Aboriginal people (rising to 49% in Manitoba and 72% in Saskatchewan provincial institutions).
- tuberculosis and diabetes are respectively 17 times and 3 times higher among Aboriginal peoples.

While no database dealing specifically with suicide rates among Aboriginal people and First Nations is currently available in Canada, according to the Royal Commission on Aboriginal Peoples, suicide rate within First Nations and Inuit communities is much higher than in the Canadian population. It could be from two to seven times more frequent¹.

In 1996, the general infant mortality rate was 6,1 deaths for 1000 births within the Canadian population, compared to 11,6 for First Nations².

That same year, 1,7% of all housing units in Canada were occupied by more than one person per room, compared to 18,6% in First Nations communities³.

According to a study conducted by Health Canada in 1997 on drinking water safety in First Nations communities, at least 171 water systems out of 863, that is 20%, could be a threat to human health⁴.

¹ FEDERAL, PROVINCIAL AND TERRITORIAL ADVISORY COMMITTEE ON POPULATION HEALTH. *Towards a Health Future: Second Report on the Health of Canadians*, p. 24, online at http://www.hc-sc.gc.ca/hppb/phdd/report/toward/pdf/english/toward_a_healthy_english.PDF.

² STATISTIQUE CANADA. 1996 Census.

³ *Ibidem*.

⁴ HEALTH CANADA. *Health and Environment - Partners for Life*, 1997.

MISCONCEPTION 5: TAXATION

All Aboriginal peoples are tax exempt.

FACTS

Inuit, Metis, and non-status Indians are required to pay tax.

The origin of tax exemption for registered Indians is found under sections 87 and 90 of the *Indian Act*.

Income earned by registered Indians working on-reserve for a company which is located on-reserve are exempted from federal and provincial income taxes.

Generally, First Nation individuals must pay income tax if they work off-reserve or for a company located off reserve whose business is not specifically geared toward Aboriginal people.

Depending on the province, some registered Indians do not pay provincial sales tax. Even within a province, there is often uneven application of this right.

Registered Indians do not have to pay the GST on goods delivered to the reserve. If the goods are purchased off-reserve and not delivered to the reserve, the GST must be paid.

MISCONCEPTION 6: FINANCIAL ACCOUNTABILITY

First Nations are incapable of administering their own finances.

FACTS

Every First Nation in Canada is required to submit an annual audit to the federal government before receiving next year's funding. Significant improvements in financial management systems have been made:

- 83% of First Nations have fully met federal audit requirements (61% submit their audits within 120 days).
- 15% of First Nations with federally approved audits require remedial management in some problem areas.
- 2% of First Nations who have received qualified audits are considered to be experiencing severe financial problems.

First Nations are improving their financial administration capabilities through a number of local and national initiatives. Some of the national initiatives include:

- Signing a Memorandum of Understanding on March 30, 1998 between the Assembly of First Nations and the Certified General Accountants' Association of Canada (CGA -Canada).
- The development of the First Nation Financial Management Board (FMB). One of four fiscal institutions being developed by First Nations, the FMB is a First Nation led response to concerns about First Nation financial management systems and accountability. It is intended to be a long term solution to First Nation capacity development and not a quick legislative fix.
- The FMB will act as a financial management service institution for First Nation governments and institutions. It will work with First Nations to develop a financial management policy framework, develop best practices and certify First Nation financial management systems as requested.

MISCONCEPTION 7: ECONOMIC DEVELOPMENT

Because of the remote location of many First Nations communities, economic development is non-existent on reserves and there are few Aboriginal businesses.

FACTS

Recent statistics from Industry Canada revealed that there are over 20,000 Aboriginal businesses in Canada active in every sector of the economy.

The Aboriginal Business Survey of 723 Aboriginal businesses conducted by Aboriginal Business Canada and Statistics Canada in 1996, found that:

- Over 20,000 Aboriginal people have been identified as owning a business.
- The majority of Aboriginal businesses are owned solely; are owned by North American Indians; and are twice as likely to be owned by men than women.
- Only 3.9% of all Aboriginal adults (over 15 years) own a business versus the Canadian average of 7.9%.
- 70% of Aboriginal businesses surveyed were full-time operations, while the remainder were seasonal.
- 57% of Aboriginal businesses are located on-reserve.

Many are located in First Nations communities and have brought increased employment as a result of joint business ventures with non-Aboriginal companies.

The Assembly of First Nations, through its Economic Development Secretariat is working in partnership with the federal government to increase economic development opportunities in all First Nations communities.

Economic development on remote reserves is not based on location – as many First Nations communities have witnessed large non-Native companies removing the natural resources from their areas for many years. Businesses are needed to create economies, and start-up capital is needed in order to create a business.

Under ordinary circumstances a businessperson could go to a local bank and get a loan to purchase the necessary equipment and assets. Not so for First Nations people living on-reserve.

Section 89 of the *Indian Act*, which was supposed to protect First Nations land from seizure, paradoxically prohibits First Nations land from being mortgaged. It prevents First Nations people living on-reserve from using their land as collateral.

MISCONCEPTION 8: LIVING CONDITIONS

All First Nations communities face living conditions similar to those of third world countries.

FACTS

No two communities are the same. There are many factors that determine the standard of living and level of economic development in First Nations communities.

Work with First Nations leaders to improve living conditions on-reserve continues to bring the standard of living up to par with the rest of Canadians. First Nations are working to increase their land-base and are seeking fair and equitable access to resources. The total accumulated size of all Indian reserve land south of 60 in Canada (2,676,469.9 hectares) would fit into the great Navajo reservation (6,477,732.8 hectares) in the United States.

MISCONCEPTION 9: SELF-GOVERNMENT

First Nations are not ready for self-government.

FACTS

The Haudenosaunee (Six Nations Confederacy) existed since the beginning of time as distinct people with their own laws and customs, territories, political organization and economy. Benjamin Franklin and Thomas Jefferson, the fathers of the US confederation, were so impressed with the Great Law of Peace which the Six Nations Confederacy followed that they used it as a model for the United States Constitution.

Some First Nations were operating under various systems of self-government before the Inherent Right of Self-Government policy was announced in 1995 (including, the Sechelt Band's *Self-Government Act* in BC, Cree-Naskapi [of Quebec] and the Yukon Self-Government Act).

MISCONCEPTION 10: HOUSING AND EDUCATION

All Aboriginal people receive free housing and post-secondary education.

FACTS

Métis and non-Status Indians do not receive free housing or education assistance.

Housing and education are important legal benefits of some treaties for Treaty First Nations.

Under DIAND's on-reserve housing policy, Status Indians living on-reserve obtain funds through their band councils to build or renovate their homes. In many cases they repay these loans over a number of years.

Low income non-Aboriginal families in various regions of Canada seeking housing assistance from governments may also receive assistance through various programs offered by the federal and provincial governments.

DIAND provides elementary education assistance for on-reserve status Indians, and post-secondary education assistance to Inuit and Status Indians to help improve their standard of living.

While Status Indian students receive post-secondary assistance through their band councils, they can also receive provincial financial assistance in the form of grants or loans that must be repaid.

Federal funding for post-secondary education has remained the same since 1987, except for the 2 to 3% increase per year approved by the Treasury Board. At the same time, the number of Inuit and Status Indians applying is up and tuition fees keep rising, so fewer and fewer students access education funding.

MISCONCEPTION 11: LAND CLAIMS

Aboriginal land claims are settled by government based on political guilt over past injustices committed against the original inhabitants in Canada.

FACTS

Land claims are based on outstanding legal obligations to the original inhabitants of this land, and on the basic principle of British common law that there can be no confiscation of land without compensation.

In some areas of Canada, the question of Aboriginal land title has not been addressed.

Land claims are well researched and subject to validation by the federal government and Department of Justice before any negotiations towards settlement can begin.

Treaties and other agreements provided that land would be set aside for First Nations communities. Over the years, land was improperly confiscated from First Nations. First Nations were forcibly relocated from their original location to other areas, and were subject to various other improper and illegal treatment by the Crown.

5

IV f. Gary Lipinski

President and CEO of the Métis Nation of Ontario

Misconceptions and the Métis People



Backgrounder:

Gary Lipinski was born and raised in Fort Frances, Ontario.

He comes from a long line of Métis commercial fishermen and traditional resource users in north-western Ontario.

He is a teacher by trade for over a decade.

Mr. Lipinski became MNO President in 2008.

He was an instrumental part of the leadership team that advanced P.V. Powley – the ground breaking Métis rights litigation that affirmed in the Supreme Court of Canada that Métis are a full fledged rights-bearing people and that Métis communities have constitutionally-protected rights.

See <http://www.metisnation.org/media/163500/garybio-updated.pdf> for MNO achievements under President Lipinski's leadership.

Video Overview

Aboriginal people are made of three distinct groups: First Nations, Inuit and the Métis.

1/3 of Ontario's Aboriginal people are Métis.

One of the misconceptions is that Métis students have their post-secondary schooling paid.

Métis students even in secondary school have many obstacles to success.

Until recently the Métis people could not hunt and fish for food like the First Nations people.

The *Powley Case* was the case that challenged this inequity and the Métis people were successful in winning the right to harvest.

Also the Métis people are one of the only Aboriginal people without their own land base.

One of the promises of Canada was that there would be land set aside for the Métis children, but the government failed to live up to its promise.

Few realize that Métis children also resided in residential schools.

There was an apology from the Prime Minister of Canada for the actions of the government in respect to residential schools; however what was missing from the apology is that some schools were not included.

The danger of holding misconceptions is that one develops opinions based on them.

Education enables one to see both sides of an issue.

Looking at All Aboriginal Peoples

Related Video: Gary Lipinski		
Overview:	Students will have the opportunity to review the characteristics of First Nations, Inuit and Métis people and cite similarities and differences between them.	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
	NBV 3C (Gr. 11)	- Demonstrate an understanding of the cultural practices of Aboriginal peoples
Specific Expectations:	NDA 3M (Gr. 11)	- Describe the impacts and implications of provincial and federal health and education policies on Aboriginal peoples
	NBV 3C (Gr. 11)	- Compare harvesting behaviours and beliefs of Aboriginal and non-Aboriginal peoples - Demonstrate an understanding of the injustices of the past that affect Aboriginal and Canadian relationships
CGEs:	<p>CGE5a – A Collaborative Contributor who works effectively as an interdependent team member</p> <p>CGE7f – A Responsible Citizen who respects and affirms the diversity and interdependence of the world’s peoples and cultures</p>	
Focus Issue:	There are many different groups of Aboriginal people.	
Materials:	Activity Hand-out	
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. After watching the whole clip, give students the activity sheet and review if necessary. 2. In groups of 2-3, students will review the definitions of the First Nations peoples, the Inuit and the Métis. 3. Each group will complete the similarities and differences sheet by discussing the definitions and comparing them. 4. Optionally, you can discuss the findings as a whole group. 	
Assessment:	Teacher will observe student participation and engagement in the process; hand-out completion.	

Fact Sheet: First Nations, Inuit and Métis People

The First Nations, Inuit, and Métis are all considered Aboriginal.

All three terms refer to the Indigenous People of Canada.

First Nations peoples refers to the Indian people in Canada, both status and non-status. Many Indian people have also adopted the term “First Nation” to replace the word “band.” (Most First Nations are offended by the term “Indian.) The First Nations were those who lived below the territories, from BC to the Maritimes. The Cree, Algonquin, Mohawk and others are all considered First Nation peoples. They also traditionally believe that this continent originated from the Turtle's Back (*look up Turtle Island story if you haven't heard of this before*), although there are slight variations among the different peoples.

The Inuit are a group of culturally-similar Indigenous Peoples inhabiting the Arctic regions of Greenland, Canada, and the United States. Inuit is a plural noun; the singular is Inuk. The Inuit languages are classified in the Eskimo-Aleut family. The Inuit are those who originally inhabited the Arctic or more northern regions of Canada. They were the ones who traditionally had igloos, dog-run sleds, parkas, and other inventions. Inuit are culturally-similar Indigenous People inhabiting the Arctic regions of Canada. They are also found in Greenland, Russia (Siberia), and the US (Alaska).

The Métis are one of the recognized Aboriginal peoples in Canada. They trace their descent to mixed First Nations and European heritage. The Métis are a mixed people, mixed with First Nations peoples (mostly Ojibway) and with the Europeans (usually French). The word Métis has the same meaning as mestizo in Spanish (which is used for people of mixed Native and European heritage). Because of the Métis' dual heritage and knowledge of both cultures and languages, they often served as a bridge, facilitated trade between Natives and Europeans, among other activities. They have a unique identity to this day. Métis is one of the Aboriginal peoples of Canada made up of various Indian tribes, Cree, Ojibway, Algonquin, Salteaux, Menominee, Mi'kmaq, or Maliset. They also inhabit the northern United States. They are found mostly in the east part of Canada. There used to be 2 branches, French Canadian and Scottish Canadian, but now there is just one.

Aboriginal People of Canada — Similarities and Differences

NAMES: _____

Similarities:

Differences:

IV g. Marc Maracle

Executive Director of Gignul Housing

Housing and Aboriginal Peoples, Media Portrayal



Backgrounder:

Marc is a Mohawk from the Tyendinaga Mohawk Territory.

His initial background was in architectural design and the preparation of construction designs, as well as project management.

His background also includes: community development, economic development, program/project design, coordination and management, program/project evaluation, negotiations for federal transfers of program management, communications, facilitation, conflict resolution and strategic planning.

He has worked as a consultant and Senior Policy Advisor with the National Aboriginal Management Board at Human Resources Development Canada, and as the Executive Director of the National Association of Friendship Centres.

Currently, Marc is the Executive Director of Gignul Housing, a non-profit housing corporation committed to a holistic and comprehensive approach to housing.

Myth - Aboriginal Peoples Get Free Housing

Most of the housing comes under Canada Mortgage and Housing.

On reserve individuals do pay rent – some of which goes toward the Band's housing maintenance program.

The federal government provides some housing to Aboriginal people. The federal funding does not meet the needs of Aboriginal people.

Most Aboriginal people living on reserves and in urban centres live in substandard and crowded housing.

According to Stats Canada, 54% of houses on reserves are in sub-standard condition.

Video Overview

We need to have a good understanding of how we came together as peoples, so that we can have a better understanding of where we can go.

Many think that Aboriginal people reside on reserves while the majority reside in urban areas.

The Urban Aboriginal Strategy puts together 3 levels of government (federal, provincial and municipal) to talk about local priorities and doing things together.

50% of the Aboriginal population is under the age of 25 and of that part, 40% is under the age of 15; therefore, there are huge implications for education attainment and for the labour market.

One of the challenges on reserve is the ability to have access to labour markets.

Not all reserves have good housing. It varies with the reserve.

Housing situations in urban settings mirrors that on reserves. There is crowding and inadequate housing. Sometimes it is a case of affordability. Can the individual afford the housing available? Sometimes there is local opposition to the construction of required affordable housing.

The media tends to focus on the negative images of Aboriginal people. We need to focus on Aboriginal accomplishments and the energy of the youth.

Housing and the Aboriginal People

Related Video: Marc Maracle		
Overview:	Students discuss the topic of Aboriginal housing, read the article provided (page 85) and use their knowledge to either, write a summary, write a letter or post a blog.	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
Specific Expectations:	NDA 3M (Gr. 11)	- Assess the degree to which the needs of Aboriginal peoples are being addressed by Canadian laws and the justice system
CGEs:	<p>CGE2b – An Effective Communicator who reads, understands and uses written materials effectively</p> <p>CGE7e – A Responsible Citizen who witnesses Catholic social teaching by promoting equality, democracy and solidarity for a just, peaceful and compassionate society</p>	
Focus Issue:	<i>"Free houses for Aboriginal people" is a myth.</i>	
Materials:	Article - " <u><i>Free Houses for Indians</i></u> " (page 80)	
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. As a class, read the article, "<u>Why 'Free Houses for Indians' is a Myth</u>", (page 80) by Chelsea Vowel. Students can do a variety of things afterwards: 2. Summarize the article 3. Write a letter to Chelsea Vowel responding to her article 4. Post on the Chelsea Vowels "Blog" <p>http://www.huffingtonpost.ca/chelsea-vowel/aboriginal-housing_b_1752652.html</p>	
Assessment:	Teacher reviews the summaries, letters and blogs to ensure that students have grasped the key ideas from the article.	

Why "Free Houses for Indians" Is a Myth

Chelsea Vowel

Métis from Lac Ste. Anne, Alberta. BEd, LLB.

July 8th, 2012

One of the most prevalent and enduring myths out there is that Aboriginal Peoples receive "free houses." For the purpose of this article I'm going to focus specifically on this myth, saving housing conditions on reserve for later.

I think it's useful to acknowledge that there are different understandings of whether Native housing is a right.

If you take a strict legal positivist approach which assumes the only valid perspective is the one that is affirmed by current Canadian law, that's fine. But please recognize that legal positivism does not lead to objective truth outside of "*this is what the law says right now.*"

I bring this up because part of learning about issues like housing, or education, or treaties is in understanding that Aboriginal Peoples do not necessarily agree with the Canadian state about how things were, are, or should be. This does not make us wrong and it does not make the Canadian state right. I am not going to argue one way or the other in this article, because that would be a very long post. I am just going to summarise the positions.

Housing as an Aboriginal or treaty right

The Royal Commission on Aboriginal Peoples addressed the different perspectives on housing as a right in its [final report](#):

...The Federation of Saskatchewan Indian Nations stated that "[S]helter in the form of housing, renovations, and related infrastructure is a treaty right, and forms part of the federal trust and fiduciary responsibility. [This position derives] from the special Indian-Crown relationship dating back to the Royal Proclamation of 1763, enhanced by section 91(24) of the Constitution Act, 1867 and sections 25 and 35 of the Constitution Act, 1982."

What "housing as an Aboriginal or treaty right" means to different Indigenous Peoples and organisations varies greatly. To some it means 100 per cent paid for, provided at no-cost funding, while for others it means guaranteed subsidies to help with construction and operation costs, with Bands collecting rent or offering rent-to-own regimes as they wish.

Housing as social policy

From the same report:

To date, the federal government has not recognized a universal entitlement to government-financed housing as either a treaty right or an Aboriginal right. It has taken the position that assistance for housing is provided as a matter of social policy, and its Aboriginal housing policy has been based on this premise. Thus, assistance has been based on 'need'.

The Canadian government then argues that providing housing assistance to those in need (Native or not) is a social policy objective for all Canadians. This is the current official approach to Native housing in Canada.

There are two main categories of housing on reserve:

- market-based housing
- non-profit social housing

Market-based housing on reserve

Market-based housing refers to households paying the full cost associated with purchasing or renting their housing. This is not free housing.

As of 2006, home ownership rates on reserve were at [31 per cent](#), compared to 69 per cent among off reserve Canadians. So while the overall home ownership rate is significantly lower on reserve than off, many Canadians are not aware that there is any home ownership on reserve at all.

There are barriers to market-based housing on reserve which you should understand. Land on reserve is held in common, and not split into individual properties owned by individual people. You can be given permission to [possess a piece of land and use it](#), but this does not mean you own it.

Most people require some sort of loan to purchase a home, and in order to secure that financing you must have collateral (something that can be seized and sold off in order to pay your debt). There are severe *Indian Act* limitations to [seizing property on-reserve](#), making it extremely difficult to secure financing for anything, whether you intend to buy or build a house, start a business, do renovations or what have you. This is **not** an endorsement of [attempts](#) to unilaterally impose private property regimes on reserve, I'm just explaining things.

There are various programs in place, with new ones being developed on a community by community basis, to address the issue of financing. Aboriginal Affairs and Northern Development Canada (AANDC) administers [Ministerial Loan Guarantees](#) which are the most common and provide security for lenders. However, the First Nation is ultimately on the hook if there is a default and not all communities can cover that cost -- so these loan guarantees are not always available.

So far no one approach has been successful enough to work in every situation, and home ownership on reserve varies from "a lot" to "almost none" depending on the community.

Income is also another obvious barrier to accessing market-based housing on reserve, which brings us to the second category.

Non-profit social housing

The Canadian Mortgage and Housing Agency (CMHC) delivers housing programs and services across the country to all Canadians under the [National Housing Act](#):

s.3 "The purpose of this Act, in relation to financing for housing, is to promote housing affordability and choice, to facilitate access to, and competition and efficiency in the provision of, housing finance, to protect the availability of adequate funding for housing at low cost, and generally to contribute to the well-being of the housing sector in the national economy."

[Section 95](#) of this Act deals with social housing, and programs under this section include subsidies for [non-profit rental housing on reserve](#) (and elsewhere throughout Canada). If I haven't pounded this fact in enough, let me do it once more: this is not a program that only First Nations people benefit from. There are tens of thousands of Canadians living in co-op housing built with the help of subsidies under s.95.

The [Co-Operative Housing Federation of Canada](#) deals with social housing off reserve, but these FAQ answers apply on reserve as well:

The members do not own equity in their housing. If they move, their home is returned to the co-op [the Band], to be offered to another individual or family who needs an affordable home. Some co-op households pay a reduced monthly rent (housing charge) geared to their income. Government funds cover the difference between this payment and the co-op's full charge. Other households pay the full monthly charge based on cost.

Non-profit social housing is often called Band Housing on-reserve, and [57 per cent](#) of on-reserve people lived in these units as of 2006.

[AANDC](#) [alone or via the CMHC] does not cover the full cost of housing. In addition to government funding, First Nations and their residents are expected to secure funding from other sources for their housing needs, including shelter charges and private sector loans.

All people in Canada who are eligible for social assistance can be issued shelter allowances. This is meant to help low income individuals meet their shelter expenses (rent, utilities) and is based on provincial tables.

If you want to call what I've described "free housing", then you need to recognize that this situation is not confined to First Nations. If the only complaints on s.95 housing and/or shelter allowances are aimed at First Nations, then those arguments are *inherently racist*.

However I think the real issue is that most people honestly don't understand housing on-reserve, and because the issue is complicated, people rely on word of mouth. I'm hoping this article helps clear up some of the confusion.

Aboriginal Young People

Related Video: Marc Maracle		
Overview:	Students will have the opportunity to see the statistics that Marc refers to that reinforce the young demographic within the Aboriginal communities. They will also reflect on how they can improve the comfort level of Aboriginal youth in the cities.	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
Specific Expectations:	NDA 3M (Gr. 11)	- Assess the degree to which the needs of Aboriginal peoples are being addressed by Canadian laws and the justice system - Describe the impacts and implications of provincial and federal health and education policies on Aboriginal peoples
CGEs:	CGE4a – A Self-Directed, Responsible, Life Long Learner who demonstrates a confident and positive sense of self and respect for the dignity and welfare of others CGE5e – A Collaborative Contributor who respects the rights, responsibilities and contributions of self and others	
Focus Issue:	Demographics	
Materials:	Statistics Canada hand-out—slide 9 – handout (page 85)	
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. After watching the clip, give the students the Statistics sheet (page 85, slide 9 from the Statistics package); review if necessary. 2. Put them into groups of 3-4. 3. Give each student within the groups the hand-out. Have them answer question 1 together. Each student should record the answers on their own sheet. 4. Have students return to their original place and answer question 2 independently. 5. Have students share their answers in a whole class discussion. 6. Students should hand in sheets for participation/learning skills assessment. 	
Assessment:	Teacher assesses students' participation and engagement in the discussion and worksheet completion.	

Aboriginal Youth Issues

After reflecting on the statistics of the Aboriginal youth population and hearing some of the housing challenges that Marc discusses, answer the following questions using some of the facts from the clip and your own opinion.

1. How does the statistics sheet reinforce what Marc has said about the average age of Aboriginal people. Give specific details using the sheet.

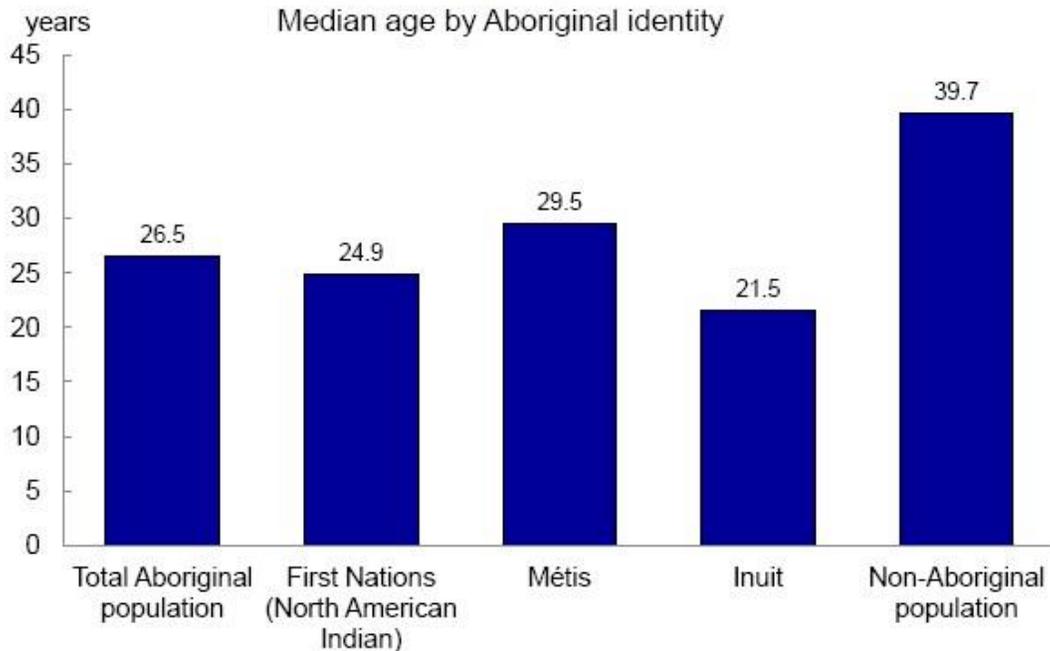


2. If you were a guidance counsellor in a high school in Vanier, where many Aboriginal people reside, what steps could you take to make their transition to a public high school more comfortable? How would you make them feel included?





Aboriginal populations are younger than the non-Aboriginal population



Source: Statistics Canada, Census of Population, 2006.

9

Aboriginal Living Conditions

Related Video: Marc Maracle		
Overview:	Students will have the opportunity to review a CTV News story and accompanying written version (page 88) and compare the issues presented in the story to what is said by Jennifer in the video clip.	
Expectations (expectations may vary dependent on the media resources used)		
Overall Expectations:	NDA 3M (Gr. 11)	- Identify social, political and economic issues currently being addressed by Aboriginal individuals and communities in Canada
	NBV 3C (Gr. 11)	- Identify challenges presented by the ways in which the media deal with Aboriginal issues
Specific Expectations:	NDA 3M (Gr. 11)	- Demonstrate an understanding of the different perspectives of Aboriginal issues reflected in the media coverage from within Aboriginal communities and from mainstream society
	NBV 3C (Gr. 11)	- Identify the challenges presented to Aboriginal peoples by Canadian perceptions of Aboriginal beliefs and values as reflected to media sources
CGEs:	CGE3b – A Reflective and Creative Thinker who creates, adapts, evaluates new ideas in light of the common good CGE7d – A Responsible Citizen who promotes the sacredness of life	
Focus Issue:	Varying perspectives of Aboriginal living conditions	
Materials:	Computer with internet access, hand-out (page 88)	
Procedure/ Assignment:	<ol style="list-style-type: none"> 1. After viewing the clip, review the attitude that Jennifer shows in discussing the misconceptions of Aboriginal People. 2. Have students go to the following web-site link and watch the news piece from CTV News: http://www.ctvnews.ca/canada/canada-faces-a-crisis-on-aboriginal-reserves-un-investigator-1.1497612#ixzz2puqsGJhw 3. Put students in groups of 3-4. 4. Hand out the written overview of the news story (page 88) and go over if necessary. 5. As a group, have the students discuss whether the news story aligns with the comments that Jennifer (and other speakers they have heard) makes about the conditions facing Aboriginal people. 6. As a class, discuss the opinions expressed in the groups. 	
Assessment:	Teacher observation of participation and engagement in small and large groups	

Canada faces a 'crisis' on Aboriginal reserves: UN investigator— CTV News: Tuesday, October 15, 2013

A UN indigenous rights investigator said Canada faces a "crisis" when it comes to the situation of the country's Aboriginal Peoples.

James Anaya, the UN's special rapporteur on the rights of Indigenous Peoples, said Tuesday that one in five Aboriginal Canadians lives in a home in need of serious repairs, and the suicide rate among youth on reserves is "alarming" at a rate five times greater than that of all Canadians.

"One community I visited has suffered a suicide (once) every six weeks since the start of this year," Anaya said during a news conference Tuesday.

The First Nation community is Pukatawagan, Man., which is located 900 kilometres north of Winnipeg.

"Canada consistently ranks among the top of countries in respect to human development standards, and yet amidst this wealth and prosperity, Aboriginal people live in conditions akin to those in countries that rank much lower and in which poverty abounds," he said.

Anaya's comments follow a nine-day mission, in which he was tasked with reviewing the rights of Indigenous People and the issue of missing and murdered Aboriginal women. Since his mission began on Oct. 7, Anaya spent time in Ontario, Quebec, British Columbia, Alberta, Saskatchewan, and Manitoba looking into what have been called "third-world living conditions" for some of Canada's Aboriginal communities.

He said Canada has addressed some concerns raised the previous Special Rapporteur in 2004, and noted that the country was the first to extend constitutional protection to Indigenous Peoples' rights.

He added that federal and provincial governments have made notable effort to address treaty and Aboriginal land claims, and to improve the economic and social well-being of Indigenous People.

"Despite positive steps, the daunting challenge remains," he said. "From all I've learned, I can only conclude that Canada faces a crisis when it comes to the situation of Indigenous Peoples."

He said the residential school period in Canada continues to "cast a long shadow of despair on indigenous communities."

Anaya urged the federal government to extend the mandate of the Truth and Reconciliation Committee, which has been tasked with learning about what happened in the residential

schools and to inform all Canadians, for "as long as necessary."

"Many of the dire social and economic problems faced by Aboriginal people are directly linked to that experience," he said.

Anaya, a law professor, met with representatives from the federal government and First Nations during his visit.

Liberal Aboriginal Affairs critic Carolyn Bennett said there is mistrust between First Nations and government.

"We are nowhere closer to reconciliation or improving or resetting the relationship," she said in an interview with CTV News Tuesday.

Lorna Bighetty, a resident of Pukatawagan whose 20-year-old son, Shawn, died of suicide four years ago, says something must be done to help her community, where poverty is prevalent. Since Shawn's death, there have been as many as 27 more suicides at Pukatawagan, which is home to 2,500 residents.

"It is very depressing to know so many of our kids are leaving us this way," she said. But there is hope, as calls for change grow louder, says Derek Nepinak, the Grand Chief of the Assembly of Manitoba Chiefs.

"It's time we stop living the way we've been living and come together, and really create the prosperity that was promised through the treaty relationships we've built," he said.

A public report on Anaya's findings is expected to be presented to the UN Human Rights Council in September 2014, but he said Tuesday that ahead of the report, he wanted to share some preliminary observations.

The federal government will get a chance to respond to Anaya's findings before a final report goes to the UN.

Link: <http://www.ctvnews.ca/canada/canada-faces-a-crisis-on-aboriginal-reserves-un-investigator-1.1497612#ixzz2puqsGJhw>

IV h. 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/aboriginala/faqs.html>

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

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

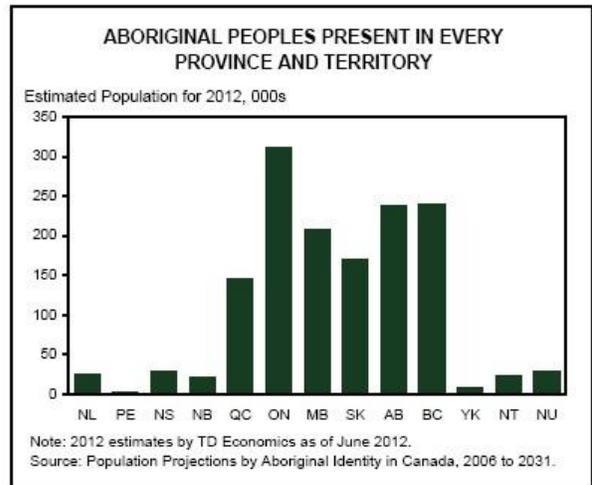
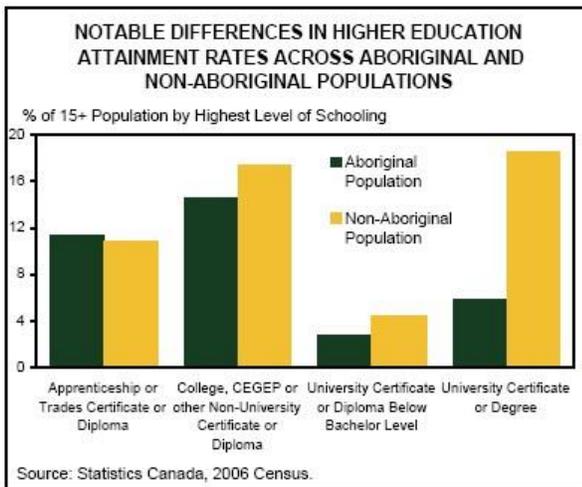
of an Indian band or community with rights under the *Indian Act* to live on reserve, vote for band council and chief, share in band monies, and have an interest in property on reserve. Approximately half of the one million people who identify themselves as Aboriginal are classified as Status Indian.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

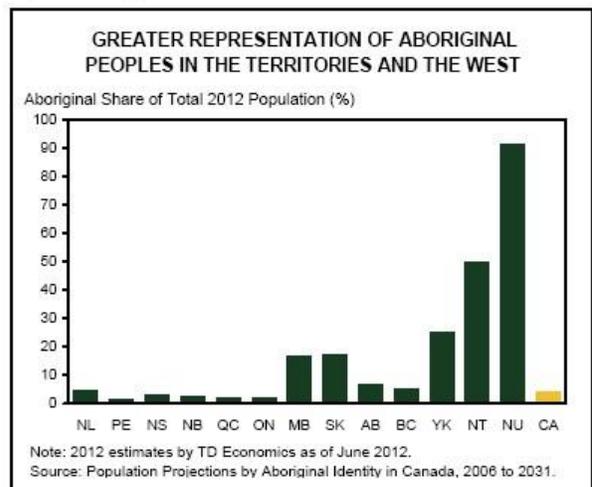


ary education.⁶ At present, there are no similar programs for students who identify as Non-Status Indian and Métis.

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.

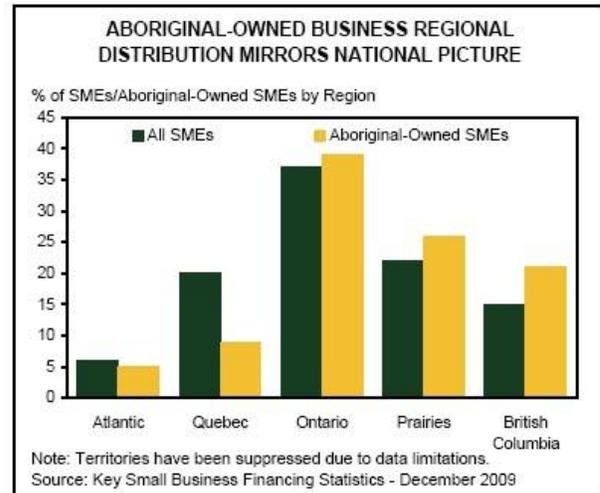


Aboriginal peoples currently reside in every province and territory. In terms of scale, British Columbia, the Prairies, and Central Canada are home to the highest number of Aboriginal people. This outcome is not very surprising as these provinces have the most number of Canadians. When the Aboriginal 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.

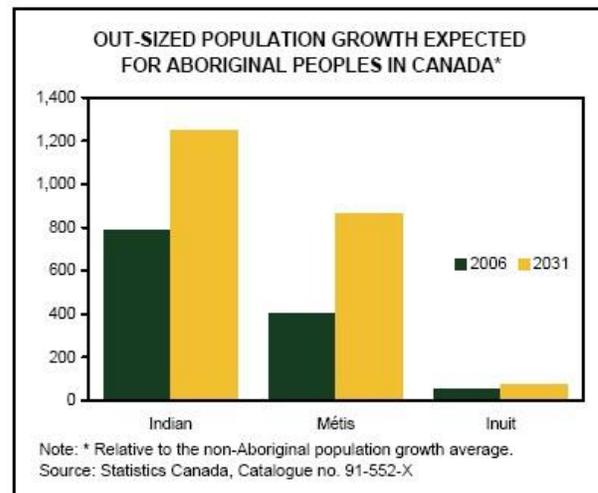
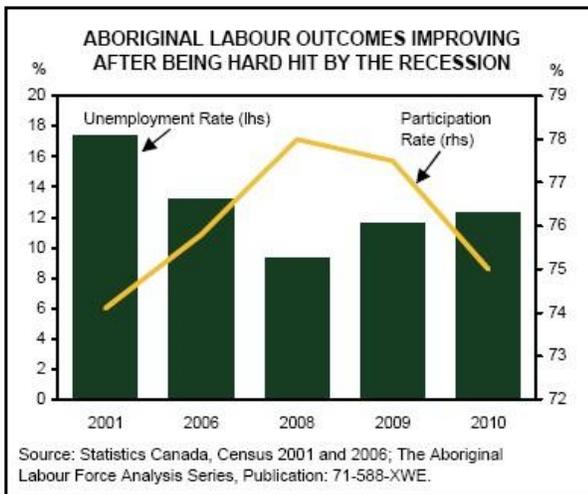
Myth 4: Aboriginal people are falling further behind in the job market.

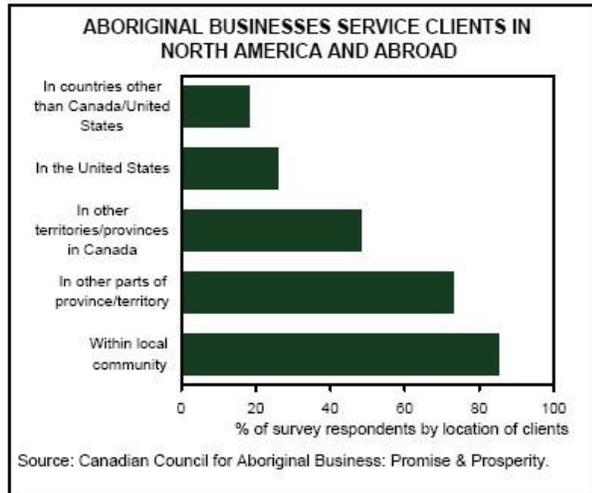
False. To debunk this myth, we must piece together data from the Census and a new publication that reports employment outcomes for Aboriginal people from 2008 to 2010.⁸ While these recent data are helpful, the Labour Force Survey does not sample Aboriginal people living off-reserve or in the territories. 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.

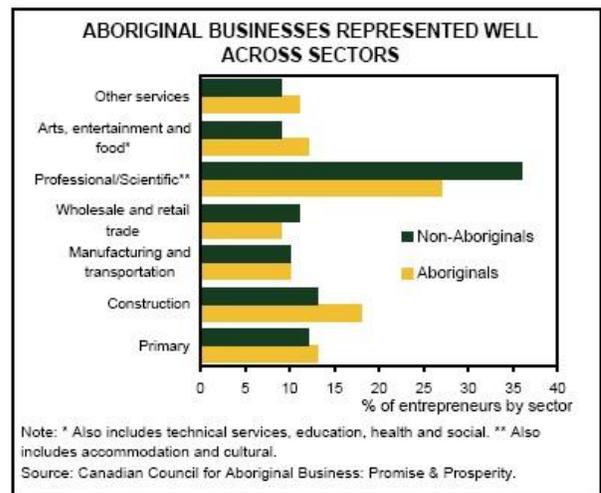
False. Roughly 2% of all small and medium-sized enterprises (SMEs) are operated by Aboriginal entrepreneurs, slightly lower than the 3.8% share of Aboriginals in the population.¹⁰ Even so, this translates into approximately 32,000 businesses, both on- and off-reserve. The data also suggest that women 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

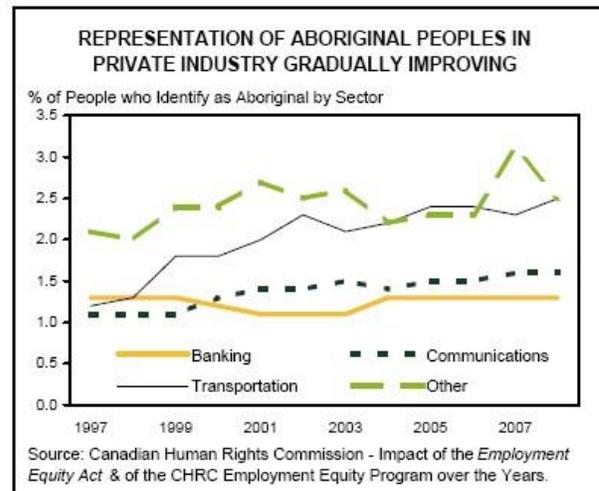
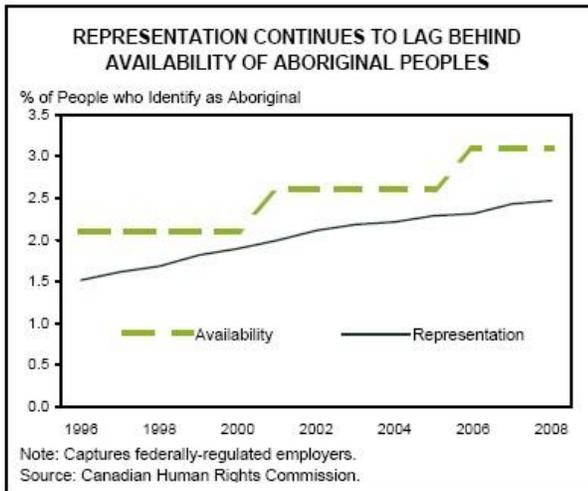
Myth 8: Aboriginal communities are protected by government Treaties – which pretty much guarantee their economic and political rights.

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.

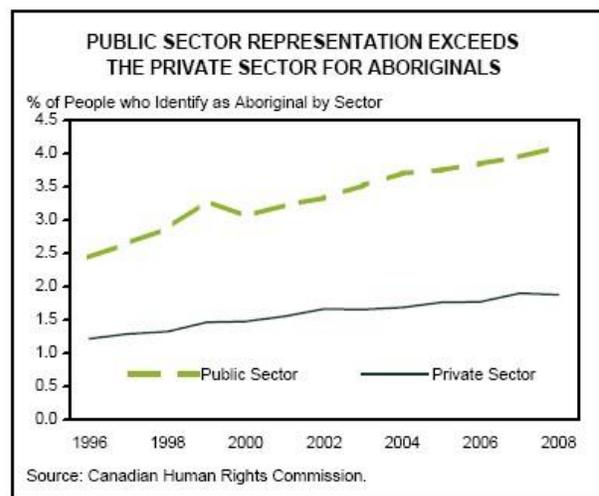
Although settlement funds are paid to the Aboriginal government (and placed in a Trust), there is often a per capita distribution payment made to all registered community members at the time of the settlement then living, both on- and off-reserve. Adults receive their payment immediately, while payments 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.

*Derek Burleton,
Vice President &
Deputy Chief Economist
416-982-2514*

*Sonya Gulati,
Senior Economist
416-982-8063*

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Eastern Ontario Catholic Curriculum Corporation (EOCCC)

464 Isabella Street, Suite #205

Pembroke, Ontario K8A 5T9

www.eoccc.org

Tel: (613) 735-1310 Fax: (613) 735-7410