

**WORKING WITH
INDIGENOUS PEOPLES
A HUMAN RESOURCES
GUIDE FOR THE WESTMAN
REGION**

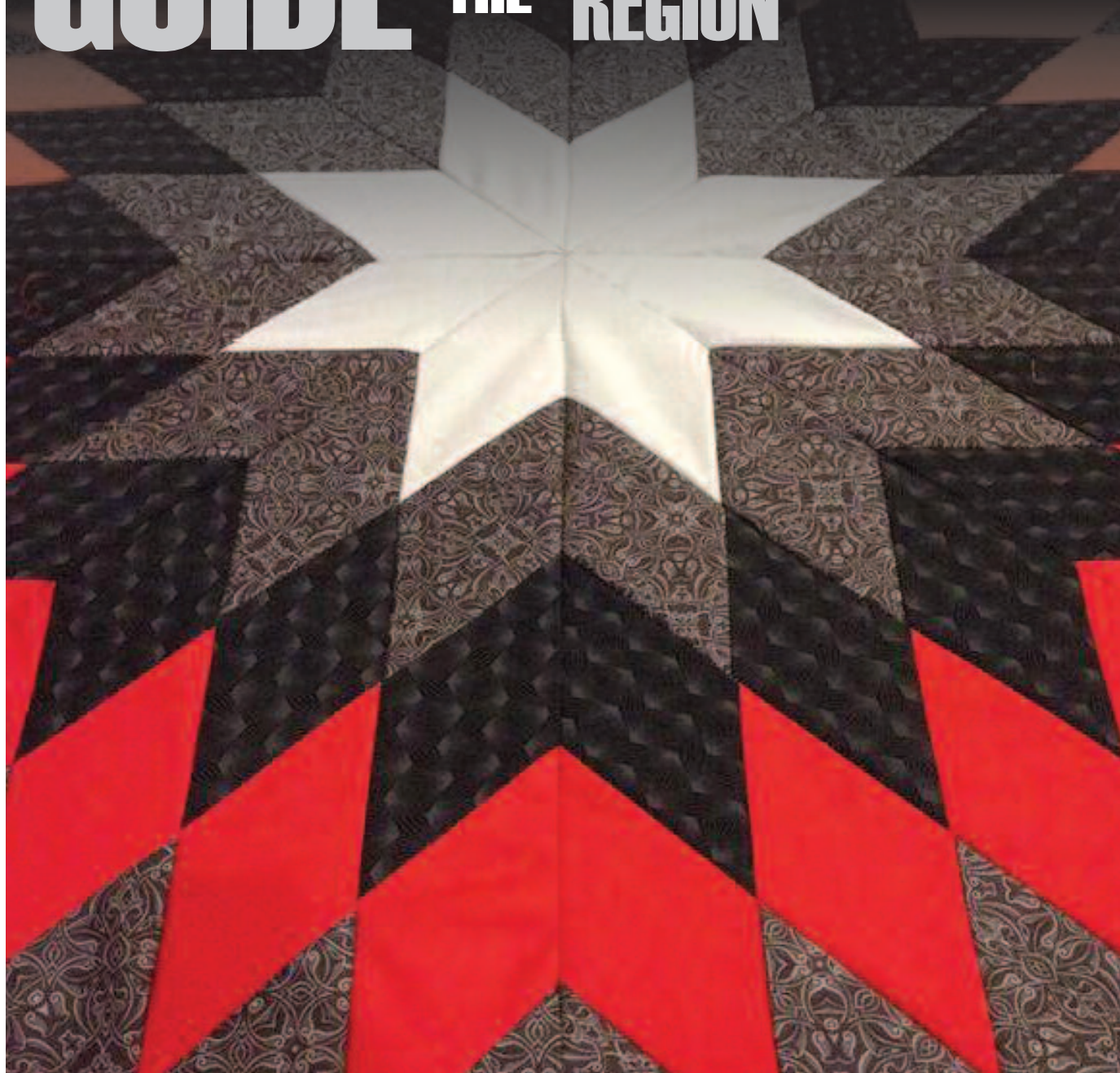




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INTRODUCTION AND DEDICATION

Hiring practices around the globe have always been about doing the right thing and in the right way, however we sometimes look for additional guidance in seeking the knowledge of others for increasing our strides corporately in filling vacant positions throughout our landscape of an organization or business.

These are the reasons behind this resource and in seeing partnerships coming together for the betterment of sharing best practices, historical knowledge on Indigenous peoples and tools that will help you in guiding your way along the hiring practices and employment journey of others.

The Brandon Urban Aboriginal Peoples' Council

(BUAPC) along with the Interprovincial Association on Native Employment – Westman Chapter (IANE – Westman) have come together in collaboration for the creation of this document and resource guide.

With the financial assistance of the BUAPC and Indigenous & Northern Affairs Canada, we have taken this resource to the next level and have made it available to all to learn from.

We hope that this resource will guide and assist you with looking at the labour force market from the Indigenous communities within our Urban Centre settings, and will provide you with the tools you need in your recruitment, marketing and hiring strategies for the future.

We dedicate this resource to our community of Brandon, Manitoba and to all our Indigenous job seekers looking for employment and wellness in their lives.

BRANDON URBAN ABORIGINAL PEOPLE'S COUNCIL

The Brandon Urban Aboriginal Peoples' Council was established at the December 13th, 2010 meeting of Council. City Council may refer to the Aboriginal Council for its consideration and advice, and the Aboriginal Council may on its own initiative consider and advise City Council on any matter relating to issues of concern to Aboriginal people, including:

- Developing and maintaining a positive relationship with individuals, groups, agencies, organizations, orders of government, etc., who are addressing issues of concern to urban Aboriginal people;
- Assisting the efforts of other agencies, organizations, etc., who are addressing issues of concern to Urban Aboriginal people;
- Undertaking research, study or investigation in areas of concern in order to develop advice and make recommendations;
- Soliciting input and receiving advice, recommendations, reports or concerns from individuals or groups addressing issues of concern to Urban Aboriginal people, and recommending appropriate action; and
- Liaising with City of Brandon staff through the Office of the City Manager in support and development of policies, programs and other initiatives that will seek to address issues of concern to Aboriginal people.

On July 20, 2016 the City of Brandon and the partners of the BUAPC signed an MOU with 2 set goals and sub-goals.

Goal 1: Development and implementation of the Aboriginal Economic Strategic Plan

Outcomes:

- a) Improved education
- b) Improved labour market participation
- c) Improved availability of business initiatives

Goal 2: Identification of barriers and challenges facing Urban Aboriginal peoples in the fields of education and employment.

Outcomes:

- a) Establishment of long-term collaborative actions aimed to positively address existing education and employment gaps



INTERPROVINCIAL ASSOCIATION ON NATIVE EMPLOYMENT – WESTMAN CHAPTER INC. (IANE-WC)

IANE-WC is a charitable, non-profit, non-political, non-partisan association consisting of Indigenous and non-Indigenous volunteers from governments, industries, agencies, businesses, unions and Indigenous organizations and communities. Since its corporation in 1977, IANE's purpose is to have these volunteers network and share information together on best employment practices and promote the employment of Indigenous people.

The objectives of IANE-WC are:

1. Promoting and supporting information sharing and networking among members;
2. Providing a forum where Indigenous people and organizations, governments, industries and business and unions learn about best practices on recruitment, retention and advancement of Indigenous people through employment opportunities and training initiatives;
3. Providing a forum for Indigenous and non-Indigenous people to increase awareness and understanding of Indigenous relations and where Indigenous people learn about training and employment initiatives; and
4. Recognizing employers and individuals who demonstrate successful employment initiatives that support the hiring, training, retention and advancement of Indigenous peoples.



WORKING WITH INDIGENOUS PEOPLE: WHAT WORKS, AND WHAT DOESN'T

Hiring and engaging Indigenous people can be difficult for many employers for a variety of reasons. Many employers have had difficult and problematic historical relationships; some have a fear of engaging them based on the potential for them to be judged racist; some don't see the value versus the potential for cost in time and effort; some just don't think about it; and many other reasons.

We hope that by taking the time to look through this you will be able to make a reasoned decision which has value for your organization, we aren't going to recommend you engage, hire and promote simply for pro-social reasons, we will explain the business case and the value potential that exists.

This booklet contains a variety of options but we know your organization has its own unique challenges, opportunities and needs and we are available to assist you in adapting the information to make it work for you, just contact any of our three organizations to make an appointment.

As you read through this, we ask you to put aside what you know as you do so and to review it as though you were unaware of any ideas in working with Indigenous people.

Thank you for reading this and we hope it creates enough curiosity that you will want to learn more.

DEFINITIONS


Let's start with a common language. English is often ambiguous and open to interpretation and it is important for us to understand each other as we communicate concepts and actions so as to ensure no confusion or potentially embarrassing misunderstandings.

INDIGENOUS PEOPLE:

This term has replaced previous labels as used by the governments of Canada and its provinces. Prior to Indigenous other words used included Aboriginal or Native and all three refer to the three groups of people as identified by the Indian Act of 1876 and still used today – First Nations (comprised of Status, Non-Status and Treaty Indians), Inuit and Métis.

MÉTIS:

In September 2002 the Métis Nation adopted the MMF's definition of Métis. Article III of the MMF Constitution defines "Métis" as follows:

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- "Métis" means a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal Peoples and is accepted by the Métis Nation;
 - "Historic Métis Nation" means the Aboriginal people then known as Métis or Half-Breeds who resided in the Historic Métis Nation Homeland;
 - "Historic Métis Nation Homeland" means the area of land in west central North America used and occupied as the traditional territory of the Métis or Half-Breeds as they were then known;
 - "Métis Nation" means the Aboriginal people descended from the Historic Métis Nation, which is now comprised of all Métis Nation citizens and is one of the "aboriginal peoples of Canada" within s.35 of the Constitution Act of 1982;
 - "Distinct from other Aboriginal Peoples" means distinct for cultural and nationhood purposes.


INUIT:

Inuit are the Indigenous people of Arctic Canada who live primarily in Nunavut, the Northwest Territories and northern parts of Labrador and Quebec. The word "Inuit" means "the people" in Inuktitut, the Inuit language. They are sometimes referred to as 'Eskimo', which is considered a derogatory term by the Inuit themselves. Politically, the Inuit were never included in the Indian Act, but became a federal responsibility in 1939. A singular person is an Inuk – not an Inuit.


DEFINITIONS

INDIAN:

Christopher Columbus first used the term in 1492 as he thought he had reached India. The term “Indian” describes all the Indigenous people in Canada who are not Inuit or Métis. Department of Indian Affairs and Northern Development typically uses the term “First Nation” instead of “Indian,” except in the following cases:

- 
- in direct quotations;
 - when citing titles of books, works of art, etc.;
 - in history discussions where it is necessary for clarity and accuracy;
 - in discussions of some legal matters requiring specific terminology;
 - In discussion of rights and benefits provided on the basis of “Indian Status.”

There are three categories of Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

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- Status Indian (sometimes called Registered Indian) is an Indian person who is registered under the Indian Act.
 - Non-Status Indian is an Indian person who is not registered as an Indian under the Indian Act.
 - Treaty Indian is a Status Indian who belongs to a First Nation that signed a treaty.

TRIBAL COUNCIL:

A tribal council is a group of several bands that represents band interests and may administer funds or deliver common services to those bands.

RESERVE:

A reserve is an area of land that is set apart for the use and benefit of an Indian band. Some bands have more than one reserve. Many First Nations now prefer the term “First Nation community,” and no longer use the term “reserve.”

INDIAN STATUS:

An individual’s legal status as an Indian, as defined by the Indian Act of 1876.

INDIAN ACT:

The Canadian federal legislation first passed in 1876 that sets out, amongst other things, the rules for determining Indian status, membership in a band and the management of Indian moneys, reserve lands, and resources.

DEFINITIONS

BILL C-31:

On June 28, 1985 Bill C-31 "An act to amend the Indian Act" passed.

1. It ends many of the discriminatory provision of the Indian Act, especially those which discriminated against woman
2. It changes the meaning of "status" and for the first time allows for limited reinstatement of Indians who were denied or lost status and/or Band membership in the past, and;
3. It allows bands to define their own membership rules
4. The new "math" of parentage

The revised Section 6 of the Act, "Persons Entitled to be Registered," introduced two classes of Indians:

- 6(1)** Those who can pass Indian status to their children;
- 6(2)** Those who have Indian status, but cannot pass their status to their children unless the other parent is also has status.
- 6(0)** Means they are deemed not to have Indian status and may be non-Indigenous

In the next generation

- $6(1) + 6(1) = 6(1)$
- $6(2) + 6(2) = 6(1)$
- $6(1) + 6(2) = 6(1)$
- $6(1) + 6(0) = 6(2)$
- $6(2) + 6(0) = 6(0)$



What complicates this new division of 6(1) and 6(2) is the ability to pass along status. Should a status Indian under subsection 6(2) have children with a non-status person, their children are ineligible for Indian status. This is sometimes called the "second generation cut off." A person accorded status under subsection 6(1) does not face this penalty. Interestingly, should two 6(2) status Indians marry and have children, their child will become 6(1). This perpetuates the discriminatory measures of the Indian Act before Bill C-31, as certain Indians face penalties for "marrying out," or marrying (and subsequently having children with) a non-status person. While Bill C-31 made it impossible for the government to remove one's status, the government has simply created a new mechanism to serve this same purpose. The government's original objective of eventually removing Indian status entirely is still served; Bill C-31 simply deferred it a generation.

<http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act/indian-status.html>

DEFINITIONS

BAND:

A band is a group of Indigenous people that has its own band council. Today, many bands prefer to be known as First Nations.

BAND COUNCIL:

This is the governing body for a band. It usually consists of a chief and councilors, who are elected for two or three-year terms to carry out band business, which may include education; water, sewer and fire services; by-laws; community buildings; schools; roads; and other community businesses and services

RESERVE LAND:


Reserve land is land set aside for the use and enjoyment of Indian band members. This land was excluded from the lands exchanged in the various treaties. The Indians are the beneficial (actual) owners of the lands. The legal title has been held by the Crown to prevent the sale or breaking up of Reserve land.

AMC: (NO, NOT THE AMC GREMLIN OR WALKING DEAD)

In 1988, through the collective efforts of the Dene, Dakota, Cree, Oji-Cree, and Ojibway Nations, the First Nations of Manitoba, the Manitoba Chiefs recognized the need for a unified political entity to address common issues and concerns. It was from this recognition that the Assembly of Manitoba Chiefs (AMC) was born and developed. There are 64 FN communities in Manitoba but not all of them belong to AMC at all times.

SCO:

In 1998, 36 Southern Indian Bands formed The Southern Chiefs' Organization Inc. established to:

- 
- To assist member First Nations in the advancement and achievement of their goals as mandated by the Chiefs Meeting in Summit;
 - To provide a common front for initiatives mandated by the Chiefs Meeting in Summit;
 - To promote and assist member First Nations in providing good government for their First Nations;
 - To assist member First Nations in promoting and defending Treaty and Indigenous rights as mandated by the Chiefs in Summit;
 - And to assist member First Nations in holding the Crown, and holding the federal and provincial governments responsible for the fulfillment of their fiduciary duties and other responsibilities and obligations.


DEFINITIONS

MKIO:

Manitoba Keewatinook Ininew Okimowin (MKO) is a political office established in 1981 by First Nations in Northern Manitoba. There are some fifty-three thousand citizens of thirty sovereign First Nations following in the great traditions of the Cree, Dene and Oji-Cree. MKO leadership has organized to provide a united voice on shared issues of rights --- inherent, Treaty, Constitutional and human rights. The legacy of colonialism has been the denial of our rights. We work to exercise them. On fundamental issues of rights, they stand united with First Nations throughout our homelands in Canada and beyond. There are 30 reserves including one in Saskatchewan, White River

MMF:

The Manitoba Métis Federation (MMF) is the political representative organization for the Métis people of Manitoba. It was founded in 1967 by a group of forward-thinking Métis who realized that it was time to stand up for the rights of the Métis people. Thirty-six years later, the MMF has over 200 staff at the Home Office and in seven Regional offices throughout the Province. There are 135 Métis Locals in MB. Objectives of the Manitoba Métis Federation Inc.:

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- To promote the history and culture of the Métis people and otherwise to promote the cultural pride of its membership.
 - To promote the education of its membership respecting their legal, political, social and other rights.
 - To promote the participation of its members in community, municipal, provincial, federal, Indigenous, and other organizations.
 - Generally, to promote the political, social and economic interests of its members.

***So know you know what the terms are and can see how confusing
it can be to work out who's who in Indian country!***

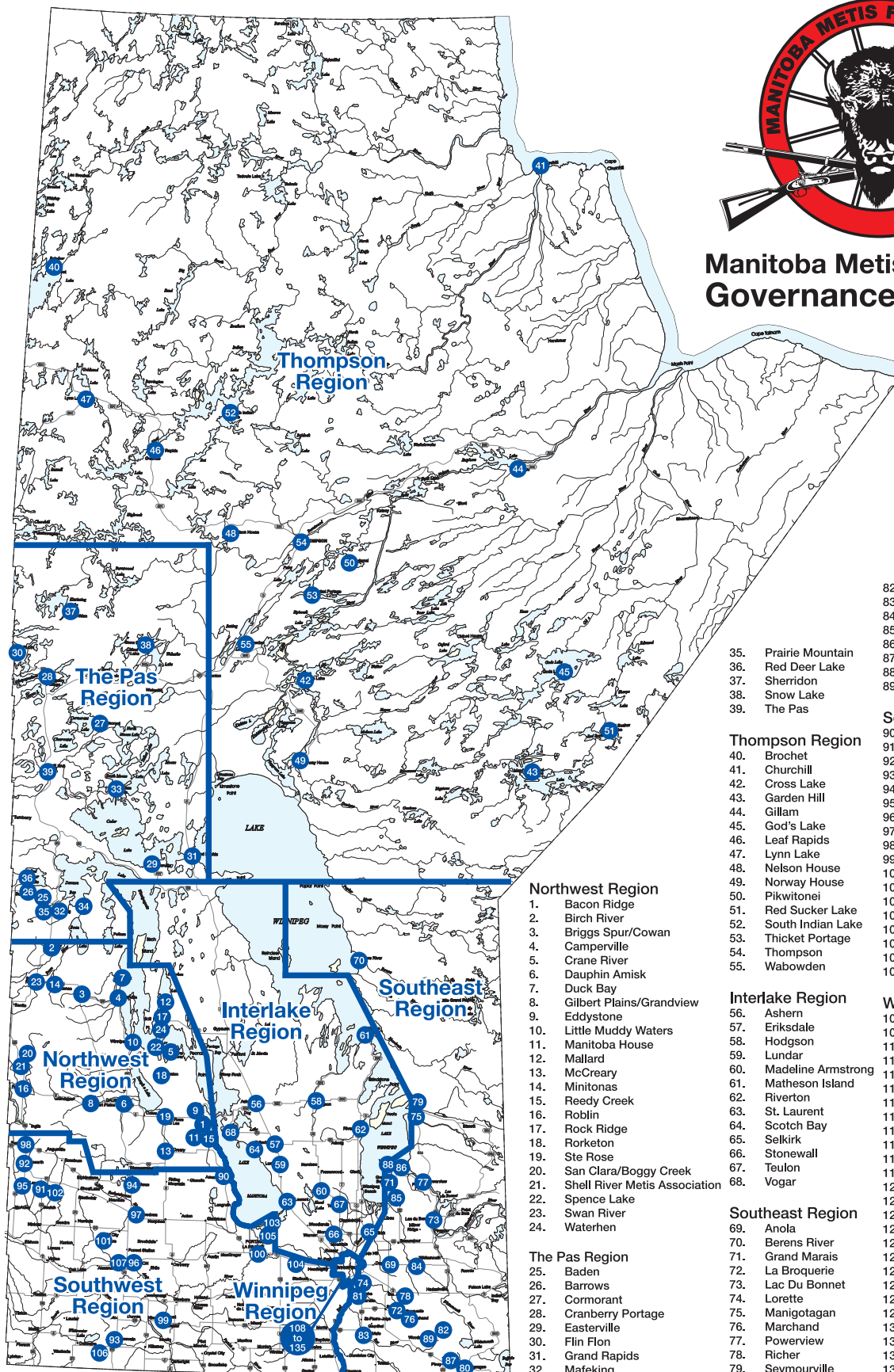
Due to the scope of this booklet, there is much more to learn about Indigenous history and how the relationship between Indigenous and non-Indigenous people evolved than we can share here. At the end of this booklet you will find an appendix which contains many useful links to learn more.

TRIBAL AFFILIATIONS IN MANITOBA

Ojibway, Cree, Oji-Cree, Dakota, Dene, Métis and Inuit



Manitoba Metis Federation Governance Structure



35. Prairie Mountain
36. Red Deer Lake
37. Sherridon
38. Snow Lake
39. The Pas

Thompson Region

40. Brochet
41. Churchill
42. Cross Lake
43. Garden Hill
44. Gillam
45. God's Lake
46. Leaf Rapids
47. Lynn Lake
48. Nelson House
49. Norway House
50. Pikwitonei
51. Red Sucker Lake
52. South Indian Lake
53. Thicket Portage
54. Thompson
55. Wabowden

Interlake Region

56. Ashern
57. Eriksdale
58. Hodgson
59. Lundar
60. Madeline Armstrong
61. Matheson Island
62. Riverton
63. St. Laurent
64. Scotch Bay
65. Selkirk
66. Stonewall
67. Teulon
68. Vogar

Southeast Region

69. Anola
70. Berens River
71. Grand Marais
72. La Broquerie
73. Lac Du Bonnet
74. Lorette
75. Manigotagan
76. Marchand
77. Powerview
78. Richer
79. Seymourville
80. South Junction
81. St. Adolphe

82. St. Labre
83. St. Malo
84. Ste Rita
85. Stoney Point
86. Traverse Bay
87. Vassar
88. Victoria Beach
89. Woodridge

Southwest Region

90. Amaranth
91. Assiniboine
92. Binscarth/Ste Madeline Birtle
93. Cherry Creek Metis Council
94. Erickson/Wapiti
95. Fort Ellice
96. Grand Valley
97. Les Metis
98. Pelly Trail/Russell
99. Pembina River
100. Portage
101. Rivers
102. Snake Creek
103. St. Ambrose
104. St. Eustace
105. St. Marks
106. Turtle Mountain
107. Westman

Winnipeg Region

108. Blueberry
109. Bosco
110. Catfish
111. Conseil Elzéar Goulet
112. Dakota
113. Dumont
114. Fontaine
115. Gilbert Park
116. Heritage Proud
117. Infinity
118. Keenleyside
119. Kinew
120. Liberty
121. Metis Elders
122. Michif
123. New Horizons
124. Point Douglas
125. Prairie Buffalo
126. Red River
127. Redboine
128. Riel
129. Seven Oaks
130. South Central
131. Spruce
132. St. Norbert
133. St. Vital North
134. Winnipeg North
135. Winnipeg West

DEFINITIONS

ABOUT STATUS, NON-STATUS AND TREATY

Canada used Indian Status as a control mechanism for a great many years by amendments to the Indian act which punished non-compliance with loss of Status. Loss of status would mean being banished from the reserve and unable to gain entrance to visit parents, brothers, sisters, children or friends and nor would they be allowed off reserve to visit him/her – to the extent they would not even be allowed to be buried on the reserve with their family so a powerful tool.

Those who lost or never gained status under the act are Non-Status Indians. Treaty Indians are those who belong to a band that went to Treaty. Examples of a Status, Treaty Indian would be a member of Keeseekoowenin or Waywayseecappo; an example of a Status, non-Treaty Indian would be a member of Sioux Valley or Canupawakpa First Nations.



SOME TIMELINE INFORMATION

1871 - 1921

The eleven numbered treaties negotiated and signed. Treaties 1-6 and 10 in Manitoba – Treaties are legal agreements between nations – although these treaties are between 90 and 140 years old, there are many older treaties still in force which in the world, the oldest being; The Treaty of Windsor which is the diplomatic alliance signed between Portugal and England on 9 May 1386 (639 years ago). This treaty has been evoked in practically every century, including at least twice in the 20th century for world wars I & II Historian Matthew Winsett says, "This treaty has been the cornerstone of both nations' relations with each other ever since." **This shows our treaties are really quite modern and still relevant.**

The numbered treaties were in response to Canada being given Rupert's land on the proviso Canada would honour the agreements between the Hudson Bay Company and the Indigenous inhabitants of Rupert's land. In essence, the treaties are the terms of a land lease giving the use and enjoyment of the land of Canada, excepting reserves, to the Government of Canada unless they default on the treaty terms which would devolve the lands back to Indigenous people.

1876

Section 9 of the 1876 Indian Act set out various formulas for the division of property of any male Indian dying intestate: for example, if there was no next of kin closer than a cousin, any property would



vest in the Crown for the benefit of the band. Since there was still no provision allowing un-enfranchised Indians to will their property, Indians had no say in how their property would be inherited. How many people could read and write in 1876 – and how many on a FN community?

1879

The Bison almost totally disappears from the Canadian Plains although initially it was estimated there were 70 Million on the Great Plains at initial contact – Bison were the main source of food, clothing, shelter, and many other uses by the Plains Indians and they were slaughtered North and South of the border to bring the "savage" Indians under control through hunger.

SOME TIMELINE INFORMATION

1880

The Indian Act was amended to allow for the removal of status for any First Nation person who obtained a university degree. It also increased the power of the Superintendent General to impose elections and prohibited hereditary chiefs from exercising power unless they were elected – **Hereditary chiefs were knowledge keepers and trained from youth to be good leaders but from small clans.**

1883

The first White child born in Calgary in November of that year.

1884

The Indian Act was amended to ban potlatches. Potlatches served to distribute food and goods evenly and help those who needed help as they were give aways - several First Nations people were sent to prison.

Treaties and the reservation system, pass system (The pass system was never enshrined in law <https://vimeo.com/125253802>) but ensured isolation of communities and compliance with government wishes – the Indian Agent had veto power at band council meetings.



SOME TIMELINE INFORMATION

1884 CONT'

Inuit issued K numbers (round disks with government numbers which were worn at all time and had to be produced to avail of government services).

School attendance made mandatory – In England mandatory attendance ended at age 10 but indigenous children went till either 16 or 18 depending on the school and when funding ended. The first half of the day was devoted to learning, the second half and evening was used for children to work in the fields for the school and for local farmers, and girls to take in washing and sewing for the school and local hospitals and for profit. The value of a residential school grade 8 was less than a mainstream grade three as a result.

1885

Northwest Rebellion – Louis Riel and eight First Nation people were hung – Chiefs Poundmaker and Big Bear sent to prison – Poundmaker had left the reserve as the community had no food due to the collapse of buffalo populations and travelled to Battleford – no food forthcoming and his camp was unsuccessfully attacked by 332 Canadian troops. On hearing of Louis Riel's defeat, Poundmaker surrendered himself.

Chief Big Bear didn't trust the gifts of the treaty commissioners and said "when we set a fox-trap we scatter pieces of meat all round, but when the fox gets into the trap we knock him on the head; We want no bait; let your chiefs come like men and talk to us." He also proposed all the treaty bands have land side by side to create a First Nations

community within Canada in one place. Starvation of his people eventually forced him to sign adhesion to treaty 6. At Frog Lake, some young braves became involved in the Métis uprising and killed 9 white men and although he personally apologized for them and attempted to stop any Cree participation in the battle at Batoche – he was still charged and sent to prison.

1892

The Criminal Code stated that it was an indictable offense for any person "who induces, incites, or stirs up any three or more Indians, non-treaty Indians or half-breeds to meet together to make demands upon civil servants in a riotous or disorderly manner" – *riotous is a subjective word and can be used by lawmakers in any context they wanted to break up meetings*

Although Canada is the second largest country in the world, the hunger for tillable land was insatiable and Canada was starting to run out of land to give settlers.

1907

The St. Peter's Reserve remained in the Selkirk area until Indian Affairs and lands spokesmen carried out a questionable surrender of the land because it was prime farm land.

The dispossession of the land forced the people of the reserve to move to the present day Peguis First Nation. Traveling 175 Kilometers through swamps, rivers and thick bush, the people encountered difficulty and hardships like never before. Remember, there were no cars or trucks then.

SOME TIMELINE INFORMATION

1924

Right to vote extended to Indigenous people who fought in World War 1 but they would have to be enfranchised and lose status under the act.

Canada had encouraged and forced Indigenous people to become farmers and they had done so in many communities, working on the clan concept (not unlike how Hutterites work together) and became model farmers - but local farmers complained about how it was unfair competition and a law was passed to prevent Indian bands from selling or buying produce

without the consent of the Indian Agent and thus farming disappeared from reserves - this left people with no jobs and no hope of getting business started on reserve, no farming - very little to do and all day to do it, so many turned to drink.

1927

The Indian Act was amended to prevent First Nations from raising funds for claim purposes without the written consent of the Superintendent of Indian Affairs. It also prohibited First Nations from selling cattle or produce without written consent of an Indian Agent.





SOME TIMELINE INFORMATION

1933

The Indian Act was amended to automatically remove status from any First Nation person who obtained a university degree

1948

Offer of the right to vote in Canada extended to Status Indians but those who chose to vote would lose the right to tax exemption – Inuit allowed to vote but as there was no system in place to gather their vote, being isolated in the main, it was not taken up

With the advent of mass media, the radio, and the civil rights movement in the United States, Canada began to change the Indian act due to pressure as these laws became known outside of the Indigenous community.

1951

The Indian Act was amended to remove the ban on potlatches and other traditional ceremonies, and allow First Nation people to legally enter drinking establishments

1952

Not allowed the vote until 1952 in Manitoba, 1960 federally – further disconnect from mainstream issues, people and a sense of disempowerment.

The introduction of the television into every home impacted meant Canada could no longer treat its Indigenous population the way it had been without significant backlash by the communities and by the mainstream - until this time they had been able to prevent FN communities from communicating with each other and with the mainstream by use of Indian Agents and the Indian Act.

1969

Project Surname: Inuit are traditionally named by their Elders and usually given names of people who have passed on – they lived in communities and there was no need for last names. The government of Canada required Inuit to wear a disc with their assigned numbers – these numbers represented their last names – so a name would be Annie W 07-433 where the W stood for West of Gjoa Haven, the two first numbers identifies the community and the last numbers their “name”, there was also an E prefix for East of Gjoa Haven. Mail was delivered addressed to Annie W07-443. In 1968, Simonie Michael became the council's first elected Inuk and he declared his intention to not be known by his disc number, and after involving the press, was able to persuade the government of Canada to do so. This was done between 1969 and 1971 so now all Inuit have last names.

SOME TIMELINE INFORMATION

The White Paper was presented by then Minister of Indian Affairs Jean Chrétien which proposed the repeal the Indian Act, remove "special status" for First Nation peoples and abolish all treaties – Indian Affairs officials were withdrawn from reserves. Had this been successful, Indigenous people would have been cut loose from any supports, considering the enforced dependence on the government, this would have been catastrophic. In response, Trudeau withdrew the White Paper in 1970 and angrily stated: "We'll keep them in the ghetto as long as they want."

1996

The last Residential School closed in Gordon Saskatchewan – there are approximately 80,000 people alive today who attended residential schools.

TODAY

The Federal Government is bound by the British North America Act, Section 9k, Head 24, to accept legislative responsibility for "Indians and Indian lands". Moreover in exchange for the lands, which the Indian people surrendered, to the Crown the treaties ensure the following benefits:

(a) To have and to hold certain lands called "reserves" for the sole use and benefit of the Indian people forever and assistance in the social economic, and cultural development of the reserves.

(b) The provision of health services to the

Indian people on the reserve or off the reserve at the expense of the Federal government anywhere in Canada.

(c) The provision of education of all types and levels to all Indian people at the expense of the Federal government.

(d) The right of the Indian people to hunt trap and fish for their livelihood free of governmental interference and regulation and subject only to the proviso that the exercise of this right must not interfere with the use and enjoyment of private property.

Currently of course, none of these happen completely.





THE INDIAN ACT AND MANITOBA

With an influx of immigrants, Indigenous people were kept silent by strict enforcement of the Indian Act. An Indian management change in policy from treaties to assimilation was enshrined in the Act and took the following forms, some of which are well known and are acknowledged as destructive but the impacts are still unhealed today and bear some investigation.

ABOLISHING OF THE HEREDITARY CHIEF IN 1920

This seemingly benign act would afford English representative governance where the leadership is voted in, caused some considerable damage. It did so by removing the clan responsible for governance. The governance clan was necessarily small in population, as they did not participate as fully in hunting, fishing or gathering resources but instead concentrated on learning how to effectively govern – knowledge of previous successful and failed agreements with neighbouring tribes, inter-family issues in the community, knowing when and where to go in the various seasons, effective conflict resolution, appropriate punishment for transgressors of rules, in short, how to maintain a healthy and happy community. Also of note is the concept of misogyny being introduced. Once the concept of voting was introduced, usually leadership would be chosen from the clan with the most

THE INDIAN ACT AND MANITOBA

people and although they would be excellent hunters, or fishermen, (women were now forbidden to participate or vote until 1951 by the Canadian government although they had always participated before), these fishermen and hunters did not have the skill set to make good leadership decisions, yet the need for skilled negotiators and decision makers was never greater for Indigenous people across Canada.

LIMITING PEOPLE TO RESERVES

This served to isolate communities and create friction between them. For several generations, the Indian Agent decided if and when people from other communities could visit or if people could go to other communities. This impacted the ability to find marital partners who were not related, encouraged unemployment, prevented the ability of Indigenous and Non-Indigenous communities to build positive relationships. An Indian Agent had wide reaching powers with few checks and balances, or even supervision. For offenders, this often means adapting to life off reserve is difficult as they don't really know anything else except what they see on television or what they may be told by those who return to the community.



LOSS OF RELIGION - SWEAT LODGES, SUN DANCES AND EVEN POW-WOWS WERE BANNED

Moving from a faith which encouraged a respect for nature and to be content about your place in the circles of life, to the religion of Christianity of the 1600s – 1900s, changing the cultural relationships and introducing shame about; the human body, Indigenous history, Indigenous religion, and judgment about those who do not comply. Communities became polarized in Anglican or Catholic dogmas and intolerant about practically all things Indigenous at the cost of loss of language, loss of respect for themselves and their place in Creation.

NOT ALLOWED TO WEAR "INDIGENOUS COSTUME" WITHOUT PERMISSION.

"Any Indian in the province of Manitoba, Saskatchewan, Alberta, British Columbia, or the Territories who participates in any Indian dance outside the bounds of his own reserve, or who participates in any show, exhibition, performance, stampede or pageant in Indigenous costume without the consent of the Superintendent General of Indian Affairs or his authorized Agent, ... shall on summary conviction be liable to a penalty not exceeding twenty-five dollars or to imprisonment for one month, or to both penalty and imprisonment."

» Continued on Page 22

THE INDIAN ACT AND MANITOBA

Appropriately called regalia, the only times Indigenous people could wear their regalia was when visiting dignitaries, such as the queen, was visiting and they were displayed. The wearing of traditional clothing provides a strong sense of cultural identity and pride in where you come from. It is easier to respect others when you respect yourself.

NOT ALLOWED TO SELL CATTLE, GRAIN, PRODUCE, ROOT CROPS OR TO HAVE SOLD TO THEM

This policy ensured that Indian people would not in any way compete with immigrant farmers and that Indian people would remain within the confines of the reserves they belong to. Would appear this amendment to the Indian Act protected other farmers during the Great Depression (It certainly caused one in the Indigenous community) Commercial practices were outlawed to Indian people and ensured the continued control over Indian people was explicitly within the purview of the government. Although Indigenous people were shrewd traders and farmers (http://www.mhs.mb.ca/docs/mb_history/18/manitobaIndigenousagriculture.shtml), this amendment effectively stifled capitalism, farming and self-reliance by Indigenous people. This means there are fewer employment options on community and offenders are less likely to be entrepreneurial in scope.

TWO YEAR ELECTION CYCLES

This has made consistent governance impossible, rarely do Chief and Council get to spend enough time to work together or to learn historical issues

and as they are in a constant election mode, they tend to be reactive rather than proactive although not by choice. This has also encouraged a culture based on Enron style management – get what you can now, never mind the future or the impact on others.

POVERTY

- 1 in 4 children in First Nations' communities lives in poverty.
- Suicide rates among First Nations youth are 5 to 7 times higher than other young non-Indigenous people in Canada.
- Food security is an issue for almost 50 per cent of First Nation Community residents.
- Almost half of First Nations households do not have an internet connection.



THE INDIAN ACT AND MANITOBA

NORTH/SOUTH SPLIT

For statistical and political reasons Manitoba is often divided in half at the 53rd Parallel. This Latitudinal Parallel travels across the province just south of Easterville and Grand Rapids.

42 per cent of the total Indigenous population of Manitoba lives north of this parallel. These people make up the majority (nearly 60 per cent) of the total northern population. The main tribes are the Cree, Dene, Métis and Inuit.

Northern communities are almost 100 per cent Christian and are less likely to know their own cultural and spiritual history. This is the result of their being the first contact with non-Indigenous cultures seeking furs and also due to their being in small, isolated groups. Many times Northern Indigenous residents know little of their history, culture and spiritual traditions but are strong in keeping their language, which is a cornerstone of culture but not the full measure of it.

Of the 58 per cent of Indigenous people living in Southern Manitoba nearly 67 per cent reside in the urban area of Winnipeg. The remaining 19 per cent of the Indigenous population lives within the rural areas of Southern Manitoba.

Southern Indigenous communities are a mixed group when it comes to spirituality. Many are Christian but there are also many who walk a "Red Path" following Indigenous spiritual beliefs. You will never have any follower of Indigenous teachings knock on your door and ask you to follow a "Red Path". Should you wish to learn about these teachings, you must offer

Tobacco and put in the time and work as a helper in order to learn how to facilitate and participate in ceremonies such as; Sundance, Sweat Lodges, Sharing circles, Shake Tent, etc.

CULTURE

Culture is different from Spirituality. Many know their culture but don't know their spiritual roots. Culture considerations for you include;

Wait times: This is when the person you are talking to is translating what you are saying into their language, then translating their response into English – often there are wait times when the Indigenous person you are speaking to has a different version of English and how to speak it.

Language usage: Many times Indigenous people agree with you but then do something completely different, this is often because they simply don't want to disagree with you and have the subsequent argument. Sometimes Indigenous people simply don't understand what it is you think you are explaining – don't forget the world view they hold is quite different to yours based on the different cultural and societal norms of both cultures. This doesn't mean either is superior, but that they are simply different and understanding needs to be negotiated and not arbitrarily stated if you genuinely want positive results.

THE INDIAN ACT AND MANITOBA

HOLISTIC THINKING

In Indigenous culture, holistic thinking is the norm. To understand the concept, please look at the two photographs



In our modern age of selfies, we often neglect to look at the whole picture of a situation, in this case we can understand the person a bit more – often we are able to understand much more as a result

THE CURSE OF KNOWLEDGE

This often impacts your conversations with Indigenous people. This is where you assume they have the same understanding and knowledge you have and reference something in your conversation, such as home ownership issues, and assume they have the same understanding. Often all your non-Indigenous friends wouldn't require an explanation but as a result of this easy to make assumption, you don't communicate your thought at all and as many Indigenous people don't like to correct others, you will never even know.

SMUDGING

Smudging is where you "wash" yourself with the smoke of sacred medicines which, as agreed with

the Creator, the smoke cleanses you from all earlier stress, negative thoughts and energy, and prepares you for upcoming events. Often an Indigenous person will smudge in the morning and/or evening or before and significant event. People will smudge buildings when moving in or prior to ceremonies or if there has been a death or disease in a house. The main medicines are; Sage, Cedar, Sweetgrass, and Tobacco.

SWEAT LODGE

Sweat Lodge ceremonies are divided into; Healing, Teaching or event. The use of a Sweat Lodge is to ask for help from the Creator, Creation and the Spirits to learn, heal or prepare for/celebrate an event.

TOBACCO TIES AND CLOTH OFFERINGS

Tobacco ties and cloth offerings tied in bushes are a sign of offerings to the spirits of an area. Tobacco is a sacred medicine who promised the Creator that whenever a human used Tobacco as an offering, the Tobacco would let the Creator know something was being done in a good way which the Creator needed to witness or be a part of. This story is from the Creation story and is a very long one but an abbreviated version is on our website links.

COLOURS AND SPIRIT NAMES

Colours and Spirit names are what we were known by in the Spirit world and something we need to have prior to returning. When you saw Indigenous people wearing paint on their faces, it wasn't to make themselves look scary, but so as, in case they died, their relatives in the Spirit World would know who they are and guide them home.

THE INDIAN ACT AND MANITOBA

FAMILY AND RELATIONSHIPS

Often the first thing Indigenous people do when meeting one another is to ask; what community are you from and who are your parents? These questions help us to understand who the other person is and who they are related to which is an important consideration in the relationships.

As a non-Indigenous person, it is always best to ask whether someone is Status, Non-Status, Métis or Inuit but try to remember the answer so as not to keep asking.

Then there are relationships. Within communities there are often people who are not blood referred to as uncle, auntie, grandma or grandpa – and many were raised by grandparents or other relatives. With so many people in the community related to each other, and with so many deaths on the community, people are in a constant state of mourning and attend many funerals. As some traditional funerals can last four days, there are a lot more time off requests for funerals than with the mainstream.

It can also lead to difficulties with telephones and vehicles as these are seen as an almost communal resource within families so often they are used and returned without minutes or gasoline.

Managing lateness and missing days can be daunting for both the employer and the employee. The best way to do this is to sit down and take the time to really drill down to find the causal agents of these behaviours and to then help the employee to make and agree to a plan to overcome them. Managing these behaviours with the usual methods, will only bring the usual results but knowing the person, the difficulties they face, and working with them to create a tailored plan will help much more. It is still likely they will be late and miss days, but less than they would have otherwise and at least you will understand why and be less frustrated.



Respect and Family

With the negative reporting of Indigenous behavior in today's media, and the higher than representative population of our prison systems, it is difficult for non-Indigenous people to believe that respect is a part of Indigenous culture. The values of respect, pride, dignity, sharing, hospitality and mutual aid are at the root of Indigenous culture. (Creating wealth and Employment in Aboriginal Communities, Conference board of Canada, 2005)



The notion of family is also very strong within all of the Indigenous communities. Often Indigenous peoples are reluctant to leave their communities to pursue employment opportunities for doing so will detach them from the families that they love and respect. Employers can benefit from this value in two ways. First, by understanding this reality, employers can plan ways of implementing work strategies that keep Indigenous employees close to home. Secondly, by again

By creating a working environment that supports and maintains these traditional traits within the workplace both employee and employer will see more productive progress, and employers will have more successes with their Indigenous employees as well as see more success with all of your non-Indigenous employees.

creating a corporate culture that embraces employees as family an organization can take on this vital role and make Indigenous peoples feel more at home in the environment. And like respect, adopting the value of family will not only enhance the desire and abilities of your Indigenous workforce but your entire workforce.

Workplace Readiness

Organizational Commitment

Organizational Support

In any work environment very few initiatives go very far without the support of management. Indigenous initiatives are no different. Too often initiatives have been implemented but not supported by management of various levels and the initiative becomes a “self prophesying” failure.

Support needs to come from the top, be accepted at every level down to the ground and back up again. Any weak link in the chain and success turns to failure. Employees, supervisors, low level managers, mid level managers, senior managers, and executives all need to be on the same page. The initiative must be seen as providing value to the organization not just a politically motivated affirmative action program where policy demands that there be a set number (often a percentage) of “representative” people from certain cultures.

A true and successful employment equity program engages in

proactive employment practices that increase the representation of designated groups through incorporating measures in order to accommodate the differences in cultures in order to attract employees from those cultural backgrounds. As you can see one is a “forced” program which can lead to hiring unskilled employees and earn the resentment of your current employees while the other encourages organizational change and acceptance on a holistic level.

In many cases in order to attain this ideal organizational change must occur. As discussed earlier the current organizational values may not harmonize with the expectations of Aboriginal employees. Despite the obvious benefits to adopting such a program many organizations will show a resistance to change. So before implementing a new employment equity policy there are several steps that leadership needs to perform in order to overcome this resistance if the policy stands a chance of success.





Making Changes

Creating a shared “Vision” through explicit and vivid description is the best place to start. By showing the members of the organization how change will benefit them, the willingness to change is opened up. Several academics make the argument that your employees are your most important stakeholder. Showing them the benefits of change and ensuring that they have a part in influencing the change process will encourage buy-in and minimize resistance.

The next step is to develop the new “values” that will guide the development of the new corporate culture. Involving the employees in this step will not only allow for a sense of ownership but lay the groundwork for greater acceptance by the members. Again involving your internal stakeholders will alleviate resistance while partnering with external stakeholders, like Indigenous communities and spe-

cial interest groups, can help to enhance the process and help all of the stakeholders to better understand each others views.

The adoption of a new culture and values by the organization isn’t a simple process, but if done well the acceptance of the Aboriginal employment policy should be met with the highest possibility of success.

The Inclusion Continuum Presented by the Aboriginal Human Resources Council is a great tool to help organizational leaders understand many of the issues that an organization faces when adopting an employment equity program.

The path to making changes may be a bumpy one but once an organization has reached the inclusion phase everyone is going to wonder why this process didn’t happen long before.

Overcoming Stereotypes

One of the major issues relating to Indigenous people is the stereotypes that exist within the community. Lazy, uneducated, disrespectful, and criminal are just some of the stereotypes we see; Indigenous unemployment rates are much higher than non-Indigenous people, so they must be lazy. Indigenous completion rates for high schools are much lower than non-Indigenous people so they must be uneducated. Indigenous people disrespect societal norms and commit crimes; of course this is proven by the unrepresentatively high numbers of Indigenous people in our jail/prison systems. How can one argue with these statistically backed up stereotypes? Though the statistics are accurate the stereotype rational is not. Indigenous peoples have

a higher rate of unemployment because they are lazy. This statement is incorrect. In fact the unemployment rate of Metis is equal to that of the non-Indigenous community. The reality is that nearly 30 per cent of the First Nations population lives on reserves, which are notoriously weak in economic strength. It isn't a case of not wanting to work but a case of having little to no employment in the communities where they live that creates this statistic.

There are valid reasons why Indigenous peoples are tainted with these stereotypes but it is advantageous to both understand and embrace the values that create this discrepancy for by doing this society in general benefits.



Affirmative Action vs. Organizational Improvement

Nothing accomplishes less than instituting an affirmative action plan. Forcing employment targets and goals to meet a specific number of a particular race is at best ridiculous, at worst an organizational nightmare. Undertaking this type of program can alienate your current employees force management to hire unqualified individuals in order to meet their goals and generally wreak havoc with employee morale and productivity.

Going back to respect and family, hiring 15 Indigenous people in order to meet some representative work force target will eliminate the impact of these values. Non-Indigenous people will resent the fact that only Indigenous people are being hired, they will presume that the Indigenous people being hired are unqualified, whether truthful or not, and those hired will not become a part of the family.

Affirmative action for the sake of affirmative action does not work. For one thing, affirmative action does not send more minorities to college, nor does it motivate individuals to improve their skill set in order to become competitive. (Marie Gryphon, *The Affirmative Action Myth* CATO institute) Some argue that affirmative action programs are an attempt to justify preferential programs based on past inequities and that ethnic majorities are being punished because of their ethnic background despite holding employable credentials, thus touting the reverse discrimination card. (David V. Ward *Affirmative Action*.) Neither of these arguments supports a sustaining relationship under affirmative action.



Organizational improvement through strategic planning, on the other hand, creates a more holistic approach to solving the inequity problems through working with the communities to develop both a respectful internal culture, and through finding the right Indigenous workforce by hiring qualified Indigenous employees and working with community partners to ensure that Indigenous peoples are educated and trained so that they become competitive in the workforce.

If you agree, or disagree, with these statements, we challenge you to look at your organizations employment equity program and measure both it's current success, or lack of it, and what you truly expect it to achieve within five years. If it appears as though you won't meet your equity goal, could including some of these strategies help you redirect towards success?

OPTIONS FOR ENGAGEMENT FOR LARGE ORGANIZATIONS

IMPLEMENTATION OF AN EMPLOYEE GROUP WITH STRUCTURE APPLIED TO MEETINGS INCLUDING;

- 1. Education component** - this can be on Indigenous issues, on how to succeed in MB Housing, resources available, etc.
- 2. Networking component** – this is where people talk about opportunities and challenges in their work area regarding being Indigenous
- 3. Feedback component** – this is where attendees are asked to provide feedback and assist the department in providing service for Indigenous clients and staff – this can be guided (specific issues) or freestyle – this would be attended by one of your senior managers

Overall the meetings should not go beyond three hours with an hour for each component, and occur every two months, minutes should be published on the department Intranet page to assist in providing accountability

You could also provide a web page for group members to share ideas and information

PROS

- Creates a positive and safe environment where employees feel valued
- Creates a feedback mechanism to review changes in policies or practices which impact Indigenous clients and staff as outlined in your email
- Creates a linkage between Indigenous staff and the senior management team
- Requires little in the way of resources and those who are out of town may be able to participate via Skype
- Doesn't involve significant time commitments

CONS

- Will sometimes become polarized if the group is dominated by one person or perspective
- Will sometimes have few attendees
- Requires coordination and planning
- Will be dominated by the local perspectives due to out of town people being unable to physically attend
- May be seen as a function of management rather than of the employees



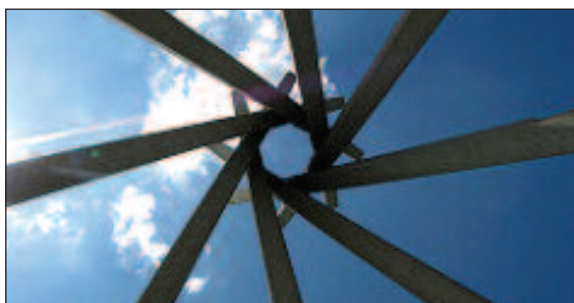
OPTIONS FOR ENGAGEMENT FOR LARGE ORGANIZATIONS

CREATION OF AN INDIGENOUS LIAISON OFFICER POSITION

This person would be responsible for building and maintaining bridges into the Indigenous community with a Housing perspective and act as an Indigenous lens based on requirements. You could contract with Southern Chiefs or a Tribal Council and they could hire the person and then they would be tax-free but you would lose accountability in choice and management of the person.

PROS

- Accessible and assignable to specific tasks
- Builds relationships with external Indigenous community
- Would be able to track engagement



CONS

- May become tribal focuses – in other words, if Ojibway, may favour Ojibway inputs and outcomes
- Cost attached is significant as they would require a travel and meeting budget to be effective
- Danger of becoming over worked and/or expected to know everything regarding Indigenous People and practices which will create fatigue and stress

CREATE A PARTNERSHIP GROUP

This would be an invitation to any Indigenous groups you work with externally to meet on a quarterly basis where you would provide information about current initiatives and seek input and guidance on these and future initiatives. Should alternate meeting space between hosts but you would supply coffee/snacks.

PROS

- Cost would be limited to meeting space/time and a repast of some sort – food is important for Indigenous gatherings on or off community
- Builds relationships with external stakeholders
- Provides local Indigenous perspectives from those most likely to influence local perspectives on your department – read “complain” – and they would provide Indigenous options which are real
- Would mitigate tribal bias

CONS

- Scheduling may prove difficult
- Exposure of organizational plans which will end up in the media at some point
- Builds expectations that you will do what is recommended
- Choosing a chair and co-chair may be difficult but if you rotate them, you would avoid bias associations



RESOURCES: ORGANIZATION WITH TRAINING DIRECTIVES

MANITOBA MÉTIS FEDERATION, HUMAN RESOURCE DEVELOPMENT AND TRAINING

Local Management Board, 656 6th Street, Brandon, Manitoba, R7A 3P1

1.888.627.9663

204.725.7520

FIRST PEOPLES DEVELOPMENT, INC.

Long Plain First Nation, P.O. Box 430, Portage la Prairie, Manitoba, R1N 3B7

1.866.987.9570

204.987.9570

EMPLOYMENT MANITOBA ENTREPRENEURSHIP, TRAINING AND TRADE

Brandon Centre (bilingual service available), 127-340 9th Street, Brandon, Manitoba, R7A 6C2


204.726.6908

ATTRACTING INDIGENOUS TALENT

To attract Indigenous talent, your organization need to find ways to signal to the Indigenous community that you are engaged, committed, and open to exploring the possibilities.

Creating a “barrier-free” job description is the first step. Job descriptions are a key HR document because they inform the way job advertisement and interview questions are developed, while providing a foundation for performance management and compensation planning.

The right job description will encourage people of all cultural backgrounds to apply and make them feel confident that their application will be evaluated based on their skills, experience, and workplace potential – not their race, ethnicity, culture or other irrelevant criteria.

- 
- Create a “barrier-free” job description
 - To ensure that qualified candidates are not eliminated from your recruitment process by unnecessary barriers:
 - Separate essential and non-essential qualifications
 - List only education and experience vital to successful job performance
 - Focus on what needs to be achieved (not how it will be achieved)
 - Highlight interested aspects of the position, work environment and organization to attract Indigenous peoples

RESOURCES: ORGANIZATION WITH TRAINING DIRECTIVES

REACHING OUT TO INDIGENOUS CANDIDATES

Once you've identified the job requirements and written a barrier-free job description, it's time to find Indigenous employment candidates. There are many options and resources for connecting employers with Indigenous job seekers:

- You can participate in and present at career/job fairs attended by Indigenous job seekers
- You can post your job on Indigenous websites, virtual job boards, and on-site community bulletin boards.
- You can connect with Indigenous organizations and friendship centres.
- You can reach out to student centres to find Indigenous youth and students

ONLINE JOB BOARDS AND LOCAL CAREER & JOB FAIRS

www.jobbank.gc.ca

www.indeed.ca

www.aboriginalcareers.ca

www.firstnationsjobsonline.com

www.amik.ca

www.workopolis.com

www.brandonu.ca/hr/careers/

www.brandonu.ca/careers/

www.ebrandon.ca – Classifieds section

LOCAL NEWSPAPER OUTLETS (ALSO AVAILABLE ONLINE)

www.brandon.ca – Classifieds section

www.westmanjournal.ca – Classifieds section

www.winnipegfreepress.com – Classifieds section

News in a Minute (Brandon) – **204-728-2254**

www.grassrootsnewsmb.com – Grassroots News

www.saymag.com – Say Magazine

www.ammsa.com – Windspeaker News

LOCAL AGENCIES AND ORGANIZATIONS:

Brandon Friendship Centre – Partners for Careers • **204-727-1407**

Manitoba Metis Federation Southwest Region – Metis Education & Training • **204-725-7520**

Career & Employment Youth Services • **204-571-8800**

Dakota Ojibway Tribal Council • **204-729-3610**

Brandon Urban Aboriginal Peoples' Council • www.buapc.ca • **204-729-2462**


Interprovincial Association on Native Employment – Westman Chapter • www.ianewestman.com

Brandon Chamber of Commerce • www.brandonchamber.ca




CHECKING IN AND KNOWING WHERE YOU ARE...


What is my organization doing to create an environment that builds trust and honors diversity? (This could include activities such as celebrating different cultural holidays.)

- 
- _____
 - _____
 - _____
 - _____


What is my organization doing to make sure that new Indigenous employees feel welcome? (This could be an action or activity that makes all employees feel welcome, such as an office potluck with all staff bringing food from their respective cultures.)

- 
- _____
 - _____
 - _____
 - _____

What is my organization doing to make sure that Indigenous employees are included in the workplace culture? (This could be an action such as ensuring involvement and input from Indigenous staff on social activities in the office.)

- 
- _____
 - _____
 - _____
 - _____

What policies or employment practices do I need to review, amend or create in order to create a more culturally inclusive workplace? (Policies could include bereavement leave policies, cultural leave, work accommodation, etc.)

- 
- _____
 - _____
 - _____
 - _____

CHECKING IN AND KNOWING WHERE YOU ARE...

What metrics will I need to establish and track in order to assess the effectiveness of our Indigenous recruitment and retention activities? (Metrics might include your overall turnover rate, Indigenous turnover rate, and diversity percentage of visible minorities, Indigenous peoples and people with disabilities.)

- _____
- _____
- _____
- _____

Who from my organization will be responsible for these action items?

Notes

[illegible]

Notes

[illegible]



WORKING WITH INDIGENOUS PEOPLES, A HUMAN RESOURCES GUIDE FOR THE WESTMAN REGION

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