



## The Inclusion Continuum and Social Capital

If human capital, built from education, is roughly *what* we know, social capital, built from linkages to others, is *who* we know. It's proven that where there is strong social capital, kids do better at school, crime rates drop, social engagement expands. At the world's largest development agency, the World Bank, a development project's potential for growing social capital is often regarded as the "make-or-break" issue. It is no small matter that as an organization mounts the *Inclusion Continuum*, the goals of inclusion become inseparable from the values and advantages of social capital. A new model of the *Continuum*, stressing social capital, is in development. Here, provisionally, are seven spotlights -- phrased as questions -- on social capital as it can assist and accelerate a corporation's movement up the *Continuum*:

1. Of any proposed policy, practice, or initiative designed to grow inclusion, ask what the World Bank would ask: In what ways will this initiative contribute to social capital?
2. Never underestimate the *strength of weak ties*. Network theorist Mark Granovetter struck this phrase to describe the powerful effect of access to a wide variety of people in different circles. Studies have shown the surest route to a new job is truly who you know (if only distantly), and not what you know. With this in hand, how can we go about designing smarter approaches to Aboriginal recruitment?
3. *Bonding* social capital involves strong links, based on family, ethnic, religious, and cultural bonds; *bridging* social capital is based on reaching out. "Without 'bridging' social capital, 'bonding' groups can become isolated and disenfranchised from the rest of society." (Wikipedia) From this, what can we infer about corporate social responsibility in relation to Aboriginal communities?
4. According to studies in social capital, networking is not a secondary function of the jobs we do, but a shortcut to the most important goals we are pursuing, in virtually any community or organization. What policy shifts could accommodate and accentuate this insight in your organization?
5. According to the World Bank, all new developments should incorporate means to "re-shape the built environment to make social interaction easier." This principle has led to urban marketplaces, pedestrian malls, open offices. How can the principle of making "social interactions easier" be applied to efforts in Aboriginal inclusion?
6. Authorities in social capital, such as James Coleman and Robert Putnam, have asserted that wherever social capital is strong -- no matter what the economic status -- educational performance is also strong. How can this causal principle be used to ignite an appetite for education?
7. The surest measure of social capital is trust. Here the powers of inclusion truly shine. As Abraham Lincoln once said, "Am I not destroying my enemies when I make friends of them?" How make it a pivotal requirement of any new initiative that it must grow trust between the parties involved, even if those parties are initially antagonistic to one another?



## Voices of Change:

### A Premier on 360-Degree Learning

Some other eyes will look around, and find the things I've never found. - *Malvina Reynolds*

Let us put our heads together and see what life we will make for our children. - *Sitting Bull*

If you have one hundred people who live together, and if each one cares for the rest, there is One "Mind." - *Shining Arrows, Crow elder*

If HP only knew what HP knows! - *Lew Platt, CEO of Hewlett-Packard*

I would rather trust 12 jurors with all their prejudices and biases than I would a judge. I think the reason democracy works is because as you multiply judgments, you reduce the incidence of error. - *Louis Nizer*

It takes a thousand voices to tell a single story. - *Australian Aboriginal proverb*

A healthy society is one that can function without leaders. - *Eric Hoffer*

The assumption of being an individual is our greatest limitation. - *Pir Vilyat Kahn*

Individually [the people in an audience] are idiots, collectively they're a genius." - *Billy Wilder*

If people were to think together in a coherent way, it would have tremendous power. - *David Bohm*

We see no reason to believe that a whole population cannot reach a stage of mature self-consciousness much as an individual does. - *Peter Schwartz*

The power of intelligence stems from our vast [internal] diversity. - *Marvin Minsky*

We must always seek to ally ourselves with that part of the enemy that knows what is right. - *Gandhi*

He drew a circle that shut me out -  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to win:  
We drew a circle that took him in. - *Edward Markham*



## Innovative Models in Recruitment, Retention, Advancement

### Recruitment

(Susan Haywood, Human Resource Systems Group)

As organizations come to grips with the diversity of their workforces, they need to ensure that their own cultural values and norms do not become barriers in the interview process. Often interviewers attribute some underlying meaning to a candidate's behavior during the interview that may not be accurate. For example, a candidate's lack of eye contact, soft handshake or soft-spoken style may be perceived as an indication of a candidate's inability to perform the duties of the job rather than simply a cultural difference.

HRGS's initiative, **Competency Based Selection Interviewing**, provides a practical approach to the bias-free selection of staff for both entry-level positions and promotion, and includes the essential techniques of selection in a multicultural environment. It also allows candidates to share the knowledge, skills and experiences they have accumulated regardless where they acquired these attributes. We have instructed and advised on this method around the world to great success and are now looking for ideas on how to apply this concepts to benefit the Aboriginal population. Please visit us at [www.hrsg.ca](http://www.hrsg.ca) for more information.

### Retention

(Linda Manning, Leveraging Immigrant Talent)

Our work has involved developing an interactive online learning game for managers that alerts them to what were often unconscious tendencies of cultural orientation. The game first focuses on their own culture and implicit values, then the game takes it further to help managers understand the roles they play in employee engagement, performance appraisal, and identification of high potential employees. The effect is to make them conscious how long-seated behaviours may get in the way of recruiting and retaining qualified employees. Instead of a focus on the employee and possible limitations their 'culture' brings to the workplace, the focus of this game is on enabling managers and organizations to open their perceptions to under-recognized and undervalued competencies of some employees.

The game is called **TalentNet**. In its current form it is focused on employers working with immigrant talent. We are seeking funds to take advantage of the learning model, learning framework, and functionality in TalentNet, with the goal of creating a similar tool for organizations seeking out Aboriginal employees. Read more at [www.leadershipdiversity.ca](http://www.leadershipdiversity.ca).



## Advancement

(Ed Wissian, Aboriginal Advisor to the Commander of the Canadian Defence Academy)

**The Aboriginal Leadership Opportunity Year (ALOY)** is conducted at the Royal Military College of Canada in Kingston. ALOY engages upwards to 20 or so mostly young Aboriginal candidates each year from across Canada to be a part of 12-month no obligation program at RMC. ALOY candidates are engaged in academic studies, strong athletics, Aboriginal culture, and military and leadership training. ALOY is incredibly challenging in all aspects: physically, intellectually, socially, emotionally, and culturally. ALOY comes with long hours, early mornings, late evenings, compulsory activities, room inspections, uniforms, rules, regulations, discipline -- all at a very fast pace. It is a university experience unlike no other.

ALOY serves the role of a legitimate and challenging "initiation," equivalent to ceremonies that accent the movement to another stage of the life journey. The young men and women who come out of ALOY do not always enter the military. While some candidates are selected for the Regular Officer Training Program (ROTP) by the Canadian Forces, many ALOY alumni go onto university and industry, while others return to their communities, all with a new confidence in their leadership abilities. For more: go to [www.forces.ca](http://www.forces.ca), and search for ALOY.



## Becoming an Agent of Change

“Change agents have to be in love with learning and constantly learning new things themselves. Then they find new ways to communicate those things to the organization as a whole.” -- *Nicholas Morgan*

“Are you learning as fast as the world is changing?” -- *Bill Taylor*

“Walk the talk: we cannot promote change in others if we are not striving to exemplify that change in our own personal and professional lives.” -- *Code of Ethics for Sustainability Professionals*

“Everyone thinks of changing the world but no thinks of changing himself.” - *Leo Tolstoy*

“When we alter our scripts, we, like the acorn, initiate a new pattern of being, a pattern of high potential,” - *Robert E. Quinn*

“The most important things a leader can bring to a changing organization are passion, conviction, and confidence in others.” -- *Rosabeth Moss Kanter*

“Effective change agent excels at factor motivation, or transferring ownership of a vision to a working team and making everyone a hero.” -- *Rosabeth Moss Kanter*

A company can't be “pretty good” at everything anymore. You have to be the most of something: the most affordable, the most accessible, the most elegant, the more colourful, the most transparent. The middle of the road is the road to ruin.” -- *Bill Taylor*

“A change agent knows how to get people in an organization involved in solving their own problems.”  
--*Wikipedia*

“The real act of discovery consists not in finding new lands but in seeing with new eyes.”  
-- *Marcel Proust*

“Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.” -- *Margaret Mead*

“We must become the change we want to see.” -- *Gandhi*



## Employment Equity Fact Sheet

### Representation of Aboriginal Peoples Reported Under the Employment Equity Act (%)

Sector	2001	2006	2007
Total Private Sector	1.6	1.8	1.9
Total Public Sector	3.2	3.6	3.7
Total for Both Sectors	2.0	2.4	2.5

### Representation of Aboriginal Peoples in the Federally Regulated Private Sector (%)

Sector	1987	2001	2006	2007
Banking	0.6	1.1	1.3	1.3
Communications	0.6	1.4	1.5	1.6
Transportation	0.7	2.0	2.4	2.3
Other	0.9	2.7	2.3	3.1
All	0.7	1.6	1.8	1.9

## 1981

Canadian Aboriginal population in 1981 was 1,172,785 (approx. 30% under age 15)

Reported participation in the labour force:

- 264,980 men = 56.5% of the male aboriginal population
- 254,270 women = 51.1% of the female aboriginal population

## 2006

Canadian Aboriginal working age population (aged 15-64 yrs) in 2006 was 767,420

Reported participation in the labour force:

- 512,365 were employed in 2006
- Increased by 25% since 2001 (due in large part to large number of workers 15-25)
- Increased by 5% for Aboriginal people age 25-64 since 2001

## Unemployment rates in 2006

- Total Canadian population - 6.6%
- Aboriginal population - 14.8%

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## 2006 Census Statistics

- Aboriginal women with B.A.s earned a median \$36,720 (vs \$34,308 for non-aboriginal women)
- Aboriginal women with master degrees earned \$48,902 (vs \$44,381 for non-aboriginal women)

## Labour Growth Opportunity 2001 to 2026

- More than 600,000 Aboriginal youth are expected to enter the labour market
- The Aboriginal population between age 15 to 29 is projected to grow 37% (vs 6% for the total Canadian population)



## Racism in Canadian Society

(Carol Tator and Frances Henry)

Racism as a commanding force in this country is constantly challenged and denied by applying the arguments of democratic liberalism. In a society that espouses equality, tolerance, social harmony, and respect for individual rights, the existence of racial prejudice, discrimination, and disadvantage is difficult to acknowledge and therefore remedy. Mainstream Canadians have a deep attachment to the assumptions that in democratic society individuals are rewarded solely on the basis of their individual merit and that no one group is singled out for discrimination. Consistent with these liberal, democratic values is the assumption that physical differences such as **skin colour** are irrelevant in determining one's status. Therefore, those who experience racial bias or differential treatment are considered somehow responsible for their state of "otherness, resulting in a "blame it on the victim" syndrome.

This conflict between democratic liberalism and the collective racism of the dominant culture creates a dissonance in Canadian society. There is a constant and fundamental moral tension between the everyday experiences of Aboriginal peoples and other racialized communities, and the perceptions of those who have the power to redefine that reality – such as politicians, bureaucrats, educators, judges, journalists, and the corporate elite. While lip service is paid to the need to ensure equality in a pluralistic society, most Canadian organizations and institutions and the individuals working within them, are far more committed to maintaining existing dominant White power relations. White culture, norms and values appear normal and natural. They become the standard against which all other cultures, groups, and individuals are measured and usually found to be inferior.

While resistance is generic to all change initiatives, a major factor of resistance to anti-racism is rooted in the extent to which organizational leaders, managers, and administrators believe racial equity is a legitimate force to motivate change. Denial of racism operates as the unseen but ubiquitous force, which ensures that substantive change is deflected and deterred. Individual, institutional, and organizational resistance is most clearly demonstrated by the kind of everyday narratives that operate within organizational systems and their cultures. Strategies in the workplace are wittingly or unwittingly used to establish, sustain, and reinforce inequalities and oppressive power relations. Aboriginal peoples are commonly essentialized, stigmatized and marginalized based on their "otherness." In our presentations we will explore the various forms of racism and more specifically how these manifestations impact upon the employment sectors of Canadian society.



## 15 Retention Practices at Red River College

### - The School of Indigenous Education

## Aboriginal Student Support & Community Relations

### The Centre Supports and Services

#### Awards, Bursaries and Scholarships

Awards booklets are available in the Centre and as a PDF online. Assisting students with the applications process as much as we can, we email deadline dates to help keep them informed, have printed copies of the applications available in the Centre, collect and mail applications so students do not have to worry about postage.

#### Keep Informed

Our students stay up-to-date with college events by receiving emails with information on events, conferences, awards, scholarships, career opportunities and much more.

#### R-Crew

The Resource Crew is made up of student volunteers from both Princess Street Campus and Notre Dame Campus that take on various roles aimed at easing new students into college life and engaging them into activities run in the centre. Students helping students!

### Committed to Student Success

#### Elders in Residence

Each one of our three Elders in Residence offers a unique and individual perspective and knowledge to Red River College. Mae Louise Campbell, Jules Lavallee and Levinia Brown are available for one-on-one session with staff and students, cultural teachings, workshops, sweats, in-class presentations and sharing circles.

#### The Aboriginal Recruitment Officer

The Recruiter is the first point of contact for Aboriginal students entering Red River College. The Recruitment Officer can facilitate tours of the college, coordinate sample sessions and provide information and answer questions regarding program information including advising.

#### The Counselors

Each of the counselors from Notre Dame Campus and Princess Street can act as a support for the student with their funding source, assist with student loan applications process, assist



students who may need emergency loans available through the college, and provide personal counseling and academic support.

#### Aboriginal Centre Coordinator

The Centre Coordinator develops events focused on uniting students whether it's seasonal feasts, holiday events, traditional teachings, the annual pow-wow or our Christmas Village.

#### Aboriginal Student Support Representative

The Student Support Representative is responsible for hosting the monthly Welcome Circle (for Inuit students attending post-secondary school in Winnipeg), Family Fun Night as well as Keep Informed emails, awards, bursaries and scholarships and mentorship/internship programs along with inviting guest speakers from industry.

#### Staff Learning Trips

Each month a department participates in a learning trip that involves either meeting with a staff member to become more familiar with information around the college or visiting an organization that may be of value to our student's.

#### Events (Retention Programs)

##### Community Kitchen

This program offers students the opportunity to create a healthy affordable meal. Students will learn how to prepare the meals, take home left over's and recipes so they can prepare the meal at home. Low cost, nutritious meals that unite students from various programs.

##### Family Fun Night

Students can bring friends, family or just themselves to participate in various activities after school to provide a break from their studies.

##### Time Out

The most important consideration in studies, finding the balance between family, fun and school, the Time Out program offers a break for students. Industry partners donate tickets to events around the city and student's names are drawn to receive a night out free of charge for themselves and their friends/families.

##### Welcome Circle

Held once a month, Welcome Circles connect Inuit students from any of the educational institutions in Winnipeg. Students are able to connect with others, create friendships and extend their support network all while learning about the city life and urban adjustment.

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### Community Circle

Once a month four students who are not as engaged in the Centre/College activities are invited to have lunch with the Aboriginal Student Support Representative and an R-Crew student so they can get to know the staff a little better and learn more about the services offered through the centre.

### Student Recognition Program

Every month six students are nominated by staff or faculty who either need a little encouragement or have been doing well and could use a pat on the back. Each student receives a card and a \$2 Red Card to buy a drink.

### Drumming

Women's Full Moon is organized for staff and students across the college. Everyone is encouraged to join the circle to learn about teachings surrounding the drum and participate in a drumming circle.

### Traditional Crafts

Open to all staff and students, traditional crafting is a fun activity that allows staff and students to gather in a more informal environment while getting to know one another. Every year the staff and students at Red River College participate in making the graduation gifts for the Pow Wow.

### Seasonal Feasts

Four times a year we celebrate the changing of the seasons with traditional feast where the food is donated by staff and students.

### Traditional Teaching Workshops

Open to all staff and students who want to learn more about Aboriginal culture, we run workshops throughout the year and during college week.

### Employer Presentations

Various employers are brought in to conduct presentations for the students.

### Unique events we hold to unite staff and community members

### Aboriginal Alumni

Red River College Aboriginal Alumni are invited to sign up as a mentor for our current students and participate actively with our student focused programs.

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### Christmas Village

For the past two years we have been inviting the community into the college and the centre to enjoy our Christmas Village. Each year over 700 guests were welcomed into the Aboriginal Centre that was transformed into a beautiful and festive Christmas Village. Each guest received a free 5 x7 picture, enjoyed cookies and milk with the elves and participated in various holiday crafts.

### Community Forum

Members from all across Manitoba were invited to the college to identify strategies that would enhance the role of Red River College in supporting Aboriginal Students.

### Fashion/Culture Shows

We have hosted three fashion shows and cultural displays to honor and celebrate First Nations, Métis and Inuit culture and most recently we hosted an Art Show (Aborigination) that displayed works of art from all of the respective nations.

### Fundraisers

A calendar was published and sold for both the Métis Fashion Show and the First Nations Fashion Show to offset the costs of student recognition programs.



## Three Aboriginal Cyber Schools

### Sunchild, Credenda and K.I.H.S.

#### Sunchild E-Learning Community

[www.sccyber.net](http://www.sccyber.net)

Launched in 2000 by the Sunchild First Nation in Alberta, the Sunchild E-Learning Community is a private school for grades 7-12, accredited in Alberta. The Sunchild model is based on teachers using synchronous technology to teach and interact with students. Sunchild is designed to meet the needs of marginalized students because it is accessible, responsive, flexible and respectful of cultural differences.

As its website announces: "Our definition of a true cyber school is an instructional model where direct student-teacher instruction takes place." At Sunchild, students are expected to be logged into a computer during class time and can speak with the teacher at any time via text messaging or microphone. In almost all cases, students work from a classroom environment where a Key Teacher addresses technical concerns and ensures student participation.

Many students who had "given up" on education have been lured back by the Sunchild approach. Students can work at their own pace. They have access to archived classes and private channels of communication between student and teacher. In 2006, the average age of students in the program was 21. Recipient of many awards, Sunchild is the focus of an excellent 2005 Conference Board study.

#### Credenda

[www.credenda.net](http://www.credenda.net)

In 2004, determined to break "the tyranny of geography" that kept remote communities from quality education, particularly in sciences and math, Saskatchewan's Prince Albert Grand Council launched the distance-ed program, Credenda. Named for the three language groups in the PAGC -- Cree + Dene + Dakota -- Credenda became a unique experiment in synchronous or real-time distance ed.

Credenda stresses a high degree of interaction. Its synchronous classroom, Elluminate Live! offers a real-time online meeting room with live audio, interactive whiteboard, chat, web tours, breakout rooms, and other features. "I think Elluminate Live! is great because it allows us to stay caught up without having to come in to make classes up," said sophomore Sam Hunt, who used the program for a business law class. "Rather than just listen to a lecture, we still have the ability to ask our teacher questions." Likewise, Credenda's learning management system, Desire2Learn, offers advanced communications features and access to previous courses and discussions. In early 2010, Credenda received \$2 million in funding from the Cameco Corporation.



## Keewaytinook Okimakinak Internet High School

(K.I.H.S.) <http://www.kihs.knet.ca/>

Based in Balmerton and Sioux Lookout, Ontario, K.I.H.S. serves 11 communities in remote regions of northern Ontario, from Fort William as far north as Fort Severn. K.I.H.S. is a distance ed program that enables students to remain in their home communities while taking a rich variety of courses approved and overseen by the Ontario Ministry of Education.

K.I.H.S. represents a hybrid of face-to-face and distance ed models of learning. Students can access all courses required for grades 9 and 10 from their home communities over the Internet. However, those enrolled in KIHS “attend” the school on their reserve, at which they are provided with support and mentoring from an accredited teacher.

Now in its 11th year of operation, K.I.H.S. offers a full roster of Grade 9 and Grade 10 curriculum, including academic, applied, and locally developed courses, including those required for university admission. For some students, locally developed courses in grade 9 math, science and English can help them build the skills for more challenging courses.