



# Two-Eyed Seeing Network

## Literature Review

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# INTRODUCTION

## PROJECT OVERVIEW

Despite new economic opportunities, linkages between industry and Indigenous populations in British Columbia (BC)<sup>1</sup> remain under-developed. COVID-19 has exacerbated already-tenuous relationships, as communities struggle to keep their services running and their populations safe. While Indigenous youth could provide a significant source of local labour to industry in BC, they are underrepresented in high-demand jobs in clean technology, clean energy, manufacturing, natural resources, construction and the built environment, and marine shipping and transportation. This is due in part to multiple systemic barriers that limit the full participation of First Nations communities and Indigenous peoples in co-developing workforce development plans, and Indigenous youth in accessing high-demand jobs. There is an increased interest in and need for engaging with First Nations communities and Indigenous peoples, informed by UNDRIP, to advance economic reconciliation.

Funded by the Future Skills Centre (FSC) and led by the Construction Foundation of British Columbia (CFBC), the *Two-Eyed Seeing Network* (2ESN) project aims to bridge the gaps between Indigenous youth and industry in BC. Through establishing, building, and engaging a network of Indigenous communities, industry leaders, workforce and social development experts, and education and training providers, the network aims to remove barriers, reduce impacts of interruptions like COVID-19, and establish a shock-proof pathway to future work for Indigenous youth in BC.

In addition to CFBC, other project partners include Two Eyed Seeing Consulting CCC Inc. (TESCI), Foresight Cleantech Accelerator Centre (Foresight), Vancouver Island University (VIU), and the Electrical Joint Training Committee (EJTC). The Social Research and Demonstration Corporation (SRDC), a non-profit research organization, is the project partner responsible for designing and conducting the evaluation of the network, as well as conducting a literature review to support the creation of meaningful workforce development pathways for Indigenous

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<sup>1</sup> The Two-Eyed Seeing Network project is taking place across land colonially known as British Columbia, which is situated on the traditional and largely-unceded lands of many First Nations with distinct histories, languages, and cultures. While “British Columbia” is used throughout this plan for readability, the authors acknowledge the inherent tensions in doing so, as well as the term’s inability to accurately reflect the full diversity of First Nations, Métis, and Inuit peoples within the area. The members of the evaluation team are all located on the unceded and unsurrendered land of the Algonquin Anishnaabeg people, in the city colonially known as Ottawa.

youth. SRDC is committed to supporting partners with rigorous, meaningful, and useful research that can guide policy and program development.

## CURRENT REPORT

The current report serves as SRDC's initial literature review for the project. In addition to describing the current climate and historical context surrounding the relations between Indigenous and non-Indigenous peoples in Canada, it aims to provide further information, evidence, and promising practices across three main themes, with a view to informing the creation of meaningful workforce development pathways for Indigenous youth through the 2ESN: 1) engagement, 2) program design and delivery, and 3) milestone-based pathways. Specifically, the **engagement** section identifies principles and wise practices when engaging with Indigenous people, with a particular emphasis on Indigenous youth and especially in an industry context or in those sectors of interest of the 2ESN. Following this, the **program design and delivery** section offers a comprehensive overview of promising practices related to workforce development and employment and skills training design and delivery for Indigenous youth that have emerged from SRDC or partners' research and evaluation efforts. Finally, the section on **milestone-based pathways** illustrates an effective approach to support the design of workforce development pathways, especially those that involve multiple components; as such, it can be read and used as a guide to building a milestone-based workforce development pathway.

Overall, this literature review aims to support initial discussions among 2ESN partners and contributors about workforce development pathways for Indigenous youth, as well as to build the knowledge and capacity among contributors to create these pathways. Its emphasis is on usability, and draws heavily on tables, figures, and bulleted lists to articulate key points and information. Moreover, the literature review should be considered a living document. At this stage, this review draws primarily from materials and sources known to the evaluation team, in addition to internal and published SRDC documents and reports. Updated versions of this review are to be submitted in July and November 2022; modifications to future drafts will be made as needed based on project partner and contributor feedback, emerging project needs and priorities, and areas identified as standing to benefit from additional secondary research.

Following an overview on current climate and context, the review's findings – which can be read together or on their own – are organized across the three aforementioned themes: 1) engagement, 2) program design and delivery, and 3) milestone-based pathways.

## CLIMATE AND CONTEXT

Since the release of the Truth and Reconciliation Commission's Final Report in 2015, an energized commitment has emerged across Canada to develop meaningful relations with Indigenous peoples, communities, and organizations. This commitment was galvanized in the summer of 2021 with the uncovering of unmarked burial grounds containing the bodies of Indigenous children who had died at residential schools across Canada.

There is a complex history between Indigenous and non-Indigenous peoples in Canada, but the six-year residential-school inquiry provides a short overview: it found that the government-funded, church-run residential schools were the key to a policy of cultural genocide designed to "kill the Indian in the child" (Munshi & Levi, 2021, p. 4).

The intergenerational impacts of residential schools continue for Indigenous people today, and have led to an unequal representation of Indigenous peoples in the correctional, child welfare, criminal-legal, and health care systems, as well as other social service systems, including public housing (Canadian Geographic, 2018). Additionally, residential schools have also been linked to several challenges among both former attendees and their children, including substance use disorder, psychological distress, gambling addictions, and a greater likelihood of experiencing various forms of trauma, including sexual and physical abuse (Bombay et al., 2014; Wilk et al., 2017; Ross et al., 2015; Dion et al., 2015).

Impacts from colonial systems, racism, and discrimination against Indigenous peoples have also resulted in systemic barriers, including a lack of affordable and appropriate housing, culturally inappropriate health and education services, insufficient employment opportunities, and inadequate infrastructure in Indigenous communities (Thistle, 2017).

It is an essential step for any organization engaging in the Indigenous sphere to learn, listen, reflect, and understand how this continues to affect the lives of Indigenous peoples – including youth – today. This includes understanding the historical and current colonial context and climate and how this impacts Indigenous communities and youth, as well as examining one's own power and privilege as it relates to Indigenous people (City of Toronto, 2019).

Another step is to learn about and engage with community, which includes developing deepened relationships with land, territories, and community. Actions individuals can take include positioning themselves in relation to the full history of the land. Individuals can also actively seek opportunities to develop relationships with both urban and rural Indigenous people from an informed place, be it engaging with local Indigenous businesses, programs, or festivals (Munshi & Levi, 2021).

In addition to the Truth and Reconciliation Commission (TRC) Final Report, there are many documents and reports marking key moments in the history of Canada's relationship with Indigenous peoples that anyone seeking to engage with Indigenous people should become familiar with. At a minimum, anyone seeking to engage in this space should familiarize themselves with the key documents that inform the current climate and context, including the Indian Act as well as Calls and Recommendations of landmark documents such as:

- Royal Commission on Aboriginal Peoples (RCAP)
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Truth and Reconciliation Commission of Canada: Calls to Action (TRC Calls to Action)
- Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls Calls for Justice (MMIWG Calls for Justice)

The Royal Commission on Aboriginal Peoples (RCAP) report, published in 1996, comprises five volumes and includes a detailed overview of the historical context of relations between Indigenous and non-Indigenous people in Canada. It also provides recommendations on how to restructure this relationship and build strength together going forward. Further, it presents a range of perspectives and realities that should be considered when seeking to move forward together, as well as a twenty-year vision of what renewal of the relationship between Indigenous and non-Indigenous people in Canada could and should look like.

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the United Nations General Assembly in 2007, and is a document that describes the global rights of Indigenous peoples in terms of culture, identity, language, health, education, and other areas. This Declaration further contains the approach of Free, Prior and Informed Consent (FPIC) as a global standard to obtain consent by Indigenous peoples before final decisions are reached that may impact them within their traditional territories (Yukon Chamber of Mines, n.d.). "Informed" implies that communities have received complete information about the project, including its location, duration, costs, risks, and impacts (International Funders for Indigenous Peoples, 2017). In 2010, Canada accepted UNDRIP as an "aspirational" goal for engagement and consultation with Indigenous peoples. Further, as the first province in Canada to pass legislation to implement the UNDRIP, British Columbia is considered to be leading the way in efforts towards reconciliation.

The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls Calls for Justice was published in 2019, and asks all Canadians to take action to work towards transforming systemic and societal values that have worked to sustain colonial violence. These Calls are in response to the National Inquiry's Final Report, which reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root causes behind

Canada's staggering rates of violence against Indigenous women, girls, and 2SLGBTQIA+ people.

The TRC Calls to Action, MMIWG Calls for Justice, and UNDRIP articles that may be most aligned with or relevant to the 2ESN are summarized in Appendix A.

Furthermore, Indigenous youth advisors to the Minister of Crown-Indigenous Relations and Northern Affairs identified a non-exhaustive range of key documents that mark the historical timeline between Indigenous and non-Indigenous people in Canada (Indigenous Youth Voices, 2018). Readers are encouraged to familiarize themselves with, or at least gain awareness of, these key documents listed in Table 1, which includes reports that are youth-led or focused on Indigenous youth well-being.

**Table 1** Key documents in Canada's relationship with Indigenous people

Date	Document	Originator	Youth-led/Indigenous youth well-being
1763	Royal Proclamation of 1763	King George III	
1867	Constitution Act of 1867	Government of Canada	
1876	Indian Act of 1876	Government of Canada	
1996	Royal Commission on Aboriginal Peoples Report	Government of Canada	
1997	Summary of the Final Report of the Royal Commission on Aboriginal Peoples	Institute of Governance	
2005	First Ministers and National Aboriginal Leaders Strengthening Relationships and Closing the Gap	Government of Canada	
2006	Indian Residential Schools Settlement Agreement	Government of Canada and Plaintiffs	
2008	Aboriginal Youth in Canada: Emerging Issues, Research Priorities, and Policy Implications	Policy Research Initiative	
2008	United Nations Declaration on the Rights of Indigenous Peoples	United Nations	
2011	First Canadians, Canadians First: National Strategy on Inuit Education	Inuit Tapiriit Kanatami	Indigenous youth well-being
2013	Qikiqtani Truth Commission Final Report: Achieving Saimaqatigiingniq <sup>2</sup>	Qikiqtani Inuit Association	

<sup>2</sup> "Saimaqatigiingniq" means a new relationship when past opponents get back together, meet in the middle, and are at peace.

Date	Document	Originator	Youth-led/Indigenous youth well-being
2015	Honouring the Truth, Reconciling the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada	Truth and Reconciliation Commission of Canada	
2015	Truth and Reconciliation Commission of Canada: Calls to Action	Truth and Reconciliation Commission of Canada	
2016	Assembly of First Nations National Youth Council Calls to Action on Life Promotion in First Nations Communities	Assembly of First Nations	Youth-led
2016	Métis Settlements Strategic Summary Report	Métis Settlements General Council	Indigenous youth well-being
2016	National Inuit Suicide Prevention Strategy	Inuit Tapiriit Kanatami	
2016	Our Voices: Connecting Yukon's Youth	Our Voices	Youth-led
2016	Two-Spirit and LGBTQ Indigenous Health	Rainbow Health Ontario	Indigenous youth well-being
2017	Breaking Point: The Suicide Crisis in Indigenous Communities	House of Commons Standing Committee on Indigenous and Northern Affairs	Indigenous youth well-being
2017	Elders and Youth Gathering 2017 World Café Reflections Summary: Ideas & Opportunities	Assembly of Seven Generations (A7G), Summers Solstice Festival Committee, YouthREX	Youth-led
2017	I Matter. You Matter. We Matter. Engagement Report	We Matter Campaign	Youth-led

Date	Document	Originator	Youth-led/Indigenous youth well-being
2017	Interim Report: Our Women and Girls Are Sacred	The National Inquiry into Missing and Murdered Indigenous Women and Girls	Indigenous youth well-being
2017	Qarjuit Youth Council Annual Report 2016-2017	Qarjuit Youth Council	Youth-led
2017	Seeding Reconciliation on Uneven Ground: The 4Rs Approach to Cross-Cultural Dialogue	4Rs Youth Movement	Youth-led
2017	Youth Programming Report	Métis Nation British Columbia	Youth-led
2018	A Roadmap to Truth and Reconciliation Commission Call to Action #66	Indigenous Youth Voices	Youth-led
2019	Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls	The National Inquiry into Missing and Murdered Indigenous Women and Girls	

## I. PROMISING PRACTICES: ENGAGEMENT

This section summarizes findings related to promising practices and principles regarding Indigenous and youth engagement. Structured by source – with the potential to synthesize this information in future versions of this review – we begin with principles related to Indigenous engagement, followed by those surrounding youth and Indigenous youth engagement.

### INDIGENOUS ENGAGEMENT

The following section summarizes findings related to principles and wise practices when engaging with Indigenous people, particularly in an industry context as well as in those sectors of interest to the 2ESN. The findings are drawn from lessons learned both in Canada and internationally.

See **Appendix B** for Industry-focused Indigenous Engagement Guides

See **Appendix C** for Indigenous Engagement and Awareness Training

### Talking Together to Improve Health Project Team

Working collaboratively with health units in Northeastern Ontario, Indigenous partners, and universities, the Talking Together to Improve Health Project reviewed literature from across North America and Australia to learn about strategies, approaches, and principles of engagement and collaboration between Indigenous people and public sector agencies. The team identified a number of principles and wise practices that exemplify the underlying philosophy and approach needed to engage successfully and work in meaningful ways with First Nations communities, summarized subsequently under the broader values of respect, trust, self-determination, and commitment (Berthiaume et al., 2017f).

#### *Respect*

##### **Cultural Competency**

- Should serve as a pre-cursor to any engagement activities
- Onus on potential partner to take cultural competency training, as well as understand, appreciate, and apply that training in their relationships

- Seek and accept cultural mentorship or advice from local Indigenous people

### **Honouring, knowing, and understanding**

- Acknowledge and honour Indigenous ways and practices unique to each community
- Understand Indigenous concepts of holistic well-being (intellectual, spiritual, emotional, physical, and cultural)

### **Formal acknowledgement**

- Acknowledge traditional owners of the land
- Acknowledge and appreciate the history and current context of Indigenous peoples

## *Trust*

### **Engage early**

- Reduce distrust and increase trust and participation by engaging before the start of any project
- Starting slowly is a strong indicator for future success
- Find ways to collaborate on smaller projects first, using participatory approaches based on Indigenous aspirations and priorities

### **Connect with respected Indigenous members**

- Connect with well-respected Elders, community members, or tribal government officials who have pre-existing trusting relationships
- Can enhance community participation, provide support during governance turnover, and provide insight into culturally-appropriate protocols
- Seek insight into appropriate contact approaches to their communities

### **Be inclusive of Indigenous peoples**

- Include Indigenous peoples in all aspects and phases of the work or project
- Community advisory board critical for building trust and mutually respectful environment

- Boards should include Indigenous community members, key informants, agencies from community, as well as members from a variety of backgrounds depending on specific project needs
- Hold meetings regularly and focus on opportunities to interact and build trusting relationships
- Board roles may include guiding, advising, and providing general project oversight on its design, incentives, and other components, throughout all project phases

**Be inclusive of youth and respectful of gender balance**

- Equal respect accorded to different genders, based on understandings of traditional roles
- Intergenerational inclusion and honouring of views, including youth and Elders

**Use appropriate communication approaches**

- Open and respectful communication styles
- Avoid jargon
- Be prepared to listen and allow time for meaningful discussion throughout all stages of the project
- Face-to-face dialogue, community visits, or virtual formats that foster relaxed, informal, and friendly meetings
- Be upfront and honest about expectations, intentions, resources, or any limitations
- Provide ongoing project updates, share results, and report back to the Indigenous community through a variety of forms (emails, phone calls, mail outs, posters, routine meetings)

*Self-determination*

**Indigenous-driven**

- Indigenous peoples' right of self-determination to prohibit projects that do not benefit their community
- Partnerships, projects, and research operate within framework of Indigenous decision-making, with Indigenous-driven priorities

### **Build capacity**

- Provide reciprocal benefits to community, like training and work opportunities for Indigenous community members

### **Protocol development**

- Follow decentralized decision-making processes or Indigenous-based protocols, which acknowledge historical and contemporary power dynamics and differentials and consider these structures within particular communities
- Develop Indigenous community-based protocols that outline how to work together, roles, processes, approvals, and practice standards; this may take the form of Leadership (Band, Chief and Council, Executive Council) resolutions or written agreements
- Understand formal approval processes unique to each community, which might include community meetings to provide project overviews or obtaining approval from Leadership

### *Commitment*

#### **Mutual sharing**

- Foster co-learning, where Indigenous peoples can expand their knowledge of those external to their community, in addition to non-Indigenous individuals learning more about the history, culture, tradition, and stories of Indigenous peoples
- Blend traditional ways of being with the Western system for harmonized governance
- Acknowledge power inequalities exist and reduce them by developing mutual accountability agreements to share responsibility, accountability, and stewardship
- Practice active collaboration and negotiation to share power, including agreed conflict resolution processes and transparency about decision-making, and agreements that spell out mutual benefits

#### **Responsive funding**

- Build engagement with Indigenous communities into project budgets, timelines, and activities from the outset
- Provide funding to support Indigenous communities' capacity to effectively engage with mainstream sectors or industry

- Be transparent about the budget
- Ensure funds are available to respect and honour Indigenous protocols and traditions, like Elder honoraria, physical gifts to an Indigenous person sharing knowledge, and traditional tobacco for use during prayers

### **Ongoing reflection**

- Build in a process of continued reflection to scrutinize the partnership's balance of power, ensure opportunities for engagement are meaningful, and that members are equally respected
- Acknowledge one's own history, background, and values with the goal of continuously working towards more self-understanding
- Recognize, respect, and allow space for processing feelings, including skepticism Indigenous individuals may have towards research, industry, or certain sectors
- Accept new viewpoints and be willing to step away from one's "expert" position within a topic area

### **Indigenous hiring practices**

- Hire Indigenous staff who can help foster relationships between the company and Indigenous communities, maintain open communication, and ensure that Indigenous interests are considered throughout the project
- Build in opportunities for non-Indigenous staff to mentor Indigenous staff and peoples

### **Community presence**

- Work towards having an authentic presence within the community
- Attend community-based social and cultural events, or make arrangements to work from that community on certain days

### **Progressive leadership**

- Leadership should be strategic, collegial, not risk-adverse, and not "turf-bound"
- Accountable to the engagement policies and frameworks, and committed to doing things differently without the context of bureaucratic silos
- Avoid authoritative decision making or imposing solutions

- Build consensus amongst the group to make decisions more legitimate
- Support leading from the ground up and in a community-based way

### **Flexible timeframes**

- Build in as much extra time as is needed (possibly a year or more) for engaging with Indigenous peoples and communities, including getting to know the community, the people, and the history of the community
- Educate external funders, industry, and other bodies about the importance of adequate time for engagement
- Recognize that Indigenous communities may have limited resources, as well as competing priorities that may take precedence
- Recognize that sharing power and honouring a community's self-determination will likely involve multiple reviews, consultations, and approvals that take time to realize

### **Indigenous validation**

- Information gained or gathered about an Indigenous community should be confirmed and, where needed, modified by Indigenous individuals
- Seek Indigenous community perspective and interpretation of engagement and project findings

## **University of Guelph: Learning Across Indigenous and Western Knowledge Systems and Intersectionality**

When seeking to engage and build solidarity with Indigenous communities, University of Guelph researchers informed by Elders and Indigenous peoples from across Turtle Island suggest that any actions be informed by the following six guiding principles (Levac et al., 2018):

1. **Relationality:** All of creation is interdependent and interconnected in complex and sometimes antagonistic ways.
2. **Reciprocity:** We must value and engage with ways of knowing other than our own on an equal basis of exchange.

3. **Reflexivity:** Research designed and directed by collaborators helps to ensure that the research is respectful of difference.
4. **Reverence:** Research should be informed by spiritual values and practices.
5. **Responsivity:** Knowledge systems are fluid and responsive to change.
6. **Responsibility:** Research should further social justice and holistic wellbeing.

## Ocean Frontier Institute

The Ocean Frontier Institute, in collaboration with their Indigenous Engagement Steering Committee and with feedback from Indigenous groups and researchers, recommends seven principles for meaningful and respectful engagement with Indigenous communities, organizations, and groups, summarized in Table 2 below.

**Table 2 Ocean Frontier Institute: Principles for meaningful & respectful engagement with Indigenous communities**

Principle	Elements
Recognizing and respecting Indigenous territory and rights	<ul style="list-style-type: none"> <li>▪ Recognize the connections your research has to Indigenous communities and their territories, and how the history of colonization and past relationships frame those connections</li> <li>▪ Expand your understanding of the titles, rights, and treaty rights of the Indigenous communities you are engaging with</li> </ul>
Indigenous engagement is a spectrum	<ul style="list-style-type: none"> <li>▪ Can take many forms</li> <li>▪ Important to engage early and continuously to create opportunities to build meaningful relationships and partnerships</li> <li>▪ Spectrum includes: 1) gather information, 2) connect and communicate, 3) listen and learn, 4) dialogue, 5) collaboration, and 6) formal partnership</li> </ul>
Ethical principles for research	<ul style="list-style-type: none"> <li>▪ Respect and abide by free, prior, and informed consent, as outlined in UNDRIP and other best practices and ethical standards and guidelines</li> </ul>
Indigenous protocols for research	<ul style="list-style-type: none"> <li>▪ Seek out, review, and respect Indigenous protocols for conducting research, managing data, and engaging communities and organizations</li> </ul>
Relationships and collaboration	<ul style="list-style-type: none"> <li>▪ Wherever possible, collaborate with Indigenous groups to build meaningful relationships that integrate Indigenous groups as active partners</li> </ul>

Communication and feedback	<ul style="list-style-type: none"><li>▪ Communicate early and often</li><li>▪ Maintain flexibility in your engagement plans in response to Indigenous peoples' guidance, feedback, and concerns</li></ul>
Training opportunities and resources	<ul style="list-style-type: none"><li>▪ Expand your individual and team's knowledge of Indigenous worldviews, perspectives, and knowledge through self-directed learning, professional development, and training</li></ul>

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Summarized from Ocean Frontier Institute, Dillon Consulting, 2021

## Arctic Council

The Arctic Council is the leading international forum in promoting cooperation in the Arctic. Drawing from the experiences and approaches of member countries, the Arctic Council revealed a number of common practices that governments, industry sectors, and other actors can use to meaningfully engage with Indigenous peoples and local communities. The following list summarizes the Arctic Council's "good practices," which they note may change or be refined over time:

- Identify issues and factors where engagement is needed and engagement strategies could help;
- Identify potentially affected people and organizations;
- Consider any existing and potential legal obligations relevant to engagement;
- Consider cultural differences, community locations, and resources available;
- Build relationships based on trust and respect between project proponents and Indigenous peoples and local communities, and conduct interactions in a transparent and culturally-appropriate manner;
- Pinpoint the best times to begin engagement processes throughout an activity's lifetime;
- Determine how best to communicate with Indigenous peoples and local communities;
- Use multiple approaches and tools to engage, and practice early and proactive engagement at all levels;
- Develop an engagement plan or agreement with the community, and report back on progress; and

- Set up supportive measures like recordkeeping, process reviews, conflict resolution mechanisms, as appropriate (Protection of the Arctic Marine Environment, 2019).

In addition to these good practices, the Arctic Council offers several key lessons around Indigenous engagement, summarized in Table 3.

**Table 3 Arctic Council: Key lessons around Indigenous engagement**

Area	Lesson
General	<ul style="list-style-type: none"> <li>▪ There is no single approach to meaningful engagement; it depends on the context.</li> <li>▪ Consider outlining what all parties consider to be a meaningful role</li> <li>▪ Make Indigenous peoples and local communities aware of any rights or opportunities to be meaningfully engaged</li> </ul>
Relationship development	<ul style="list-style-type: none"> <li>▪ Understand communities and the culture, heritage and traditions of the people</li> <li>▪ Keep relationship-building and engagement ongoing to make the relationship meaningful</li> <li>▪ Collaborate and coordinate among partners, including those who do not normally communicate directly with one another</li> <li>▪ Develop capacity in communities by providing education, training, infrastructure and funding, when available</li> <li>▪ Make an effort to incorporate and apply Indigenous knowledge and local knowledge through engagement approaches</li> <li>▪ Develop a foundation of trust and provide clarity, certainty, and reliability through constructive dialogue; also include time for events and activities not directly related to issues being considered.</li> </ul>
Process	<ul style="list-style-type: none"> <li>▪ Plan for engagement while being flexible with the process, since this can lead to more fruitful outcomes</li> <li>▪ Aim for an engagement process that balances interest and provides for positive outcomes for all partners</li> <li>▪ Aim for representation on advisory councils and decision-making boards.</li> </ul>

Summarized from Protection of the Arctic Marine Environment, 2019

In addition to these good practices and key lessons, the Arctic Council identifies a range of foundational components and elements of meaningful Indigenous engagement, summarized in Table 4. For the full and detailed suite of the Arctic Council’s recommendations drawn from legal agreements, declarations, and related documents of the participating countries, refer to their Annex 3 report (Protection of the Arctic Marine Environment, 2017).

**Table 4 Arctic Council: Foundational components and elements of meaningful engagement**

Foundational Component	Elements
Relationship-building	<ul style="list-style-type: none"> <li>▪ Collaboration</li> <li>▪ Participation</li> <li>▪ Information Sharing</li> <li>▪ Involved</li> <li>▪ Indigenous traditional and local knowledge</li> </ul>
Quality of communications	<ul style="list-style-type: none"> <li>▪ Culturally Appropriate</li> <li>▪ Transparency</li> <li>▪ Respect</li> <li>▪ Trust</li> </ul>
Process of communication	<ul style="list-style-type: none"> <li>▪ Notification</li> <li>▪ Informing</li> <li>▪ Consultation</li> <li>▪ Decision Making</li> </ul>
Available support & tools	<ul style="list-style-type: none"> <li>▪ Logistics</li> <li>▪ Resources</li> </ul>
Legal obligations	<ul style="list-style-type: none"> <li>▪ Government to government may require more formal agreements</li> <li>▪ Self-determination and self-government, including right to free, prior, and informed consent</li> <li>▪ Consultation (legal) processes if Indigenous rights affected by government activities</li> <li>▪ Accountability – domestic guidelines or legal obligations may also hold entities accountable when they fail to engage</li> </ul>

Summarized from Protection of the Arctic Marine Environment, 2017

Finally, the Arctic Council suggests considering several key stages of engagement when working with Indigenous communities on specific projects within or that will have an impact on their communities, articulated in Table 5.

**Table 5 Arctic Council: Key stages of engagement**

Stage	Elements
Timing	<ul style="list-style-type: none"> <li>The early planning stage of a project is the most frequently noted time to start engaging</li> </ul>
Proactivity	<ul style="list-style-type: none"> <li>Meaningful engagement is an ongoing process that builds a foundation on which problems can be solved or managed</li> <li>Pre-consultation should involve Indigenous peoples and local communities in decisions about how engagement will occur and determining which issues will be on the agenda</li> </ul>
Duration	<ul style="list-style-type: none"> <li>Engage Indigenous peoples and local communities in all parts of an activity, from early strategic planning processes that scope the project to operational decisions on how it is implemented</li> </ul>
Planning	<ul style="list-style-type: none"> <li>Establish one concise engagement plan with clear and realistic expectations of the process and responsibilities of all actors can help manage engagement and make sure it is prioritized</li> </ul>
Follow-up	<ul style="list-style-type: none"> <li>Provide opportunities to address questions, concerns and issues raised over the course of the engagement process</li> </ul>
Reporting	<ul style="list-style-type: none"> <li>Reporting back to the community on the results of the engagement and how feedback was incorporated helps ensure that engagement is viewed as meaningful</li> <li>This involves providing resources to make sure information is shared in accessible, understandable forms, and directly addresses any concerns the community may have raised</li> </ul>

Summarized from Protection of the Arctic Marine Environment, 2019

## Yukon Chamber of Mines

In collaboration with the 14 First Nations as well as First Nations with transboundary interests in Yukon, the Yukon Chamber of Mines offers detailed First Nations engagement consultation practices in the context of the mining industry, summarized in Table 6.

**Table 6 Yukon Chamber of Mines: First Nations engagement & consultations best practices in the mining industry**

Element	Practices
Early & sustained engagement	<ul style="list-style-type: none"> <li>▪ Early engagement begins before a project is designed in order to include First Nation perspectives at all stages and scales</li> <li>▪ Engagement communication occurs on a continuous basis throughout the life of a project</li> <li>▪ The intention of engagement is to understand First Nation values and find ways to support and enhance these values through the project</li> </ul>
First Nations governance	<ul style="list-style-type: none"> <li>▪ A good working knowledge of First Nation's history, rights, governance framework, and structures will facilitate effective engagement and consultation</li> <li>▪ Be prepared to engage and consult in a manner that is preferred by the First Nation</li> <li>▪ Expect the engagement and consultation process to be responsive to First Nations workload, delays, and competing interests</li> <li>▪ All First Nations have aboriginal rights and interests throughout their traditional territory while Settled First Nations have land claim and self-government agreements with decision making authorities. It is important to recognize the stage of each First Nation in regard to self-government development and negotiations with the federal government to design an engagement process that respects the community and the current stage of their government related structures</li> </ul>
Community support	<ul style="list-style-type: none"> <li>▪ Actively seek opportunities to meet with Elders and other traditional users to participate in activities "on the land" to gain a fundamental experience of First Nations issues and concerns and make a personal connection to citizens</li> <li>▪ Create mechanisms to ensure clear and effective communications, such as a community engagement coordinator or an engagement committee composed of First Nations citizens and corporate management</li> <li>▪ Ensure traditional activities such as hunting and gathering, general assemblies, and potlaches are accommodated in terms of schedules, priorities, workplans and engagement/consultation related meetings</li> <li>▪ Design community meetings to be a two-way exchange of project information and community priorities and traditional practices information. Recognize the dual functions of exchanging information and relationship building</li> </ul>

Corporate support

- Ensure that First Nations engagement and consultation forms a core component of the corporate business
- Prepare a Strategic Plan and Workplan for engagement and consultation and be prepared to share it with First Nation(s) and adjust as necessary to meet issues and concerns
- Incremental Agreements supports relationship development and builds trust between the parties as the project evolves
- Be prepared to negotiate a *Project Agreement* that includes areas such as mutual responsibilities, financial commitments, communications protocols, records of meetings, First Nations support and consultation schedules, information sharing and confidentiality requirements. Ensure adherence and follow through with the spirit and intent of commitments in the Agreement and that the implementation is effectively managed. This also applies to contract workers and suppliers as the project evolves
- Assign senior management personnel to the engagement process and ensure that this is a corporate priority for the life of the project
- Consider types of financial, technical, and logistical support that can be provided to First Nations to facilitate the engagement process. Look for opportunities to use corporate resources to create a lasting community benefit

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Summarized from Yukon Chamber of Mines, n.d

## Association for Mineral Exploration British Columbia

Grounded in an awareness of the history of Indigenous peoples in BC Indigenous law in Canada, the Association for Mineral Exploration British Columbia (2014) recommends the following practices and suggestions for carrying out effective Indigenous engagement.:

- Building positive and effective relationships;
- Considering engagement as a continuous process;
- Identifying potentially affected Indigenous communities;
- Building community and area profiles;
- Recognizing the importance of Elders and youth in Indigenous communities;
- Initiating engagement;
- Understanding overlapping or shared traditional territories;
- Documenting engagement;
- Providing information in meaningful and understandable formats;
- Respecting existing Indigenous and Treaty Rights;
- Understanding intercultural differences and communication;
- Clarifying expectations regarding engagement;
- Considering capacity funding;
- Avoiding or mitigating potential impacts;
- Recognizing and respecting culturally- and archaeologically-important sites;
- Integrating traditional use/traditional knowledge and other studies;
- Encouraging collaborative approaches to engagement; and
- Integrating training, employment, and business development opportunities.

## Boiral et al. (2019): Corporate Sustainability and Indigenous Community Engagement in the Extractive Industry

A 2019 study exploring linkages between the United Nation's Social Development Goals (SDGs) and Indigenous community engagement in the extractive industries uncovered wise practices that industry partners can consider when building and maintaining sustainable relationships with Indigenous communities (Boiral et al., 2019). Table 7 lists those engagement challenges reported by both industry and Indigenous peoples, as well as specific ways these challenges have been addressed in various situations.

**Table 7 Boiral et al.: Extractive sector sustainable community engagement**

Sustainable community development realm (5 Ps)	Challenges in engaging with Indigenous communities	Engagement initiatives supporting sustainable community development
People	<ul style="list-style-type: none"> <li>▪ Difficulties in understanding and adapting to cultural differences</li> <li>▪ Misunderstanding community priorities</li> <li>▪ Lack of expertise in social programs</li> </ul>	<ul style="list-style-type: none"> <li>▪ Funding various social programs (adult education, childcare, reduction of school dropout rate)</li> <li>▪ Consultation and listening process</li> </ul>
Planet	<ul style="list-style-type: none"> <li>▪ Embeddedness of environmental and spiritual issues</li> <li>▪ Understanding traditional knowledge</li> </ul>	<ul style="list-style-type: none"> <li>▪ Consulting communities on environmental priorities</li> <li>▪ Conservation programs</li> <li>▪ Implementation of long-term measures (restoration and rehabilitation)</li> </ul>
Prosperity	<ul style="list-style-type: none"> <li>▪ Preserving the cultural heritage and lifestyle of communities</li> <li>▪ Lack of entrepreneurial spirit [industry perceived]</li> <li>▪ Costs of infrastructure investments that should be footed by the government</li> </ul>	<ul style="list-style-type: none"> <li>▪ Financial compensation for communities</li> <li>▪ Recruitment of Indigenous people</li> <li>▪ Long-term infrastructure investment</li> <li>▪ Sourcing locally and supporting Indigenous businesses</li> </ul>
Peace	<ul style="list-style-type: none"> <li>▪ Time required to establish a climate of trust</li> <li>▪ Risks of sabotage or protests, whatever the nature of the project</li> <li>▪ Mistrust in companies and the judicial system complicates agreements with communities</li> </ul>	<ul style="list-style-type: none"> <li>▪ Anticipation of possible conflicts through early discussions prior to decision-making</li> <li>▪ Explicit recognition of Indigenous rights</li> <li>▪ Search for balance between the 5 Ps</li> </ul>
Partnership	<ul style="list-style-type: none"> <li>▪ Difficulties in identifying the right counterpart for discussions</li> <li>▪ Divisions within and between communities</li> <li>▪ Misunderstandings over the implications of partnerships</li> <li>▪ Lack of internal resources</li> </ul>	<ul style="list-style-type: none"> <li>▪ Negotiation of mandatory or voluntary written agreements</li> <li>▪ Recruiting consultants to develop partnerships; implementing multidisciplinary teams</li> </ul>

Summarized from Boiral et al., 2019

## Saskatchewan Chamber of Commerce

The Saskatchewan Chamber of Commerce's Indigenous Engagement Charter (2019a, 2019b) serves as a roadmap providing businesses with tools as well as demonstrating to the business community the role it must play in reconciliation. Signatories are asked to commit to the six actions and, where applicable, associated benchmarks/requirements, for a three-year term. These actions as well as corresponding benchmarks/requirements and metrics are shared in Table 8.

**Table 8 Saskatchewan Chamber of Commerce: Indigenous Engagement Charter actions**

Action	Benchmark/requirement	Metrics
<b>Strategy</b> Develop written Indigenous engagement strategy with clearly defined goals	Consider statements or actions on the following: <ul style="list-style-type: none"> <li>▪ Employment</li> <li>▪ Governance or leadership structure</li> <li>▪ Community investment</li> <li>▪ Education</li> <li>▪ Procurement models</li> <li>▪ Culture of your organization</li> <li>▪ Relationships – business and community</li> <li>▪ Overall commitment to reconciliation</li> <li>▪ Resources</li> <li>▪ Partnerships and alliances</li> <li>▪ Key performance indicators</li> </ul>	<ul style="list-style-type: none"> <li>▪ Does your business have an Indigenous Engagement Strategy?</li> <li>▪ Are all levels of your organization familiar with the contents of the Strategy?</li> <li>▪ Are there areas of your Indigenous Engagement Strategy that your company needs assistance with?</li> </ul>
<b>Education</b> Educate the workplace on Indigenous history and culture at all levels of the organization	<ul style="list-style-type: none"> <li>▪ Year 1: 25% of staff</li> <li>▪ Year 2: 50% of staff</li> <li>▪ Year 3: 75% of staff</li> <li>▪ New staff should receive training within first year</li> </ul>	<ul style="list-style-type: none"> <li>▪ Total number of full-time staff</li> <li>▪ Total number of part time staff</li> <li>▪ Total number of full-time staff with Indigenous Awareness Training</li> <li>▪ Total number of part time staff with Indigenous Awareness Training</li> </ul>
<b>Hiring and retention</b> Engage Indigenous people through hiring	<ul style="list-style-type: none"> <li>▪ Establish targets to increase representation of Indigenous people in operations</li> <li>▪ Create and enforce policies and procedures regarding hiring Indigenous people</li> <li>▪ Reporting may include hiring and retention of employees who self-identify as Indigenous, as well as</li> </ul>	<ul style="list-style-type: none"> <li>▪ Number of full-time employees</li> <li>▪ Number of part time employees</li> <li>▪ Number of full-time employees who self-declare Indigenous ancestry</li> <li>▪ Number of part time employees who self-declare Indigenous ancestry</li> </ul>

those promoted from within, or training provided to secure more meaningful employment

- Does your company's HR manual include Indigenous inclusion policies?
- What target has the business set for your organization with respect to retaining and promoting Indigenous employees for the next 12 months?
- Does your company have an Indigenous employee support group or program?

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**Procurement practices, actions and partnerships**

Implement procurement practices, actions, and partnerships

Set targets to promote and increase supplier diversity in their operations, which could include:

- Indigenous sub-contracting
- Incentivizing/reward suppliers and contractors that have Indigenous strategies
- Joint ventures with Indigenous communities
- Joint ventures with independently owned Indigenous businesses
- Procures supplies and services from recognized Indigenous businesses

- Does your company have a policy that ensures fair access to opportunities for all qualified Indigenous companies?
- Does your company currently purchase goods from Indigenous-owned suppliers?
- If yes, how much does your company spend annually with Indigenous-owned suppliers?
- Does your business currently contract with Indigenous-owned companies/service providers?
- If yes, how much does it spend annually on contracts with Indigenous-owned companies/service providers?
- Does your business incentivize or reward suppliers and contractors that have Indigenous strategies?
- In the next 12 months will your company incentivize or reward suppliers and contractors that have Indigenous strategies?

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**Reinforce relationships/ community support and involvement**

Reinforce relationships and support Indigenous communities through community involvement

Provide support for initiatives that benefit and enhance surrounding Indigenous communities based on local priorities, which could include:

- Education
- Community building
- Sport
- Mentorship programs
- Sponsorship of community or cultural events

- Does your company currently invest time and resources (dollars, in-kind, employee attendance) to reinforce relationships and support Indigenous communities?
- Does the company encourage staff and provide supports to attend Indigenous cultural community events?
- Does the business track its community involvement with Indigenous communities currently?
- Does it plan to?

- Support may include dollars spent, in-kind support attendance at Indigenous events, and volunteer hours
- How much does your business currently spend supporting Indigenous Communities or Initiatives?
- How much does it plan to spend?
- How much does the company spend in-kind supporting Indigenous Communities or Initiatives?
- How much (paid) time does company staff spend volunteering to support Indigenous communities or initiatives?
- Does your business have an Indigenous Relations Committee or Task Force?
- Does the company, or would it consider mentorship training, professional expertise, work-readiness training to help develop Indigenous communities?

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Provide clear and honest reporting of all actions undertaken in the Indigenous Engagement Charter program

- Participate in annual reporting process
- Encourage employees to complete annual Culture and Attitudes survey

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Summarized from Saskatchewan Chamber of Commerce, 2019a, 2019b

## City of Toronto

Based on their experiences working with Indigenous peoples and organizations in the Greater Toronto Area to address housing and homelessness, the City of Toronto's (2019) Shelter, Support, and Housing Administration sector identifies several foundations for engagement, depicted in Table 9.

**Table 9 City of Toronto: Foundations for engagement**

Element	Considerations
Understanding and respecting diverse cultures and nationhood	<ul style="list-style-type: none"> <li>Acknowledge and honour differences between First Nations, Inuit, and Métis people, as well as the diversity of nations, languages, cultures, teachings, and traditions belonging to each</li> <li>Acknowledge that Indigenous identity and history is complicated, and there are many different opinions or perspectives, even within one Nation</li> <li>Developing a strong relationship with communities and Nations will support deeper understandings of diversity and how best to engage, including distinct protocols and procedures that may be unique to each community or Nation</li> </ul>
Consider why you are engaging with Indigenous communities	<ul style="list-style-type: none"> <li>Indigenous sovereignty and decision-making is a constitutionally protected right and, as such, engagement with Indigenous peoples should not be viewed as stakeholder work</li> <li>Critically reflect on your own social location, power, and privilege and how this impacts your relationships with Indigenous peoples</li> <li>Come from a good place and not be task or outcome driven. Ensure all voices are being uplifted, heard, and incorporated</li> <li>Engagement outcomes should focus on collective community knowledge, adding value to the lives of Indigenous and non-Indigenous peoples, building capacity, and reflecting cultural ways of knowing</li> </ul>
Build good relationships	<ul style="list-style-type: none"> <li>The groundwork of investing extra care to establish and sustain good relationships with Indigenous partners takes time but will strengthen outcomes in the long term</li> <li>Relationships are developed both with individual people, and communities at large</li> <li>Act in true reciprocity, commit to upholding your end of the process, and ensure you are not engaging simply to delegate work to Indigenous partners</li> <li>Be authentic and create personal connections with others and communities, in a way that shows you are working towards creating a strong relationship and not looking to speed up the process</li> <li>Look for non-intrusive and respectful ways to build relationships, which can include attending community gatherings, or formal events like annual meetings hosted by Indigenous partner organizations</li> </ul>

Summarized from City of Toronto, 2019

In addition to the above foundations for engagement, the City of Toronto (2019) identifies a number of other principles and safe practices, while noting the importance of seeking advice from Indigenous communities themselves about how to appropriately engage with them. These are summarized on the subsequent pages in Table 10.

**Table 10** City of Toronto: Indigenous engagement principles and safe practices

Principle	Safe practices
Historical and current colonial context	<ul style="list-style-type: none"> <li>▪ Understand how the historical and current colonial context impacts Indigenous communities and your own power and privilege</li> <li>▪ Take cultural competency/safety training</li> <li>▪ Review the history of the territories and lands you are on, as well as get familiar with the Indian Act, the Truth and Reconciliation Commission Report and Calls to Action, the United Nations Declaration on the Rights of Indigenous Peoples, among other documents</li> <li>▪ Understand the principles of Ownership, Control, Access, and Possession (OCAP), the USAI research framework, and the Tri-Council Policy Statement before engaging in research or community work</li> </ul>
Nation-to-Nation basis (not merely stakeholders)	<ul style="list-style-type: none"> <li>▪ Indigenous sovereignty and decision-making is a constitutionally protected right: Indigenous communities have an inherent right to self-determination</li> <li>▪ Hold distinct engagement sessions with Indigenous partners, organizations, and communities, in addition to inviting them to mainstream consultations</li> </ul>
Mutually beneficial	<ul style="list-style-type: none"> <li>▪ Focus on the needs of the community, not the needs of the project</li> <li>▪ Be transparent about the benefits this engagement process will have for everyone involved</li> </ul>
Benefit Indigenous communities, and do no harm	<ul style="list-style-type: none"> <li>▪ Indigenous peoples have historically been over-researched and consulted. As a result, many communities and organizations may not be receptive to research or consultation unless there is direct benefit for Indigenous organizations and communities</li> </ul>
“Nothing about us without us”	<ul style="list-style-type: none"> <li>▪ Planning and development should be Indigenous-led or co-created in recognition of Indigenous peoples’ right to self-determination and autonomy. This ensures the work is grounded in an Indigenous perspective, follows appropriate protocols, and better addresses the needs and priorities of Indigenous communities</li> </ul>

Relationship building process	<ul style="list-style-type: none"> <li>Engagement is an ongoing, reciprocal, cyclical process that involves continually holding up the principles and protocols identified by your partners. Consider how you will know whether you have done good consultation and how you will obtain this feedback. How will it be determined that effective engagement has occurred, and the opinions of Indigenous communities have been heard and understood?</li> </ul>
Begin early on and continue throughout your project	<ul style="list-style-type: none"> <li>Be prepared to have multiple meetings to ensure the community has been thoroughly informed and engaged through all stages of the project, from initiation, planning, implementation, reporting back to communities, and evaluation</li> </ul>
Not outcomes based	<ul style="list-style-type: none"> <li>Focus on engagement as a relational practice</li> </ul>
Community engagement is a must	<ul style="list-style-type: none"> <li>No one individual represents the collective opinions of Indigenous peoples; do not invite one Indigenous person and expect them to speak on behalf of Indigenous communities</li> <li>Hold distinct engagement sessions with Indigenous communities</li> <li>Be willing to shift your engagement approach based on each community's needs and protocols</li> <li>Take time to learn and understand any concerns raised by the community, as addressing this can strengthen your work and the well-being of the community</li> </ul>
Be clear and transparent at the outset about time and/or resource constraints	<ul style="list-style-type: none"> <li>Be clear about your timelines and constraints, both for the project and around extent of engagement, so that Indigenous partners can make an informed decision about their involvement in the project</li> <li>Having an existing positive relationship with Indigenous partners can help overcome constraints</li> </ul>

Summarized from City of Toronto, 2019

## Canadian Observatory on Homelessness

Finally, the Canadian Observatory on Homelessness (COH) offers guideposts around engagement with Indigenous peoples and youth (Turner, 2016a). COH's guide broadly seeks to increase engagement awareness among service providers and anyone aiming to develop joint programs with Indigenous communities and youth. Considerations for developing an engagement approach with Indigenous people, adapted from the *Youth Homelessness Community Planning Toolkit*, are shared in Table 11.

Further, the same toolkit shares additional approaches to consider for meaningful Indigenous engagement (Turner, 2016a). These approaches are informed both by the Homeless Hub's toolkit for building partnerships with Indigenous communities, including input received from communities consulted, as well as from the 2020 Aboriginal Plan to End Homelessness in Calgary. These approaches are summarized in Table 12.

**Table 11 Canadian Observatory on Homelessness: Considerations in development an engagement approach with Indigenous people**

Element	Considerations and questions for reflection
Purpose	<ul style="list-style-type: none"> <li>Are you clear about why you are engaging with Indigenous peoples?</li> <li>Do you have support for the level of engagement you are proposing?</li> </ul>
Focus	<ul style="list-style-type: none"> <li>Have you considered all relevant Indigenous voices on the matter?</li> <li>Are there overlapping interests on the issue(s) among Indigenous people?</li> <li>What are their protocols of engagement?</li> <li>Ask those you hope to engage with whether there are other people whom you should consider inviting to the table: this will help you better understand traditional social structures</li> <li>Review the governing systems of those Indigenous communities you hope to engage to have a working understanding of any protocols that should be considered and followed</li> </ul>
Youth	<ul style="list-style-type: none"> <li>Youth may require additional orientation to help them prepare and contribute to discussions with those already familiar with and involved in specific projects. Keeping the orientation youth friendly and offering a variety of formats to familiarize them with the information is useful (online, written, verbal briefings, etc.)</li> <li>Try to make sure you include representation of Indigenous youth of diverse genders</li> <li>Acknowledge the discrimination faced by youth due to both their age and their ethnicity</li> </ul>
Elder involvement	<ul style="list-style-type: none"> <li>Consider a face-to-face meeting with an Elder for introductions before the meeting</li> <li>Have you allowed Elders the opportunity to speak first and last?</li> </ul>
Gifting	<ul style="list-style-type: none"> <li>You may want to consider gifting your distinguished and/or invited guests in addition to honoraria</li> <li>Seek advice from relevant communities as to what might be considered appropriate</li> </ul>
Respect, reconciliation, and the relationship	<ul style="list-style-type: none"> <li>Acknowledge the traditional territory where a meeting is being held</li> <li>Have you considered a 'neutral' location if you are involving multiple Indigenous communities?</li> <li>If you are meeting with one Indigenous group, try to have the meeting in the location of that group</li> </ul>

- Traditional introductions are common among Indigenous cultures; prepare to share your own family background at meetings
- Ask as many questions as required in order to remain informed and respectful

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Urban

- If your engagement issues impact urban Indigenous people, are you engaged with Friendship Centres?
- Are you mindful of other organizations, apart from Friendship Centres, that serve urban Indigenous communities and could be included in your engagement?
- Are you respecting local protocols even within the urban setting?

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Women

- Are you recognizing the role of women in Indigenous communities?  
Are you making efforts to capture the individual and collective perspectives of Indigenous women in your engagement?
- Are you ensuring that Indigenous women's political leadership and political organizations are engaged?

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Summarized from Turner, 2016a

**Table 12 Canadian Observatory on Homelessness: Examples of Indigenous engagement approaches**

Approach	Description	Rationale
Inform Indigenous communities about the youth plan	<p>Build relationships with Indigenous services, Community Advisory Boards (CABs) and umbrella organizations</p> <p>Distribute information at Indigenous cultural events and community/agency meetings</p> <p>Distribute posters and pamphlets to organizations &amp; agencies serving Indigenous community members</p> <p>Use social media and email to distribute information</p>	<p>Indigenous peoples have the right to know about and be involved in research and responses impacting their communities</p> <p>Informing community members early will increase Indigenous engagement, participation, and volunteerism</p>
Partner with local organizations	<p>Partnerships should begin early and be ongoing</p> <p>Partnerships should be based on shared interests, benefits, and goals</p> <p>Partner with:</p> <ul style="list-style-type: none"> <li>▪ Indigenous CABs</li> <li>▪ Indigenous umbrella organizations</li> <li>▪ Indigenous governments</li> <li>▪ Organizations/groups that represent the interests of urban Indigenous peoples</li> <li>▪ Agencies/organizations serving Indigenous community members experiencing the issues</li> <li>▪ Indigenous-owned businesses</li> </ul>	<p>Increases Indigenous participation</p> <p>Partnering with multiple organizations and agencies will better reflect the diverse views of Indigenous community members</p> <p>Partnerships can be mobilized in future efforts to address issues of joint interest or concern</p>
Include Indigenous community leaders in your planning committee	<p>Indigenous people should play leadership roles in the youth plan</p> <p>Your steering committee should include as many Indigenous community members as possible</p> <p>The steering committee should include or be led by an Indigenous community member who is well-known and recognized by local Indigenous communities</p>	<p>Indigenous leadership will likely increase Indigenous participation</p> <p>Indigenous leaders are best position to anticipate and plan for engagement challenges</p>

	Partner with Indigenous community leaders to plan and implement Indigenous consultation events	
Ensure Indigenous feedback	<p>During consultations, communities should be asked how the youth plan research approach can reflect their concerns</p> <p>Community meetings should be in a highly accessible location and provide childcare and transit support (if meeting in person)</p> <p>Community members should have multiple ways of providing feedback (phone, email, office hours, etc.)</p>	<p>Assist organizers in identifying and addressing local Indigenous communities' concerns about participation</p> <p>Will help determine what additional research might be needed for the plan</p> <p>Will help determine how the youth plan can provide benefits to both Indigenous participants and local Indigenous communities</p>
Plan content that addresses Indigenous needs specifically	<p>Guiding principles, vision and mission of initiative account for First Nations principles of Ownership, Control, Access, and Possession; these are reviewed and agreed upon by Indigenous community members in consultation rather than assumed by the working committee</p> <p>Indigenous needs highlighted in the plan, with a focus on history of colonization, intergenerational trauma, and relation of these to the challenge (like homelessness or unemployment) experienced by Indigenous people</p> <p>Research and analysis has an Indigenous lens to discern uneven access issues, overrepresentation, etc.</p> <p>Proposed plan direction and goals are considered with an Indigenous lens and specifically designed to meet unique needs</p>	<p>Ensure plan is tailored to meet the unique needs of Indigenous youth</p> <p>Increases Indigenous control, ownership, interest, and benefits in the youth plan</p>
Ensure no harm to Indigenous communities	<p>Equitable partnerships with local Indigenous communities is a key step in preventing harm</p> <p>Key considerations include:</p> <ul style="list-style-type: none"> <li>▪ Mitigating any risk of harm</li> </ul>	Increases Indigenous control, ownership, interest, and benefits in the youth plan

- Consent and confidentiality
- Providing benefits
- Returning research to the community
- Ensuring respect for participants

Share plan with local Indigenous communities	<p>Work with mainstream and Indigenous media to disseminate the final youth plan</p> <p>Youth plan should be sent to all Indigenous organizations, networks and agencies that serve Indigenous people experiencing the challenge (like homelessness or unemployment)</p> <p>Translate findings into multiple report formats and languages (e.g., pamphlet, PDF, PowerPoint, video, website) to increase knowledge translation</p> <p>Present findings at meetings of Indigenous umbrella organizations, Indigenous CABs, and Indigenous governments</p> <p>Host a public meeting to share findings and receive feedback</p> <p>Invite participation of Indigenous communities in activities to implement the plan</p>	<p>Improves public knowledge about challenges faced by Indigenous people (like unemployment and homelessness)</p> <p>Informs program and policy development</p> <p>Findings can be used by organizations, advocates, and agencies to advocate for additional funding</p>
Partner with Indigenous communities to improve media coverage	<p>Partner with Indigenous CABs and umbrella organizations to craft media messages</p> <p>Ensure Indigenous voices are included in media accounts</p>	<p>Media coverage will reflect the interests and concerns of Indigenous communities</p> <p>Message will reach a broader audience</p>

Summarized from Turner, 2016a

## INDIGENOUS YOUTH ENGAGEMENT

Building on the previous sections, this section summarizes findings related to principles and wise practices when engaging specifically with Indigenous youth, including some principles and practices that have been applied in the context of sectors of interest to the 2ESN. Once again, findings are drawn from lessons learned both in Canada and internationally.

### TRC Call to Action #66: Indigenous Youth Voices

Three independent Indigenous youth advisors were appointed in 2017 by Honourable Carolyn Bennett, Minister of Crown-Indigenous Relations and Northern Affairs, to gather and consolidate insight, ideas, and feedback from First Nations, Inuit, and Métis youth across Canada on the implementation of the Truth and Reconciliation Call to Action #66 (Indigenous Youth Voices, 2018). The three Indigenous youth advisors – Maatalii Anerag Okalik, Gabrielle Fayant, and André Bear – engaged directly and in-person with Indigenous youth across Canada. They described their engagement process as being grounded in the following values (Indigenous Youth Voices, 2018):

- Strengths-based and solutions-based
- Honour
- Truth
- Amplifying the voices of Indigenous youth 30 and under
- Open mind
- Spiritual laws
- Non-partisan
- Open heart
- Indigenous knowledge
- Non-representative
- Transparent
- Indigenous languages
- Inclusive
- Ceremony
- Solidarity

They also gathered input from over 500 Indigenous youth from across Canada through a national survey made available in a range of accessible formats. This included a toll-free phone line, faxing copies to schools, providing iPads to some communities, making printed copies available, as well as providing Inuktitut translation support for Inuit youth. The national survey asked Indigenous youth about community strengths and challenges, and sought their suggestions for solutions. The three main community strengths Indigenous youth identified were 1) Culture and language, 2) Sense of community, and 3) Resilience and determination (Indigenous Youth Voices, 2018).

Indigenous youth survey respondents also identified a number of community challenges, outlined in Table 13.

**Table 13 Indigenous Youth Voices: Challenges identified by Indigenous youth**

Community challenge	Number of mentions
Drugs and alcohol	232
Lateral violence/internal issues	36
Suicide	35
Lack of housing	29
Employment	20
Environmental issues	16
Racism	16
Education	15
Lack of recognition	15
Lack of programs/activities	15
Intergenerational trauma	14
Mental health	13
Colonialism and violence/sexual abuse	13
Food security and loss of identity	12
Loss of culture/land	11
Poverty	10

Summarized from Indigenous Youth Voices, 2018

Indigenous Youth Voices (2018) proposed solutions revolved around community-based, culturally grounded, accessible, and affordable programs, services, supports, and offerings. These ranged from housing and addictions treatment/support groups, to language, culture, and land-based learning opportunities to support youth well-being, emotionally, and physically.

## YouthREX & Assembly of Seven Generations

YouthREX (2019) and the co-founder of the Indigenous-youth-led Assembly of Seven Generations (A7G) suggest the following promising practices and tips when engaging with Indigenous youth in a program and evaluation-related context:

### *1. Use talking circles*

- Ensure a facilitator guides questioning and the discussion, in addition to passing around an eagle feather, talking stick, or stone
- Everyone is equal, regardless of job titles or positions
- No one person in a position of prominence allows people to speak freely
- Start off with simple questions, like “Say one word about how you’re feeling today”
- Seek youth consensus about how to document the conversation
- Make sure youth have agreed to the purpose of the talking circle

### *2. Include ceremony in meaningful ways*

- Ceremony, when explained about why it is being included and done in a proper, respectful way, can support Indigenous youths’ involvement, engagement, and help ground discussions in Indigenous ways of being and knowing
- Include those elements of ceremony that are meaningful to the people whose territory you are on. In some places, this may be smudging. In other places, this may be opening and closing with drumming or a prayer by an Elder

### *3. Ensure program is meaningful to youth and allow youth to lead*

- Recognize that youth views may differ from yours about program priorities
- Working with and incorporating youth views will help make the program meaningful to youth
- Always allow and support young people to reconnect to their culture, families, and communities through the process of finding their own purpose for involvement in a program
- Encourage and make space for young people to lead conversations

- Be open to learning from young people
- Take young people, and what they need, are saying, and contributing, seriously

The Circle Way (2021) involves a similar approach to talking circles, and has been used in many contexts and settings, including business and education.

## Tamarack Institute

Working with youth across Canada, the Tamarack Institute (2017) field-tested Gamestorming's Empathy Map as a way of engaging with youth. The aim was to start to understand successes, challenges, and lessons learned around youth engagement to inform the next steps of the *Communities Building Youth Futures* five-year strategy.

An empathy map is a visualization tool that helps you consider the perspectives of those who your project serves or affects, in order to gain a better understanding of their needs. These maps can be completed individually or as a team. Developing maps for varied and contrasting anticipated users can round out one's understanding of their experiences interacting with a project. When feasible, invite those who a project serves to fill out their first-person empathy maps too. An example of an empathy map template is offered in Figure 1.

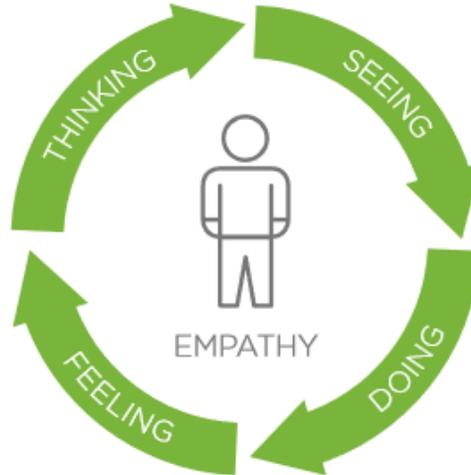
### *Empathy map steps*

**Step 1:** Think about the target youth or target group of people of your project or initiative. Put yourself in that person's shoes and think about their experience of your project. What are they seeing, saying, doing, thinking, feeling, hearing?

**Step 2:** With the individual at the centre, fill in all six of these above areas in as much detail as you can imagine.

**Step 3:** After completing the empathy map, list 1) three things the person wants, and 2) three obstacles to those desires.

**Figure 1** Empathy map



Adapted from Tamarack Institute, 2017

### Centre for Aboriginal Economic Policy Research & Australian National University

Informed by a scan of international projects and programs, the Centre for Aboriginal Economic Policy Research, alongside the Australian National University, identified several elements that support increased engagement of Indigenous youth in natural resources, depicted in Table 14 (Fordham & Schwab, 2012).

**Table 14 Fordham & Schwab (2012): Increasing the engagement of Indigenous youth in natural resources**

Element	Guideposts
A more integrated approach to education and training	<ul style="list-style-type: none"> <li>▪ Increase connectivity between Years K-12 schooling and post-secondary education and training, and between education, training, pre-employment, and employment</li> <li>▪ Balance contributions of traditional and western knowledge systems</li> <li>▪ Sensitive to the importance of social, cultural, and academic learning outcomes</li> <li>▪ Recognize the rights, roles, and responsibilities of various stakeholders in program development and delivery – Indigenous communities, education and training providers, the private sector, and government</li> </ul>
Youth as a priority	<ul style="list-style-type: none"> <li>▪ Strategic approach to succession planning, especially bridging Indigenous youth in from summer programs</li> <li>▪ Engaging in natural resource management can be a means of improving youth self-esteem and an alternative to less desirable social activities</li> <li>▪ Invest in Indigenous youth engagement and enhance job readiness for a range of employment opportunities, both within and beyond the natural resources sector</li> </ul>
Youth as a diverse target group	<ul style="list-style-type: none"> <li>▪ Recognize diverse needs, challenges, and life situations across the youth age spectrum</li> <li>▪ Take into account existing skills, prior work experience, and current commitments Indigenous youth may have</li> <li>▪ Tailor programs and employment and training offerings to the spectrum of Indigenous youth realities</li> </ul>
Raising awareness about natural resources management among Indigenous youth	<ul style="list-style-type: none"> <li>▪ Awareness-raising should start early in secondary schooling so that relevant pathways can be developed, rather than towards the final years of secondary schooling</li> </ul>
Capacities and potential of Indigenous youth	<ul style="list-style-type: none"> <li>▪ Create a culture of high educational and employment expectations</li> <li>▪ Provide opportunities for Indigenous youth to work alongside rangers, scientists, senior land managers, and traditional owners who can be role models skilled in both the application of Indigenous ecological knowledge and western science</li> </ul>
Pathways development and natural resource management	<ul style="list-style-type: none"> <li>▪ High degree of connectivity between relevant courses, generally science, information technology and technical courses, across secondary education, training and higher education that are accessible by Indigenous youth</li> </ul>

	<ul style="list-style-type: none"> <li>▪ Counselling Indigenous youth about the types of jobs available, including skilled jobs that require technical and analytical skills</li> <li>▪ Provide information at an early stage of high school about education and training courses that will lead to particular types of jobs in natural resources</li> <li>▪ Tailor support for Indigenous youth for different stages along a career pathway in natural resources</li> <li>▪ Create job opportunities for Indigenous youth who have demonstrated capacity for jobs needing technical and scientific analytical skills – and subsequent training and mentoring</li> </ul>
Importance of science, technology, and mathematics skill development	<ul style="list-style-type: none"> <li>▪ Science, technology, engineering, and mathematics help Indigenous youth build skills to address emerging issues of decline in biodiversity and impact of climate change</li> <li>▪ These skills can support Indigenous youth in contributing to alternative and hybrid natural resource management industries as a basis for job creation and economic development</li> <li>▪</li> </ul>
Complementarity of western science and traditional knowledge	<ul style="list-style-type: none"> <li>▪ Rather than focusing solely upon western science, training needs to recognize and incorporate Indigenous traditional knowledge in natural resource management</li> <li>▪ Reaffirms cultural responsibilities of stewardship over land for youth, emphasizing the cultural relevance of training and employment in the sector</li> <li>▪ Potential to provide more effective and enduring natural resource management practices</li> </ul>
Science curricula, Indigenous knowledge, and a place-based pedagogy	<ul style="list-style-type: none"> <li>▪ Science curricula should complement aspirations, skills, knowledge, and spirituality of Indigenous students.</li> <li>▪ Science teaching needs to be closely land- and sea-based if it is to incorporate Indigenous ecological knowledge with western science and be meaningful to Indigenous youth</li> <li>▪ Should go beyond the insertion of some modules on Indigenous knowledge into an otherwise standard western curriculum</li> </ul>
Responsibility for developing an Indigenous science curriculum	<ul style="list-style-type: none"> <li>▪ Professional science bodies and science education and teaching organizations and university faculties, in partnership with Indigenous education bodies, could have a role to play in the development of Indigenous science curricula</li> </ul>
Elders and mentors	<ul style="list-style-type: none"> <li>▪ Involve Elders with responsibilities for teaching Indigenous knowledge directly in education, training, and employment programs</li> <li>▪ Supports intergenerational transmission of Indigenous knowledge to young Indigenous people</li> </ul>

Community as a basis for encouraging youth in natural resource management	<ul style="list-style-type: none"> <li>▪ Develop work experience projects to encourage Indigenous youth in natural resources that are specific to and seen as a priority to their communities</li> <li>▪ Work with Indigenous communities and recognized bodies (e.g., Chief and Council, Indigenous education leads, etc.) to develop support for work experience projects that are of direct benefit to the local community</li> </ul>
Tensions and inconsistencies with government policy	<ul style="list-style-type: none"> <li>▪ Government agencies with their own responsibilities and funding guidelines for environmental management, employment, education, and training, and youth social issues may need to develop new strategies for working together at the local level</li> <li>▪ - Such strategies should include joint application of funding guidelines and how to collaborate in a consistent manner with Indigenous stakeholders</li> </ul>
Importance of effective collaboration and good governance across all stakeholders	<ul style="list-style-type: none"> <li>▪ May require innovative governance structures</li> <li>▪ Foster working relationships between different types of institutions with different cultural orientations (Indigenous and non-Indigenous) that may be jointly responsible for program delivery</li> <li>▪ Balance cultural obligations and institutional requirements through Memorandums of Understanding (MOUs), that outline relative emphasis upon Indigenous knowledge and western science in curricula, expectations of priority outcomes, and relative responsibilities when resources are limited</li> </ul>
Sector investment in Indigenous youth	<ul style="list-style-type: none"> <li>▪ Increase the role of professional organizations and industry in developing career guides, speaker programs, workshops for Indigenous youth on relevant issues, providing internships or traineeships, community support programs, and school visits</li> </ul>
Evaluation, flexibility, and monitoring success	<ul style="list-style-type: none"> <li>▪ Consider a flexible evaluation approach that captures cultural and social outcomes, as well as educational and employment outcomes</li> <li>▪ Monitor effectiveness of particular activities, as well as overall impact on Indigenous youth participation in the sector</li> <li>▪ Outcomes may be achieved for indigenous youth, as well as for schools and the local Indigenous community, and each sets of outcomes should be monitored</li> <li>▪ Try to capture and monitor broader social outcomes (such as reduced involvement in the criminal justice system) for youth participating in natural resource management activities</li> </ul>

Summarized from Fordham & Schwab, 2012

## II. PROMISING PRACTICES: PROGRAM DESIGN AND DELIVERY

Following from the previous section in engagement practices and principles, this section aims to identify and summarize a number of key promising practices related to program design and delivery, with an emphasis on Indigenous youth and in the workforce development context.

At this phase, this review is limited to sources from research and evaluation projects with which SRDC or our partners have been directly involved. These include projects related to workforce development and skills programming and training for Indigenous peoples, youth, and Indigenous youth in particular. Relevant project documents, including literature reviews, service delivery models, evaluation reports, and so forth are considered here. Thus, this section of the review should not be viewed as exhaustive, and is anticipated to be added to and revised throughout the duration of the project as new or additional promising practices are identified by project partners and contributors. In particular, subsequent iterations of this review should prioritize the inclusion of practices identified by Indigenous organizations, communities, or individuals, including those with a specific focus on youth.

Moreover, the emphasis of this content is on usability, with a view to offering practical, evidence-based considerations for project partners and contributors in the design and development of appropriate workforce development pathways and programming for Indigenous youth. With this in mind, we prioritize highlighting promising practices, rather than a wholesale review of common practices more broadly (i.e., including those that have not been shown to be effective).

For this early iteration of the literature review, this section is structured by individual SRDC and/or partner projects, providing a brief description of the project followed by relevant practices that emerged or were identified; this structure may be adapted as additional sources are reviewed and integrated in subsequent versions of this review, particularly given the substantial overlap in practices identified across sources.

## PRACTICES EMERGING FROM SRDC AND PARTNER WORK

### Pathways to Work: Co-Designing Improved Employment Pathways for Inuit Youth in Nunatsiavut, Labrador

*Pathways to Work* was a research project led by SRDC and funded by the Newfoundland and Labrador Workforce Innovation Centre (NWLIC), aiming to explore challenges related to Inuit youth employment in Nunatsiavut, Labrador. While the project's focus was on Inuit rather than First Nations youth and tailored to a Northern context, the literature review conducted as part of it focused on promising practices related to Indigenous employment programs more broadly. This literature review, as well as the project's final report, are thus considered here.

In addition to offering promising practices related to specific forms of employment programs, the project's findings offer four overarching practices and approaches identified as integral to any employment program geared to Indigenous youth. These include:

1. **Developing supports to address youths' social and economic challenges** (including those related to health and housing), particularly for those who are not in employment, education, or training (Social Research and Demonstration Corporation, 2019a, 2019b; Henderson et al., 2017);
2. **Adopting strength-based (i.e., with a focus on building *assets or strengths* rather than *weaknesses*) approaches** to programming – in addition to fostering social and community connections – in line with principles of Positive Youth Development (Social Research and Demonstration Corporation, 2019a, 2019b; Collura, 2010);
3. **Acknowledging the role of trauma in youths' lives**, including through the hiring and training of staff to recognize the symptoms of trauma, connect youth to resources, and support the adoption of healthy coping mechanisms (Social Research and Demonstration Corporation, 2019a, 2019b); and
4. **Assisting youth to obtain government-issued identification**, recognizing barriers specific to rural or remote contexts (e.g., the absence of Service Canada Centres) and that some youth may lack the documents and/or bank account required to apply for a SIN and obtain employment (Social Research and Demonstration Corporation, 2019a, 2019b; MNP, 2014; Wannell & Currie, 2016).

Other practices identified that are specific to certain types of employment programming are listed below. Of note, while these are practices identified as being promising in the Inuit (or more broadly, Indigenous) youth context, many of these have also been identified as promising practices for youth employment programs more generally.

- **Offering holistic services as part of a wrap-around supports model.** Given that Indigenous youth often face barriers beyond those that are employment-specific, ensuring that services such as housing, counselling, childcare, and health services supports can help address barriers that may directly or indirectly impede access to employment (Social Research and Demonstration Corporation, 2019a; MNP, 2014; Wannell & Currie, 2016). Along similar lines, offering financial support to youth engaging in programs (e.g., for transportation, work-related clothing, etc.) is a strategy that has been used in other programs, as well as the provision of financial incentives for program attendance and completion (Social Research and Demonstration Corporation, 2019a; Canadian Career Development Foundation, n.d.-c, 2014a; Nunavut Department of Family Services, 2017).
- **Incorporating opportunities for experiential learning.** Employment programs with engaging, hands-on approaches have been shown promote autonomy and increase youths' engagement and ownership over their development and learning. Further, this type of approach may be especially effective for youth with less experience and/or who are more distant from the labour market, supporting them to remain interested and engaged (Social Research and Demonstration Corporation, 2019a; Abele & Delic, 2014; Van Ryzin et al., 2009). In the context of job- or industry-specific training, relationships with employers who can offer short-term work placements, give presentations, or conduct site visits can be one means of supporting experiential learning (Social Research and Demonstration Corporation, 2019a; Canadian Career Development Foundation, 2014a; Canadian Northern Economic Development Agency, 2016; Nunavut Department of Family Services, 2017).
- **Integrating Essential Skills within job-specific training.** Many employment programs for youth are targeted to a specific sector or position. Ideally, these types of programs “should include elements of Essential Skills training [...] to increase young people’s transferrable skills and enhance their long-term employability,” (Social Research and Demonstration Corporation, 2019a, p. 21; Canadian Career Development Foundation, 2014a; Northern College News, 2016) and support them to gain both industry-specific and transferrable skills.
- **Incorporating cultural and traditional content and activities.** For Indigenous youth, the intentional inclusion of cultural content within employment programming can serve to “reaffirm youths’ sense of cultural identity, which can promote connections to community, increased confidence, and motivation to succeed” (Social Research and Demonstration Corporation, 2019a, p. 14; Canadian Career Development Foundation, n.d.-a; Kusugak, 2013).
- **Promoting inclusive work policies and workplace cultural awareness.** For programs with a significant work experience component, strategies to build safety and inclusion for Indigenous youth on jobsites – including building cultural awareness and anti-oppressive values among staff – as well as inclusive and flexible workplace policies (e.g., availability of

time off for cultural activities have been identified as crucial (Social Research and Demonstration Corporation, 2019a; Maclaine et al., 2019). Means of supporting this practice might include the establishment of an Indigenous employment and training coordinator, mandatory cultural awareness training for staff, shortened work rotations to reduce time away from family, and the availability of on-site traditional counselling (Social Research and Demonstration Corporation, 2019a; Newswire, 2015; Mills & St. Amand, 2015).

- **Facilitating employer-community partnerships in the provision of employment programs.** Job- or industry-specific programs tend to be more effective when relevant employers play an active role in their design and delivery, and can help ensure alignment between training and labour market needs (Social Research and Demonstration Corporation, 2019a; Macmillan & Young, 2015). In an Indigenous context, ensuring appropriate community partners – including Elders or community organizations – are meaningfully included in this process is also an important consideration (LATP, 2019; Canadian Career Development Foundation, n.d.-b).
- **Exploring diverse ways to reach youth through employment programming.** Engaging mobile, internet, and other appropriate platforms can ensure youth have access to the labour market information and supports needed to participate and advance in employment programming. Online platforms connecting Indigenous youth and employers have been successful in some contexts; exploring non-digital means of communicating this information (e.g., on community boards, radio stations, etc.) can also ensure that youth without reliable internet or technology have access to this information (Social Research and Demonstration Corporation, 2019a; Expert Panel on Youth Employment, 2017; Saunders, 2008; Kelly, 2017; Statistics Canada, 2018).
- **Training instructors/providers in cultural awareness, anti-discrimination, and anti-racism.** Ensuring that programming staff and instructors are aware of relevant cultural practices and traditions, are culturally-competent, and are aware of any cultural implications with regards to programming content and approach can help foster a safer and more inclusive environment for participating Indigenous youth (Social Research and Demonstration Corporation, 2019a; LATP, 2019; Canadian Northern Economic Development Agency, 2016).
- **Hiring Indigenous instructors/providers.** While the cited source specifically refers to the hiring of Inuit and Inuktitut-speaking instructors, hiring instructors or program providers with whom youth share a cultural background can both offer role models to youth as well as foster the cultural appropriateness, relevance, and accessibility of a program’s content and approach (Social Research and Demonstration Corporation, 2019a; Abele & Delic, 2014; Canadian Northern Economic Development Agency, 2016).

- **Addressing diverse learning styles through alternate modes of program delivery.** Acknowledging and responding to different learning styles among Indigenous youth can help foster a program’s success and effectiveness, for instance through exploring non-formal or oral assessment practices (vs. print-based materials or standardized assessments) (Social Research and Demonstration Corporation, 2019a; Canadian Northern Economic Development Agency, 2016).
- **Providing mentorship support to Indigenous youth.** Particularly in the context of programs with a work experience component, offering mentorship and job shadowing to Indigenous youth – including that which employs an intergenerational approach – has been identified as a strategy that can support youths’ integration into a new work site and culture (Social Research and Demonstration Corporation, 2019a).
- **Prioritizing relationships between program providers/instructors and youth.** Recognizing the diverse backgrounds and needs of youth, fostering individualized relationships between providers/instructors and youth can help ensure youths’ unique barriers are meaningfully address, and program content tailored appropriately (Social Research and Demonstration Corporation, 2019a; Canadian Northern Economic Development Agency, 2016).

Further to this, a number of example employment programs throughout Canada that incorporated one or several of the above practices were identified as part of the *Pathways to Work* project. Programs and the correlated practice(s) with which they are associated are summarized below in Table 15; these may be worth exploring in greater depth by the network further along in the pathway development process.

**Table 15 Pathways to Work: Program & practices summary**

Program identified	Associated practice(s)
New Brunswick Aboriginal Workplace Essential Skills (Canadian Career Development Foundation, 2014b)	<ul style="list-style-type: none"> <li>Holistic services/wraparound supports</li> <li>Integrating job-specific and Essential Skills</li> </ul>
“Mini-medical school camps” (Henderson et al., 2015)	<ul style="list-style-type: none"> <li>Experiential learning</li> </ul>
Miqqut program (Canadian Career Development Foundation, n.d.-d; Kusugak, 2013)	<ul style="list-style-type: none"> <li>Cultural content and activities</li> <li>Alternate modes of program delivery</li> </ul>
Mining Essentials (Mining Industry Human Resource Council, 2021; Canadian Career Development Foundation, 2014a; Northern College News, 2016)	<ul style="list-style-type: none"> <li>Hiring Indigenous instructors/providers</li> <li>Integrating job-specific and Essential Skills</li> <li>Experiential learning</li> <li>Cultural content and activities</li> <li>Holistic services/wraparound supports</li> </ul>
Getting Ready for Employment and Training (G.R.E.A.T.) (Nunavut Department of Family Services, 2017)	<ul style="list-style-type: none"> <li>Instructor/provider and youth relationships</li> <li>Holistic services/wraparound supports (incl. financial incentives)</li> </ul>
Connecting Aboriginals to Manufacturing (Canadian Career Development Foundation, n.d.-a; Workplace Education Manitoba, n.d.-a)	<ul style="list-style-type: none"> <li>Holistic services/wraparound supports</li> <li>Mentorship</li> </ul>
Labrador Aboriginal Training Partnership (LATP) (Newswire, 2018)	<ul style="list-style-type: none"> <li>Employer/community partnerships</li> <li>Instructor/provider training</li> </ul>
Eco Canada’s Building Environmental Aboriginal Human Resources (ECO Canada, 2019)	<ul style="list-style-type: none"> <li>Employer/community partnerships</li> </ul>
Kivalliq Mine Training Society and Agnico Eagle (Social Research and Demonstration Corporation, 2019a)	<ul style="list-style-type: none"> <li>Holistic services/wraparound supports</li> <li>Workplace inclusion and cultural awareness</li> </ul>
Ontario Power Generation (Mills & St. Amand, 2015)	<ul style="list-style-type: none"> <li>Workplace inclusion and cultural awareness</li> </ul>
Youth Employment Service in Nunavik (YES Nunavik, n.d.)	<ul style="list-style-type: none"> <li>Holistic services/wraparound supports</li> <li>Experiential learning</li> </ul>
Working in Canada & Working Warriors (Komarnicki et al., 2012; Kelly, 2017; OECD, 2018)	<ul style="list-style-type: none"> <li>Diverse outreach/communication methods</li> </ul>
Noront (Natural Resources Canada, n.d.)	<ul style="list-style-type: none"> <li>Experiential learning</li> </ul>
Northern Adult Basic Education Program (Canadian Career Development Foundation, 2014c; Canadian Northern Economic Development Agency, 2016)	<ul style="list-style-type: none"> <li>Instructor/provider training</li> </ul>

Summarized from Social Research and Demonstration Corporation, 2019a

Following further engagement with project participants – including youth, employers, and those providing employment supports – several other recommendations regarding the development of employment programming emerged as part of the final report. These include:

- **Ensuring information about employment, education, and training is both relatable and relevant.** This includes the provision of “bite-sized information about who to contact, how, and when” (Social Research and Demonstration Corporation, 2019b, p. 27), avoiding lengthy documents or events hosted with poor outreach, and employing personas with whom youth can relate in outreach materials.
- **Reducing barrier to entry among programs.** Programs with friendly and welcoming staff, that avoid stringent eligibility criteria and bureaucratic application processes, and that have staff support youth to enter the program (e.g., through the completion of forms, help obtaining documents) can all support youths’ entry into and participation in employment programs (Social Research and Demonstration Corporation, 2019b).
- **Engaging youth in career exploration early and often,** with a view to building exposure to diverse career paths (e.g., through increased opportunities for job shadowing) (Social Research and Demonstration Corporation, 2019b).
- **Aligning regional labour market supply and demand.** While perhaps beyond the scope of individual programs, leveraging contextualized labour market information to ensure youth have access to jobs or sectors with the appropriate demand is key to youths’ success. Employer incentives to high Indigenous youth may also warrant consideration (Social Research and Demonstration Corporation, 2019b).
- **Clarifying information about benefits and program interaction with youth,** with a view to ensuring that youth are informed of the potential effects of engagement in multiple services or supports (e.g., education funding, housing subsidies, income support), including the loss of certain supports if others are being accessed (Social Research and Demonstration Corporation, 2019b).

Finally, in addition to the above-mentioned practices, this project also emphasized the importance of program providers being aware of some of the “basic structural challenges” (Social Research and Demonstration Corporation, 2019a, p. 12) faced by youth that may serve as barriers to program participation and effectiveness; in the context of Inuit youth, these included water insecurity, inadequate housing, and high rates of mental health challenges and other health inequities. Given the role these barriers may have in hindering training and employment prospects, the literature review authors suggest that they should be “proactively addressed by all youth-serving employment programs along the pathway” (Social Research and Demonstration Corporation, 2019a, p. 12). Acknowledging the courage and perseverance of youth on their employment journeys in the face of any number of systemic and structural barriers – and

approaching programming with this in mind – is therefore crucial (Social Research and Demonstration Corporation, 2019b).

## CreateAction: Inclusive Social Innovation

Led by the Canadian Community Economic Development Network (CCEDNet) in partnership with SRDC and the National Association of Friendship Centres, *CreateAction* is an ongoing project evaluating the role that six-month work experience opportunities in the social innovation, social finance, and social enterprise sectors can play in supporting youth who are either not in employment, education, or training (NEET). The project’s focus is on youth from equity-deserving groups, including but not limited to Indigenous youth. With a view to informing program development a part of this, a literature review on what works within programming practices for vulnerable youth was conducted. A summary of promising programming practices that emerged from these findings, with a particular emphasis on those specifically relevant for Indigenous youth, are outlined below:

- **Ensuring employment programming is meaningfully grounded in Indigenous culture(s).** Incorporating aspects of tradition and culture within programs can support Indigenous youths’ development of self-esteem and positive personal identity, as well as encourage program uptake (Social Research and Demonstration Corporation, 2020a; Lauridsen, 2017). In particular, programs may benefit from being guided by Kirkness and Barnhardt’s (2001) “4 R’s”: respect, relevance, reciprocity, and responsibility. The Outland Youth Employment Program, which features a curriculum based in both traditional and Western knowledge as well as the inclusion of cultural activities (e.g., drum making) – offers one exemplar of this approach (Hodson & Hedican, 2019). Further, supporting youth to translate skills learned through cultural practice to an employment context may also be of value (Marshall & Parisian, 2015).
- **Working with the “right” employers and partners.** In programs that engage employers or other partners, seeking those who are already committed to Indigenous youths’ safety and inclusion in the workplace may foster youths’ participation and engagement as well as the program’s effectiveness. This can take the form of seeking partners who have or who are in the process of developing inclusive workplace policies, building cultural competency within their company, and actively seeking to foster anti-racism and anti-oppression at in the workplace (Social Research and Demonstration Corporation, 2020a). Relatedly, an emphasis on employer-side interventions is also key to the success of employment programming for Indigenous youth, including supporting employers to have a greater understanding of the benefits of hiring Indigenous youth, as well as offering training or sensitization opportunities (OECD, 2018; Marshall & Parisian, 2015).

- **Leveraging multi-component programs that combine multiple service offerings.** Programs that integrate a number of services and supports are typically found to be more effective. Additionally, programs that ensure the alignment of training with labour market needs; sector-based initiatives with close employer relationships; the availability of technical and Essential Skills/employability training for youth who are more or less work-ready, respectively; and opportunities for work experience as well as career exploration and development have additionally been identified as contributing to programs' effectiveness, including for Indigenous youth (Social Research and Demonstration Corporation, 2020a; Lauridsen, 2017; OECD, 2018). For Indigenous youth in particular, additional program components that have been shown to be of value include fostering connections with Elders, mentors, or partner organizations, as well as the provision of formal or informal training to build skills to address discrimination and/or racism that they may encounter throughout their career (Social Research and Demonstration Corporation, 2020a; Hodson & Hedican, 2019).
- **Building flexibility into employment programming.** This may take the form of flexible pathways through services, flexible entry/re-entry/exit points, access to drop-in services, and the availability of individualized service pathways based on youths' personal needs, strengths, and interests. For Indigenous youth, access to more experiential learning – both to build work experience and build on identified interests – may be especially useful (Social Research and Demonstration Corporation, 2020a).
- **Providing wraparound supports as part of employment programming.** This includes supports related to mental health, housing, healthcare, income support, and child care, among others. For some Indigenous youth – particularly those who are not in education, employment, or training – assistance in obtaining certain identification or documentation (e.g., SIN, driver's license, etc.) may also be warranted to support their transition to work (Social Research and Demonstration Corporation, 2020a). Access to cradle-to-grave supports that benefit both Indigenous participants and their families, as well as integrating community connections and relationships without wraparound support offerings, have also been identified as promising practices for holistic employment supports for Indigenous youth (OECD, 2018; Marshall et al., 2012).
- **Centring principles of Positive Youth Development (PYD).** Specifically, employment programming for Indigenous youth may especially benefit from integrating a strength-based approach as well as a trauma-informed lens, including recognizing the role of current and intergenerational trauma in youths' lives, and supporting them accordingly throughout their employment pathways (Social Research and Demonstration Corporation, 2020a; Marshall et al., 2012). Further to this, asking participating youth about their definition of success in a program – and shifting outcome indicators so they reflect this – may also be warranted (OECD, 2018).

In addition to the recurring promising practices summarized above, several other practices were identified in the literature reviewed to inform *CreateAction*. These include: offering population-based programs specifically for Indigenous youth; addressing any barriers to program participation (e.g., no-cost programming, ensuring transportation access, provision of food); endeavouring to have Indigenous instructors, employers, trainers, and others as part of program staff and partners so youth see can see themselves reflected; and facilitating access to role models and mentors in and out of the workplace, including those who can connect with youth on different topics or themes (e.g., cultural connection, employment, education, etc.) (Lauridsen, 2017; OECD, 2018; Marshall et al., 2012).

## Skills Compass

As part of an ongoing project with Colleges & Institutes Canada (CICan), *Skills Compass* is implementing a pilot project with training providers across the country to address barriers faced by Indigenous and newcomer youth in employment, education, and training. Towards the beginning of the project, CICan published a report of college sector programs, program components, and resources supporting Indigenous and newcomer youth in training and employment, with a view to informing the pilot design and development. The report drew from administrative data review and analysis, secondary research, and key informant and focus group discussions.

To date, CICan has identified a number of barriers to education, employment, and training that are framed as exclusively or disproportionately affecting Indigenous youth. While not promising practices per se, the identified barriers do underscore the importance of employment programming that acknowledges and responds to the unique challenges and circumstances of Indigenous youth. These barriers include: a lack of required educational qualifications (e.g., GED) or grades; experiences of racism, discrimination, and/or bullying; caretaking responsibilities in the household; unreliable internet access; transportation barriers, including a lack of a driver's license; geographic challenges, including significant distance between Indigenous youth and employment and/or educational opportunities; and a lack of knowledge/awareness about available supports (e.g., financial aid) (Colleges & Institutes Canada, 2021).

Furthermore, the report also identifies a number of promising practices, emerging from the literature as well as CICan partners who engaged in qualitative data collection informing the report. Promising practices identified include:

- **An emphasis on relationships in program delivery**, particularly with a view to establishing trust between providers and youth;

- **Establishing and leveraging relationships with culturally-specific and accessible partners** – including Indigenous student and youth councils, Friendship Centres, and so forth – with a view to enhancing the coordination, safety, and cultural relevance of services and supports;
- **Offering Indigenous-specific programs or cohorts within programs**, ideally in partnership with Indigenous communities and with training grounded in specific community contexts;
- **Facilitating access to wraparound supports** provided by both program providers and partners. In addition to common wraparound support offerings, other service options or approaches identified include trauma-informed and victim services, food security programs, peer-to-peer mentorship, social events, transportation (e.g., bus pass), language courses, Elder counselling, Indigenous funding advisory services, and Wi-Fi access, among others;
- **Encouraging program completion**, using strategies such as incentives (e.g., formal graduation ceremony, monetary compensation), offering services within rural or remote Indigenous communities, and supporting access to online or distance training;
- **Fostering Indigenous cultural awareness, understanding, and sensitivity** among service and program providers, increasing their capacity to more inclusively and appropriately support Indigenous youth accessing employment or education programming; and
- **Supporting role modelling** through the celebration and recognition of Indigenous youth who have found success in employment or education, including by sharing these successes through a story-telling approach (Colleges & Institutes Canada, 2021).

## Barriers to Employment and Training for Equity-Seeking Groups

While predominantly focused on barriers to employment and training among equity-deserving groups – including but not limited to Indigenous individuals as well as youth – *Barriers to Employment and Training for Equity-Seeking Groups*, led by SRDC for Employment and Social Development Canada, has several relevant implications for the 2ESN in terms of promising programming practices.

Per the project's title, the associated report identifies several factors serving as barriers to diverse groups' access to and success in employment and training. Drawing on secondary research as well as key informant interviews, Pakula and Smith Fowler (2021) underscore barriers of particular relevance to Indigenous youth, including workplaces and employers lacking cultural awareness and sensitivity, limited local training and employment options, pressures to relocate for work and training opportunities (resulting in losses of community and cultural

connections), and transportation barriers. These barriers are further compounded by systemic and individual-level experiences of discrimination, racism, and trauma disproportionately affecting Indigenous youth (Pakula & Smith Fowler, 2021; Social Research and Demonstration Corporation, 2019a, 2019b; Kutsyuruba et al., 2019). Furthermore, historical and ongoing racism, colonialism, and paternalism can result in “historically rooted mistrust of institutional settings and programs” (Pakula & Smith Fowler, 2021, p. 18), which can hinder the uptake of and participation in employment programs by Indigenous youth. To this end, the report places a strong emphasis on the systemically-entrenched nature of the barriers to employment and training experienced by historically-disadvantaged groups, pointing to “a systemic lack of opportunities to develop skills and to build social capital” (Pakula & Smith Fowler, 2021, p. 21) rather than inherent or individual deficits. As mentioned elsewhere in this review, a nuanced understanding of barriers encountered by Indigenous youth, as well as their causes, may help support the design and delivery of successful workforce development programming for this population.

While focused on a diversity of groups and populations, the project also highlights a number of promising practices related to employment and skills training program for Indigenous individuals and youth:

- **Ensuring programming’s cultural sensitivity and relevance:** “culturally sensitive and relevant programming can reaffirm one’s sense of cultural identity, promote community connections, and increase confidence” (Pakula & Smith Fowler, 2021, p. 18). Employment training for Indigenous youth can range from being community-led, community-driven, and with a focus on strengthening community capacity; further, providers should explore how to integrate concepts such as empowerment, self-determination, and flexibility into programming. Relatedly, jobs and sectors implicated in programming should themselves be meaningful and aligned with cultural values, including by making use of youths’ cultural knowledge and skills (Pakula & Smith Fowler; Social Research and Demonstration Corporation, 2019a, 2019b; Pidgeon et al., 2019).
- **Offering program components** that increase access to mentors and labour market information, improve essential and foundational skills, increase access to training certification and work experience, and provide training to address prejudice and discrimination in the workplace (e.g., reporting a racist incident). Per the previous point, where these program components are offered, providers should ensure their cultural relevance and alignment with Indigenous ways of learning, knowing, and being (Pakula & Smith Fowler, 2021).
- **Working with service providers who share identities or experiences with Indigenous youth**, with a view to increasing providers’ capacity to understand and address Indigenous youths’ particular needs: “service providers are often from dominant or comparatively

privileged social groups and/or may not have the training need to appropriately and effectively work with clients from equity-seeking groups” (Pakula & Smith Fowler, 2021, p. 30). Relatedly, building providers’ capacity to support Indigenous youth in workforce development (e.g., through training) may be another worthwhile approach.

- **Incorporating broad, inclusive, and youth-informed measures and definitions of success in workforce development programming.** This can help ensure that programs’ or initiatives’ conceptualizations of success resonate with Indigenous youth, given that traditional definitions may not always be relevant or appropriate: “focusing on narrow outcomes may mean, for example, that a racialized youth is placed in an employment situation that is not culturally safe” (Pakula & Smith Fowler, 2021, p. 31; Pidgeon et al., 2019).
- **Acknowledging and, as feasible, meaningfully addressing the historical and ongoing roles of trauma, bias, discrimination, and racism** when designing and delivering employment and workforce development programming for Indigenous youth (Pakula & Smith Fowler, 2021).
- **Considering Indigenous youths’ multiple identities in program and pathway design.** While there are noted benefits of programs that target specific groups of individuals (e.g., Indigenous youth), risks associated with an identity-based approach can include contributing to stigma, preventing participants from making connections or relationships across resources, and inhibiting youths’ identity development through a siloed focus on one element of their identity. Ensuring youth have choice in terms of their participation in identity-based programs, as well as fostering a “no wrong door” approach to programming that considers participants’ diverse identities, may be worth exploring (Pakula & Smith Fowler, 2021; Social Research and Demonstration Corporation, 2019a; Pidgeon et al., 2019).
- **For youth more generally** (i.e., not only Indigenous youth), promising practices for employment and skills training include the incorporation of strength-based approaches, experiential learning, opportunities to build context-specific soft and life skills, mentorship, and flexible and ongoing wraparound supports (Pakula & Smith Fowler, 2021; Social Research and Demonstration Corporation, 2019a, 2019b, 2019c, 2019d, 2021; Basharat et al., 2020).

## SmartICE Technology Production and Employment Readiness Program

SRDC has an ongoing partnership with SmartICE, a work integration social enterprise (WISE) that provides Inuit with training and employment opportunities and bridges to the mainstream labour market. In 2019, SRDC shared early evaluation findings of SmartICE’s *Technology Production and Employment Readiness Program*, a six-week, paid initiative that trains Inuit

Youth living in Nain to assemble a sea-ice thickness sensor, adopting a person-centred, holistic approach.

The program's early evaluation shed light on a range of factors deemed critical to the training's success. These include:

- **Creating a safe space for participants.** In this context, a “safe space” was described by program participants as one that was inclusive, respectful, inviting, non-judgmental, and “a place where trainees feel good being themselves and comfortable in their own skin” (Social Research and Demonstration Corporation, 2019e, p. 9). Elements of the physical training environment – including the provision of food and access to quiet spaces – also fostered a safe space within the program, as well as staff who genuinely cared about participants, viewed mistakes as part of learning, drew on relational approaches, and broke down training activities into smaller, more accessible tasks. The evaluation also highlighted the effects of this type of learning environment, particularly for participants who experience social anxiety or fear of failure: “if trainees feel safe, they are engaged, ready to navigate challenges, and open to learning” (Social Research and Demonstration Corporation, 2019e, p. 10).
- **Prioritizing program staff with strong interpersonal skills.** Program and training providers' capacity to build trust and rapport with youth, as well as offer positive reinforcement and emotional support, was viewed as integral to the program's success – even more so than technical knowledge or skills. Emphasizing the importance of relationship-building in employment and training programs, providing dedicated time for provider-youth connection, and hiring staff with background and experience providing emotional support to youth were all framed as successful strategies through the evaluation (Social Research and Demonstration Corporation, 2019e).
- **Building relationships between program participants.** In addition to relationships between youth and program staff, strong relationships between youth themselves – supported through ice-breakers and team-building activities, among other tactics – were identified as another factor contributing to the program's success (Social Research and Demonstration Corporation, 2019e).
- **Offering opportunities for self-directed learning.** Participants in SmartICE's program were provided with opportunities to direct their own learning through the program, resulting in increased senses of ownership and investment in this process (Social Research and Demonstration Corporation, 2019e).
- **Embracing flexibility and meeting accommodation needs in program design and delivery.** The evaluation emphasized the value of seeking a balance between providing a structured employment environment and offering flexibility through the program. For instance, providing accommodations for participants with physical disabilities or who were

struggling with substance use disorders, modifying training activities as needed, and offering a range of tasks at different skill levels all contributed to the program's ability to address youths' diverse needs (Social Research and Demonstration Corporation, 2019e).

- **Supporting transitions out of employment and skills training.** Strategies such as supporting participants to develop resumes, making referrals or introducing youth to other service providers, assisting participants in job search and application, and providing ongoing opportunities for cohort engagement (e.g., through a Facebook group) were all identified as means of supporting youths' longer-term success beyond participation in a given program (Social Research and Demonstration Corporation, 2019e).

Finally, the early evaluation of SmartICE's *Technology Production and Employment Readiness Program* additionally shed light on a number of factors that specifically contributed to the program's success in the Nain context. These included a close alignment between the program and local/community needs, the development and leveraging of partnerships between program staff and other community organizations, the value of staff familiar with the local context, and the incorporation of cultural activities (e.g., making moose-hide slippers, going fishing) within programming (Social Research and Demonstration Corporation, 2019e). While not necessarily transferable outside this program and geographic context, these factors have been identified as promising practices elsewhere, and may merit consideration and/or adaptation in the 2ESN context.

## Indigenous Communities Public Works Pilot

Between 2017 and 2018, SRDC was contracted to conduct an evaluation of the *Indigenous Communities Public Works Pilot*, a demand-driven, partnership-based approach to workforce development in First Nations communities. Co-developed and implemented by the Okanagan Training and Development Council and Westbank First Nation, the pilot involved an industry-recognized, 22-week training program to develop skills and competencies aligned with the qualifications for entry-level Public Works Technicians. While the pilot was not exclusively youth-focused, its geographic location along with the model's "promise to develop Indigenous talent for in-demand occupations" (Gurr & Lockwood, 2018, p. 1) render it worth reviewing in the context of the 2ESN.

Promising practices or factors contributing to programs' success identified through the evaluation include:

- **Ensuring there is adequate time** to development and implement workforce development projects, as well as to establish, build, and sustain the necessary partnerships;

- **Prioritizing consultation with First Nations communities** in project design and development, with a view to building on collective strengths and preferences and adopting a shared vision for the initiative;
- **Creating the logistical foundations for strong partnerships**, including through clear communication channels and established expectations regarding roles, responsibilities, budgets, and workplans;
- **Building flexibility into project workplans** related to employment and training, allowing space for adaptability and innovation;
- **Adequately preparing participants for training**, through the assessment and provision of Essential Skills or any other foundational skills-building prior to the intended training content;
- **Integrating “soft” or interpersonal skills** into employment training;
- **Ensuring training and curriculums’ cultural relevance**, for instance through the intentional integration of hands-on and other forms of learning, acknowledging the importance of relationships among participants and providers, considering the role of story-telling in shaping learning and communication styles, and intentionally connecting training content and knowledge with Indigenous traditions (e.g., honouring the land);
- **Offering opportunities for “active learning,”** for instance through site visits and hands-on experience;
- **Treating training programs and curriculum flexibly**, allowing these to be adapted per individual and community needs, circumstances, and preferences;
- **Employing staff with the appropriate skills, experience, and cultural competence**, including by exploring opportunities to work with Indigenous staff, program providers, or instructors;
- **Building strong cross-sector connections with industry, employment, Indigenous, and other relevant partners** in the provision of training programs, with a view to leveraging strengths, assets, and resources (e.g., instructors, tools and facilities, access to work placements, etc.) – as well as ensuring adequate time and resources to develop and sustain trusting and positive relationships;
- **Seeking opportunities to build social capacity and supportive relationships** through training, rather than a singular focus on technical or job-related skills;

- **Providing retention service** to participants where programs involve work placements, in order to provide additional support during programs' transitional periods;
- **Exploring the potential role of wage subsidies** for employers working in partnership with programs, as well as the longer-term effects and benefits of this type of employer incentive if it is implemented (e.g., whether participants are hired after a subsidy is terminated);
- **Establishing governance models** for workforce development, training, and employment projects that are culturally-appropriate and include Indigenous voices in decision-making; and
- **Engaging with diverse individuals and groups to build programs' buy-in and success**, including Indigenous communities and leaders who can champion the program as well as relevant industry stakeholders (Gurr & Lockwood, 2018).

## Enhancing Outcomes for Vulnerable Youth: Trauma, Mental Health, and Employment and Skills Training

From 2019-2021, SRDC was commissioned by the Public Health Agency of Canada to conduct research on and develop a serviced delivery model for a Trauma and Violence-Informed (TVI) approach to employment and skills training for youth. The project's findings shed light on several relevant implications for services tailored to Indigenous youth, particularly given this population's increased risk of exposure to trauma as a result of violence, colonization, over-representation in the child welfare and criminal-legal systems, and Canada's legacy of residential schools, among other contributors (Social Research and Demonstration Corporation, 2020b; Boyce, 2016; Mohatt et al., 2014; Aguiar & Halseth, 2015; Indigenous Services Canada, 2018; Ontario Human Rights Commission, 2018; Turner, 2016b; Khenti, 2014).

This project's primary contribution is its contention that a TVI approach to service delivery – including employment-related services – can have significant benefits for individuals, particularly those who experience discrimination or marginalization (Bobadilla et al., 2021). Discussing programs that fail to adequately employ such an approach, the authors emphasize that “services that are not trauma- and violence-informed can exacerbate [the effects of trauma and violence], and prevent youth from seeking out, participating in, or benefitting from employment and skills training programs” (Bobadilla et al., 2021, p. 1). Ultimately, the authors propose that “while it may not be possible to remove all the barriers youth may experience along their pathways to employment, programs should aim to create *environments* that minimize the potential for re-traumatization and maximize the potential for empowerment and skill building” (Bobadilla et al., 2021, p. 9). To this end, ensuring that any services or programs offered within a

workforce development pathway for Indigenous youth are trauma- and violence-informed may be a promising practice worth considering.

In proposing an adaptable delivery model for the provision of TVI services for youth, the project's culminating report offers four central principles of any such approach:

1. **Understanding trauma and violence, as well as their impacts on peoples' lives and behaviours** (e.g., through staff training and supporting staff to anticipate – rather than require the disclosure of – trauma in all client interactions);
2. **Creating emotionally and physically safe environments** (e.g., through the design and adaptation of program spaces, structures, policies, and procedures in line with a TVI lens);
3. **Fostering opportunities for choice, collaboration, and connection** (e.g., through services that offer clients flexibility and control and involvement in shared decision-making); and
4. **Promoting a strengths-based and capacity-building approach to supporting client coping and resilience** (e.g., through placing an emphasis on nurturing environments that emphasize positive growth and build on clients' strengths) (Bobadilla et al, 2021; SAMHSA, 2014; Urquhart & Jasiura, 2013; Hopper et al., 2010; Ponio et al., 2016; EQUIP Health Care, 2017; Bloom & Sreedhar, 2008; Brunzell et al., 2016; Elliott et al., 2005).

Further to these four core principles, several strategies or examples of how programs can meaningfully include or advance TVI approaches in their work are also identified:

- **Reflecting TVI approaches through organizational cultures** that champion and practice communication, empathy, and flexibility;
- **Providing relevant resources and trauma** to program staff delivering services;
- **Creating safe spaces and check-in opportunities** for staff and youth to reflection, self-assess, and engage in collaborative learning;
- **Offering holistic wrap-around services and/or referrals** as part of employment programming, including bridging to community resources;
- **Ensuring access to multiple entry and exit options** for participating youth;
- **Incorporating flexibility and diverse learning needs** into program models, including opportunities for different types of learning and non-linear program styles where youth have greater opportunity to change course and learn more about their skills;

- **Adopting a strengths-based approach** leveraging youths' existing skills and strengths;
- **Championing youth voice and decision-making** through programs, including offering youth choice and empowering them to take ownership over their learning;
- **Focusing on building connection and trust** between youth and staff, as well as creating time and space for youth to share their needs, challenges, and/or priorities; and
- **Checking in with youth regularly**, creating space for participants to share feelings or opinions without judgment or fear of repercussions (Bobadilla et al., 2021; Urquhart & Jasiura, 2013; Ponc et al., 2016).

Based on these practices and principles, the project also identifies a number of promising practices via exemplar service providers across the country, which include Choices for Youth, Imagination FX, PFP Adult Learning and Employment Programs, Bridges for Women, and – of particular relevance given their role as a project partner in the 2ESN – the Construction Foundation of British Columbia, specifically the All Roads program (Bobadilla et al., 2021).

A visual description of a TVI approach to employment and skills training for youth is provided in Figure 2.

Figure 2 Service delivery model for a trauma- & violence-informed approach to employment & skills training for youth



Adapted from Bobadilla et al., 2021

## Determinants of Participation in Indigenous Labour Market Programs

A 2016 research project by SRDC sought to identify barriers to participation in Employment and Social Development Canada's Indigenous Labour Market Programs, including the Aboriginal Skills and Training Program, the Skills and Partnerships Fund, and the First Nations Job Fund. Through a document review, environmental scan, and key informant interviews, the final report associated with the project shared several practices that contribute to the recruitment, assessing, training, and outcomes of Indigenous clients – as well as Indigenous youth – experiencing barriers in these programs (Wannell & Currie, 2016).

Identified practices included:

- **Employing systemic and through intake and assessment services** to programs, with a view to comprehensively identifying clients' needs and facilitating the creation of individualized program plans (Wannell & Currie, 2016; ESDC Strategic Policy and Research Branch, 2009a, 2013a, 2013b; Klinga, 2012; Aboriginal Skills and Training Strategic Investment Fund, n.d.; Calgary Chamber of Commerce, 2012; Industry Training Authority, 2012; MNP, 2014; Dockery & Milsom, 2007).
- **Having a full range of programming options available** in order to meet clients' diverse needs, including foundational skills, job-related training, and retention services (Wannell & Currie, 2016; Gray et al., 2012).
- **Offering comprehensive, long-term case management services**, including ensuring they are continually adapted as needed (Wannell & Currie, 2016; ESDC Strategic Policy and Research Branch, 2009b; Aboriginal Skills and Training Strategic Investment Fund, n.d.; Calgary Chamber of Commerce, 2012; MNP, 2014; Indigenous and Northern Affairs & Employment and Social Development Canada, 2016).
- **Providing wrap-around supports** as part of programs as complements to job-related interventions, including transportation, child care services, and mental health counselling (Wannell & Currie, 2016; ESDC Strategic Policy and Research Branch, 2009b, 2013a, 2013b; Harrison & Lindsay, 2009).
- **Conducting two-way engagement with employers**, in order to maximize the opportunity for job placements and ensure that employers are prepared to contribute to participants' workplace development, as well as offer inclusive workplace environments (Wannell & Currie, 2016; Harrison & Lindsay, 2009; Industry Training Authority, 2012; MNP, 2014; ESDC Strategic Policy and Research Branch, 2013a, 2013b).

- **Maximizing the use of experiential learning**, for instance apprenticeships and on-the-job skills training, given their closer alignment with traditional learning methods (Wannell & Currie, 2016; Klinga, 2012; ESDC Strategic Policy and Research Branch, 2009b; Dockery & Milsom, 2007; Aboriginal Skills and Training Strategic Investment Fund, n.d.; Nunavut Literacy Council, 2007; MNP, 2014).
- **Providing mentoring and coaching relationships** for program participants, particularly in contexts with high unemployment and few market-based opportunities (Wannell & Currie, 2016; Nunavut Literacy Council, 2007; Klinga, 2012; Dockery & Milsom, 2007; Harrison & Lindsay, 2009; Aboriginal Skills and Training Strategic Investment Fund, n.d.; Workplace Education Manitoba, n.d.-b; Bruce & Marlin, 2012).
- **Establishing clear and frequent milestones** as part of programs, as well as **regularly reinforcing clients' success** (Wannell & Currie, 2016; Workplace Education Manitoba, n.d.).

Beyond practices identified as promising among Indigenous individuals more broadly, the report also offers several strategies geared especially to Indigenous youth in employment and skills training, with an overall emphasis on the importance of cooperation between education and employment partners. These include: improving career counselling and access to labour market information among Indigenous youth; supporting high school retention and early drop-out engagement programs to facilitate higher high school completion rates; integrating peer learning strategies in programs; identifying skills gaps early on (i.e., in high school) through Essential Skills testing and remediation; strengthening high school trades programs; improving access to drivers' licensing, especially for youth in remote areas; and offering more intensive supports earlier on in programs (Wannell & Currie, 2016; Bruce & Marlin, 2012).

### [Literature Review on Effective Labour Market Programs and Services: Assisting Youth and Social Assistance Recipients to Integrate into the Labour Market & Skills Link: Enhancing Employment Programming for Vulnerable Youth](#)

Finally, promising practices identified through desk research conducted as part of two SRDC projects – Literature Review on Effective Labour Market Programs and Services as well as Skills Link: Enhancing Employment Programming for Vulnerable Youth – are considered briefly in tandem. While neither of these projects have an explicit focus on Indigenous youth (hence their combination for the purposes of this review), both underscore several of the same themes and practices related to successful workforce development and employment programming for youth. While these are presented cautiously – with contextual relevance a) in British Columbia, b) within 2ESN's targeted sectors, and 3) for Indigenous youth all needing to be more carefully and fulsomely considered – additional practices identified through these projects are summarized:

- **Delivering multi-component programs.** Employment programs for youth that adopt multiple interventions (e.g., skills training, subsidized employment opportunities, academic upgrading, etc.) rather than one single intervention are associated with success (Social Research and Demonstration Corporation, 2019d; Kluge et al., 2016; Mawn et al., 2017; Myers et al., 2011; Cooper, 2018; Lalonde et al., 2020).
- **Considering the value of specific program interventions.** While – per the previous point – multi-component programs have been identified as the most effective, the available evidence supports individual intervention types to a varying degree. For instance, apprenticeships – through reducing the burden of employment search and offering work experience in combination with other supports (e.g., behaviour modelling, skills development) – can particularly benefit the most disadvantaged youth. Volunteering, especially in activities related to specific jobs or occupations, can support the development of soft and other employability skills, while mentorship can play an important role in supporting youth through transitional periods. Employment services (e.g., job search assistance, resume writing support) on their own appear primarily beneficial to work-ready youth whose disconnection from the labour market is more temporary. Finally, skills development – including sector-based programs and contextualized Essential Skills training – have also been shown to support employment access and outcomes for youth (Lalonde et al., 2020; Carcillo et al., 2015; Expert Panel on Youth Employment, 2016; Kluge et al., 2016; Escudero, 2015; Social Research and Demonstration Corporation, 2017).
- **Integrating comprehensive and coordinated wraparound supports within employment programs.** Including program offerings such as child care, mental health services, and income supports that address the range of challenges youth may be facing is widely recognized as a promising practice. Offering these services in a co-located setting (i.e., where youth are also accessing employment training) and in partnership with other organizations or service providers can further foster their effectiveness. Of note, employment programs integrating this type of approach may particularly well-suited for youth from equity-deserving groups, or who face multiple barriers (Social Research and Demonstration Corporation, 2019d; Collaborative Community Health Research Centre, 2002; McCreary Centre Society, 2014; Myers et al., 2011; Expert Panel on Youth Employment, 2016; Lalonde et al., 2020; Cooper, 2018).
- **Engaging employers in programs.** Active engagement with employers can facilitate programs' alignment with labour market needs and their resulting success. The role of employers in supporting employment programs for youth – including through informing curriculum, identifying skills gaps, providing employment opportunities, or offering guidance or mentorship – is widely noted in the literature as a helpful practice. Supporting employers to change attitudes, behaviours, or policies to be more inclusive and accepting of youth may be another valuable means of engaging employers through workforce

development programs (Lalonde et al., 2020; Zizys, 2018; Lewchuk et al., 2018; Expert Panel on Youth Employment, 2016).

- **Building flexibility into programs.** This can include through adaptable pathways through services, flexible entry/re-entry/exit points, the availability of drop-in (vs. appointment-based) services, diverse program options (e.g., in terms of length, learning style, etc.), flexible work placements, and the provision of individualized supports and pathways according to youths' unique needs (Social Research and Demonstration Corporation, 2019d; Expert Panel on Youth Employment, 2016; McCreary Centre Society, 2014; Rajasekaran & Reyes, 2019; Myers et al., 2011).
- **Ensuring adequate program dosage and contact.** Early and high-intensity or frequency interventions have been identified as more effective in youth employment programs, with a view to ensuring youth are sufficiently exposed to the program to foster enduring outcomes (Social Research and Demonstration Corporation, 2019d; Mawn et al., 2017; Collaborative Community Health Research Centre, 2002; Kautz et al., 2014; Collura, 2010).
- **Embedding principles of Positive Youth Development into programs.** While related to some of the above-mentioned practices (e.g., multi-component, flexible, holistic), incorporating Positive Youth Development Approaches that acknowledge age and development-specific implications for youth can further support employment programs' success (Social Research and Demonstration Corporation, 2019d; Collaborative Community Health Research Centre, 2002; Collura, 2010).

### III. MILESTONE-BASED PATHWAYS

In the two previous sections, we explored promising practices in both engagement and program design and delivery. This can be used to support 2ESN contributors and the network as a whole to:

- Identify what workforce programs, initiatives, and supports currently exist and what is working well;
- Identify gaps in programing and supports; and
- Develop new or improve existing Indigenous youth workforce development pathways.

In this section, we present the **milestone-based pathway**, an effective approach to support the design of workforce development pathways, especially those that involve multiple components (Palameta et al., 2013; Social Research and Demonstration Corporation, 2017). It provides a useful way to structure and think about the selection and sequence of program activities and supports required to empower and support youth along their journey to meaningful employment, education, and other personal goals. It can also be used as a framework for then measuring and evaluating progress and success, including short-term, intermediate-term, and long-term outcomes.

#### MILESTONE-BASED PATHWAY APPROACH

##### What is a milestone-based pathway?

A **milestone-based pathway** is a sequence of interconnected milestones or outcomes that shows how the achievement of earlier outcomes creates conditions that increase the chances of achieving later outcomes. Each milestone is a stepping stone to the next milestone leading to the final outcome or program goal. Each milestone can also be linked to specific program activities designed to support it, as well as to specific measures designed to evaluate whether the milestone was achieved or not.

**Figure 3** Milestone-based pathway



## Why is it useful?

When thinking about programs and workforce development initiatives, our focus is often on the final outcome we



want to achieve, such as youth employment. Even though we may have multiple program activities (e.g., skills training, work placement, wage subsidies) that support youth employment, we do not always articulate how the gains and outcomes from each of these components work together to lead to labour market success. It can also be helpful to think about what additional supports could increase the chances of success for our final outcome.

*How do program components help achieve our goal? Which components are critical? Are we missing any important stepping stones?*

We see this as well when it comes to measurement and evaluation. Many funders and stakeholders often use a



**black-box** approach that measures program success by looking only at the final outcome (i.e., youth employment status). However, this often misses important questions about what is happening inside the box.

*Are program activities working as intended and leading to expected outcomes? Are these outcomes responsible for the changes we see in the final outcome, rather than external or unrelated factors?*

A milestone-based pathway approach can answer these questions and more. Consider the example in Figure 4, which clearly illustrates how a series of activities support youth toward employment.

**Figure 4 Milestone-based pathway example**



**How the program example in Figure 4 works:** As a first step, culturally focused and community-driven activities engage youth and help build positive trusted relationships with program staff. Once that foundation is built, wraparound supports help youth improve their life situation and stability to enable them to engage more fully and successfully in skills workshops. These workshops focus on strengthening social-emotional skills important not only for work but everyday life. Youth can use these skills as they engage in technical training and certification in their chosen industry, learning how to contextualize these skills in a work environment. Finally, youth can secure employment with their new technical skills and industry credentials. The milestone-based pathway shows how these different activities and their associated outcomes build upon one another to help youth enter the labour market.

**How we can measure program progress and success:** The example also includes measures or indicators that allow us to evaluate if each component of the program is working and leading to the intended outcomes. We can also analyze the relation between these outcomes. For example, do higher ratings of social-emotional skills predict higher technical skill ratings? Do higher skill ratings and completion of certification predict increase the probability of being hired? This helps us understand which parts of the program are effective and act as critical **tipping points** for youth on their pathway to meaningful employment.

In the box below, we highlight a range of benefits when milestone-based pathways are used in both designing and implementing your program and measuring and evaluating your program.

### Figure 5 Benefits of milestone-based pathways for design, implementation, & measurement

Benefits for program design and implementation	Benefits for measurement
<ul style="list-style-type: none"> <li>✓ Strengthens program model by ensuring activities are part of a logical and realistic pathway to employment that aligns with Indigenous youth needs.</li> <li>✓ Enhances motivation and engagement when youth receive feedback on important outcomes along the way and are celebrated as they reach key milestones in their journey.</li> <li>✓ Facilitates program tracking to identify service bottlenecks or activities that are not effective, which can then be improved or replaced.</li> </ul>	<ul style="list-style-type: none"> <li>✓ Ensures measurement instruments are aligned with the program's goals, activities, and contexts (i.e., aligned with key milestones).</li> <li>✓ Demonstrates the program value more fully by capturing progress and gains across the entire pathway rather than focusing only on the final outcome, which can sometimes be out of the program's control (e.g., economic downturn and lack of jobs for youth).</li> <li>✓ Increases understanding about which program activities are effective and how they contribute to achieving program goals.</li> </ul>

## BUILDING A MILESTONE-BASED PATHWAY

As collaborators work together to design new or improve existing Indigenous youth workforce development pathways, consider the following steps:

- Step 1:** **Develop a *theory of change*** for the program or workforce development pathway. Start from the program's end goal (e.g., youth employment) and work backwards. Be able to explain how the various program activities and supports along the pathway will work together or in parallel to bring about key outcomes that will help youth move closer to the end goal.
- Step 2:** **Identify the main causal chain of outcomes or milestones** that are critical for helping youth reach the end goal using the program theory of change. This will form the milestone-based pathway.
- Step 3:** **Build a measurement framework** by identifying, selecting, or developing measures to evaluate whether each milestone in the pathway has been achieved.

More information on each step follows.



### Step 1: Develop a theory of change

A *theory of change* is the explanation for why a program works, as well as how a program activities will work together to bring about the desired outcome (e.g., employment). This can be based on theory, data, and past evaluations, or informed by the expertise of experienced program or service delivery staff. It should be logical, realistic, and feasible. The theory of change helps to articulate how outcomes are related to each other, including how earlier outcomes can be necessary for some later outcomes. In developing a theory of change, it can be helpful to start with the end goal of the program or workforce development pathway, then work backward to determine the outcomes needed to get to the goal, followed by determining what kinds of activities could help reach each milestone. It is also important to consider the individual, program, and contextual factors that could impact whether the outcomes are achieved, and thus the success of a program. Individual and contextual factors could include barriers to employment and training for an individual or group, as well as where an individual is at in their employment journey (e.g., distant from the labour market, work-ready, or current employees upgrading skills). These factors help shape the activities and supports required to achieve the desired outcomes. Typically, theories of change are presented in a flow diagram, such as in the outline and example below (Figures 6 & 7).

Figure 6 Theory of change outline

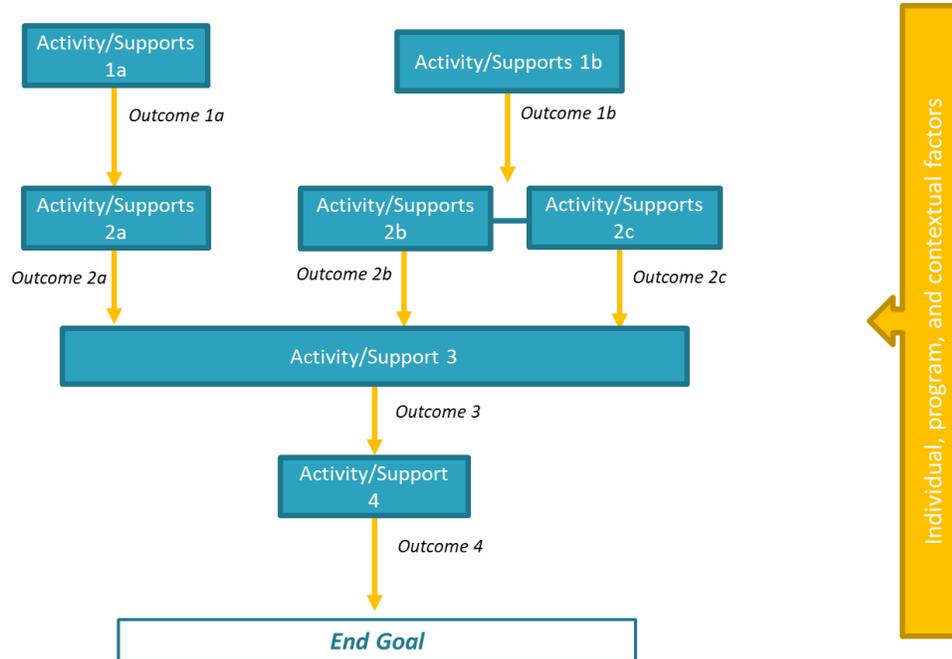
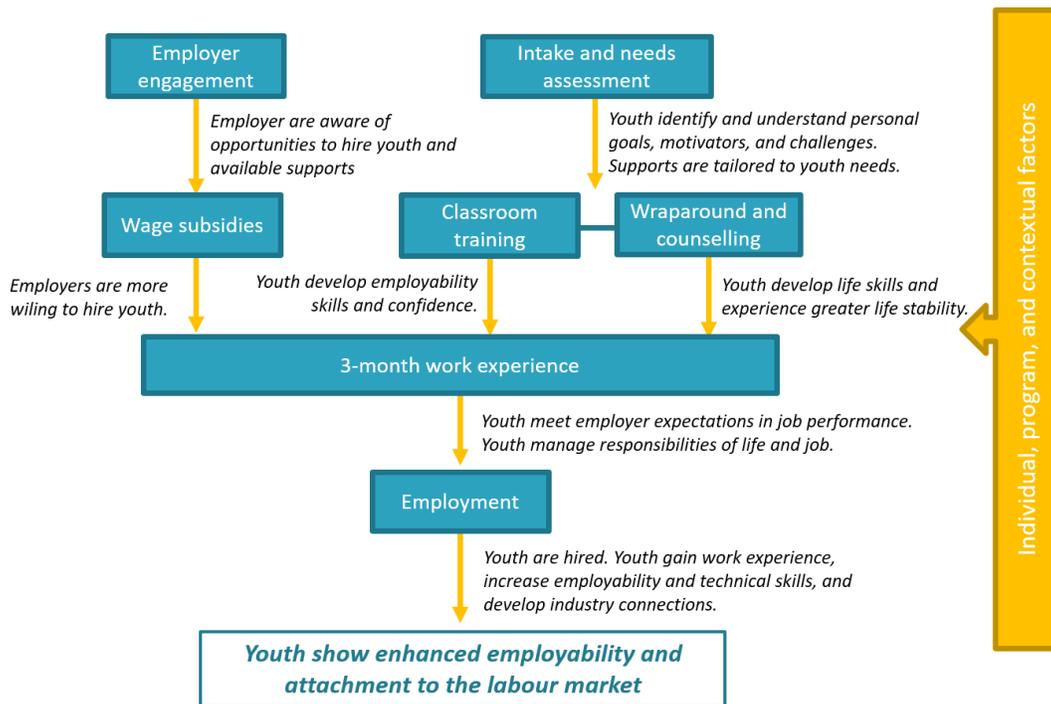


Figure 7 Theory of change example



When illustrating a program’s theory of change, it is helpful to focus on program **outcomes rather than outputs**.

- **Outcomes** are the observed short-, medium-, or long-term effects of the activities on youth or other participants and stakeholders, and includes changes that are often more difficult to measure, such as increases in skills, knowledge, or attitudes. They should help explain how different parts of a program build on each other to help youth.
- **Outputs** are achieved immediately after delivering an activity and are relatively easy to measure and report, such as the number of youth served or the number of workshops held. While these can be important data to track, they often do not explain why a program works as well as outcomes.

#### ONLINE RESOURCES FOR DEVELOPING A THEORY OF CHANGE

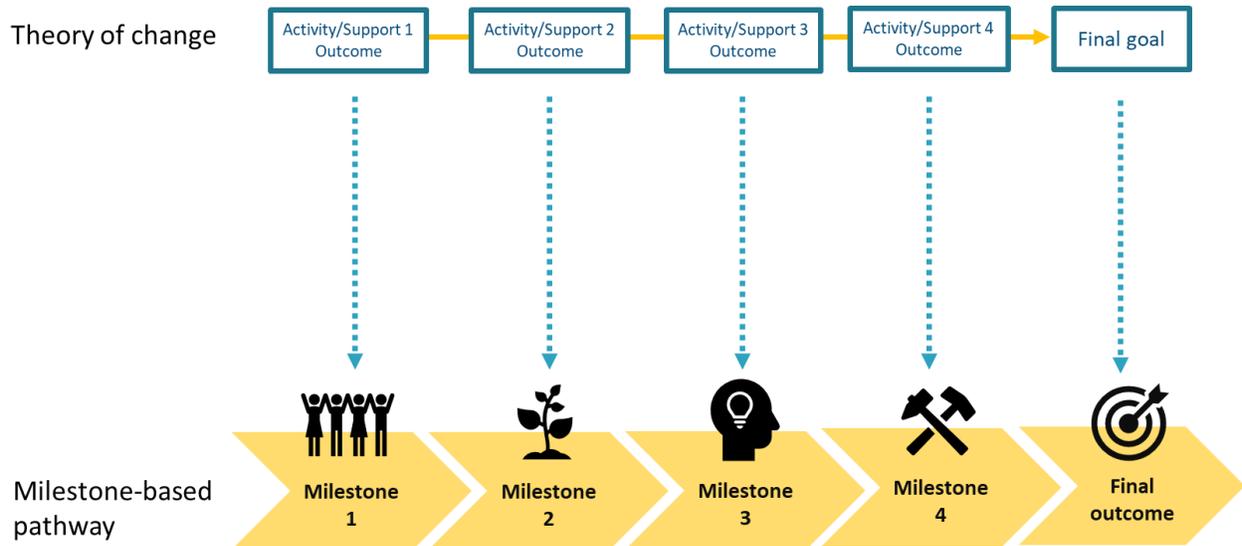
- [How to Develop a Theory of Change](#), Ann-Murray Brown
- [Theories of Change and Logic Models: Telling them Apart](#), Clark & Anderson
- [How does a theory of change work?](#), Center for Theory of Change



#### Step 2: Identify the main causal chain of outcomes or milestones that are critical for reaching the end goal using the program’s theory of change

Once a theory of change and comprehensive understanding of how a program works is developed, the next steps is to **identify important milestones** by looking at the key program activities and their associated outcomes. The milestones selected to measure should be part of a **causal pathway** to the final outcome, and be linked to program activities that support it. That is, these outcomes each contribute to and are responsible for helping youth reach their final goals. A program’s theory of change may have multiple activities and outcomes – focus on the ones expected to really drive change and that should therefore be measured and tracked.

**Figure 8** Moving from theory of change to milestone-based pathway



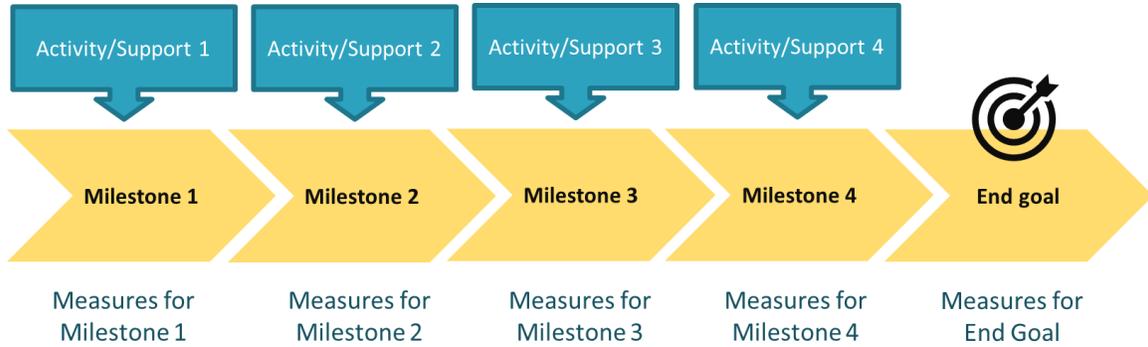
### Step 3: Build a measurement framework by identifying, selecting, or developing measures for each milestone in the pathway

Once the critical sequence of milestones to focus on have been selected, a **measurement framework** for the pathway can be built. A measurement framework will involve identifying suitable measures by:

- Scanning existing measures online (e.g., reports, measures inventories, tools developed by other organizations);
- Exploring the academic literature (e.g., tools developed by researchers); and
- Speaking with partners and other stakeholders (e.g., what have they successfully used in the past).

In some cases, you may find promising measures that can be adapted or tailored to the program's particular context (e.g., population of youth, industry, region). If measures do not exist, they made need to be homemade. In such cases, it may be helpful to work with stakeholders and partners who have experience developing measures or collecting data.

**Figure 9** Outline of milestone-based pathway with measures



## Moving forward

The 2ESN can draw from these three main steps as a guide in the design and construction of Indigenous youth workforce development pathways, using a milestone-based approach. These pathways can be further customized to fit distinct regions, youth needs, industries, and other relevant factors.

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## APPENDIX A: CALLS & ARTICLES FROM TRC, MMIWG, & UNDRIP RELEVANT TO THE 2ESN

### Overview

The following Truth and Reconciliation Commission Calls to Action, Missing and Murdered Indigenous Women and Girls Calls for Justice and United Nations Declaration on the Rights of Indigenous Peoples Articles may be within the locus of control of the conveners and members of the 2ESN. More specifically, these may be items that the 2ESN might have direct ability to potentially address through the development of specific, targeted, partnership-based workforce development pilot project(s).

The list was developed by examining each of the following documents for Calls or Articles that seem to be most directly aligned with the aims and activities of the 2ESN, specifically related to economic development, employment, labour, and diversity, equity, and inclusion in BC's workforce:

- Truth and Reconciliation Commission of Canada: Calls to Action (TRC Calls to Action)
- Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls Calls for Justice (MMIWG Calls for Justice)
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

While this suggested list focuses on those Calls or Articles that seem to be most closely aligned with the 2ESN, of course, all Calls and all Articles are broadly applicable. 2ESN members and conveners might have less direct agency related to Calls or Articles directed at non-Indigenous governments and states, or service providers in other non-affiliated sectors.

### Truth and Reconciliation Commission of Canada: Calls to Action

Source: [https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls\\_to\\_Action\\_English2.pdf](https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf)

## Business and Reconciliation

- 92. We call upon the corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:
  - i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
  - ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
  - iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

## Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls Calls for Justice

Source: [https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls\\_for\\_Justice.pdf](https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf)

In these Calls for Justice, we frequently call upon “all governments”; in the interpretation of these Calls, **“all governments” refers to federal, provincial, territorial, municipal, and Indigenous governments.**

### Calls for Justice for All Governments: Human Security

- 4.2: We call upon all governments to recognize Indigenous Peoples’ right to self-determination in the pursuit of economic social development. All governments must support and resource economic and social progress and development on an equitable basis, as these measures are required to uphold the human dignity, life, liberty, and security of Indigenous women, girls, and 2SLGBTQIA people. All governments must support and resource community-based supports and solutions designed to improve social and economic security, led by Indigenous women, girls, and 2SLGBTQIA people. This support must come with

long-term, sustainable funding designed to meet the needs and objectives as defined by Indigenous Peoples and communities.

#### **Calls for Extractive and Development Industries:**

- 13.1: We call upon all resource-extraction and development industries to consider the safety and security of Indigenous women, girls, and 2SLGBTQQIA people, as well as their equitable benefit from development, at all stages of project planning, assessment, implementation, management, and monitoring.
- 13.3: We call upon all parties involved in the negotiations of impact-benefit agreements related to resource-extraction and development projects to include provisions that address the impacts of projects on the safety and security of Indigenous women, girls, and 2SLGBTQQIA people. Provisions must also be included to ensure that Indigenous women and 2SLGBTQQIA people equitably benefit from the projects.
- 13.5: We call upon resource-extraction and development industries and all governments and service providers to anticipate and recognize increased demand on social infrastructure because of development projects and resource extraction, and for mitigation measures to be identified as part of the planning and approval process. Social infrastructure must be expanded and service capacity built to meet the anticipated needs of the host communities in advance of the start of projects. This includes but is not limited to ensuring that policing, social services, and health services are adequately staffed and resourced.

#### **Calls for Justice for All Canadians**

- 15.2: Decolonize by learning the true history of Canada and Indigenous history in your local area. Learn about and celebrate Indigenous Peoples' history, cultures, pride, and diversity, acknowledging the land you live on and its importance to local Indigenous communities, both historically and today.
- 15.3: Develop knowledge and read the Final Report. Listen to the truths shared, and acknowledge the burden of these human and Indigenous rights violations, and how they impact Indigenous women, girls, and 2SLGBTQQIA people today.
- 15.4: Using what you have learned and some of the resources suggested, become a strong ally. Being a strong ally involves more than just tolerance; it means actively working to break down barriers and to support others in every relationship and encounter in which you participate.

- 15.5: Confront and speak out against racism, sexism, ignorance, homophobia, and transphobia, and teach or encourage others to do the same, wherever it occurs: in your home, in your workplace, or in social settings.
- 15.7: Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect. Learn about Indigenous principles of relationship specific to those Nations or communities in your local area and work, and put them into practice in all of your relationships with Indigenous Peoples.

## United Nations Declaration on the Rights of Indigenous Peoples

Source: [https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP\\_E\\_web.pdf](https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf)

- Article 3: Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
- Article 10: Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.
- Article 17:
  - 1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.
  - 3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.
- Article 18: Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.
- Article 20:
  - 1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.

- Article 21:
  - 1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.
  
- Article 23: Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.
  
- Article 26:
  - 1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
  
  - 2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
  
- Article 32:
  - 1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

## APPENDIX B: INDUSTRY INDIGENOUS ENGAGEMENT GUIDES

**Table 16** Industry/organization Indigenous engagement guides

Industry/ organization	Guide	Year	Link
Association for Mineral Exploration	Indigenous Engagement Guidebook	2020	<a href="https://amebc.ca/wp-content/uploads/2020/09/AME-Indigenous-Engagement-Guidebook-Sept-2020.pdf">https://amebc.ca/wp-content/uploads/2020/09/AME-Indigenous-Engagement-Guidebook-Sept-2020.pdf</a>
Association of Consulting Engineering Companies (ACEC-BC)	Resources for Engaging First Nations & Aboriginal Communities	2015	<a href="https://www.cab-bc.org/sites/default/files/node_uploads/publications/articles/resources_for_engaging_first_nations.pdf">https://www.cab-bc.org/sites/default/files/node_uploads/publications/articles/resources_for_engaging_first_nations.pdf</a>
Canadian Construction Association (CCA)	Indigenous Engagement Guide	2020	<a href="https://www.cca-acc.com/best-practices-resources/cca-documents/general-publications/indigenous-engagement-guide/">https://www.cca-acc.com/best-practices-resources/cca-documents/general-publications/indigenous-engagement-guide/</a>
Canadian Construction Association (CCA)	Indigenous Engagement Guide	2016	<a href="https://www.cca-acc.com/wp-content/uploads/2016/03/IndigenousEngagementGuide.pdf">https://www.cca-acc.com/wp-content/uploads/2016/03/IndigenousEngagementGuide.pdf</a>
Canadian Council for Aboriginal Business (CCAB)	Business Reconciliation in Canada Guidebook	2019	<a href="https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada_WEB-final_AA.pdf">https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada_WEB-final_AA.pdf</a>
Canadian Renewable Energy Association	Best Practices for Indigenous and Public Engagement	2017	<a href="https://renewablesassociation.ca/wp-content/uploads/2020/06/Wind-energy-development-best-practices_June-2020.pdf">https://renewablesassociation.ca/wp-content/uploads/2020/06/Wind-energy-development-best-practices_June-2020.pdf</a>
Canadian Standards Association (CSA)	Indigenous Engagement - CSA Group Guidelines	2019	<a href="https://www.csagroup.org/wp-content/uploads/CSA-Group-Research-Indigenous-Engagement-Guidelines.pdf">https://www.csagroup.org/wp-content/uploads/CSA-Group-Research-Indigenous-Engagement-Guidelines.pdf</a>

Canadian Wind Energy Association (CanWEA)	Best Practices for Indigenous and Public Engagement	2017	<a href="https://canwea.ca/wp-content/uploads/2017/11/canwea-bestpractices-engagement-web.pdf">https://canwea.ca/wp-content/uploads/2017/11/canwea-bestpractices-engagement-web.pdf</a>
City of Toronto (Shelter, Support & Housing Administration)	Meeting in the Middle: Protocols and Practices for Meaningful Engagement with Indigenous Partners and Communities	2019	<a href="https://www.toronto.ca/wp-content/uploads/2019/12/8674-SSHA-Protocols-and-Practices-for-Indigenous-Engagement_Sept-9-2019.pdf">https://www.toronto.ca/wp-content/uploads/2019/12/8674-SSHA-Protocols-and-Practices-for-Indigenous-Engagement_Sept-9-2019.pdf</a>
Mining Association of Canada	Towards Sustainable Mining - Indigenous and Community Relationships Protocol	2021	<a href="https://mining.ca/wp-content/uploads/2020/07/Indigenous-and-Community-2019-EN.pdf">https://mining.ca/wp-content/uploads/2020/07/Indigenous-and-Community-2019-EN.pdf</a>
New Relationship Trust	Best Practices for Consultation and Accommodation: Moving Forward to Informed Consent	2019	<a href="http://www.newrelationshiptrust.ca/wp-content/uploads/2019/05/Consultation-and-Accommodation-Best-Practices-FINAL-Feb2019.pdf">http://www.newrelationshiptrust.ca/wp-content/uploads/2019/05/Consultation-and-Accommodation-Best-Practices-FINAL-Feb2019.pdf</a>
Province of British Columbia	Building Relationships with First Nations - Respecting Rights and Doing Good Business	2012	<a href="https://www2.gov.bc.ca/assets/gov/environment/natural-resource-stewardship/consulting-with-first-nations/first-nations/building_relationships_with_first_nations__english.pdf">https://www2.gov.bc.ca/assets/gov/environment/natural-resource-stewardship/consulting-with-first-nations/first-nations/building_relationships_with_first_nations__english.pdf</a>
Tamarack Institute	Meaningfully Engaging Youth Guide	2020	<a href="https://www.tamarackcommunity.ca/hubfs/Resources/Publications/Guide%20-%20Meaningfully%20Engaging%20Youth%20EN.pdf?hsCtaTracking=1c7afb82-50b5-4af5-a759-122877a8df31%7C58bdfbb8-9398-411e-b314-481f0b30948c">https://www.tamarackcommunity.ca/hubfs/Resources/Publications/Guide%20-%20Meaningfully%20Engaging%20Youth%20EN.pdf?hsCtaTracking=1c7afb82-50b5-4af5-a759-122877a8df31%7C58bdfbb8-9398-411e-b314-481f0b30948c</a>
Yukon Chamber of Mines	General Guidance on Engagement and Consultation	n.d.	<a href="https://yukonmineralengagement.ca/bestpractice/subtopic/general-guidance-engagement-and-consultation">https://yukonmineralengagement.ca/bestpractice/subtopic/general-guidance-engagement-and-consultation</a>

## APPENDIX C: INDIGENOUS AWARENESS AND ENGAGEMENT TRAINING

**Table 17 Indigenous awareness and engagement training**

Organization and course	Description
Canadian Council for Aboriginal Business (CCAB) <a href="#">Progressive Aboriginal Relations (PAR)</a>	PAR is a certification program that confirms corporate performance in Aboriginal relations at the Bronze, Silver, or Gold level. Certified companies promote their level with a PAR logo signalling to communities that they are good business partners, great places to work, and committed to prosperity in Aboriginal communities. PAR's certification program provides a high level of assurance to communities because the designation is supported by independent and third-party verification of company reports. The final company level is determined by a jury comprised of Aboriginal businesspeople. Since the program's introduction in 2001, PAR remains the premier corporate social responsibility program with an emphasis on Aboriginal relations.
First Nations Information Governance Centre (FINGC) <a href="#">Fundamentals of OCAP</a>	This course provides a comprehensive overview of OCAP, including its use within First Nations communities, potential harms that can result from misuse of First Nations information, and ways to implement it at the community level.
First Nations University and Royal Bank of Canada <a href="#">4 Seasons of Reconciliation</a>	A 3-hour online course that promotes a renewed relationship between Indigenous Peoples and Canadians through transformative learning about truth and reconciliation.
Indigenous Corporate Training <a href="#">Working Effectively with Indigenous Peoples</a>	This course examines the history of Indigenous Peoples in Canada, respectful relationship-building, and effective communication with Indigenous communities. It also goes into more depth about UNDRIP and TRC's Calls to Action.
Indigenous Perspectives Society <a href="#">Cultural Perspectives Training</a>	Indigenous Perspectives Society (IPS) offers Cultural Perspectives Training (CPT) to help governments, organizations, businesses, and individuals deepen their understanding, increase cultural competence, and develop actionable ideas to respond to the Truth and Reconciliation Commission of Canada's Calls to Action.

<p>Indigenous Perspectives Society  <a href="#">Recruitment and Retention of Indigenous Peoples</a></p>	<p>This training series provides an overview of best practices for recruiting and retaining Indigenous employees.</p>
<p>Indigenous Works  <a href="#">Indigenous workplace inclusion courses</a></p>	<p>From front line workers to board room directors, these courses are designed to help your entire organization advance Indigenous workplace inclusion through the seven-stage Inclusion Continuum.</p>
<p>Nahane Creative  <a href="#">Cultural Safety, Decolonizing Practices and Land Acknowledgement Workshops</a></p>	<p>Experiential workshops and facilitated dialogues, workbooks, and on-demand mini-courses start with completing a Cultural Safety Plan, and then optional follow up for decolonizing practices and decolonizing implementation.</p>
<p>Reconciliation Canada  <a href="#">Reconciliation Dialogue Workshops</a></p>	<p>Reconciliation Dialogue Workshops create a safe place to engage all peoples in Canada in dialogue that increases understanding of our shared history and explore the meaning of reconciliation and our respective role to play.</p>
<p>University of Alberta  <a href="#">Indigenous Canada Massive Open Online Course (MOOC)</a></p>	<p>Explores Indigenous histories and contemporary issues in Canada. From an Indigenous perspective, this course explores key issues facing Indigenous peoples today from a historical and critical perspective highlighting national and local Indigenous-settler relations.</p>
<p>San'yas  <a href="#">Indigenous Cultural Safety</a></p>	<p>This training enhances one's self-awareness and understanding of culturally safe practices. It also explores the topics of culture, stereotyping, and the consequences and legacies of colonization.</p>

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