

Indigenous recruitment and retention:

Ideas and best practices from a literature review of
academic and organizational sources



DISCUSSION PAPER

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About the report

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Ottawa, Ontario, Canada



Executive Summary

The Government of Canada's Interdepartmental Circles on Indigenous Representation housed at Public Safety Canada contributed funding for six days of work toward this research to conduct a literature review about Indigenous employment and retention, and develop a report outlining key observations, findings, conclusions and recommendations.

The Government of Canada is already engaged in many of the best practices outlined in the literature, including having a clear representative workforce police, a voluntary self-declaration system in place for Indigenous employees, buy-in from the top, Indigenous youth recruitment programs, and partnerships with Indigenous organizations. Some federal departments and agencies also engage in the best practices of executive champions for Indigenous issues and outreach at educational and employment events. Although engaged in best practices, there is room for the expansion of the Indigenous partnership best practice in the following ways: developing different recruitment videos targeted at Inuit, First Nations and Métis potential recruits; using Indigenous media and social media for a recruitment drive; making use of Indigenous-specific job boards; and partnering with educational and training institutions to provide a direct pathway into public service jobs for Indigenous peoples in occupations and departments in which they are under-represented.

The best assets for recruiting and retaining Indigenous employees are existing Indigenous employees. Some departments and agencies already engage in the following best practices: an Indigenous Employee Network, career counselling and mentoring, visibly valuing Indigenous peoples in physical spaces, conducting and learning from exit interviews with Indigenous employees. This varies widely by department and agency. It is recommended that the Government of Canada:

Make a commitment to embarking on the next generation of Indigenous recruitment and retention strategies:

- Commit to the next steps in Indigenous recruitment and retention, which involves workplace transformation;
- Acknowledge that measures targeted at Indigenous peoples are not enough, that Government of Canada workplaces must be welcoming to Indigenous peoples, value their strengths and eliminate stereotyping and discrimination among public service managers and employees;
- Recognize that transformation is a necessary step in reconciliation and building new and respectful relationships, and would also benefit non-Indigenous employees and the people of Canada as a whole;
- Perform a workplace cultural audit which looks at structures, policies and practices for their impact on and inclusion of Indigenous employees.

Provide training:

- Provide training in Indigenous issues for all public service employees in all occupational categories and at all levels in fulfillment of the Truth and Reconciliation Commission's 57th call to action;
- In addition to this training, provide training for managers in effective and collaborative modern management techniques, which would include a component of at least one day on managing Indigenous employees;
- Provide training and tools for managers and human resources personnel on cultural sensitivity to Indigenous candidates in the hiring process.

Establish best practices in human resources policy and practice:

- Add Indigenous cultural sensitivity to competencies expected of all employees at every level and occupation, and support their training;
- Establish an Indigenous Human Resource Unit or resource person in every department and agency;
- When exit interviews are not always undertaken, prioritize exit interviews with Indigenous employees conducted by someone with cultural sensitivity, and pool exit interview data for Indigenous employees across departments and agencies to look for patterns and potential solutions;
- Change employee evaluation forms to focus on employee strengths at least as much as employee deficits;
- Appoint an Indigenous Ombudsperson for the Public Service of Canada who could: conduct workplace audits for cultural sensitivity and accommodation for Indigenous peoples; deal with complaints from Indigenous employees related to discrimination or lack of cultural accommodation and have the authority to issue remedies; promote and publicize best practices; report directly to the Clerk of the Privy Council, Prime Minister or Minister of Indigenous and Northern Affairs; and report annually about how to make the Government of Canada a better workplace for Indigenous employees;
- Review job descriptions and postings particularly in regional offices in areas in which there are large Indigenous populations to ensure that value is placed on knowledge and experience of the local Indigenous culture and language. This might involve creating

new job categories, such as “PM-02 – Indigenous”, in which cultural and linguistic knowledge are a part of the essential rather than asset qualifications of the position;

- Wherever an employee may be based, place value on knowledge of an Indigenous language and allow Indigenous and non-Indigenous public servants to make learning an Indigenous language a part of their training plan.

Build and support the existing Indigenous workforce:

- Address the concentration of Indigenous employees in certain occupations and departments, and provide a recruitment and retention incentive, through the establishment of an Indigenous Career Development Program, in which existing Indigenous employees would be supported to train for some public service occupations in which Indigenous peoples are under-represented;
- Create a leadership training program for Indigenous employees that would have all the features of leadership programs plus address specific issues such as tensions between communities and Government; handling experiences of discrimination; and exploring whether and how to incorporate traditional values and strengths into one’s work. Program cohorts could provide peer support to one another as they progress through the public service;
- Conduct research with existing Indigenous employees and managers about Indigenous recruitment and retention;
- Recognize excellence in the promotion of Indigenous recruitment, retention, or making the workplace welcoming for Indigenous peoples;
- Provide two rooms for Indigenous employees in each department and agency in which people can gather for social events or to spend quiet time in spiritual reflection;
- Consider broadening concepts of bilingualism to include placing value on Indigenous languages;
- Ensure that Employee Assistance Programs are able to offer Indigenous-specific cultural options, and can address mental health and distress concerns arising from bullying and discrimination against Indigenous peoples in the workplace;
- Acknowledge the effects that past and ongoing trauma may have on employees, the high rates of trauma among Indigenous peoples, and investigate the steps that would have to be taken to become a trauma-informed workplace.

Cultural accommodation and flexibility:

- Build-in cultural accommodation around definitions of family for purposes of bereavement leave and family leave in recognition that employees may have been raised in whole or in part by aunts, grandmothers or others, and may have some responsibility for children who are neither their biological nor legally adopted children;
- Acknowledge that for the purposes of bereavement leave, there may be a cultural expectation or need on the part of an employee from a small community to attend the funerals of some community members;

- Acknowledge that some Indigenous employees require time off for re-connection to community or to traditional practices;
- Educate managers about the benefits of providing employees with flexibility around start and end times, vacation times and unpaid leave, and provide some means of recourse for employees who require time but the time was denied;
- Considering the higher fertility rate among Indigenous peoples in Canada, which is particularly high for Inuit, consider developing creative solutions and partnerships to meet the child care needs of potential Indigenous employees, particularly those who must move from far away to take a position with the Government of Canada.

Build on existing partnerships to transform the workplace:

- Work with unions to develop cultural accommodation policies that are viewed as the norm and where managers would have to justify in writing to the appropriate authority why cultural accommodation could not be given;
- Bring together concerned parties in clusters to work on advancing aspects of Indigenous recruitment and retention. Ensure that decision-makers are a part of these clusters or are committed to implementing the recommendations of the clusters.

Acknowledge the unique circumstances of Inuit:

- Inuit are historically, culturally and linguistically distinct from other Indigenous groups and recognized as one of three Indigenous groups in the Canadian Constitution. As the most recently colonized Indigenous peoples and forming a disproportionate number of survivors of residential schools, many Inuit face both intergenerational and ongoing trauma, are closer to traditional economies than most Indigenous peoples, and statistically, on average, have the lowest rates of education, employment and highest fertility of any Indigenous group. Inuit also offer strengths and expertise, but this is often not adequately recognized as such within the public service. It is not possible to see how Inuit are doing in the public service, as they are subsumed under the “Aboriginal persons” group;
- Just under half of Inuit in Canada live in Nunavut. The Government of Canada has particular legal obligations under Article 23 of the *Nunavut Land Claims Agreement* to bring its Nunavut-based workforce up to a “representative level” of Inuit;

It is recommended that the Government of Canada:

- Strengthen its existing partnerships with Nunavut Tunngavik Inc., the Government of Nunavut, and public service unions to conduct an Inuit-specific cultural audit of Nunavut government workplaces and determine courses of action that would include experiments with structural change as well as changes in policies and procedures to facilitate the recruitment, retention and advancement of Inuit;
- Pilot a team approach in a workplace, in which skills are shared, decision-making takes place more consensually and in which employees can teach and learn skills from one another as a part of their job expectations;

- Establish a Government of Canada office in Nunavut to provide on the job support and training to any Nunavut-based employee of any federal department or agency, whether Inuit or non-Inuit, which could include help with writing and editing skills, administrative and management skills, Inuit language skills and cultural competency;
- Streamline the bureaucratic application process for Nunavut jobs wherever possible and find ways to focus on the ability to do the job rather than meet all the qualifications on paper;
- Build on existing best practices of a housing allowance and travel allowance, which recognize the particular circumstances and difficulties faced by employees in Nunavut, to also add a greater education and training allowance for employees who have not had the opportunities most southern Canadians have had to further their education and training, and work with partners to develop creative solutions to support employees with child care responsibilities;
- Work with partners to build on the best practices that will be identified by Employment and Social Development Canada's Nunavut Inuit Labour Force Analysis (NILFA) team in its current research, and make all documents pertaining to NILFA and the Government of Canada's Inuit Employment Plans, performance measures and evaluations public to increase accountability.



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1. Introduction

The Government of Canada's Interdepartmental Circles on Indigenous Representation housed at Public Safety Canada contributed funding for six days of work toward this research to conduct a literature review about Indigenous employment and retention, and develop a report outlining key observations, findings, conclusions and recommendations. This work resulted in documenting best practices from around the world, many of which the Government of Canada is already engaged in, and some ideas for it to discuss and consider. It does not claim to be comprehensive, as time did not allow for an extensive search. To honour the Interdepartmental Circles contribution, the report is geared toward further steps the Government of Canada can take to recruit and retain Indigenous staff, which will require going beyond trying to assimilate Indigenous peoples into a workplace that was developed without significant participation of Indigenous peoples.

Much of the work around Indigenous peoples and the workplace focuses on the problems and gaps,¹ is about basic employment measures in communities aimed at people with little education and training,² and/or makes a business case for Indigenous recruitment and retention.³ The business case is strong in Canada, in which the population structure is changing so that the working age population is shrinking, yet Canada is still not making full use of the youngest and growing segment of the population – Indigenous peoples. This report takes that

¹ For example: Evelyne Bougie, Karen Kelly-Scott, and Paula Arriagada, 2013, *The Education and Employment Experiences of First Nations People Living Off Reserve, Inuit, and Métis: Selected Findings from the 2012 Aboriginal Peoples Survey* (Ottawa: Statistics Canada. Social and Aboriginal Statistics Division. <http://www.statcan.gc.ca/pub/89-653-x/89-653-x2013001-eng.htm>; Shauna MacKinnon, 2015, *Decolonizing Employment: Aboriginal Inclusion in Canada's Labour Market* (Winnipeg, Manitoba: University of Manitoba Press).

² For example: Blanchette, Nancy. 1998. "Les hauts et les bas d'une entreprise d'insertion biculturelle" *Reflets : Revue ontarioise d'intervention sociale et communautaire* 4,1: 205-209; British Columbia, 2009, *Aboriginal Employment in British Columbia: Community Engagement* (Victoria, BC: Ministry of Aboriginal Relations and Reconciliation).

³ Indigenous Works, no date, "Business Case for Inclusion," <https://indigenousworks.ca/en/about/business-case-inclusion>

work as a starting point. Rather than replicate it, it seeks to offer concrete recommendations based on evidence and analysis of best practices for Indigenous recruitment and retention.

A review of the literature revealed yielded over 50 published sources related to Indigenous recruitment and retention (see Annotated Bibliography). Some of these were Canadian local, provincial or territorial best practices, some documented efforts in other countries such as Australia and the United States, some related to a certain type of workforce (such as health or education). This report reviews the best practices literature to determine what lessons can be learned, what are the common elements, and what practices could potentially be applied to the federal public service. This reviewed material emerged from a search that included:

- Academic journal databases;
- Indigenous-focused academic journals which may not be indexed in the databases;
- Websites of Indigenous organizations;
- Indigenous media and the Canadian Broadcasting Corporation (CBC)/ICI- Société Radio-Canada (SRC);
- Speaking with key informants in Indigenous organizations, especially in areas in which there was not much published literature.⁴

Although the term “best practices” is used, there is very little in the way of programs or actions that have been objectively evaluated. As such, this report presents ideas and strategies and not scientific measures of how successful each strategy might be. Some of these best practices may already be in play at some level in the Government of Canada, particularly in some departments. The issue then would be how to make best practices in Indigenous recruitment and retention the norm for all federal departments and agencies.

This paper makes use of some Australian documents about Indigenous recruitment and retention. Although the Indigenous peoples of Australia are historically, linguistically and culturally very different from Indigenous Canadians, what is shared is a history and continuing context of colonization and discrimination in which Indigenous peoples are outnumbered on their own lands and expected to continue to conform to systems developed by people of different race, language and culture. As such, there are striking similarities in materials about Indigenous recruitment and retention developed in Australia and in Canada. Others have also found similarities in the barriers and solutions proposed for Indigenous recruitment and retention in Canada, the United States, Australia and New Zealand.⁵

⁴ I wish to thank Amanda Kilabuk, Manager of Employment and Training at Tungasuvvingat Inuit, who agreed to be named in this report, as well as other key informants who wished to remain anonymous.

⁵ David Bruce, Amanda Marlin, and Helen Raham, 2012, *Literature Review on Factors Affecting the Transition of Aboriginal Youth from School to Work* (Toronto: Council of Ministers of Education, Canada). (footnote continued)

One common element running through some of the literature on Indigenous recruitment and retention is that a transformation is required, rather than minor tinkering, for example:

Achieving a professional, stable and representative nursing workforce by maximizing the successful recruitment and retention of Inuit nurses will require much more than minor adjustments to the current health care and education systems. It will require profound systemic and attitudinal change, and it will not be achieved overnight.⁶

This report is a milestone in a worthwhile journey to make the most of Indigenous human resources in Canada.

1.1 Legal frameworks

The Government of Canada is subject to the *Employment Equity Act*, regulations and its own policies concerning equity. Employment Equity policies identify four designated groups, of which Aboriginal persons are one. It requires the government to set a target of that the proportion of Indigenous employees meets the proportion of Indigenous persons who are labour force participants. The “Aboriginal person” group does not distinguish between the three recognized Indigenous groups in the Canadian Constitution: “Indians” (First Nations), Inuit and Métis. These groups are historically and culturally distinct, differ in terms of population profile, and also differ in terms of the Government of Canada’s obligations under land claims agreements.

For example, under Article 23 of the *Nunavut Lands Claim Agreement* (NCLA), the Government of Canada has a legal obligation to achieve a target of 85% Inuit employees in its Nunavut-based positions (reflecting the ratio of Inuit in the total population of Nunavut (“a representative level”) “within all occupational groupings and grade levels.”⁷ In addition, due to a 1996 Letter of Understanding signed with the Assembly of Manitoba Chiefs, Indigenous and Northern Affairs Canada agreed to an objective of hiring 50% Indigenous peoples, until it meets its long-term objective of a majority of staff reporting Aboriginal ancestry. The Letter also states that Indigenous peoples should be “equitably represented across all occupational groups and levels in the department, including management positions.”⁸

⁶ Nunavut Tunngavik Incorporated, 2009, *Recruitment and Retention of Inuit Nurses in Nunavut* (Iqaluit: NTI), p. 23.

⁷ *Nunavut Land Claims Agreement*, Article 23, http://nlca.tunngavik.com/?page_id=2301

⁸ Indigenous and Northern Affairs Canada, 2016, “Fifty Per Cent Aboriginal Hiring Strategy,” <https://www.aadnc-aandc.gc.ca/eng/1100100033841/1351175821088>



2. Preparing the workplace for Indigenous recruitment and retention

The attitudes and perceptions of non-Indigenous managers and employees can either create a welcoming and inclusive workplace, or can contribute to discrimination and exclusion.⁹ When non-Indigenous managers and employees are not on board with recruitment efforts, they may make Indigenous employees feel like they obtained jobs they did not deserve or obtained jobs because of their race. Unless pre-existing discriminatory attitudes and perceptions among non-Indigenous staff are addressed, recruitment efforts could feed into racism and make workplaces unpleasant for Indigenous employees. Staff in some federal departments and agencies may be more knowledgeable about and sensitive to Indigenous issues than others. There are all types of staff in many different kinds of occupations throughout the federal government, and for some, the only knowledge they might have about Indigenous peoples may be the attitudes they grew up with and what they have seen in the mainstream media. Recruitment and retention of Indigenous peoples, then, cannot simply be efforts aimed at Indigenous peoples themselves, but **must** also include the workplace as a whole and all staff. The following is an example of such an approach by the Saskatchewan School Boards Association:

Preparing the workplace for increasing the participation of Aboriginal people in all occupational sectors involves every level of the school division. Focusing on communications, policies, procedures, programs and partnerships to support the strategy will lead to positive results.¹⁰

Several other best practices and strategies are directly related to this one – in particular training for all employees and workplace transformation.

⁹ Bruce, Marlin and Raham, 2012.

¹⁰ Saskatchewan School Boards Association, 2009, *An Aboriginal Recruitment and Retention Guide for Boards of Education* (Regina: Saskatchewan School Boards Association), p. 8.

2.1 Representative workforce policy

The Government of Canada already embodies this often-cited best practice, although not necessarily to the extent of transforming the workplace in the effort to attain a representative workforce. The Saskatchewan School Boards Association's recommendation is that:

Employers should establish a formal policy or strategy to guide the increasing participation of Aboriginal people in the workplace. A strategy will set the framework for employment practices and guide the organizations future decisions to facilitate the process leading to representative workforce.¹¹

The challenge for the Government of Canada, therefore is not about making statements or commitments to a representative workforce, it is about what to change in order to make these commitments a reality.

2.2 Voluntary self-declaration and reporting

Another best practice that the Government of Canada has also long engaged in is voluntary self-declaration of employees to identify and track the progress of Indigenous employees.¹² The federal government engages in this practice for all four Employment Equity groups, of which one is Aboriginal persons. However, as yet, the federal government does not track Inuit and Métis separately from First Nations, so it is not clear how the Government of Canada is doing with recruitment and retention of the specific groups recognized in the Canadian Constitution.

2.3 Training for all employees

It is not enough to have orientation or measures aimed only at current and potential Indigenous employees. If the workplace is not welcoming, it will be difficult for some employees to stay. According to a Conference Board of Canada study:

Cultural awareness programs increase understanding and communication between non-Aboriginal workers and Aboriginal workers and help to create more inclusive work environments. Cultural issues (including negative stereotypes about Aboriginal workers and misunderstandings between Aboriginal workers and employers) are an impediment to the success of Aboriginal workers in the labour force.¹³

¹¹ Saskatchewan School Boards Association, 2009, p. 11.

¹² Saskatchewan School Boards Association, 2009, p. 10.

¹³ Alison Howard, Jessica Edge and Douglas Watt, 2012, *Understanding the Value, Value, Challenges, and Opportunities of Engaging Métis, Inuit, and First Nations Workers* (Ottawa: Conference Board of Canada) p. 35. <http://www.otec.org/Files/pdf/Understanding-The-Value-of-Hiring-Aboriginal-Worke.aspx> (footnote continued)

Training and orientation about cultural differences and history has been suggested in much of the literature.¹⁴ As the Government of Western Australia states in its Aboriginal recruitment and retention strategy, “It is important to emphasise that all departmental staff have a personal responsibility in relation to recruiting and supporting Aboriginal staff to stay.”¹⁵

The Saskatchewan School Boards Association committed itself to developing and implementing an in-house “Aboriginal Myths and Misconceptions in-house Training Program”, which would cover historical and contemporary issues such as residential schools, treaties, scrip, the Indian Act, the reserve system, land claims processes; deal with stereotypes about Indigenous peoples; develop an understanding of Indigenous cultures; and foster co-operation and mutual respect in the workplace:

Cultural sensitivity training of all employees will help to clarify thinking and dispel myths about Aboriginal people. All employees should be required to participate to ensure a better understanding of Aboriginal culture and history and to open communications. New employees should also have access to training upon hiring.¹⁶

This is separate and in addition to the School Boards Association’s Diversity Training:

Diversity training is important for creating and sustaining change that fosters a more creative, inclusive, respectful and productive workforce and workplace. It has long term effects in maintaining a welcoming and positive work culture. Implementing measures to eliminate harassment, discrimination and racism such as a policy that promotes awareness, prevention and the resolution of offensive behavior is necessary.¹⁷

The advantages of training all employees is that the training not only benefits Indigenous peoples in the workplace, but also may positively influence the work that employees do as service providers for Indigenous peoples, or in developing inclusive policies and practices.

In its 2012 cross-Canada roundtables on Indigenous inclusion in the workplace, Deloitte found that employee training was a common approach to building cultural awareness:

A number of organizations shared their practices, which encompass firm-wide yearly seminars on Aboriginal culture and the history of Aboriginal people, to middle-manager sensitivity training, to casual “Lunch and Learn” sessions where community elders are

¹⁴ For example: Nancy Blanchette, 1998, “Les hauts et les bas d’une entreprise d’insertion biculturelle,” *Reflets : Revue ontarioise d’intervention sociale et communautaire* 4(1): 205-209.

¹⁵ Western Australia Department of Child Protection and Family Support, 2012, *Aboriginal Recruitment and Retention Strategy 2013-2015*. Perth, Australia: Government of Western Australia. <https://www.dcp.wa.gov.au/Organisation/AboriginalEmployment/Documents/Aboriginal%20RECRUITMENT%20AND%20RETENTION%20STRATEGY.pdf>

¹⁶ Saskatchewan School Boards Association, 2009, p. 9.

¹⁷ Saskatchewan School Boards Association, 2009, p. 10.

(footnote continued)

brought in as guest speakers. The City of Edmonton, for example, provides a “Circle of Courage” three-day training session for new employees and a one-day annual refresher course. Regardless of the training methodology adopted, the majority of participants concurred that the delivery should be carefully considered to ensure it engages all people (e.g. is not condescending or insensitive) and fosters candid but positive discussion.¹⁸

The Government of Canada already mandates certain types of training for its employees. Some type of Indigenous contexts training could be added to this mandatory training package, to ensure that it is not just the employees who are interested in and open to Indigenous issues who take it.

There are some private sector companies who offer this type of training. The Vancouver-based not-for-profit social enterprise Indigenous Perspectives Society offers a range of courses that may be of interest to the Government of Canada, including one on Indigenous recruitment and retention. It also offers one-day Cultural Perspectives Training which addresses the “legacy of colonization including inter-generational trauma, privilege and racism, and what it means to an individual or organization wanting to build successful relationships with Indigenous people and communities.”¹⁹ IPS also offers three-hour cultural competency workshops on Dispelling Myths and Stereotypes, Building Local Relationships (with BC First Nations), and Understanding History.

Some public service unions are interested in making progress on Indigenous issues, and may be a good partner for developing training.²⁰ The Government of Canada could also consider developing a course with the participation of First Nations, Inuit and Métis peoples and organizations, to offer online at no cost for all Canadians. This might address some of the issues raised by the report of the Truth and Reconciliation Commission of Canada in that most Canadians know very little about Indigenous issues, and that the stereotypes which persist in the place of actual knowledge continue to impede the progress of Indigenous peoples and the process of reconciliation.

The Prime Minister indicated his commitment to implementing the Truth and Reconciliation Commission’s recommendations. One of these recommendations was specifically for professional development and training for public servants about Indigenous issues:

¹⁸ Deloitte, 2012, *Widening the Circle: Increasing Opportunities for Aboriginal People in the Workplace* (Toronto: Deloitte), p. 15.

¹⁹ Indigenous Perspectives Society, <http://ipsociety.ca/cultural-competency-training/cptraining/>. Representatives of the Society were not able to respond to requests for further information in time for any type of assessment of suitability to be included in this report. It is therefore unknown whether the particular circumstances of Inuit are addressed.

²⁰ For example, see Public Service Alliance of Canada, <http://psacunion.ca/topics/aboriginal-issues> (footnote continued)

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants 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.²¹

According to an Elder who contributed to this paper as a key informant, training should not be all “bad news”. The strengths of Indigenous employees, the extent of Indigenous contributions to Canada and the benefits to all of co-operation and reconciliation should be a part of the training.

2.4 Indigenous relations/culturally sensitive behaviour as a part of public service competencies

The public service of British Columbia requires its employees to develop at least four of 17 “Aboriginal relations behavioural competencies”:

The Aboriginal relations behavioural competencies help the BC Public Service improve our individual and collective abilities to work effectively with the Aboriginal people of B.C. The phrase “Aboriginal people” refers to all First Nation, Inuit and Métis people. It includes individuals, communities, bands, nations, organizations and urban populations, while acknowledging their distinctness and diversity.²²

The BC public service encourages all employees to add the following four Aboriginal relations competencies to their development goals: Self-discovery and awareness, sustained learning and development, cultural agility and change leadership. The BC public service has developed an implementation guide and behavioural competencies interpretative guides for assessing these competencies.

Some of the criteria for the self-discovery and awareness competency include: Seeks guidance and support on ensuring personal perspective is sensitive and responsive to the needs and interests of Aboriginal people; is aware of one's biases and monitors them to avoid misunderstanding; manages one's thoughts and feelings when challenged. Looks at differences as opportunities, not threats; speaks honestly about one's own biases and assumptions; suspends judgment or decision making until fully understanding the situation; seeks self-

²¹ Truth and Reconciliation Commission of Canada, 2015, *Truth and Reconciliation Commission of Canada: Calls to Action*, <https://www.documentcloud.org/documents/2091412-trc-calls-to-action.html>

²² British Columbia, accessed Feb. 22, 2017, Aboriginal relations behavioural competencies. <http://www2.gov.bc.ca/gov/content/careers-myhr/job-seekers/about-competencies/aboriginal-relations> (footnote continued)

discovery by spending time with Aboriginal people in their community or in other settings; adapts behaviour in the moment to be more culturally appropriate and to honour the relationship.²³

2.5 Training for managers

Managers play a key role in recruitment and retention of Indigenous employees. The Victoria (Australia) State Government requires that “the direct supervisor of the Aboriginal staff member must have completed comprehensive cultural awareness training.”

In addition to the training for all public servants recommended by the Truth and Reconciliation Commission, managers could take additional training in managing Indigenous employees. The Aboriginal Human Resources Council offers a Mastering Inclusion Certificate Package, which includes six online courses to better prepare managers to implement inclusion strategies in the workplace.²⁴

People leave organizations mainly because of their boss. [Senior leaders] hold a great responsibility in retaining Aboriginal talent. It’s often the relationship with the immediate supervisor which will determine how long an employee will remain...²⁵

Good quality training in cultural competency for managers is important because some of the written materials and advice out there can lead to a misapplication if not done sensitively and appropriately. For example:

Identify and praise good performance. Employees need to feel valued and being commended by one’s peers is not only motivating but also builds commitment.²⁶

Although this is sound advice, a key informant for this paper talked about having a well-meaning non-Indigenous supervisor who “over-praised” her. The supervisor thought she was being encouraging by pointing out every little thing the informant did well (“You did it!”), but this had the effect of making the informant feel like the supervisor really underestimated her capacities, that she was so surprised and overwhelmed every time the informant did her job. There is a careful balance that needs to be achieved so that well-meaning people do not make assumptions about Indigenous employees and are able to look at the whole person with their own unique background, experiences and personality. All employees deserve to be treated with kindness, consideration and respect. Good management practices should be applied to

²³ British Columbia, 2017, “Self-discovery & Awareness,” <http://www2.gov.bc.ca/gov/content/careers-myhr/job-seekers/about-competencies/aboriginal-relations/self-discovery-awareness>

²⁴ Aboriginal Human Resource Council, 2013, “Welcome to the Inclusion Classroom”, <http://inclusionclassroom.skillbuilder.ca/Home>

²⁵ Saskatchewan School Boards Association, 2009, p. 41.

²⁶ Saskatchewan School Boards Association, 2009, p. 40.

everyone, and not make Indigenous employees feel singled out or be subject to assumptions about their work style on the basis of their ethnicity.

Some federal workplaces such as the Royal Canadian Mounted Police (RCMP) and Canadian Armed Forces (CAF), although outside the core public service, face lawsuits in which bullying or lack of inclusion are factors. Issues of bullying managers have also surfaced in the core public service. An example is a 2017 investigation by the Office of the Public Sector Integrity Commissioner which outlined evidence that a manager verbally abused, bullied and harassed staff, flew into physical rages and generally created a toxic workplace.²⁷ The media reported that this manager was removed from the Public Health Agency of Canada and was placed at Indigenous and Northern Affairs Canada.²⁸

A review of the mechanisms for training and disciplining managers might benefit all employees, including Indigenous employees. The Government of Canada could consider week-long training for current and potential public service managers and supervisors that teaches modern methods of managing human resources to foster a workplace of inclusion, collaboration and well-being in order to maximize the potential of all employees. Such training could also include self-management techniques for managers' own mental health. Managers who are not able to manage employees according to criteria outlined in key leadership competencies should be removed from management. Culturally-competent managers who are good managers are a key ingredient in Indigenous as well as non-Indigenous retention.

2.6 Training and tools for Human Resources staff

The field of human resources has been developed without much Indigenous input. The way organizations are structured, jobs defined and posted, etc. may seem to those in it to be developed according to some scientific mechanism or accepted as "the way things are", but in fact, these are culturally produced. What we now know of as mainstream corporate culture has developed over time and is actually not been in existence for long, historically speaking. To accept the way things are now as ideal, natural or culturally-neutral is to hide oneself from improvements that could not only be beneficial for the recruitment and retention of Indigenous employees, but also be good for all employees.

It is important for human resources staff to recognize that organizational culture and procedures are culturally produced, and can be changed. According to a key informant for this paper, non-Inuit are often the only or primary decision-makers over hiring for Government of

²⁷ Office of the Public Sector Integrity Commissioner of Canada, 2017, *Findings of the Office of the Public Sector Integrity Commissioner in the Matter of an Investigation into a Disclosure of Wrongdoing: Public Health Agency of Canada Case Report* (Ottawa: Office of the Public Sector Integrity Commissioner of Canada) <http://s3.documentcloud.org/documents/3462809/Findings-of-the-Office-of-the-Public-Sector.pdf>.

²⁸ CBC News, 27 Feb. 2017, "Public Service Harassment Investigation Only 'Scratch the Surface,' Say Experts," <http://www.cbc.ca/news/canada/ottawa/public-service-workplace-bullying-1.3998012>

Canada jobs in Nunavut. This is problematic as cultural differences and expectations can lead to an underestimation of what Inuit potential employees can bring to the job.

2.6.1 Cultural competency in interviewing

The issue of some Indigenous peoples not presenting themselves in interviews the way the mainstream industrial/office world expects came up in a number of sources. Deloitte, in its roundtable discussions across Canada about Indigenous inclusion in the workplace noted that many members of Indigenous cultures value humility, which is the opposite of “selling yourself.”²⁹ The Saskatchewan School Boards Association offers the following advice:

Interviewers should be aware and take into account that Aboriginal applicants may have different ways of communicating and expressing themselves. Some individuals may be hesitant to highlight their successes as it is not customary to speak highly of ones’ self as it is considered bragging.³⁰

The Working Effectively with Indigenous Peoples blog notes that cultural differences between non-Indigenous interviewers and Indigenous interviewees may arise:

When launching a First Nation recruitment strategy, it’s important to approach the interview process with empathy and cultural awareness. Structured encounters such as interviews in which a person of authority is asking questions of a First Nation person can be anxiety inducing for the interviewee. It can be as overwhelmingly uncomfortable for a young person new to the work environment as it is for an older First Nation person who may have suffered through residential school trauma and has strongly negative reactions to this type of encounter. Keep in mind that while the residential school program closed its last institution in 1996, the effects of residential school abuse are inter-generational and strongly influence how survivors and their children and grandchildren react to authority.³¹

Although this advice is directed at First Nations candidates, it should be noted that Inuit form a disproportionate number of residential school survivors because the schools in the North were among the last to close.³² Most middle-aged Inuit will have gone to a residential school, and most younger Inuit will have parents who are residential school survivors. Working Effectively with Indigenous Peoples recommends the following for interviews with members of Indigenous

²⁹ Deloitte, 2012, *Widening the Circle: Increasing Opportunities for Aboriginal People in the Workplace* (Toronto: Deloitte) p. 2.

³⁰ Saskatchewan School Boards Association, 2009, p. 24.

³¹ Bob Joseph, 2015, “First Nation Recruitment: 8 Tips for Interviewing Candidates,” Working Effectively with Indigenous Peoples, <http://www.ictinc.ca/blog/first-nation-recruitment-8-tips-for-interviewing-candidates>

³² Marika Morris and Claire Crooks, 2015, “Structural and cultural factors in suicide prevention: The contrast between mainstream and Inuit approaches to understanding and preventing suicide,” *Journal of Social Work Practice* 29(3): 321-338. DOI: 10.1080/02650533.2015.1050655

communities, which may be particularly useful for any regional jobs on traditional lands in non-urban areas:

- Consider having someone from the community to sit in on the interviews to help create a safe interviewing environment.
- Ensure that whoever is conducting the interviews and making the hiring decisions has working knowledge of [Indigenous] issues past and present. Look for interviewers who took Aboriginal awareness training on their own initiative, and if not, consider enrolling them in an Aboriginal awareness training course.
- Remember that the level of eye contact may be different when working across cultures. Too much may create an uncomfortable interview environment. Too little from the interviewee should not be considered a negative.
- Be sure to allow for different pacing of an interview when working with community members. Not allowing enough time for replies or cutting them off will decrease the opportunity for a successful interview.
- If your company is hoping to hire from specific communities, be sure to have some background information available to the person conducting the interview so that they are aware of the protocols, culture, history, and world views of those communities. This information will be invaluable in providing a relevant foundation for interviewing members of those communities. For example, you are in Haida territory interviewing Haida Nations people, say something along the lines of "Welcome to the interview, it's great to be here in Haida territory".
- If your company is hoping to hire from specific communities, be sure that the interviewer can pronounce the names of the communities.

Cultural competency training needs to be well-done to avoid stereotyping Indigenous candidates. Some Indigenous candidates will have no problem with job interviews, with authority or presenting themselves in a highly complementary light, depending on their individual backgrounds and personalities. The interviewers and hiring managers should never go into an interview with expectations about an Indigenous candidate,³³ but with sensitivity should the candidate display some of the characteristics common in some communities and among some survivors of trauma.

Indigenous Works (formerly the Aboriginal Human Resources Council) offers a 45-60 minute online course entitled "Strategies for Indigenous Recruitment, Retention and Advancement",³⁴

³³ A good example exists in the film *Tkaronto* by Métis filmmaker Shane Belcourt. In a job interview scene, non-Indigenous employers are trying to make a Métis job candidate comfortable, but in trying to be knowing, "with it" and respectful of Indigenous cultures actually display their complete ignorance and say a number of offensive and insensitive things. Nothing can take the place of actual experience, training and listening. Reading a few articles is not enough.

³⁴ Aboriginal Human Resource Council, 2013, "2. Strategies for Indigenous Recruitment, Retention and Advancement_OOP2", <http://inclusionclassroom.skillbuilder.ca/product/000019/en>
(footnote continued)

and related courses such as “Dimensions of an Aboriginal Retention Strategy”,³⁵ “Guiding Circles” about career coaching of Indigenous peoples.³⁶ Indigenous Perspectives Society (IPS) offers a two-part webinar of three hours each on “Recruitment and Retention of Indigenous People”.³⁷ The curriculum is currently being updated. It is unknown whether these courses deal with the particular circumstances surrounding Inuit.

Training such as this could be made mandatory for human resources staff, and sensitivity to and knowledge of Indigenous recruitment and retention strategies be made part of the core competencies for employees in human resource occupations. Since there is no known human resource training course on Inuit and the Government of Canada is very far from its legislated target of 85% Inuit employees in its Nunavut positions, the Government of Canada could partner with the Government of Nunavut and Inuit organizations to develop such training.

In addition to training, toolkits for Indigenous recruitment, retention and advancement could be developed and made available to human resources staff. The following is an example from the Deloitte report:

... a Chamber of Commerce in a western city undertook a project to promote the Métis people, who weren't being hired in significant numbers. The Chamber produced a toolkit for employers, helping them to understand more about this unique group's background and skills.³⁸

2.7 Buy-in from the top

Commitment must come from the top decision makers to create the environment that supports equitable participation of Aboriginal people in the workplace.³⁹

The Government of Canada is well ahead as an employer on this issue, with leadership on the part of the Prime Minister, Clerk of the Privy Council, many Deputy Ministers and equivalents and departmental champions. Executive Champions has been described as a best practice,⁴⁰ and in this the Government of Canada excels.

³⁵ Aboriginal Human Resource Council, 2013, “Dimensions of an Aboriginal Retention Strategy_00P4”, <http://inclusionclassroom.skillbuilder.ca/product/000004/en>

³⁶ Indigenous Works, <https://indigenousworks.ca/en/products/item/guiding-circles-step-1-facilitator-training-understanding-yourself>

³⁷ Indigenous Perspectives Society, 2017, “Recruitment and Retention of Indigenous People”, <http://ipsociety.ca/cultural-competency-training/recruitment-and-retention/>

³⁸ Deloitte, 2012, p. 7.

³⁹ Saskatchewan School Boards Association, 2009, p. 8.

⁴⁰ Natasha Caverley, c. 2004, *What Works: Effective Policies and Programs for Aboriginal Peoples of Canada Final Report*. Ottawa: Human Resources and Social Development Canada Strategic Policy Directorate.

However, the degree of leadership on Indigenous issues may vary by department and agency, and may be perceived in some departments and agencies as only words without accompanying positive change for Indigenous employees. Senior leaders must be willing to engage in workplace transformation to facilitate Indigenous success.



3. Partnerships for recruitment and retention

Partnerships are identified in the literature as key to Indigenous recruitment and retention.⁴¹

In every dialogue session across Canada, a strong theme resonated: the importance of building relationships.⁴²

Partnerships and relationship building, and most of the strategies listed in this section, were identified as an important strategy in a previous literature review for the Government of Canada.⁴³ The Government of Canada is also engaged to a significant degree in the best practice of partnerships and relationships, particularly some federal departments and agencies, but this section may offer some ideas about improvement. Those federal departments and agencies that already participate in some of these measures could play an advisory role to other departments and agencies who wish to also develop mutually beneficial relationships to improve Indigenous recruitment and retention.

3.1 Typical recruitment strategies: youth experience programs

Work experience is a key component of securing jobs with the Government of Canada. Canadians from across the country from any background can apply. These jobs are considered well-paid and are in demand. However, Indigenous young people face additional barriers in

⁴¹ Dawn Smith, Seraphina McAlister, Sara Tedford Gold and Maureen Sullivan-Bentz, 2011, "Aboriginal Recruitment and Retention in Nursing Education: A Review of the Literature," *International Journal of Nursing Education Scholarship* 8(1): DOI: <https://doi.org/10.2202/1548-923X.2085>

⁴² Deloitte, 2012, p. 6.

⁴³ Natasha Caverley, c. 2004, *What Works: Effective Policies and Programs for Aboriginal Peoples of Canada Final Report* (Ottawa: Human Resources and Social Development Canada Strategic Policy Directorate.)

gaining work experience, and therefore may not be as competitive when applying with candidates who have faced no educational or employment barriers. That is why building up the work experience of Indigenous peoples in government as well as outside government is an important ingredient of being hired permanently for government work.

The Government of Canada, in addition to its Federal Work Experience Program (FSWEP) which is open to post-secondary students of any background to secure summer employment in a federal department or agency, also offers an Indigenous Youth Summer Employment Opportunity. These are 60 jobs lasting 14 weeks in the National Capital Region for Indigenous post-secondary students. The job involves on-the-job learning, professional development and networking, cultural events and mentorship opportunities. In 2016, the program received an 88% approval rating from the participants, “and at least two thirds of the students received an offer of some form of continuing employment (contract extension, part-time job, etc.).”⁴⁴

Of federal workplaces, the Department of National Defence (DND) and the Royal Canadian Mounted Police (RCMP), due to the physically demanding nature of some of the work, are faced with the reality of needing young recruits in the context of an aging population and rapidly retiring workforce. It is therefore not surprising that these federal employers offer a number of programs targeted to recruiting Indigenous youth. DND offers the following programs: Canadian Forces Aboriginal Entry Program, Aboriginal Leadership Opportunities Year, Aboriginal Summer Training Programs. The RCMP offers an Aboriginal Cadet Development Program and an Aboriginal Pre-Cadet Training Program. The latter program is interesting in that it prepares Indigenous candidates for the Cadet Program. This might be an interesting model for other federal workplaces.

Some Government of Canada programs to increase work experience opportunities for Indigenous youth outside the public service, such as the First Nations and Inuit Summer Work Experience Program and the Canada Summer Jobs program (of which Indigenous peoples are one of four priority populations). The International Aboriginal Youth Internships (IAYI) initiative provides opportunities for Aboriginal youth to participate in international internships in developing countries to broaden their range of experience.⁴⁵ As well there are many Government-supported Indigenous employment programs aimed at acquiring essential employability skills, or helping with basic transition to work or education.

Some Government of Canada programs seek to interest and engage young Indigenous people in fields and occupations in which they are under-represented in education and employment,

⁴⁴ Government of Canada, 2017, “Government of Canada Launches Indigenous Youth Employment Program,” <http://news.gc.ca/web/article-en.do?nid=1187269>

⁴⁵ Global Affairs Canada, 2016, “International Aboriginal Youth Internships (IAYI) Initiative,” http://www.international.gc.ca/development-developpement/partners-partenaires/iayi-sija/index.aspx?lang=eng&_ga=1.41257189.65821395.1478644197
(footnote continued)

which could have long-term positive implications for Indigenous public service recruitment. For example, the Natural Sciences and Engineering Research Council has an Aboriginal Ambassadors in the Natural Sciences and Engineering Supplement Program which funds Indigenous students and fellows to promote interest and participation in the natural sciences and engineering by visiting Indigenous communities and schools to share their own research and education experiences or to participate in science promotion events and activities.⁴⁶

This section does not constitute an exhaustive list of these programs. Indigenous recruitment and job experience programs are very important, and can make a positive difference in numbers of Indigenous hires. Outreach is certainly a necessary component of building the Indigenous public service workforce, but improving retention will necessitate transforming workplaces to make them more attractive to Indigenous peoples and to help retain and promote the Indigenous peoples who are recruited.

The Government of Canada's Indigenous recruitment efforts are already advanced. The next subsections give some further best practices to build on.

3.2 Partnerships with educational institutions

If there are not enough Indigenous candidates with the qualifications for certain public service jobs, the Government of Canada could partner with educational institutions to ensure that the education or training provided to Indigenous peoples could lead directly into government occupations by ensuring that necessary skills and knowledge are covered and also by establishing a co-op or internship placement system. These employer-educational institution partnerships are cited in the literature as a best practice:

Making contact with educational institutions can lead to joint initiative that can benefit both organizations. For example, Saskatchewan Government Insurance (SGI) worked with the Saskatchewan Indian Institute of Technologies (SIIT) to inform second year diploma students, at all SIIT campuses, about benefits and employment opportunities at SGI. Through ongoing communications, two qualified graduates were hired for term positions upon completion of their programs. Both new hires were mentored for the first year with ongoing progress reports to SIIT. SGI provided feedback to SIIT on the training needs requirements and the students fit within SGI. The new hires also worked with SGI Recruitment to attract additional students to consider SGI for employment. Success stories such as these provide role models for upcoming SIIT students who become more aware of the possibilities that exist for them.⁴⁷

⁴⁶ Natural Sciences and Engineering Research Council of Canada, 2017, "Aboriginal Ambassadors in the Natural Sciences and Engineering Award," http://www.nserc-crsng.gc.ca/Students-Etudiants/Aboriginal-Autochtones_eng.asp

⁴⁷ Saskatchewan School Boards Association, 2009, p. 13.
(footnote continued)

Another example is the City of Ottawa's Indigenous recruitment efforts in which it looked at Indigenous representation in all City of Ottawa occupations. It found that there were no Indigenous people employed as paramedics. The City connected with Algonquin College in Ottawa to correct this imbalance by identifying interested Indigenous candidates at the high school level.⁴⁸

Potential partnerships could include: Nunavut Arctic College, Nunavut Sivuniksavut (an Ottawa-based 2-year college program for Inuit), First Nations University, Gabriel Dumont Institute Training and Employment Services and Indigenous student centres at universities across Canada. Sometimes Indigenous post-secondary programs have links with Indigenous communities or high schools. Partnerships with these institutions could result in making potential career pathways into the Government of Canada clearer for Indigenous high school students. Another avenue would be to make contact directly with Indigenous student societies, such as the Métis Student Solidarity Network.⁴⁹

Also recommended is developing personal contacts with instructors/professors who can tell their students about applying for jobs with the federal public service.⁵⁰ This may be particularly important for human resources personnel, who are key to staffing all types of occupations.

3.3 Partnerships with First Nations, Inuit and Métis organizations and governments

Anecdotally, some federal departments and agencies sometimes reach out to Indigenous organizations. The two departments most often mentioned in this regard are Indigenous and Northern Affairs Canada and the Canada Revenue Agency. The latter has reached out to Indigenous organizations in relation to annual staffing around tax time and participation in career fairs.

Some organizations are dedicated to providing training and employment services to Indigenous peoples or certain groups of Indigenous peoples (e.g. Métis Employment and Training of Saskatchewan Inc. (METSI)) or offer employment and training programs as a part of their suite of services (e.g. Tungasuvvingat Inuit, Métis Nation of Ontario⁵¹). Many of these organizations

⁴⁸ Deloitte, 2012, p. 13.

⁴⁹ Métis Nation of Ontario, 2017, "Infinite Reach: Métis Student Solidarity Network," <http://www.Métisnation.org/programs/education-training/infinite-reach/>

⁵⁰ Saskatchewan School Boards Association, 2009, p. 38.

⁵¹ Métis Nation of Ontario, 2017, "Employment and Training," <http://www.Métisnation.org/programs/education-training/employment-and-training/#sthash.NiyVvZG2.dpuf>

(footnote continued)

particularly target Indigenous peoples who are unemployed and in need of skills upgrading. The Government of Canada tends to target university students for recruitment. However, there are public service jobs for which a university education is not required, and partnerships with Indigenous employment services can be fruitful for staffing at this level, or for co-developing work experience programs.

Recruitment advice from the literature includes “Establish personal contact by visiting the Aboriginal institution and/or employment centre and introducing yourself.”⁵² This may be less applicable for a national government seeking to draw Indigenous peoples from across the country, but a number of national Indigenous organizations do have head offices based in Ottawa.

3.3.1 Outreach at educational and employment events

Indigenous and Northern Affairs Canada (INAC) contributes funding to a number of educational and employment related events. Departments and agencies, or the Public Service of Canada, could work through INAC to ensure that there is an information table about working in the Canadian public service at every event co-sponsored or funded by INAC, where the funding recipient agrees. The table should ideally be staffed by an interested Indigenous public service employee who can speak to the experience of working in the public service, and there should be information about how to apply. It is never too early to get people thinking about a career in the public service.

3.3.2 Recruitment video

The Public Service of Canada could make short Indigenous recruitment videos designed to be circulated on social media, posted on YouTube, aired on APTN and/or distributed through partners. One could be aimed at younger people, ideally designed with the participation of younger Indigenous public servants. Three other videos could be created for First Nations, Inuit and Métis showing public servants from these backgrounds talking about what they do, how they make a difference, and how people can apply to join the public service.

3.3.3 Recruitment drive through Indigenous media

The Saskatchewan School Boards Association recommends advertising jobs in Indigenous media. The Government of Canada could consider this for a major recruitment drive (such as APTN, *Windspeaker*) but also media in areas with large Indigenous populations (such as Nunatsiag Online in Iqaluit).

⁵² Saskatchewan School Boards Association, 2009, p. 38.

3.3.4 Indigenous-specific jobs boards

Some departments and agencies of the Government of Canada have sponsored AboriginalCareers.ca. However, a search revealed no federal departments or agency jobs posted on this site at the time of the search, although Canada Post, a Crown Corporation, posted a number of jobs. Provincial and municipal jobs were found on these sites. It may be that the Government of Canada's practice of advertising jobs only on its own system may be missing an opportunity for outreach on sites such as AboriginalCareers.ca, First Nations Jobs Online and Inclusion Network: Canada's National Aboriginal Job Site.

A number of organizations have jobs boards on which external advertisements can be placed, such as First Nations in BC Knowledge Network, First Nations Employment Centre (Regina, SK), and Métis Nation of Ontario.⁵³

Some organizations do not have a comprehensive jobs board but do list external postings that are sent to them, such as the Assembly of First Nations and the Federation of Sovereign Indigenous Nations (Saskatchewan).

If the Government of Canada currently has a policy of not advertising open positions on external sites, the policy should be reconsidered for the purposes of Indigenous recruitment, otherwise the provinces, territories and municipalities may be hiring qualified Indigenous candidates open to working for government.

3.4 Union participation

Transforming the workplace to facilitate Indigenous recruitment and retention will involve partnerships with unions. According to the Saskatchewan School Boards Association:

Involvement of the unions is essential to building a representative workforce. Board of Education and the union must work together to identify issues within the collective agreement(s) that exclude Aboriginal people from the workplace or limit their advancement. Some of the more common issues within most agreements include:

- Seniority rights which can affect recently hired Aboriginal employees; and,
- Vacancies for new job must be filled internally means that Aboriginal employees must start at the entry level, whether they possess the skills for the job or not.

⁵³ Example: Métis Nation of Ontario, 2017, "External Job Board," <http://www.Métisnation.org/job-board/external-job-board/>

Negotiations between the union and [the employer] can lead to some innovative initiatives such as:

- Special hiring, lay off and recall positions;
- Set aside positions for apprenticeships or internships;
- In-service training; and,
- Acceptance of spiritual or cultural observations.⁵⁴

3.5 Cluster approach

A cluster approach is cited as a best practice in Indigenous human resource development. It brings together a number of different kinds of organizations to work on a common goal. For example the Aboriginal Human Resource Development Council has used clusters to bring public and private sector and First Nations and Metis organizations together in Vancouver to develop a partnership for the employment of Indigenous peoples in trades and apprenticeships. A national, virtual web-based cluster connects employers with the Indigenous talent pool. A cluster bringing together Inuit, First Nations and Métis front line human resource practitioners together with career development experts resulted in Guiding Circles, the first national Aboriginal career planning tool in Canada. Building Environmental Aboriginal Human Resources initiative is an example creating an industry-based cluster around a specific labour market, and is a collaboration between the Aboriginal Human Resource Council and the Canadian Council for Human Resources in the Environment Industry.⁵⁵

To apply this best practice to the federal government, potential clusters could involve public service unions, First Nations, Inuit and Métis employment organizations, federal human resource personnel, any Indigenous public servants who are interested and managers (whether Indigenous or non-Indigenous) who have been nominated as culturally-sensitive leaders to look at cultural accommodation in job descriptions and postings, collective agreements, and policies.

⁵⁴ Saskatchewan School Boards Association, 2009, p. 12.

⁵⁵ Aboriginal Human Resource Development Council of Canada. 2003. *Fifth Annual Champions' Meeting: The Cluster Approach to Aboriginal Human Resource Development: Increasing and Accelerating Aboriginal Employment in Canada*. Saskatoon, SK: Aboriginal Human Resource Development Council of Canada. https://indigenousworks.ca/sites/ahrc/files/attachments/2003_champions_discussion_paper.pdf



4. Best assets for recruitment and retention: Existing Indigenous employees

Existing Indigenous employees are a crucial asset in Indigenous recruitment and retention. They have personal experience and insight into how they were recruited, what attracted them to the public service, why they stay, why they may wish to leave, and what the employer can do to better attract and retain Indigenous peoples.

Valuing the knowledge and perspectives of Indigenous public servants is important. “Aboriginal involvement in recruitment and selection” is cited as a best practice by the Saskatchewan School Boards Association:

Recognizing Aboriginal knowledge, skills and culture in the development of job descriptions, recruitment techniques and selection will help elevate involvement of Aboriginal personnel in the decision making process.⁵⁶

This section is about making the most of the knowledge and talent of existing Indigenous employees, engaging interested employees and their expertise in recruitment and retention efforts.

4.1 Indigenous Employee Network

It is often difficult to be part of a minority in the workplace, especially when the majority may be operating without accurate information about the group(s) to which one belongs. The result can be a feeling of isolation. According to Joan Bellegarde, an Indigenous Employee Network can help provide peer support:

⁵⁶ Saskatchewan School Boards Association, 2009, p. 24.

A sense of belonging is essential to creating an environment that attracts and captures the human need to feel comfortable and secure.... Creating an Aboriginal Employee Network comprised of First Nations, Métis and Inuit employees can establish a favourable and supportive environment in a system where Aboriginal employees represent the minority.⁵⁷

There could also be groupings within the network, such as Inuit employees, or any other commonality that Indigenous employees may wish to explore. An Indigenous network in the workplace has been cited as a catalyst for positive change, that can facilitate mentorships, act as a welcoming committee for new Indigenous employees, and an informal means of recruiting further Indigenous employees.⁵⁸ Organizations that have such networks include Saskatchewan Government Insurance, Royal Canadian Mounted Police, Regina Qu'Appelle Health Region and Provincial Aboriginal Consultants and Contractors.

If Indigenous Employee Networks or individual Indigenous and non-Indigenous employees with large friendship networks of Indigenous people agree, an excellent recruitment method is to have any willing employees post federal job opportunities on their Facebook page, tweet the link or distribute the job posting to Indigenous contacts by e-mail.

Another way of making the most of Indigenous Employee Networks is by offering peer counselling training, so that Indigenous employees who are interested in this may improve their skills at supporting one another. Peer support is a key ingredient for retention.

4.2 Career counselling and mentoring

Career counselling and mentoring have been named as practices which encourage Indigenous retention and advancement.⁵⁹

Career counselling is not very visible in the federal workplace. Employees usually turn to managers and mentors for advice and direction about their careers. There is also an online Canada School of Public Service course about making a career in the federal government. Indigenous-specific career counselling might be of value, particularly if the counsellor is knowledgeable about Indigenous successes in the federal public service and is able to point to examples of Indigenous managers and indigenous employees who have made a recognized contribution. This could not only provide potential roadmaps to success, but also increase the sense that Indigenous peoples belong in the public service.

⁵⁷ Joan Bellegarde, 2009, *Establishing an Internal Aboriginal Employee Network for Saskatchewan Boards of Education* (Regina: Saskatchewan School Boards Association).

⁵⁸ Saskatchewan School Boards Association, 2009, p. 26.

⁵⁹ Saskatchewan School Boards Association, 2009, p. 31.

Mentoring can be undertaken both by Indigenous and non-Indigenous leaders. In fact, care must be taken to ensure that existing Indigenous leaders are not expected to undermine their own careers by spending so much time mentoring that it interferes with their work, unless some other duties are re-assigned to take into account the importance of the mentoring role.

“Reciprocal mentoring” was also mentioned in the literature:

Companies must also help their Aboriginal employees chart their own successful path, and demonstrate that it is possible to aim higher and achieve more. With Aboriginal people at senior levels in organizations, the “tone at the top” is clear – but until that happens, reciprocal mentoring (i.e. having junior Aboriginal employees mentor senior non-Aboriginal leaders) is a popular concept.⁶⁰

Reciprocal mentoring does not necessarily take into account the power and cultural differences between the parties, and whether a junior employee would feel comfortable challenging the senior leader’s stereotypes. Both non-Indigenous and Indigenous mentors might benefit from training in Indigenous diversity, history and cultures, as well as any training or literature on what makes a good mentor.

4.3 Indigenous Career Development Program

Although the drive may have been to hire Indigenous peoples in policy and program positions, it is very important that Indigenous peoples are well-represented in Human Resources, and that anyone involved in hiring decisions be made aware of potential cultural differences with some Indigenous candidates.

Currently, Indigenous peoples are concentrated in a few public service occupations, and are heavily concentrated in one department. The goal would be to ensure that Indigenous peoples are well-represented across all occupations and all departments and agencies. For this to come to fruition, the federal public service could initiate an Indigenous Career Development Program, whereby Indigenous public servants could look at a range of occupations and plan for training to qualify for those occupations. Such a program would be a major incentive to stay in the public service, and would serve to reduce the gaps in access to previous educational and training opportunities some Indigenous public servants faced.

Although primarily a retention and advancement strategy, an Indigenous Career Development Program can also be an aid to recruitment, as it would be a draw to join the public service in any position one would qualify for in the hope that one can then train for the public service position one really wants.

4.4 Leadership training for Indigenous employees

⁶⁰ Deloitte, 2012, p. 17.

Leadership training for Indigenous employees could take the form of a specialized Indigenous Leadership Training Program, which would be constructed with the participation of First Nations, Inuit and Métis leaders, or could also take the form of setting aside a certain number of places in existing leadership programs for Indigenous employees to ensure that outreach efforts are made to engage Indigenous employees in these programs. The advantage of the former is that specific issues could be addressed in some detail, such as tensions between working in the Government of Canada given the history of Government-Indigenous relations and ongoing lawsuits and land claims filed against Government by First Nations, Inuit and Métis communities. It could address handling experiences of discrimination, and the incorporation of traditional values and strengths. It could also explore cultural differences between what is expected of public service managers and what is traditionally expected of “a good person.”

A key informant for this paper talked about obstacles to the advancement of Inuit into management positions. Some Inuit feel very uncomfortable with conflict and telling others what to do. Hearing from Inuit managers who reconcile cultural differences with the expectations of managers might help other Inuit see management as a potential avenue for themselves.

4.5 Retaining Indigenous managers

The Public Service has a particular problem retaining Indigenous employees headed for management or at the management level. This level of Indigenous employee is in demand across Canada and the public service is not always competitive in this market.

The manager may feel they would have more autonomy to make change in their own community or in an Indigenous organization. They may also be demand in provincial, territorial, municipal governments and non-Indigenous agencies. As these tend to be smaller than the federal public service, there may be a perception that they can make more of a difference in these milieus.

Only Indigenous Band members working on a reserve would have their income tax-exempt. Band members (“Registered Indians”) are less than half of Indigenous peoples in Canada.⁶¹ As well, of the “Registered Indians” group, only half of this group lives on a reserve,⁶² and therefore they would pay income taxes earned off reserve. The issue of retention of Indigenous managers cannot be seen as primarily an issue of being drawn by more favorable taxation.

Promoting and retaining Indigenous leaders is important. It creates a virtuous cycle in which leaders hopefully can be a part of cultural change within the organization, bringing about

⁶¹ Statistics Canada, 2013, *Aboriginal Peoples in Canada: First Nations People, Metis and Inuit* (Ottawa: Statistics Canada). <http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/99-011-x2011001-eng.pdf>

⁶² Statistics Canada, 2013.

(footnote continued)

continuous improvement, and send a strong signal to Indigenous employees that it is possible and desirable for them to move into decision-making positions. Developing an Aboriginal Talent Strategy has been cited as a best practice in this regard.⁶³

A link was made to the status of women in business: in the past, most companies didn't start identifying potential woman leaders early or placing women in roles where they could develop the expertise and operational responsibilities needed for senior positions. Today, we have to apply that same thinking to Aboriginal employees – and be on the lookout for potential so we can have a pipeline of qualified candidates ready to fill leadership roles.⁶⁴

The best way to learn how to support Indigenous peoples to step up to and stay in leadership positions is to ask them.

4.6 Indigenous human resource contacts or unit

A best practice in the private sector is the Indigenous Employment Coordinator role.⁶⁵ These are usually persons in the company in charge of ensuring that targets for Indigenous employment stated in Impacts and Benefits Agreements with Indigenous peoples are met.

The Winnipeg Regional Health Authority has an Aboriginal Human Resources Unit which functions to support Indigenous employees, unions, managers and human resource employees “in the development of a respectful workplace that values diversity and [fosters] better understanding of factors that impact turnover (systemic or individual).”⁶⁶ If not a full unit, Indigenous human resource contacts can help with the retention of Indigenous employees:

Commitment to the recruitment and retention of Aboriginal employees should include an Aboriginal Human Resource contact. It is sometimes easier to relate to another Aboriginal person who can assist the employee or provide a referral. School administrators and/or School Principals can also work with the Aboriginal Human resource contact to assist with early intervention that can lead to addressing the real workplace, family or personal issues before they become insurmountable.⁶⁷

Each department and agency could have at least one Indigenous human resource contact, or in the case of larger departments and agencies an Indigenous human resources unit which would provide a variety of services from advising human resource screeners and hiring managers, sitting in on interviews, developing recruitment programs or ensuring job opportunities are made known on Indigenous job boards and Indigenous organizations, organizing cultural

⁶³ Deloitte, 2012, p. 19.

⁶⁴ Deloitte, p. 20.

⁶⁵ Working Effectively with Indigenous Peoples, no date, “The Role of the Indigenous Employment Coordinator,” <http://www.ictinc.ca/blog/topic/aboriginal-recruitment-and-retention> Accessed Feb. 20, 2017

⁶⁶ Saskatchewan School Boards Association, 2009, p. 28.

⁶⁷ Saskatchewan School Boards Association, 2009, p. 28.

sensitivity training and other events, and dealing with problems in the workplace arising from cultural misunderstandings.

Some of the literature seems to assume that Indigenous employees will not be on time, will be frequently absent and need more guidance than other employees. A number of sources note the different pace of life in remote communities, and that Indigenous peoples with little formal work experience may have difficulty conforming to western workplace expectations. Most Indigenous peoples in Canada today have lived in urban areas, and are unlikely to be hired in the federal public service with no prior work experience. The following advice, then, would be a good practice for all employees, with the addition of the support of the Aboriginal Human Resource Unit where applicable:

Ensure that the individual has a full understanding of the workplace expectations. Reviewing the procedures for absenteeism, accessing employee and family assistance programs and human resource support should be clear at the onset.

Maintain frequent checks with the new employee providing feedback on job performance, identifying positive behavior and provide suggestions for improvement.

Involve the Aboriginal Human Resource/Recruitment Unit with the orientation of a new employee. This will provide a means for welcoming the new employee and will also provide an important contact.

Identify employment issues early and initiate an intervention if necessary. Be sure to include the Aboriginal Human Resource/Recruitment Unit. The employee may often open up to another Aboriginal person which can lead to identifying the real issues. Often problems can be resolved at this stage before they become insurmountable.⁶⁸

4.7 Visibly valuing Indigenous peoples, cultures and diversity: Physical spaces and events

Retaining quality employees requires a workplace that is respectful, inclusive and values diversity.⁶⁹

Many federal departments and agencies are already committed to valuing diversity, mark events such as National Aboriginal Day, or may have diversity or Indigenous issues champions. Not all do.

Another way to signal to current and potential Indigenous employees that their cultures are valued is to provide a space within the department or agency for social or spiritual gathering. For example, Public Safety Canada has such a space, which represented both a negotiation and

⁶⁸ Saskatchewan School Boards Association, p. 29.

⁶⁹ Saskatchewan School Boards Association, 2009, p. 26.

financial investment. The department had to look at air quality control systems and consider smoke detection protocols in order to allow smudging in this particular room in a non-smoking building.

Providing a culturally welcoming, responsive and culturally competent service refers to ensuring that the workplace has a physical space that acknowledges the traditional owners of the land, and is culturally welcoming and respectful through the use of art, symbols, and language.⁷⁰

When celebrating Indigenous cultures, care should be taken to be inclusive of the very wide range of cultures and note that some symbols or practices are unique to some nations or groups of nations and do not represent all Indigenous peoples.

4.8 Recognition of excellence

Celebrating and reinforcing success,⁷¹ recognizing the contributions of Indigenous employees has been cited as a best practice, including submitting the names of Indigenous employees for external awards.⁷²

The Public Service of Canada already has a well-established employee awards and recognition system. Potential strategies to increase the numbers of Indigenous employees recognized in this system would be to introduce an annual inclusion award for an employee who makes an effort to promote cultural understanding and diversity in the workplace, and to recognize not just tasks performed but valuable perspectives that are brought by Indigenous employees.

4.9 Exit interviews

Exit interviews are very valuable for informing employers about why employees are not being retained.⁷³ The exit interview should be confidential and conducted by someone who is culturally sensitive from human resources, and not by the person's former manager. Lack of cultural sensitivity may not yield accurate information:

⁷⁰ North & West Metro Region Koolin Balit PCP Consortium Project, no date, *Building Blocks of Cultural Competency in Melbourne's North West*. Melbourne, Australia: North West Metropolitan Region (NWMR) Koolin Balit Primary Care Partnership (PCP) Consortium. Section C: Providing a Culturally Welcoming, Responsive and Culturally Competent Service to Aboriginal People, <http://inwpcp.org.au/toolkit-main-page/providing-a-culturally-welcoming-inclusive-and-responsive-service-to-aboriginal-people/>

⁷¹ Deloitte, p. 23.

⁷² Saskatchewan School Boards Association, 2009, p. 30.

⁷³ Saskatchewan School Boards Association, 2009, p. 32.

(footnote continued)

The usual approach to understanding why an employee leaves – the exit interview – is often counterproductive, as many Aboriginal people find it uncomfortable to talk about themselves, something that also factors into the hiring and advancement processes. In order to create a candid environment, it was suggested that a fellow Aboriginal person should conduct these interviews.⁷⁴

Exit interviews are sometimes conducted in the federal public service, but this is not always consistent in each department and agency. If exit interviews are not always done for reasons of time or money, priority could be given across departments and agencies for exit interviews with Indigenous employees, and this information pooled across the public service for research, monitoring and evaluation purposes.

4.10 Research with Indigenous public servants

Qualitative research with existing Indigenous employees might lead to a greater number of effective recruitment, retention and advancement strategies, including how the federal workplace can be transformed to learn from Indigenous ways of working and relating. A best practice in this area is comprehensive research conducted by the University of Western Australia on recruitment and retention of Aboriginal employees, and factors supporting and impeding the Government of South Australia from meeting its targets for Aboriginal employees. The research involved both qualitative and quantitative components, involving a literature review; review of government Aboriginal employment data; interviews and focus groups with key Aboriginal stakeholders both within and external to the public sector; building case studies of good practice; and a confidential survey with 173 Aboriginal employees in the public sector.⁷⁵

⁷⁴ Deloitte, 2012, p. 6.

⁷⁵ Kate Barnett, John Spoehr, and Eric Parnis. 2007. *Equity Works: Achieving the Target of 2% Aboriginal Employment in the South Australian Public Sector*. Adelaide, Australia: Australian Institute for Social Research, University of Adelaide, and the Don Dunstan Foundation.



5. Workplace transformation

The Government of Canada is ahead of many other workplaces when it comes to Indigenous inclusion, but until there is no gap between satisfaction and retention of Indigenous and non-Indigenous employees, until Indigenous employees are present in all occupations in all departments and agencies, until there is no harassment or discrimination against Indigenous employees, and until there are significant numbers of Indigenous leaders in the public service, there is still some climbing to be done up the Inclusion Continuum (see Figure 2). It will take cultural change of the workplace, as well as changes in structures and practices.



Figure 1: Indigenous Works' Inclusion Continuum <https://indigenousworks.ca/en/products/item/inclusion-continuum>

5.1 A holistic approach to recruitment and retention

A study of Maori recruitment and retention in a certain profession in New Zealand found that there were a number of recruitment and retention measures in place, but no overall, interconnected approach committed to deep structural change.⁷⁶ This is also true of the Government of Canada's Indigenous recruitment and retention efforts.

Many of Nunavut Tunngavik Incorporated's recommendations around the recruitment and retention of Inuit nurses can also potentially be broadened to apply to the recruitment and retention of Inuit and other Indigenous public servants. For example:

- Linkage with school system – making Nunavut high school students aware of careers in the public service, and what they would have to do to prepare for such a career;
- Practical supports such as housing and child care;
- Workplace social support and stress management initiatives;
- Mentorship;
- Cross-cultural training for non-Inuit “developed and delivered by Inuit”⁷⁷

The take-away is that engaging in a few types of measures is not enough, when there are deeply-rooted reasons for problems with Indigenous recruitment and retention and practical realities faced by many Indigenous peoples in Canada that need to be taken into consideration for targets to be met.

5.2 Workplace audit

Cultural audits or workplace audits are recommended as a best practice, to inform an action plan to make the workplace culturally competent:

A cultural audit is a tool used to assess cultural competency [in the workplace] by addressing a number of standards relating to:

- culturally inclusive workplace documents such as mission statements, vision, values, and strategic plans;
- engagement with the Aboriginal community;
- Aboriginal consultation in the planning, delivery and evaluation of workplace activities;
- providing a culturally welcoming environment;

⁷⁶ Erena Wikaire and Mihi Ratima, 2011, “Maori Participation in the Physiotherapy Workforce,” *Pimatisiwin: A Journal of Aboriginal & Indigenous Community Health* 9(2) (Winter): 473-495.

⁷⁷ Nunavut Tunngavik Incorporated, p. 29.
(footnote continued)

- staff being culturally aware and having knowledge of local Aboriginal organisations and programs;
- workplace cultural protocols;
- the recruitment and retention of Aboriginal staff; and
- processes for continuous quality improvement.⁷⁸

The following is an example which focuses particularly on recruitment and retention:

Conducting a workplace audit will help to identify barriers or potential barriers that may have a counter effect upon hiring and retaining Aboriginal people. The audit review should focus on two main areas:

- Administrative policies, practices and procedures review to ensure that they do not impede Aboriginal recruitment, retention and advancement; and,
- Identify all occupational categories within the workforce, reviewing skills and qualifications for each position.⁷⁹

Indigenous Works (formerly, the Aboriginal Human Resource Council) is a national social enterprise which among other services offers a workplace diagnostic using four tools: baseline discovery and summary of existing Indigenous workplace inclusion initiatives; a barometer review and report which identifies and makes recommendations for improvements; a performance assessment and action plan; and a systems analysis and advanced report to benchmark competency scores and customize an action plan to advance Indigenous workplace inclusion strategies, practices and behaviours.⁸⁰

Questions that are explored during the diagnostic include whether: Indigenous employees agree that the workplace is respectful of their culture and heritage; the organization has the tools to effectively communicate Indigenous inclusion principles to employees; the organization makes a formal connection between corporate/business goals and Indigenous inclusion goals; the organization allocates adequate levels of human, financial and other resources to attain Indigenous inclusion goals; the organization is knowledgeable about social/community issues and priorities of Indigenous peoples; the way in which partnerships with Indigenous peoples are conducted are likely to be viewed as a positive, rather than a negative, legacy.⁸¹

⁷⁸ North & West Metro Region Koolin Balit PCP Consortium Project, no date, *Building Blocks of Cultural Competency in Melbourne's North West*. Melbourne, Australia: North West Metropolitan Region (NWMR) Koolin Balit Primary Care Partnership (PCP) Consortium. Section C: Providing a Culturally Welcoming, Responsive and Culturally Competent Service to Aboriginal People, <http://inwpcp.org.au/toolkit-main-page/providing-a-culturally-welcoming-inclusive-and-responsive-service-to-aboriginal-people/>

⁷⁹ Saskatchewan School Boards Association, 2009, p. 11.

⁸⁰ Indigenous Works, 2017, "Diagnostics", <https://indigenousworks.ca/en/products/category/diagnostics>

⁸¹ Indigenous Works, 2017, "Case Studies", <https://indigenousworks.ca/en/case-studies>

It is probable that a number of federal departments and agencies would already score very well on such a diagnostic, but it may be of use for some departments and agencies in which Indigenous issues are not very visible.

5.3 Indigenous ombudsperson

The idea of appointing an Indigenous Ombudsperson for the Public Service of Canada did not directly emerge from the literature, but from an analysis of the literature along with a knowledge of the federal public service. An Indigenous Ombudsperson could:

- conduct workplace audits for cultural sensitivity and accommodation for Indigenous peoples;
- deal with complaints from Indigenous employees related to discrimination or lack of cultural accommodation and have the authority to issue remedies;
- promote and publicize best practices;
- report directly to the Clerk of the Privy Council, the Prime Minister or the Minister of Indigenous and Northern Affairs Canada; and
- report annually about how to make the Government of Canada a better workplace for Indigenous employees.

5.4 Welcoming and incorporating Indigenous ways of working and relating

It is important to recognize that there is much diversity among Indigenous peoples. They may differ in terms of cultures, languages, family backgrounds, personality, labour force integration, and whether they grew up in urban or rural settings. When discussing “Indigenous ways of working and relating” in this section, we are not trying to say that every person who identifies as Indigenous has the same way of working and relating. However, the literature does point to cultural differences as the root of why some Indigenous peoples find it difficult to stay at a workplace in which they do not feel valued or welcome. The expectation has been that Indigenous employees should adapt to colonial government structures and practices, rather than government workplaces that were developed without the participation of Indigenous peoples change to accommodate and respect Indigenous ways of working and relating. This section briefly outlines the problem and addresses some potential solutions.

This issue was probably best described by a participant in Deloitte’s 2012 cross-Canada roundtables on Indigenous inclusion in the workplace:

People may have gotten over ‘you don’t look like me,’ but they haven’t gotten over ‘you don’t work like me’ yet.⁸²

⁸² Deloitte, 2012, p. 13.

A study of the retention of Indigenous academics at Canadian universities found that Indigenous academics did not simply want to be pawns in a numbers game, they wanted their work and approaches to be valued and they wanted to be free to be, and be recognized as, “agents of change.”⁸³ In some ways, universities are comparable workplaces when it comes to Indigenous recruitment and retention, as universities, like the Government of Canada, have made commitments and efforts to be more inclusive. Yet, universities also have a problem retaining Indigenous professorial staff. A study of recruitment and retention of Indigenous professors in Ontario found that respect is key, but not just in token ways visible only on the surface:

Why do 'we' stay? Respect for our culture, languages and worldview; Respect for our forms of scholarship and research; Respect for our contributions to the communities (non-university and university); Honouring the gifts that we bring (since we are still few in numbers); Honouring the struggles that we have overcome to get here (and there have been many - systemic and otherwise)Why do 'we' leave? When I have been taken for granted, tokenized, taken advantage of and disrespected... This is not acceptable, yet, it happens so often.⁸⁴

A study of retention and attrition of Native and non-Native police officers in rural Alaska found that attrition of Native police officers was due to feelings of rejection, isolation from the community because of the job, inability to participate in traditional subsistence activities because of the job, and the cultural discomfort with fulfilling the expectations of being a police officer operating in ways that were different and not respectful of Native cultures.⁸⁵

Of three best and promising practices for the recruitment of mature Indigenous students to medicine in Canada were, in addition to initiatives to develop an adequate pool of candidates and offering financial support, “to provide an environment where Aboriginal [people] feel respected and valued.” This involves both specific support initiatives and transforming the whole curriculum to includes Indigenous peoples, in a way Indigenous peoples could connect with.⁸⁶

⁸³ Karen A. Roland, 2011, “Creating Inclusive Space for Aboriginal Scholars and Scholarship in the Academy: Implications for Employment Equity Policy,” *Canadian Journal of Educational Administration and Policy* (118).

⁸⁴ Karen A. Roland, 2009, *Examining the Under-representation of Aboriginal Scholars in the Ontario Professoriate: Implications for Faculty Recruitment and Retention*. Windsor, ON: University of Windsor Electronic Thesis and Dissertation (ETD), p. 126.

⁸⁵ Darryl Wood, 2002, “Explanations of employee turnover among Alaska Village Public Safety Officers,” *Journal of Criminal Justice* 30(3): 197-215.

⁸⁶ Hill, Susan. 2007. Best Practices to Recruit Mature Aboriginal Students to Medicine. National Aboriginal Health Organization, Indigenous Physicians Association of Canada and the Association of Faculties of Medicine in Canada.
(footnote continued)

Problems can arise in the workplace due to different expectations between workers who come from several generations of industrial or office workers and those who come from families in which most people or everyone has worked in the traditional economy or has been disengaged from work because of colonial practices.⁸⁷ APTN Investigates interviewed Nunavut MLA Pat Angnakak, who has raised issues about the bullying of Inuit employees in government workplaces.⁸⁸ She pointed to the clash in cultures:

“We need to work with people here,” she said. “In what way can we keep people here committed to their jobs? How can we provide more support?”

Angnakak says most of the disagreements are between Inuit employees and non-Inuit managers.

...

“Some people are more laid back...they’re not very aggressive. In some cases they are viewed as less important because they’re not right in your face, they’re kind of more in the background. So they’re not included in discussions, let’s say, even though it’s part of their job.

“More of the southern culture is to promote yourself: ‘Look at me, look what a great job I’m doing.’ Whereas here it’s not so much like that.”

When Indigenous employees do not feel valued and respected in the workplace, they may stay because of the pay and security, but feel demoralized and trapped and this may show in the employee’s work. The employer then is not making the best of its human resources, but the typical reaction may be to blame the employee for not conforming to expectations rather than looking at how to change workplace structures and practices to bring out the best in the employee.

In its report on discussions across Canada about Indigenous inclusion in the workplace, Deloitte noted that discussants brought up different cultural values and different definitions of success.⁸⁹ An Indigenous employee may not define her or his success as ability to climb the ladder and make the most money, but may consider establishing good relationships, meeting family and community obligations, and developing a sense of balance in life as measures of success. These are unlikely to be recognized by any public service award mechanisms.

Indigenous peoples are sometimes asked to present the “Indigenous perspective” or educate their managers and colleagues about Indigenous issues. Sometimes this may be done in a well-

⁸⁷ Gérard Duhaime, 1991, “Le pluriel de l’Arctique. Travail salarié et rapports sociaux en zone périphérique,” *Sociologie et sociétés* 23(2) : 113-128.

⁸⁸ Kathleen Martens, February 1, 2017, “#Article 23: Meet the Woman who is the Voice for Bullied Government Employees in Iqaluit”, *APTN Investigates*, <http://aptnnews.ca/2017/02/01/article23-meet-the-woman-who-is-the-voice-for-bullied-government-employees-in-iquait-part-4/>.

⁸⁹ Deloitte, 2012, p. 2.
(footnote continued)

meaning way, by managers or colleagues seeking to be inclusive. However, it is unfair to put any employee on the spot based on their ethnicity and underlines the need for inclusion training for all employees. Even assuming that one person can speak on behalf of an entire race is not only wrong, it is insulting:

Don't assume that an Aboriginal employee speaks for all Aboriginal people. There are many very distinct tribes with varying customs, traditions and practices. We are not all the same.⁹⁰

Should Indigenous employees be de facto required to engage in educating and training non-Indigenous people, it should be recognized and paid with a bonus. Another approach is described below:

An Aboriginal leader active in business commented that the amount of time required to continually educate non-Aboriginal people about cultural issues can be exhausting ... "... It shouldn't be the job of the one native person at the meeting to have to explain things over and over."⁹¹

This may or may not be an issue in departments, agencies and units which deal with Indigenous issues. However, most units in the federal government do not deal specifically with Indigenous issues. Outside INAC and a few social policy departments, Indigenous peoples may find themselves the only Indigenous person at the table.

Cross-cultural competency and valuing Indigenous perspectives are important not only for non-Indigenous managers and workers to participate in creating a welcoming environment for Indigenous colleagues, but also to do informed and effective work. All policies and services may have an impact on Indigenous Canadians.⁹²

5.4.1 Team approaches and key competencies

One of the recommended practices for Indigenous retention is team-building:

Team building – Intercultural team building activities such as retreats, camping and shared experiences help to create dialogue and build positive relationships⁹³

However, a team approach in the workplace goes beyond this to look at how the work is actually done and by whom. It may involve flattening hierarchies and redefining roles to include training and support of other team members. In a team approach, each member contributes their skills regardless of actual job description. This may not be possible within current government

⁹⁰ Saskatchewan School Boards Association, 2009, p. 41.

⁹¹ Deloitte, 2012, p. 15.

⁹² Nunavut Tunngavik Incorporated, 2009, *Recruitment and Retention of Inuit Nurses in Nunavut* (Iqaluit: NIT), p. 29.

⁹³ Saskatchewan School Boards Association, 2009, p. 29.

structures, but could be piloted and evaluated perhaps in a regional office with a few willing employees.

5.4.2 Employee evaluation process

The federal government's templates for annual employee evaluations involve an overall assessment of the employee (which might include strengths should the manager choose) and a section on what needs to be improved. Key competencies for federal employees require them to meet a very wide range of skills, rather than appreciating specialized contributions. The key competencies were not necessarily developed taking Indigenous perspectives and strengths into account.

A strengths-based rather than simply a deficiency-based assessment may improve morale for all employees, but may be particularly important for employees who present with cultural differences and strengths in particular areas such as knowledge of Indigenous cultures, languages and issues. The latter is not only important for social policy and service delivery, but for the operations at every level of each federal department and agency. In fact, as part of the reconciliation process, knowledge of and sensitivity to Indigenous issues could be added as a key competency and training provided.

5.4.3 Broadening concepts of bilingualism

French/English bilingualism has been cited as a barrier for some Indigenous peoples progressing to management in the Public Service. This may be particularly true for Inuit and on-reserve First Nations persons outside Québec. This is coupled with a lack of official status for Indigenous languages, so that knowledge of an Indigenous language may be seen as an asset qualification rather than an essential qualification. Canada's status as an officially bilingual country is rooted both in history and practicality. A number of Indigenous languages exist only in Canada and are part of the world's heritage. If they disappear in Canada, they may disappear from the planet. This points to a moral obligation on the part of Canadians to ensure the preservation of these languages.

Currently, Canadians have the right to be served by the federal government in the official language of their choice, but not in any Indigenous language. Inuit languages (Inuktitut and Inuinnaqtun) have official language status in Nunavut. In Northern Canada across Inuit regions, some Inuit Elders are unilingual in their Indigenous language and unable to directly access federal services because they are not necessarily offered in an Inuit language. Knowledge of an Indigenous language is not viewed as relevant to most public service jobs. It is usually considered an "asset qualification" rather than an "essential qualification", or it is not considered at all.

Bilingualism in an Indigenous language is most important in areas of the country in which the particular Indigenous language is spoken, but it can also raise awareness about Indigenous

languages and worldviews in workplaces that are far removed from direct service to Indigenous peoples.

In the longer-term the Government of Canada could also look at ways to increase support for Indigenous language retention across Canada, and the access of Indigenous peoples outside Québec to learning the French language. Valuing Indigenous language ability among public servants is a good first step, as well as specifically encouraging any public servant whether Indigenous or not, to make Indigenous languages courses a part of their training plan.

5.5 Cultural accommodation and flexibility

One of the key informants for this paper cited rigidity and lack of flexibility as a major barrier to the retention of Indigenous employees. It can even be experienced as continuing colonization or re-colonization. Essentially, one is expected to conform to a workplace the structure of which Indigenous peoples did not help develop, and one is expected to take orders from mainly non-Indigenous managers who evaluate the employee according to criteria that Indigenous peoples did not help to develop.

The solution proposed is to re-examine the workplace, to change anything that would benefit all employees, and to provide for flexibility and cultural accommodation for issues that are specific to Indigenous employees as a norm rather than at a manager's discretion. Deloitte also recommends cultural accommodation in the workplace:

Special attention should be paid to the importance of cultural traditions, such as the expectation that Aboriginal people attend the funerals of extended family members, or that Inuit people may want the summer months off without pay to hunt. One participant saw giving time off for cultural reasons as analogous to parental leave, secondment, or a lengthy training course – things that were once considered “perks” or inconveniences, but are now recognized as valuable contributors to job satisfaction, loyalty and ultimately retention.⁹⁴

Some indigenous public servants may be living in or close to where they are from, whether in the National Capital Region or at a regional office. However, some may have had to move away from family and community in order to take a public service job. This can be particularly hard and isolating for some Indigenous employees,⁹⁵ who may need more time than others to reconnect with family and community.

Greater flexibility may actually benefit all employees, whether Indigenous or not. Although “work-life balance” is discussed as a goal in the public service, flexibility is often up to individual managers. Individual managers have different styles and also different levels of understanding

⁹⁴ Deloitte, 2012, p. 15.

⁹⁵ Deloitte, 2012, p. 18.

of Indigenous issues and even how best to manage people. In some workplaces, asking for time off, even unpaid time off, comes with the perception that this could be held against the employee. Making flexibility an expectation for managers could result in greater retention of non-Indigenous employees as well.

The Government of Canada could also ensure that it respects local Indigenous celebrations in the areas in which it operates. The Government of Canada observes national statutory holidays and Remembrance Day, but not local or regional holidays. Employees can sometimes take those days off as a “floating” holiday or as vacation time, at the discretion of their manager. Cultural accommodation for Government of Canada jobs in Nunavut, for example, could involve respecting Nunavut Day and local holidays – hamlets in Nunavut often have a day of celebration of the local community. If the government position is placed in one of the hamlets, the employee should receive the time off to celebrate with the community. Time off for local festivals can increase sense of belonging in the community and is a signal to the community that its members are respected. The Government of Canada observes National Aboriginal Day. The Saskatchewan School Boards Association also recommends as a best practice that senior leaders encourage endorsement of Orange Shirt Day (Sept. 30), an opportunity to discuss the history and continuing effects of residential schools and express solidarity for survivors.

One of the major ways in which current policies do not respect Indigenous realities is in definitions of family and policies affecting family. This is discussed in the next section.

5.5.1 Broader and more inclusive definition of family

An issue which continually re-emerges in the literature is about the jarring disconnect between workplace policies and Indigenous definitions and obligations toward family.⁹⁶ To an Indigenous employee an auntie or grandmother may have raised or help to raise the employee, and the employee may feel a strong obligation to care for that individual or grieve their death in a culturally-appropriate way, in community. They may also be partly responsible for raising children who are not necessarily their biological or legally adopted children. Family leave should be available to deal with any issues the employee considered to be family-related, and paid or unpaid time off for family-related issues needs to be a matter of course.

Public service employees can take a certain number of days of bereavement leave depending on the nature of the relationship with the deceased. For Indigenous public servants from small, northern communities, the death of a community member or members, even if they are not necessarily first-degree relatives, can hit hard and bring back a wave of trauma. The time to travel to the northern community, visit and participate in events may be in excess of what is allowed.

⁹⁶ Saskatchewan School Boards Association, 2009, p. 40.

A practical point of cultural accommodation and understanding would be to ensure that Indigenous employees are allowed to take the time they need to grieve those who are important to them, regardless of the degree of blood or legal relationship between the employee and the deceased. Indigenous employees and perspectives on care of family and community should be respected and supported in the workplace.

5.5.2 Revising standard job qualifications to take Indigenous realities into account

In its report of cross-Canada roundtables on Indigenous inclusion in the workplace, Deloitte recommended questioning standard job requirement and reviewing screening and hiring practices.⁹⁷ Many federal public service jobs require a university education and several years of experience. There is an educational and employment gap between Indigenous and non-Indigenous Canadians due to centuries of colonial practices. The pool of non-Indigenous people who qualify for federal public service job postings as they are currently written disproportionately exceeds the pool of Indigenous candidates. The Government of Western Australia also faced a similar issue. Part of its plan to recruit and retain Aboriginal staff is to provide “flexible entry points.”⁹⁸ Considering that many Indigenous people in Canada, particularly on some reserves and in Inuit communities, have less opportunity and face considerable barriers to education and training, the Government of Canada may wish to hire Indigenous persons with potential, and support their education and training for the job.

5.6 Practical supports

There are many barriers and gaps in Indigenous employment, education and health that cannot be overcome simply with recruitment posters and other ordinary recruitment efforts. Retention efforts also need to address needs that have arisen due to the particular events, effects and legacies of 500 years of colonization. This section addresses some practical supports that could aid with recruitment and retention.

5.6.1 Child care

In the South Australian public sector, more Aboriginal than non-Aboriginal employees leave because of family responsibilities and ill health.⁹⁹ In Canada, there are also fertility differences between Indigenous and non-Indigenous populations, and possibly differences in terms of sense of responsibility for providing care for extended family members.

⁹⁷ Deloitte, p. 24.

⁹⁸ Western Australia Department of Child Protection and Family Support, 2012, *Aboriginal Recruitment and Retention Strategy 2013-2015*. Perth, Australia: Government of Western Australia.
<https://www.dcp.wa.gov.au/Organisation/AboriginalEmployment/Documents/Aboriginal%20RECRUITMENT%20AND%20RETENTION%20STRATEGY.pdf>

⁹⁹ Barnett et al., 2007.

Finding appropriate child care may be difficult for Indigenous employees moving to the National Capital Region for work, and it is a major issue for employment in Nunavut. Creative solutions involving partnerships could be considered.

5.6.2 Culturally-sensitive Employee Assistance

The use of Indigenous Elders as a part of Employee Assistance Programs has been cited as a recommended practice. Indigenous employees may experience racism in seeking health care, including mental health services.¹⁰⁰ The Government of Canada offers an Employee Assistance Program (EAP) for employees who need psychological help. Calls to the EAP are received by trained bilingual (French and English) counsellors. There is no current mention of cultural sensitivity, referral to Indigenous counsellors or healers, counsellors with any ability to work in an Indigenous language, or ability to deal with issues of psychological distress caused by workplace bullying and/or racism.¹⁰¹ Culturally-sensitive and appropriate services for Indigenous employees experiencing psychological distress could help retain Indigenous employees. Just the fact that such services are available should they need them might also bolster the view that the Government of Canada is a welcoming workplace for Indigenous employees.

It should be noted that there is a huge diversity of Indigenous cultures, languages and spiritual teachings in Canada. Nations are not interchangeable with each other, and this is particularly true of the three major Indigenous groups (First Nations, Métis and Inuit). “Indigenous” or “Aboriginal” programs are often based only on First Nations cultural elements (i.e. smudging, eagle feather, sweatlodge, medicine wheel, Four Directions, etc.) which Inuit do not share. Elders are typically rooted in their own cultural tradition, so care would have to be taken to ensure that an Elder is a match for a particular Indigenous employee. It should always be the employee’s choice in terms of what kind of care they receive and from whom. Not all Indigenous employees will choose Indigenous-specific care.

5.6.3 A trauma-informed workplace

¹⁰⁰ Samantha Loppie, Charlotte Reading & Sarah de Leeuw, 2014, *Social Determinants of Health: Aboriginal Experiences with Racism and its Impacts* (Prince George, BC: National Collaborating Centre for Aboriginal Health) http://www.nccah-ccnsa.ca/Publications/Lists/Publications/Attachments/131/2014_07_09_FS_2426_RacismPart2_ExperienceImpacts_EN_Web.pdf; S. Narine, 2013, “Racism, Mistrust Keep Aboriginal People from Health Care,” *Windspeaker*, 30(11), <http://www.ammsa.com/publications/windspeaker/racism-mistrust-keep-aboriginalpeople-health-care>.

¹⁰¹ Health Canada, 2013, “Benefits of using the Employee Assistance Program”, updated November 6, 2013, <http://hc-sc.gc.ca/ewh-semt/occup-travail/empl/benefits-avantages-eng.php>.
(footnote continued)

The Truth and Reconciliation Commission of Canada documented how the experiences of colonization and residential schools have led to intergenerational trauma that is still being felt. Some of this trauma is passed down through loss of parenting skills and the repetition of abusive behaviours learned in residential schools, and/or coping with trauma through unhealthy coping mechanisms which have an impact on family life.¹⁰² Trauma can also be re-engaged with continuing experiences of racism.

Workplace events or conditions such as chronic stress, noise, lack of control over workspace, harsh lighting, construction, bullying, harassment, isolation, chronic pressure, unresolved conflict, toxic work environment, uncertainty, fear for the future, fear of downsizing or unemployment can be experienced by some as trauma.¹⁰³ According to the Winnipeg-based Workplace Strategies for Mental Health:

An event is more likely to be experienced as trauma when a person perceives the incident to be:

- Unexpected
- Something they were unprepared for
- Unpreventable
- Uncontrollable
- The result of intentional cruelty
- Related to a childhood event¹⁰⁴

As such, some unpleasant or oppressive workplace conditions that some would tolerate would be traumatic and intolerable to others, and may lead some employees to withdraw from the workplace either through absenteeism, self-sabotage so they will be fired, or through resigning. Trauma can also result in mentally unhealthy coping behaviours such as substance use and lateral violence – lashing out at others.

A trauma-informed workplace will also benefit non-Indigenous employees who have experienced trauma, such as violence against women, childhood abuse or experience of armed conflict or disaster. Working toward a trauma-informed workplace builds on existing strategies and commitments to a respectful, inclusive workplace that values and promotes mental wellness.

¹⁰² Truth and Reconciliation Commission of Canada, 2015, *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada* (Winnipeg: Truth and Reconciliation Commission of Canada)

http://www.myrobust.com/websites/trcinstitution/File/Reports/Executive_Summary_English_Web.pdf

¹⁰³ Workplace Strategies for Mental Health, 2017, “Workplace Trauma”, <https://www.workplacestrategiesformentalhealth.com/job-specific-strategies/workplace-trauma>

¹⁰⁴ Workplace Strategies for Mental Health, 2017.
(footnote continued)

The Manitoba Trauma Information and Education Centre outlines the steps in an organizational self-assessment towards becoming a trauma-informed organization, including a clearly written policy statement, evidence-informed practices, overall leadership style, hiring practices (job descriptions, interviews), awareness training, peer support, policies and procedures, and monitoring and evaluation.¹⁰⁵ It is very important that in any consideration of becoming a trauma-informed workplace, that the specific historical and ongoing trauma experienced by Indigenous peoples be named and addressed.

¹⁰⁵ Manitoba Trauma Information and Education Centre, 2017, “Organizational Self Assessment”, <http://trauma-informed.ca/trauma-informed-organizationssystems/organizational-self-assessment/>



6. Nunavut Inuit Employment Strategy

Under Article 23 of the *Nunavut Lands Claim Agreement* (NCLA), the Government of Canada has a legal obligation to achieve a target of “a representative level” of Inuit employees “within all occupational groupings and grade levels” in its Nunavut based-positions.¹⁰⁶ Another party to the agreement, the Government of Nunavut, agreed that “representative level” means 85%.

There are over 350 Government of Canada jobs based in Nunavut, mainly in Iqaluit but also in four other communities. The proportion of Government of Canada employees in Nunavut who were Indigenous (and presumed to be Inuit) increased by 31% to 34% in the eight-year period between 2007 to 2015. **At this rate, it would take the Government of Canada 136 years for its Nunavut workforce to reflect the population, unless it takes additional steps.** As a Nunavut resident said during a consultation process:

Article 23 is widely believed in, just not supported properly¹⁰⁷

There are many reasons why the target cannot be met without major changes in Government of Canada employment policies and practices. The Government of Canada has access through the Nunavut Inuit Labour Force Analysis team at Employment and Social Development Canada to statistics which show that among all Indigenous groups, the employment, educational and health gaps for Inuit are the widest. Inuit are the most recently colonized of all Indigenous peoples in Canada. Within living memory Elders were born on the land in self-sufficient groups, and were forced to relocate to settlements. Their children were taken away to residential schools sometimes thousands of kilometers away from parents and did not see their families for years. The schools in the North were among the last to close, so there are many Inuit residential school survivors. Some of the schools were particularly notorious for child sexual abuse. In the 1950s, Inuit had family members including kids and mothers taken away without permission or notice by ship to be treated for TB in southern Canadian hospitals. Some never returned and

¹⁰⁶ *Nunavut Land Claims Agreement*, Article 23, http://nlca.tunngavik.com/?page_id=2301

¹⁰⁷ North Sky Consulting Group, 2009, *Qauukkanniq? The GN Report Card: What We Heard Report* (Iqaluit, Nunavut: North Sky Consulting). http://www.nunatsiagonline.ca/pub/docs/What_We_Heard-ENG.pdf

their families do not know what happened to them or where they were buried. From the 1940s to 1970s, Inuit were issued metal disks to wear with “Eskimo numbers” on them, and whereas other hospital patients, for example, had their names on their chart, Inuit would have their number. In the 1950s and 60s, the RCMP engaged in a massive slaughter of Inuit sled dogs, which were the only means of transportation for most Inuit and disrupted the male hunter role. One could not hunt without the dogs. Women were sent outside the community to give birth alone among strangers who did not speak their language, thus disrupting the traditional lifelong bond that Inuit midwives had with the babies they delivered. As the Truth and Reconciliation found, the trauma became intergenerational, with some survivors coping with trauma through unhealthy means such as self-medication with substances, lashing out in violence, or disrupted parenting. As a result of the trauma imposed by Government of Canada policies, Inuit went from having a very low suicide rate to the highest of all Indigenous groups in Canada and one of the highest in the world.¹⁰⁸

These issues cannot be overcome with a recruitment poster.

6.1 The situation of Nunavut Inuit

Almost half of Inuit in Canada live in Nunavut, although some Nunavut registered beneficiaries may be living outside Inuit Nunangat (Inuit regions/traditional lands).

Table 1: Inuit population in Nunangat (Inuit regions/traditional lands) and outside Nunangat, data from Statistics Canada National Household Survey, 2011

Region	Inuit population 2011	Percentage of Inuit population
Nunavut	27,070	45.5
Nunavik (northern Québec)	10,750	18.1
Nunatsiavut (Labrador)	2,325	3.9
Inuvialuit region of the Northwest Territories	3,310	5.6
Outside Nunangat (including urban areas)	15,990	26.9
Total	59,445	100

According to Statistics Canada, about two-thirds of Nunavut Inuit over 15 have not completed high school, and literacy and numeracy skills are the lowest in Canada. The Government of Canada, through its Nunavut Inuit Labour Force Analysis (NILFA) team at Employment and Social Development Canada is party to the latest statistics specifically about employment, training and socioeconomic conditions of Nunavut Inuit, including availability, interest and preparedness for government employment.

¹⁰⁸ Marika Morris and Claire Crooks, 2015, “Structural and cultural factors in suicide prevention: The contrast between mainstream and Inuit approaches to understanding and preventing suicide,” *Journal of Social Work Practice* 29(3): 321-338. DOI: 10.1080/02650533.2015.1050655

Considering the legal obligation under the NCLA, the fact that the trauma stemmed from Government of Canada policies, and the commitment to reconciliation, a Nunavut Inuit Employment Strategy should be adopted to realistically meet an 85% target within a reasonable time frame. In addition to major and innovative investments in education, training, and workplace mental health, a complete cultural audit of Government of Canada human resource practices in Nunavut should be undertaken, with some creative solutions developed. With the participation of Inuit partners and public service unions, Nunavut could be used as a pilot ground for new ways of working.

6.2 Obligations under Article 23 of the Nunavut Land Claims Agreement

Article 23 of the NCLA requires the federal government (and Government of Nunavut) to “prepare an Inuit employment plan to increase and maintain the employment of Inuit at a representative level.” This involves (in 23.4.2):

- (c) an analysis of personnel systems, policies, practices and procedures in the organization to identify those which potentially impede the recruitment, promotion, or other employment opportunities of Inuit;
- (d) measures consistent with the merit principle designed to increase the recruitment and promotion of Inuit, such as
 - (i) measures designed to remove systemic discrimination including but not limited to
 - removal of artificially inflated education requirements,
 - removal of experience requirements not based on essential consideration of proficiency and skill,
 - use of a variety of testing procedures to avoid cultural biases,
 - (ii) intensive recruitment programs, including the distribution of competition posters throughout the Nunavut Settlement Area, with posters in Inuktitut as well as Canada's official languages as required,
 - (iii) inclusion in appropriate search criteria and job descriptions of requirements for an understanding of the social and cultural milieu of the Nunavut Settlement Area, including but not limited to
 - knowledge of Inuit culture, society and economy,
 - community awareness,
 - fluency in Inuktitut,
 - knowledge of environmental characteristics of the Nunavut Settlement Area,
 - northern experience,
 - (iv) Inuit involvement in selection panels and boards or, where such involvement is impractical, advice to such panels and boards,
 - (v) provision of counselling services with particular attention to solving problems associated with accessibility to such services,
 - (vi) provision of in-service education assignment and upgrading programs adequate to meet employment goals,
 - (vii) promotion of apprenticeship, internship and other relevant on-the-job training programs,

- (viii) special training opportunities,
- (ix) use of measures which are found to be successful in achieving similar objectives in other initiatives undertaken by Government, and
- (x) cross-cultural training;
- (e) identification of a senior official to monitor the plan; and
- (f) a monitoring and reporting mechanism on implementation of the plan.¹⁰⁹

These Inuit Employment Plans are required to be reviewed every five years. (Article 27.7.1) Although more recent plans may exist, the last one to which the public has direct access was published in 2002. In that Inuit Employment Plan, the challenges of recruiting and retaining Nunavut Inuit are known and acknowledged, and so are many of the steps that Government needs to take.¹¹⁰ It was not clear from the plan whether the steps were implemented across all Government of Canada positions in Nunavut or what kind of independent monitoring was in place, if any. The last publicly available Government of Canada implementation report was issued in 2013,¹¹¹ but not all federal departments and agencies operating in Nunavut commented on their implementation of Article 23.

Nunavut Inuit sued the Government of Canada for its lapses on Article 23, which resulted in a settlement agreement of \$379.5 million for training and employment-related activities. However, this settlement should not be viewed as excusing the Government of Canada from its obligations to ensure that Inuit are well-represented and well-trained for Government of Canada jobs in Nunavut, and for implementing NCLA Section 23.4.2 outlined above. There are many ways in which the Government of Canada can decolonize its processes in Nunavut to allow for greater Inuit participation in their own federal government's operations in their own homeland. The following sections contain some ideas. These ideas do not constitute any official position, and are points for discussion and negotiation with Inuit partners.

6.3 Further proactive efforts to work with partners to prepare Nunavut Inuit for careers in Government

The Government of Canada may be on the right track in terms of some of its efforts to recruit and retain Nunavut Inuit, but the train is moving so slowly it will take over a century to get to its destination. The following is an example of a best practice in which the Government of Canada is engaged with its Nunavut partners.

¹⁰⁹ *Nunavut Land Claims Agreement* Article 23, http://nlca.tunngavik.com/?page_id=2301

¹¹⁰ Canada. Nunavut Federal Council. 2002. *Article 23 Inuit Employment Plan 2002-2007*. Iqaluit: Nunavut Federal Council.

¹¹¹ Canada. 2013. *2010-2011 Nunavut Implementation Panel: Annual Report* (Ottawa: Minister of Indian Affairs and Northern Development and Federal Interlocutor for Métis and Non-Status Indians).
(footnote continued)

In 2013-14 an Inuit Learning and Development Pilot (ILDLP) project was developed and offered in partnership with the Government of Canada, Government of Nunavut and Nunavut Tunngavik Inc..¹¹² This was a 16-month pre-employment and employment training program for Inuit participants, and hoped to address the unique challenges for learning in the North, such as “lack of local specialized resources for training in traditional classrooms; the low population density, which makes training expensive; limited IT infrastructure and bandwidth, which limit access to on-line learning; and lack of cultural and geographical relevance in existing training products to the needs of Northern learners.”¹¹³ The program used a blended learning approach, “taking into consideration the Inuit culture... and covered topics such as knowledge of government, client service excellence, analytical thinking and employment skills.” The program included four paid work assignments of four months each in federal departments in Iqaluit, the Government of Nunavut and Nunavut Tunngavik Inc. Ten federal departments and agencies participated in the program, in addition to the territorial government and community partners. More than 50 Inuit applied for the ILDP, but 12 participants were chosen. The program was apparently evaluated, found successful and is being replicated.

To meet its obligations under the *Nunavut Land Claims Agreement*, the Government of Canada might wish to participate with Nunavut partners to expand this existing program or help to create other training programs which could pave the way for Nunavut Inuit to qualify for Government of Canada jobs in the Nunavut region. A further training program could identify high school students with potential, interest them in a career in government, help map out what education and work experience may be required, pay for the required training and education, and offer summer work experience components. This would create direct paths into government for students with a lot of potential who might otherwise face financial and other barriers to completing education, training and gaining relevant work experience.

Anecdotally, there is also high rates of attrition among non-Inuit in Government of Canada jobs in Nunavut. This may be because their home and further career opportunities may be elsewhere. There is also a high vacancy rate among Government of Canada jobs. Some of these jobs are highly specialized, and are unlikely to be filled by Inuit who go through general high school or training programs. The quality of education and training in Nunavut has been a source of frustration. Nunavummiut (Nunavut residents) do not have the same access to the same quality of education, training, or health care as other Canadians. Canada is happy that Inuit are key to establishing Canadian sovereignty in the Arctic and therefore access to resources which may otherwise be under dispute. Nunavummiut, likewise, are expecting to have access to educational, training and social resources which other Canadians take for granted.

Inuit tend to be employed at lower occupational levels in both the Government of Canada and Government of Nunavut. There is then a need to attract mid-career Inuit and not just young

¹¹² Canada School of Public Service, 2014, *The Inuit Learning and Development Pilot – Background*. (Ottawa: Canada School of Public Service).

¹¹³ Canada School of Public Service, 2014.

Inuit into government jobs. Inuit are leaders in communities, in organizations and on the political side of government. Their ability and talent do not always check off the right boxes for employment as a manager in the Government of Canada.

The rest of this section is not an exhaustive list of what could change to promote the recruitment and retention of Nunavut Inuit, but are factors that emerge often. These are ideas that would need to be reviewed and negotiated with Inuit partners, and further consultation is required with Inuit partners to identify other strategies.

6.4 Flexibility and work schedules

When Elisapee Sheutiapik was Mayor of Iqaluit, Nunavut, she introduced days off for berry-picking and clam digging, “something that non-Inuit employers would never think of doing.”¹¹⁴ In Inuit Nunangat, 82% of Inuit, whether employed for pay or not, participate in the traditional economy. This includes making clothing or footwear, arts and crafts, hunting, fishing, trapping, or gathering wild plants. Of those who do, 95% do so for personal or family use, for pleasure (82%), and/or to share with others in the community (64%).¹¹⁵ Engaging in the traditional economy is important to Inuit well-being.

In addition, going hunting is tied to Inuit identity as a man.¹¹⁶ Men did not have to ask anyone’s permission to go hunting, or wait until a manager approved time off. The individual used his own judgment to decide when the weather and the hunt would be good. Harvesting country food is a way to support the family and community. Modern workplaces have taken this away with an emphasis on rigid schedules and hierarchies. This has been particularly true for resource extraction companies which have a difficult time recruiting and retaining Inuit,¹¹⁷ but also for government workplaces in which regimented, top-down expectations are in direct opposition to how Inuit have worked to survive for thousands of years in the harshest climate on earth.

The best type of employment opportunities for Inuit in the north might be jobs in which Inuit can balance paid with traditional economic activities, in which Inuktitut can be spoken, that do not require lengthy time away from family, and that are flexible enough to accommodate those who need to adjust gradually to waged work or who have

¹¹⁴ Holly Moore, January 30, 2017, “#Article 23: More Businesses Should Hire Inuit – Café Owner – Part 1”, *APTN Investigates*, <http://aptnnews.ca/2017/01/30/article-23-more-businesses-should-hire-inuit-cafe-owner-part-1/>.

¹¹⁵ Susan Wallace, 2014, *Inuit Health: Selected Findings from the 2012 Aboriginal Peoples Survey* (Ottawa: Statistics Canada) <http://www.statcan.gc.ca/pub/89-653-x/89-653-x2014003-eng.htm>.

¹¹⁶ Morris and Crooks, 2015.

¹¹⁷ Kudloo, Rebecca, Karina Czyzewski, Frank Tester, Nadia Aaruaq, and Sylvie Blangy, 2014, *The Impact of Resource Extraction on Inuit Women and Families in Qamani'tuaq, Nunavut Territory* (Ottawa and Vancouver: Pauktuutit Inuit Women of Canada and School of Social Work, University of British Columbia). <http://pauktuutit.ca/wp-content/blogs.dir/1/assets/Final-mining-report-PDF-for-web.pdf>

(footnote continued)

responsibilities to provide their families and communities with country foods or other services.¹¹⁸

Flexibility is of key importance in employing and retaining Inuit. The Government of Canada and public service unions can work together to look at part-time and job sharing models, where benefits such as housing and travel allowance would be retained.

6.5 Training allowances and training in Inuit contexts

Racism and derogatory attitudes and harassment toward Inuit women in particular were found by one study as a reason for one company's difficulties in retaining Inuit.¹¹⁹ Non-Inuit workers often fly in with no respect or understanding of local cultures, or with a superficial or stereotypical understanding. Nunavut is an Inuit homeland. There should not be an expectation that Inuit will give up everything they value and everything they are to assimilate into a colonial government workplace.

Elsewhere in this paper, training for all employees, with additional training for managers and human resources staff, were recommended as best practices. Training that provides information about Inuit history and culture, and how to participate in creating a cooperative and inclusive workplace, is crucial for employees in Nunavut. The Government of Canada could be open to exploring with its existing partners how government workplaces, structures and procedures in Nunavut can change to better reflect a true partnership and reconciliation between the Government of Canada and Inuit.

The Government of Canada, in recognition of conditions in Nunavut, offers a housing and travel allowance for its Nunavut employees. An additional training and education allowance could be added, to recognize that conditions in Nunavut do not allow Nunavummiut to access all the training and education they need to progress in a government workplace. To aid in recruitment and retention, it could guarantee educational leave for its Nunavut employees.

6.6 Rethinking job qualifications: a focus on ability

Government of Canada job postings in Nunavut, a territory in which Inuit languages (Inuktitut, Inuinnaqtun) are official languages along with French and English, where there are unilingual speakers of Inuit languages, and where the Government of Nunavut has promised the delivery of services in the official language of the citizen's choice, do not look much different in terms of

¹¹⁸ Marika Morris, 2016, "A statistical portrait of Inuit with a focus on increasing urbanization: Implications for policy and further research," *Aboriginal Policy Studies* 5(2): 4-31. DOI: <http://dx.doi.org/10.5663/aps.v5i2.27045>

¹¹⁹ Kudloo, 2014.

the qualifications required than if these jobs were posted in Ottawa-Gatineau. If Inuit language or cultural knowledge are mentioned, they may be asset qualifications. The job descriptions and qualifications themselves need to be reviewed, and perhaps a separate Nunavut categories of jobs created in which knowledge of Inuit culture and language are essential criteria. Otherwise the lack of educational and employment opportunities for northern Inuit will ensure that an 85% target of Inuit employees in Government of Canada jobs in Nunavut can never be met, as there will likely be someone from southern Canada who has had more opportunity to get the required educational and employment experiences.

Hiring policies in which job experience is required has been documented as a barrier to hiring Inuit nurses in Nunavut.¹²⁰ Most public service jobs also require job experience, which is a major disadvantage to Indigenous peoples whose median age is younger than the general population and whose access to job experience is more problematic. A way around the experience issue is to provide on the job training, transition to work programming and mentorship, as well as considering the team approach described in another section.

6.7 On-the-job support

Nunavummiut [Nunavut residents] expressed both concerns that qualifications for government jobs were too high, focused on paper qualifications and did not match their abilities, but another concern was expressed that when job qualifications are lowered and people are hired, they do not always have the skills or support to do the job and are then set up to fail.¹²¹

Mentorship is a one-on-one relationship that can provide general guidance and support, but may not be the only kind of support that is required. Both Inuit and non-Inuit in Government of Canada jobs in Nunavut could use support. Inuit who have not had access to the quality of education and training that most other Canadians have had may benefit from support and on-the-job training with writing, making presentations, handling bureaucratic requirements, etc., whereas non-Inuit could use support with cultural advice and Inuit language training. The Government of Canada could establish a Nunavut Employment Skills Support office that all Government of Canada employees based in Nunavut could access for help with writing and editing documents in English, French, Inuktitut or Inuinnaqtun, making presentations or developing leadership or other workplace skills. Instead of waiting to take training which may not be applicable to one's situation and is not timely, a Skills Support Office would provide direct and timely help with a view to increasing the employee's skills needed to do the actual job.

¹²⁰ Nunavut Tunngavik Incorporated, 2009, *Recruitment and Retention of Inuit Nurses in Nunavut* (Iqaluit: NTI), p. 28.

¹²¹ North Sky Consulting Group. 2009.

6.8 Reducing bureaucracy

One of the key informants for this paper had applied for a Government of Canada job. She found the application process very cumbersome. The automated system did not recognize her degree in Geography as a Social Science. The hiring process took one year. She was offered the job, but by then had already taken a managerial job at an Indigenous organization where she was able to have a direct, positive impact on improving employment outcomes for other Indigenous peoples. These circumstances represent a loss for the Government of Canada, and a gain for the Indigenous organization. Although Government of Canada jobs are well-paid, they often do not deliver the job satisfaction and autonomy many talented workers look for. It is not just a matter of reducing the bureaucracy in the application process, but also removing barriers and layers of approval processes so that ordinary workers (rather than just senior leaders) can act on their own good ideas.

Another draw for this informant was that her job gives her flexibility in determining her own day, including her start time, end time, lunch hours, and vacation. In the federal public service, there is conditional flexibility. It is technically possible to have this flexibility, but it is up to the discretion of individual managers.

6.9 Piloting team approaches at the office with training bonus

Canadians from southern Canada have had educational and training opportunities that most Nunavummiut have not. Therefore there is a large pool of non-Nunavummiut who have the experience and qualifications for jobs in Nunavut, but who lack knowledge of Inuit languages and in-depth understanding of Inuit culture. The way the workplace is currently structured, a manager must have management skills and experience, an accountant must have accounting skills and experience, and those with expertise in Inuit culture and language find that these do not make up for lack of opportunity to develop in other areas. In the current workplace, people are expected to do the jobs they are hired for. Mentorship and training others is something people can do if they are willing, but it is not a recognized part of the job.

A potential way to bridge the gap between the strengths of Inuit and non-Inuit employees is to pilot a work environment in which mutual training is a job expectation. This would have to be piloted in an office in which the workers all agree to undertake this experiment. Therefore those who are knowledgeable about Inuit language and culture would be expected to teach those who are not (whether Inuit or non-Inuit) and those with management, accounting, writing, analytical or other skills, would be expected to teach and mentor those who are interested in learning. Skills would be shared, and decisions made in a more consensus-oriented style in keeping with Inuit Qaujimajatuqangit (Inuit societal values),¹²² which include Inuuqatigiitsiarniq (respecting others, relationships and caring for people), Tunnganarniq (fostering good spirits by being open,

¹²² Government of Nunavut, no date, "Inuit Societal Values", <http://www.gov.nu.ca/information/inuit-societal-values>

welcoming and inclusive), Pijitsirniq (serving and providing for family and/or community), Aajiiqatigiinni (decision making through discussion and consensus), Pilimmaksarniq/Pijariuqsarniq (development of skills through observation, mentoring, practice, and effort), Piliriqatigiinni/Ikajuqtigiinni (working together for a common cause), Qanuqtuurniq (being innovative and resourceful), Avatittinnik Kamatsiarniq (respect and care for the land, animals and the environment). The office would itself become a learning environment from which all can benefit, and attention would be paid not only to doing the work required, but how it is done.

6.10 Child and family care

Inuit have the highest fertility rate of all Indigenous groups, and has the youngest age structure of all Indigenous groups.¹²³ Child care is a barrier to employment in Nunavut. This is particularly true if an employee has to move from their own community, where extended family could potentially look after kids, to a position in Iqaluit or other community.

The Government of Canada could fund an expansion of child care in communities in which it has positions and reserve some of the child care places for Government of Canada employees. This would serve as an incentive for both recruitment and retention.

Inuit have a tradition of custom adoption, in which Inuit families may give a baby or child to another Inuit family to raise. Inuit employees may have extended child care responsibilities, sometimes looking after children who are not theirs from a western point of view (neither biological children nor legally adopted children). In addition, the rate of chronic illness among Inuit is high, and Inuit employees may be caring for sick or disabled family members. This poses a challenge to the Government of Canada both in ensuring the flexibility of schedules for Inuit employees, and also in putting in place practical supports in the areas of child and family care.

6.11 Best practices in place: housing and travel allowances

It is very expensive to live in Nunavut. Fruits and vegetables, for example, can cost over five to ten times the amount as in southern Canada. Anecdotally, for Inuit couples interested in government employment, the ideal is for one to work for the Government of Nunavut for the pay, and the other to work for the Government of Canada for the housing and travel allowance. Designed perhaps to accommodate non-Inuit from southern Canada, these allowances also serve as a recruitment and retention incentive for Inuit. This is an example of a best practice in which the Government of Canada took the particular realities of Nunavut into account, and implemented a policy that benefits all employees.

¹²³ Morris, 2016.

6.12 Learning from best practices qualitative research

In winter-spring of 2017, Employment and Social Development Canada's Nunavut Labour Force Analysis (NILFA) team is engaging in qualitative research in five communities in Nunavut, which will in part document best practices in Inuit employment. This and other NILFA research should be made publicly available.

6.13 Publicly accessible performance measurement and evaluation

Although technically accessible through Access to Information and other means, it is difficult for members of the public and media to find information on public websites or in public libraries about the Government of Canada's Inuit Employment Plan and progress on that plan. The last published plan was issued in 2002, 16 years ago. Although the Government of Canada may find its slow rate of progress in hiring and retaining Nunavut Inuit embarrassing, knowledge of the facts is essential in any democracy if the public is to participate in the setting of policy priorities. Performance monitoring and evaluation is cited as a best practice in Indigenous recruitment and retention, because both strengths and limitations of one's plans and activities can be examined and changes made where necessary.¹²⁴

6.14 Clusters and partnerships

To apply the cluster approach best practice identified earlier in this report to the issue of recruitment and retention of Inuit to a representative target of 85% in federal and Nunavut government jobs based in Nunavut, the Government of Canada could strengthen its partnerships with the Government of Nunavut, Inuit organizations, Nunavut education and training representatives, Inuit staff in government, federal and Nunavut human resources personnel coming together to develop realistic and effective measures to achieve the target within the context of multiple, overlapping and complex barriers.

¹²⁴ Natasha Caverley, c. 2004, *What Works: Effective Policies and Programs for Aboriginal Peoples of Canada Final Report* (Ottawa: Human Resources and Social Development Canada Strategic Policy Directorate).



7. Beyond internal strategies

A number of sources in the literature pointed to a full cycle of discrimination and disadvantage with its roots in the ongoing colonization process,¹²⁵ and that employers, with recruitment and retention strategies, are seeking to intervene at only one point in this cycle.

However, the federal government is not just any employer. Its internal policies affect its workplaces, but it is also responsible for externally-oriented policies that affect the whole of Canada and all First Nations, Inuit and Métis in Canada. It is in a position to directly reduce existing education and training gaps between Indigenous and non-Indigenous Canadians, and to inform all Canadians about Indigenous history and contributions to Canada.

Employment and Social Development Canada (ESDC) attempts to address this with initiatives such as the Aboriginal Skills and Employment Training Strategy (ASETS) and Skills and Partnership Fund (SPF) programs which have been positively evaluated.¹²⁶ However, further investments could be made in Indigenous education, training and employment given the fact that Government of Canada policies such as colonization, forced relocation, breaking of treaty obligations, residential schools designed to extinguish cultures and languages also resulted in physical, sexual and psychological abuse with intergeneration effects. The major reason for further investment is to make the most of the human resources Canada has.

¹²⁵ Roland, 2011.

¹²⁶ Canada, Employment and Social Development Canada Evaluation Directorate, 2015, *Evaluation of the Aboriginal Skills and Employment Training Strategy and the Skills and Partnership Fund: Final Report*. (Ottawa-Gatineau: Evaluation Directorate, Strategic Policy and Research Branch, Employment and Social Development Canada).



8. Conclusion and recommendations

We can learn by watching those who come before us, trying out what they do, and finding our own way combining what we have learned with what we need to do in the current environment. There are many best practices in Indigenous recruitment and retention to learn from. As an employer, the Government of Canada is already ahead of many workplaces in implementing many of these. However, it could take the next step to go beyond the easy into the necessary. This will take a transformation. If the Government of Canada wants to excel in the area of Indigenous recruitment and retention and meet its legal obligations, the government workplace, structures and procedures must look different than how they started. It is not a matter of simply taking on a new appearance, but of real growth.



Figure 2: "Mother Teachings" by Anishnaabe artist Donnell Taylor. Used with permission.

The Government of Canada is already engaged in many of the best practices outlined in the literature, including having a clear representative workforce police, a voluntary self-declaration system in place for Indigenous employees, buy-in from the top, Indigenous youth recruitment programs, and partnerships with Indigenous organizations. Some federal departments and agencies also engage in the best practices of executive champions for Indigenous issues and outreach at educational and employment events. Although engaged in best practices, there is room for the expansion of the Indigenous partnership best practice in the following ways: developing different recruitment videos targeted at Inuit, First Nations and Métis potential recruits; using Indigenous media and social media for a recruitment drive; making use of Indigenous-specific job boards; and partnering with educational and training institutions to provide a direct pathway into public service jobs for Indigenous peoples in occupations and departments in which they are under-represented.

The best assets for recruiting and retaining Indigenous employees are existing Indigenous employees. Some departments and agencies already engage in the following best practices: an Indigenous Employee Network, career counselling and mentoring, visibly valuing Indigenous peoples in physical spaces, conducting and learning from exit interviews with Indigenous employees. This varies widely by department and agency. It is recommended that the Government of Canada:

Make a commitment to embarking on the next generation of Indigenous recruitment and retention strategies:

- Commit to the next steps in Indigenous recruitment and retention, which involves workplace transformation;
- Acknowledge that measures targeted at Indigenous peoples are not enough, that Government of Canada workplaces must be welcoming to Indigenous peoples, value their strengths and eliminate stereotyping and discrimination among public service managers and employees;
- Recognize that transformation is a necessary step in reconciliation and building new and respectful relationships, and would also benefit non-Indigenous employees and the people of Canada as a whole;
- Perform a workplace cultural audit which looks at structures, policies and practices for their impact on and inclusion of Indigenous employees.

Provide training:

- Provide training in Indigenous issues for all public service employees in all occupational categories and at all levels in fulfillment of the Truth and Reconciliation Commission's 57th call to action;
- In addition to this training, provide training for managers in effective and collaborative modern management techniques, which would include a component of at least one day on managing Indigenous employees;
- Provide training and tools for managers and human resources personnel on cultural sensitivity to Indigenous candidates in the hiring process.

Establish best practices in human resources policy and practice:

- Add Indigenous cultural sensitivity to competencies expected of all employees at every level and occupation, and support their training;
- Establish an Indigenous Human Resource Unit or resource person in every department and agency;
- When exit interviews are not always undertaken, prioritize exit interviews with Indigenous employees conducted by someone with cultural sensitivity, and pool exit interview data for Indigenous employees across departments and agencies to look for patterns and potential solutions;
- Change employee evaluation forms to focus on employee strengths at least as much as employee deficits;
- Appoint an Indigenous Ombudsperson for the Public Service of Canada who could: conduct workplace audits for cultural sensitivity and accommodation for Indigenous peoples; deal with complaints from Indigenous employees related to discrimination or lack of cultural accommodation and have the authority to issue remedies; promote and publicize best practices; report directly to the Clerk of the Privy Council, Prime Minister or Minister of Indigenous and Northern Affairs; and report annually about how to make the Government of Canada a better workplace for Indigenous employees;
- Review job descriptions and postings particularly in regional offices in areas in which there are large Indigenous populations to ensure that value is placed on knowledge and experience of the local Indigenous culture and language. This might involve creating new job categories, such as “PM-02 – Indigenous”, in which cultural and linguistic knowledge are a part of the essential rather than asset qualifications of the position;
- Wherever an employee may be based, place value on knowledge of an Indigenous language and allow Indigenous and non-Indigenous public servants to make learning an Indigenous language a part of their training plan.

Build and support the existing Indigenous workforce:

- Address the concentration of Indigenous employees in certain occupations and departments, and provide a recruitment and retention incentive, through the establishment of an Indigenous Career Development Program, in which existing Indigenous employees would be supported to train for some public service occupations in which Indigenous peoples are under-represented;
- Create a leadership training program for Indigenous employees that would have all the features of leadership programs plus address specific issues such as tensions between communities and Government; handling experiences of discrimination; and exploring whether and how to incorporate traditional values and strengths into one’s work. Program cohorts could provide peer support to one another as they progress through the public service;
- Conduct research with existing Indigenous employees and managers about Indigenous recruitment and retention;

- Recognize excellence in the promotion of Indigenous recruitment, retention, or making the workplace welcoming for Indigenous peoples;
- Provide two rooms for Indigenous employees in each department and agency in which people can gather for social events or to spend quiet time in spiritual reflection;
- Consider broadening concepts of bilingualism to include placing value on Indigenous languages;
- Ensure that Employee Assistance Programs are able to offer Indigenous-specific cultural options, and can address mental health and distress concerns arising from bullying and discrimination against Indigenous peoples in the workplace;
- Acknowledge the effects that past and ongoing trauma may have on employees, the high rates of trauma among Indigenous peoples, and investigate the steps that would have to be taken to become a trauma-informed workplace.

Cultural accommodation and flexibility:

- Build-in cultural accommodation around definitions of family for purposes of bereavement leave and family leave in recognition that employees may have been raised in whole or in part by aunts, grandmothers or others, and may have some responsibility for children who are neither their biological nor legally adopted children;
- Acknowledge that for the purposes of bereavement leave, there may be a cultural expectation or need on the part of an employee from a small community to attend the funerals of some community members;
- Acknowledge that some Indigenous employees require time off for re-connection to community or to traditional practices;
- Educate managers about the benefits of providing employees with flexibility around start and end times, vacation times and unpaid leave, and provide some means of recourse for employees who require time but the time was denied;
- Considering the higher fertility rate among Indigenous peoples in Canada, which is particularly high for Inuit, consider developing creative solutions and partnerships to meet the child care needs of potential Indigenous employees, particularly those who must move from far away to take a position with the Government of Canada.

Build on existing partnerships to transform the workplace:

- Work with unions to develop cultural accommodation policies that are viewed as the norm and where managers would have to justify in writing to the appropriate authority why cultural accommodation could not be given;
- Bring together concerned parties in clusters to work on advancing aspects of Indigenous recruitment and retention. Ensure that decision-makers are a part of these clusters or are committed to implementing the recommendations of the clusters.

Acknowledge the unique circumstances of Inuit:

- Inuit are historically, culturally and linguistically distinct from other Indigenous groups and recognized as one of three Indigenous groups in the Canadian Constitution. As the most recently colonized Indigenous peoples and forming a disproportionate number of survivors of residential schools, many Inuit face both intergenerational and ongoing trauma, are closer to traditional economies than most Indigenous peoples, and statistically, on average, have the lowest rates of education, employment and highest fertility of any Indigenous group. Inuit also offer strengths and expertise, but this is often not adequately recognized as such within the public service. It is not possible to see how Inuit are doing in the public service, as they are subsumed under the “Aboriginal persons” group;
- Just under half of Inuit in Canada live in Nunavut. The Government of Canada has particular legal obligations under Article 23 of the *Nunavut Land Claims Agreement* to bring its Nunavut-based workforce up to a “representative level” of Inuit;

It is recommended that the Government of Canada:

- Strengthen its existing partnerships with Nunavut Tunngavik Inc., the Government of Nunavut, and public service unions to conduct an Inuit-specific cultural audit of Nunavut government workplaces and determine courses of action that would include experiments with structural change as well as changes in policies and procedures to facilitate the recruitment, retention and advancement of Inuit;
- Pilot a team approach in a workplace, in which skills are shared, decision-making takes place more consensually and in which employees can teach and learn skills from one another as a part of their job expectations;
- Establish a Government of Canada office in Nunavut to provide on the job support and training to any Nunavut-based employee of any federal department or agency, whether Inuit or non-Inuit, which could include help with writing and editing skills, administrative and management skills, Inuit language skills and cultural competency;
- Streamline the bureaucratic application process for Nunavut jobs wherever possible and find ways to focus on the ability to do the job rather than meet all the qualifications on paper;
- Build on existing best practices of a housing allowance and travel allowance, which recognize the particular circumstances and difficulties faced by employees in Nunavut, to also add a greater education and training allowance for employees who have not had the opportunities most southern Canadians have had to further their education and training, and work with partners to develop creative solutions to support employees with child care responsibilities;
- Work with partners to build on the best practices that will be identified by Employment and Social Development Canada’s Nunavut Inuit Labour Force Analysis (NILFA) team in its current research, and make all documents pertaining to NILFA and the Government of Canada’s Inuit Employment Plans, performance measures and evaluations public to increase accountability.

The Government of Canada is already a leader in Indigenous recruitment and retention, but it has some distance to go. It is already engaged in many best practices, but it could experiment with and implement some practices which could transform federal workplaces in ways that would increase Indigenous recruitment and retention, benefit all employees, and improve the cultural sensitivity of policies and services offered to Canadians. The Government of Canada is at a turning point, in which it can choose to move strongly in the direction of full reconciliation and a new partnership with Indigenous peoples based on mutual respect and appreciation.



9. Annotated bibliography

Note: Existing abstracts or descriptions were used for most of these records and are presented in their original language. Thank you to Dr. Uzma Jamil for her help in identifying many of these sources.

Abele, Frances and Denic, Senada. 2014. *Aboriginal Youth Employment in Northern Canada: Knowledge Synthesis Report*. Ottawa, Ontario: Carleton Centre for Community Innovation.

The knowledge synthesis presented in this report is based on an analysis of publicly accessible research on northern Aboriginal youth employment. We investigated the possible sources of the apparent mismatch between employment opportunities in northern Aboriginal communities and the hopes and needs of the people who make up the northern Aboriginal youth labour force. Our report outlines what is known about the sources of the mismatch, and the measures currently being taken to address it. We comment on the quality of the available evidence. Where possible, we have supplied missing information from primary sources. Finally, we offer recommendations for further research.

Aboriginal Human Resource Development Council of Canada. 2003. *Fifth Annual Champions' Meeting: The Cluster Approach to Aboriginal Human Resource Development: Increasing and Accelerating Aboriginal Employment in Canada*. Saskatoon, SK: Aboriginal Human Resource Development Council of Canada.

https://indigenoussworks.ca/sites/ahrc/files/attachments/2003_champions_discussion_paper.pdf

At the 2002 Annual Champions Meeting, Mr. Eric Newell, Chief Executive Officer of Syncrude Canada Ltd., spoke about the collaborative value of "clusters" as a way of increasing Aboriginal skills, learning and employment as well as addressing companies' skills shortages. He spoke about the Council's success with the development of clusters that bring industry together with Aboriginal training organizations, educational facilities, organized labour and government. Newell stated that the cluster is an important collaborative model that is achieving success in the challenging area of Aboriginal

human resource development. The challenge is how best to lever up the benefits and lessons of the model. With the ultimate goal of increasing and accelerating Aboriginal skills, learning and employment, what strategies need to be developed by the Council to effectively transfer the successes of its human resource "clusters" to a wider network of dedicated organizations throughout Canada?

Aboriginal Human Resource Development Council of Canada, no date, *Lessons Learned: Booklet 1: Projects*.

https://indigenousworks.ca/sites/ahrc/files/attachments/lessons_learned_projectwork.pdf

Accessed Feb. 5, 2017.

The Aboriginal Human Resource Development Council of Canada works with a variety of partners on projects providing training and employment opportunities for Aboriginal people. Part of the Council's role as a learning organization is to document the lessons it and its partners have learned as a result of working together on these projects. This booklet provides some examples of the *Lessons Learned* during the course of doing project work. The Council believes this information will be of use to any organization that has started, or is about to start, a large scale training or employment project. Perhaps *you* can already relate to some of the lessons outlined. We encourage you to identify those lessons you find most informative and provide some insight into the lessons that could be expanded upon into their own booklet.

Angus, Joy. 1999. "Strategies to Support the Recruitment, Retention and Professional Development of Indigenous Managers." *Aboriginal and Islander Health Worker Journal* 23(6) (Nov/Dec): 28-33.

Research was carried out in Queensland to improve the recruitment, retention and professional development of Indigenous managers in the health sector. It was concluded that potential Indigenous health managers were not advancing to middle and senior management level positions and to break this major barrier, two checklists of strategies are presented.

Barnett, Kate, John Spoehr, and Eric Parnis. 2007. *Equity Works: Achieving the Target of 2% Aboriginal Employment in the South Australian Public Sector*. Adelaide, Australia: Australian Institute for Social Research, University of Adelaide, and the Don Dunstan Foundation.

Since 2003 there has been significant effort by the South Australian government to enhance Aboriginal peoples' employment outcomes in the public sector. Objective 6 of the South Australian Strategic Plan has an accompanying target to increase the employment of Aboriginal employees in the public sector from 1.2% to 2% by 2009. The Don Dunstan Foundation allocated funding for a project to identify the factors which are assisting and the factors which are impeding progress towards the achievement of the 2% Target. A five-part methodology was adopted, combining quantitative and qualitative methods of information collection: 1) Review of the literature; 2) Review and analysis of SA public sector Aboriginal employment data; 3) Interviews and focus groups with key Aboriginal stakeholders (within the SA public sector and externally); 4) Case

Studies exemplifying good practice; 5) A survey with 173 Aboriginal employees from the SA public sector, distributed on the project team's behalf to SAPSIEN (South Australian Public Sector Indigenous Employees' Network). A very high response rate was achieved – SAPSIEN's membership fluctuates between approximately 250 and 300 people, giving a response of between 57.7% and 69.2%. Many of those participating in the survey thanked the DDF for the opportunity to provide feedback to a trusted source that guaranteed confidentiality.

Bellegarde, Joan. 2009. *Establishing an Internal Aboriginal Employee Network for Saskatchewan Boards of Education*. Research Report #09-08. Regina: Saskatchewan School Boards Association.

A sense of belonging is essential to creating an environment that attracts and captures the human need to feel comfortable and secure. Developing the conditions to support the inclusion of Aboriginal employees within Saskatchewan school divisions – amongst the approximately 12,000 teachers and 8,000 support staff – may require some effort. Creating an Aboriginal Employee Network comprised of First Nations, Métis and Inuit employees can establish a favourable and supportive environment in a system where Aboriginal employees represent the minority. An Aboriginal (advisory) network can be one component of an overall Aboriginal strategy of the school division to recruit and retain qualified Aboriginal talent.

Blanchette, Nancy. 1998. "Les hauts et les bas d'une entreprise d'insertion biculturelle" *Reflets : Revue ontarioise d'intervention sociale et communautaire* 4,1: 205-209.

Pour améliorer la situation de l'emploi chez les jeunes autochtones, un premier objectif s'imposait: sensibiliser les communautés francophone et autochtone à l'acceptation de leurs différences culturelles, leurs différents styles de vie, leurs coutumes et leurs croyances pour survivre côte à côte. La sensibilisation des membres des deux communautés ne suffirait pas à améliorer la situation de l'emploi pour les jeunes résidentes et résidents de Constance Lake. Nous nous sommes alors établi un second objectif : assurer une intégration de ce groupe de jeunes dans l'action du milieu de travail à Hearst. Pour atteindre ces objectifs, nous avons eu recours au programme fédéral Service Jeunesse Canada (S.J.C.), une initiative communautaire où le jeune développe des compétences professionnelles et des connaissances pratiques. Il a été possible grâce au S.J.C. d'embaucher six jeunes dont deux autochtones, une métis et trois francophones pour tenter de réaliser nos deux objectifs.

BMO Financial Group. 2015. "Removing Barriers for Aboriginal People: A Multi year approach" *Employment Equity Narrative Report – BMO Financial Group*, p. 14.

<https://www.bmo.com/cr/files/NarrativeReport2015EN.pdf>

In 2012, we set a workforce representation goal for Aboriginal People of 1.5% which we actively strive to achieve through our targeted strategy of ensuring a recruitment focus in Western provinces in Canada, improving the onboarding experience and increasing retention through the establishment of a new peer-to-peer onboarding program for new hires, launching a career mentoring program for Aboriginal employees who have

been at the bank for one year or more, and focusing on increased training and resources on Aboriginal cultural awareness.

Bougie, Evelyne, Kelly-Scott, Karen and Arriagada, Paula. 2013. *The Education and Employment Experiences of First Nations People Living Off Reserve, Inuit, and Métis: Selected Findings from the 2012 Aboriginal Peoples Survey*. Ottawa: Statistics Canada. Social and Aboriginal Statistics Division.

<http://www.statcan.gc.ca/pub/89-653-x/89-653-x2013001-eng.htm>

The analysis for each group is presented in five sections. Sections 1 and 2 examine an array of education characteristics for First Nations people living off reserve, Inuit and Métis. These sections compare high school completers with leavers on variables such as education pathways and reasons for leaving or returning to school. As well, school attendance and achievement, participation in extracurricular activities, mobility, peer influence, parental support, and school environment during respondents' last year in school are explored. Section 3 describes the postsecondary education experiences of First Nations people living off reserve, Inuit and Métis, based on indicators such as postsecondary credentials, moving for postsecondary studies, distance education, funding, and reasons for not finishing postsecondary schooling. The 2012 APS also collected data on various aspects of the employment experiences of First Nations people living off reserve, Inuit and Métis. Key issues - employment and unemployment, challenges to finding work, employment income, and non-participation in the labour force - are examined in Section 4. Finally, Section 5 examines barriers to further schooling, such as cost, family responsibilities, feelings of being unprepared, lack of availability of courses, and health. This section also explores plans for further education.

British Columbia. 2009. *Aboriginal Employment in British Columbia: Community Engagement*. Victoria, BC: Ministry of Aboriginal Relations and Reconciliation.

This summary report provides information on best practices and gaps in current Aboriginal employment programming in British Columbia, as provided by a variety of Aboriginal employment stakeholders in focus groups, interviews and surveys that took place in November and December 2008.

British Columbia. No date. Aboriginal relations behavioural competencies.

<http://www2.gov.bc.ca/gov/content/careers-myhr/job-seekers/about-competencies/aboriginal-relations>

The Aboriginal relations behavioural competencies help the BC Public Service improve our individual and collective abilities to work effectively with the Aboriginal people of B.C. The phrase "Aboriginal people" refers to all First Nation, Inuit and Métis people. It includes individuals, communities, bands, nations, organizations and urban populations, while acknowledging their distinctness and diversity. The Province of British Columbia and Aboriginal leaders are now working in a government-to-government relationship. Because of this unique relationship, four of the 17 Aboriginal relations behavioural competencies apply to all BC Public Service employees, no matter where you work. All employees should consider adding these to their MyPerformance profile work and

development goals: Self-discovery and awareness; Sustained learning and development; Cultural agility; Change leadership.

Canada. Public Affairs, Employment and Immigration Canada and the Aboriginal Employment and Training Working Group. 1991. *Pathways to Success: Aboriginal Employment and Training Strategy: A Background Paper*. Ottawa: Employment and Immigration Canada.

Outline of the federal government policy on training and employment for aboriginal peoples in Canada (Indians, Metis, Inuit) including the Canadian Jobs Strategy, employment equity, training allowances, unemployment insurance, social assistance, Native Internship Program, Canadian Aboriginal Economic Development Strategy (CAEDS) and consultation mechanisms.

Canada. Employment and Social Development Canada. Evaluation Directorate. 2015. *Evaluation of the Aboriginal Skills and Employment Training Strategy and the Skills and Partnership Fund: Final Report*. Ottawa-Gatineau: Evaluation Directorate, Strategic Policy and Research Branch, Employment and Social Development Canada.

The Aboriginal Skills and Employment Training Strategy (ASETS) is a five-year (2010-2015) Federal Government program designed to increase the number of Aboriginal peoples (First Nations, Inuit, Métis as well as status and non-status Aboriginal peoples living off-reserve) employed and integrated into the labour force. The program provides financial assistance to Aboriginal organizations through multi-year contribution agreements to support the costs of human resources development programs and services. Launched in 2010, with funding to March 2015, the Skills and Partnership Fund (SPF) is a demand-driven, partnership-based contributions program that funds short-term projects contributing to the skills development and training of Aboriginal peoples (First Nations, Métis as well as status and non-status Aboriginal peoples living off-reserve), as well as employment. SPF is a separate but complementary program to ASETS. The evidence indicates that both programs are working towards achieving their intended outcomes. Formal and informal labour market development partnerships were being established with training institutions and private and public sector employers. While much work has been undertaken to develop partnerships, challenges remain. Staff turnover appears to be an ongoing problem, overburdening existing Aboriginal Agreement Holder (AAH) staff and managers due to a lack of internal resource capacity. In addition, the time-consuming nature of engagement at times affected the AAH's ability to establish and maintain partnerships. There was a 17 percentage point gain (+\$1,621) in ASETS participant's average annual employment earnings. The incidence of employment increased by 5 percentage points between both periods.

Canada. Human Resources and Skills Development Canada. Evaluation Directorate. 2009. *Formative Evaluation of the Aboriginal Skills and Employment Partnership Program: Final Report*. Ottawa: Human Resources and Skills Development Canada.

<http://files.eric.ed.gov/fulltext/ED519651.pdf>

The five-year, \$85M Aboriginal Skills and Employment Partnership (ASEP) initiative is a

targeted Aboriginal skills development program designed to promote maximum employment for Aboriginal people on major economic developments through a collaborative partnership approach, leading to lasting benefits for Aboriginal individuals, communities and families. It is designed to address a broad spectrum of skills and learning needs and provide access to jobs. The ASEP program has funded nine diverse projects in resource-based sectors, including mining, forestry, oil and gas, hydro development, fishery, and construction. Each project is located in a different community or group of communities with varying project scopes. Funding levels range from approximately \$3M to \$22M. The nine projects are located across the country in rural and urban areas, as well as northern and southern settings. This document presents the report on the formative evaluation of this program.

Canada. Nunavut Federal Council. 2002. *Article 23 Inuit Employment Plan 2002-2007*. Iqaluit: Nunavut Federal Council.

This document includes background on Article 23 of the Nunavut Land Claims Agreement, training, growth of the federal presence in Nunavut, capacity to meet targets, vision of building a representative workforce, gap analysis, an outline of human resource practices (pre-employment, recruitment, retention, organizational design), decentralization, tracking and monitoring and key commitments. It also contains annexes which contain Inuit Employment Plan narratives for the Canada-Nunavut Department of Fisheries and Oceans Office, Nunavut Regional Office of the Department of Indian and Northern Development, the Department of Justice Nunavut Regional Office, Nunavut Client Liaison Unit of Geomatics Canada, Canada-Nunavut Geoscience Office, Human Resources Development Canada, and Parks Canada Agency Nunavut Field Unit.

Canada School of Public Service. 2014. *The Inuit Learning and Development Pilot – Backgrounder*. Ottawa: Canada School of Public Service.

Consistent with Article 23 of the Nunavut Land Claims Agreement, the Government of Canada has pursued Inuit employment plans and pre-employment training plans in order to increase participation to a representative level. In addition to the initiatives of individual federal departments in Nunavut, the federal Article 23 Working Group developed the Inuit Learning and Development Pilot (ILDLP) project. In cooperation with the Government of Nunavut and Nunavut Tunngavik Inc., this project offered both pre-employment and employment training for Inuit participants in 2013-2014. The ILDP was designed to address the following unique challenges for learning in the North: lack of local specialized resources for training in traditional classrooms; low population density, which makes training expensive; limited IT infrastructure and bandwidth, which limit access to on-line learning; and lack of cultural and geographical relevance in existing training products to the needs of Northern learners. The ILDP was a horizontal initiative involving the following federal departments and agencies in addition to the territorial government and community agents: Canadian Northern Economic Development Agency, Aboriginal Affairs and Northern Development Canada, Service Canada, Royal

Canadian Mounted Police, Natural Resources Canada, Fisheries and Oceans Canada, Environment Canada, Parks Canada, Public Works and Government Services Canada, Correctional Service Canada. The pilot project offered a 16-month learning and training opportunity that included four paid work assignments of four months each in federal departments in Iqaluit, the Government of Nunavut and Nunavut Tunngavik Inc. It was intended to prepare Inuit for jobs in the public service and provide them with a variety of related work experience. More than 50 Inuit applied for the ILDP. Twelve participants began their first work assignments in June 2013. The School contributed to the ILDP by providing the curriculum for the project. It was delivered through an innovative blended learning approach, taking into consideration the Inuit culture as well as various accessibility constraints, and covered topics such as knowledge of government, client service excellence, analytical thinking and employment skills.

Canadian Apprenticeship Forum. 2000. *Promoting Essential Skills and Apprenticeship Training in Aboriginal Communities across Canada: A Summary of Discussion Findings*. Ottawa, ON: Canadian Apprenticeship Forum.

This report summarizes the findings from the twenty-nine sessions held with over 400 participants, who work with Aboriginal clients. These sessions were across the country from December 2010 to June 2011. These workshops were hosted by the Canadian Apprenticeship Forum -- Forum canadien sur l'apprentissage (CAF-FCA) in partnership with Aboriginal (First Nation heritage, status and non-status, Métis, Inuit) organizations. The purpose of the sessions was to create awareness about Essential Skills tools and to share strategies for implementing effective interventions. Ultimately, improved Essential Skills should prepare Aboriginal people to complete their apprenticeship training and to obtain employment in the skilled trades."

Caverley, Natasha. c. 2004. *What Works: Effective Policies and Programs for Aboriginal Peoples of Canada Final Report*. Ottawa: Human Resources and Social Development Canada Strategic Policy Directorate.

https://indigenoussworks.ca/sites/ahrc/files/attachments/effectivepolicies_finalreport.pdf

In an increasingly competitive race for talent, organizations are recognizing the importance in recruiting, retaining and developing individuals with valued skills and abilities. One emerging group of individuals who could potentially aid in replenishing human capital within Canadian workplaces are Aboriginal people. However, in spite of demographic strengths, major challenges currently exist for Aboriginal people such as low labour force representation and low educational attainment. Turtle Island Consulting Services Inc. (TICS Inc.) was retained to identify effective human resource management strategies, practices and programs (specifically, within the areas of recruitment and career development) that impact and influence Aboriginal people within the workforce. TICS Inc. used two key research methods to collect information on Aboriginal employment—a literature review and consultations with 49 participants representing four major cohorts. Effective practices (as defined by the literature and

consultations) in Aboriginal employment strategic planning, recruitment and career development were described and supplemented by organizational/jurisdictional examples. Gaps within the existing Aboriginal employment literature were noted and proposed recommendations were brought forth. This report was intended to provide public policy decision-makers and human resource management professionals with further insights in increasing awareness and promoting policy/program coordination in improving Aboriginal peoples' access to the labour market.

Cazin, Anne, Ependa, Augustin and Andréanne Sauvageau. 2006. "Enquête sur les relations économiques entre les Autochtones et les entreprises de l'Abitibi-Témiscamingue." Abitibi, Québec : Secrétariat aux alliances économiques Nation Crie – Abitibi-Témiscamingue.

La présente étude a pour objet d'identifier l'importance et la nature des relations économiques entre les entreprises de l'Abitibi-Témiscamingue situées hors réserve et les Autochtones de la région et du Nord-du-Québec. Il s'agit d'un projet commandité par le Secrétariat aux Alliances Économiques Nation Crie – Abitibi-Témiscamingue (SAENCAT) dont le mandat est d'oeuvrer au rapprochement économique entre les acteurs de la région et la nation crie. L'étude a été réalisée sous l'angle de l'apport des Autochtones aux entreprises de la région au niveau de leur fonctionnement (apport en capital ou en employés) ainsi qu'au niveau de leur marché (part de la clientèle autochtone par rapport au marché global de l'entreprise). L'étude s'est également attachée à identifier la perception des entrepreneurs régionaux vis-à-vis de leur clientèle autochtone. La cueillette de données s'est effectuée durant l'été 2006 par le biais d'une enquête téléphonique auprès d'une centaine d'entreprises ayant déjà un lien d'affaires avec les Autochtones. Elle a été complétée par des données statistiques afin de replacer les résultats de l'enquête dans le contexte régional. Les résultats font apparaître que l'apport des Autochtones est très faible dans le domaine de la main d'oeuvre et des capitaux dans les entreprises régionales. Les Autochtones sont en revanche bien plus présents en tant que clients des entreprises régionales.... Les relations entre les entreprises et leurs clients ou partenaires autochtones sont considérées comme étant harmonieuses, néanmoins des difficultés existent, et sont principalement dues, selon les entrepreneurs régionaux, à un manque de connaissance mutuel (entre les non-Autochtones et les Autochtones).

City of Edmonton. No date. "Indigenous Recruitment and Initiatives"

https://www.edmonton.ca/city_government/jobs/aboriginal-indigenous-recruitment-initiative.aspx

Our commitment to this initiative are [to]: Develop and support policies and practices that result in the recruitment and retention of Indigenous staff; Facilitate and enhance training opportunities designed to increase the employees' understanding of Indigenous Peoples; Connect and refer qualified Indigenous Peoples to the City of Edmonton Hiring Teams; Promote career development opportunities for Indigenous employees; Develop partnerships that will enhance the City's ability to attract and retain Indigenous employees.

David Bruce, Amanda Marlin, Helen Raham. 2012. *Literature Review on Factors Affecting the Transition of Aboriginal Youth from School to Work*. Toronto: Council of Ministers of Education, Canada (CMEC).

Chapter 6 (Success and satisfaction in the labour market) is an outline of factors that promote the successful attachment of Indigenous youth to the workforce and influence their job satisfaction: employment status and income; Education return rates; employment satisfaction (employee perception of the value of the work, how closely it corresponds to his/her skill sets and interests, quality of the workplace environment; positive employment experiences. Low levels of job satisfaction are associated with absenteeism and job turnover. Cultural differences often contribute to workplace experiences that negatively affect Aboriginal employees' satisfaction with their work. Chapter 7 (Employer practices and perceptions) discusses recruitment and development of Aboriginal employees, and problematic perceptions of Aboriginal people on the part of employers.

Day, Andrew, Glenn, Giles and Marshall, Brian. 2004. "The Recruitment and Retention of Indigenous Criminal Justice Agency Staff in an Australian State." *International Journal of Offender Therapy & Comparative Criminology* 48 (3) (June): 347-359.

In Australia, as in other countries that have experienced colonisation, indigenous people are massively overrepresented in all stages of the criminal justice system. If criminal justice agencies are to provide culturally responsive and effective services to this group, it is important that they employ significant numbers of indigenous staff across all levels of their organisations. Despite the positive intentions of many justice agencies to increase the proportion of indigenous staff members they employ, the numbers remain low. In this article, we explore some of the possible reasons for this by reporting the results of focus groups conducted with existing indigenous justice agency employees. The employees raised a number of issues relevant to recruitment and retention. These are discussed in terms of their potential value in improving justice agency indigenous recruitment and retention strategies.

Deloitte. 2012. *Widening the Circle: Increasing Opportunities for Aboriginal People in the Workplace*. Toronto: Deloitte.

Our goal is to bring together representatives from the business community, special interest groups, government agencies, employees and those directly affected by diversity issues. Beyond discussing topical issues and challenges, we hope to generate recommendations that will be shared with the broader business community in a variety of ways, including reports like this one. In 2012, we focused on how Canadian companies and Aboriginal people can forge better connections to create satisfying relationships and launch the careers of thousands of bright and capable people. Research shows that organizations' diversity goals and priorities don't change significantly overnight, but that the impact of diversity on innovation may be coming into sharper focus as executives increasingly try to harness the power of this issue for driving business goals. As diversity becomes a larger part of our workforces, we will begin – if we are willing – to see the

benefits of a diverse workforce which creates more innovation. A diverse workforce can only serve to strengthen our businesses and our country.

Duhaime, Gérard. 1991. "Le pluriel de l'Arctique. Travail salarié et rapports sociaux en zone périphérique." *Sociologie et sociétés* 23(2): 113-128.

<http://www.erudit.org/fr/revues/socsoc/1991-v23-n2-n2/001212ar/>

Les comportements au travail des employés autochtones qui franchissent aujourd'hui les portes des usines et des bureaux présentent d'étroites parentés avec ceux des premières générations d'ouvriers industriels. Sans pour autant être une règle absolue, l'inassiduité au travail, l'irrespect des horaires, l'abandon des emplois sont des comportements répandus dans les sociétés traditionnelles engagées sur la voie bouleversante de la modernité. Or, ce type de comportement est rationnel et socialement explicable. C'est ce que vérifie l'étude du cas spécifique des Inuit de l'Arctique du Québec (Canada). Une modélisation bipolaire des rapports aux activités productives et consommatives et l'extrême dispersion des comportements et des attitudes montrent que cette région est avant tout marquée par une grande pluralité des pratiques, par le voisinage des rationalités.

Ferdinand, Angeline, Paradies, Yin, Perry, Ryan and Kelaher, Margaret. 2014. "Aboriginal health promotion through addressing employment discrimination." *Australian Journal of Primary Health*. 20(4): 384-388.

The Localities Embracing and Accepting Diversity (LEAD) program aimed to improve the mental health of Aboriginal Victorians by addressing racial discrimination and facilitating social and economic participation. As part of LEAD, Whittlesea Council adopted the Aboriginal Employment Pathways Strategy (AEPS) to increase Aboriginal employment and retention within the organisation. The Aboriginal Cultural Awareness Training Program was developed to build internal cultural competency and skills in recruiting and retaining Aboriginal staff. Analysis of surveys conducted before (pre; n = 124) and after (post; n = 107) the training program indicated a significant increase in participant understanding across all program objectives and in support of organisational policies to improve Aboriginal recruitment and retention. Participants ended the training with concrete ideas about intended changes, as well as how these changes could be supported by their supervisors and the wider organisation. Significant resources have since been allocated to implementing the AEPS over 5 years. In line with principles underpinning the National Aboriginal and Torres Strait Islander Health Plan 2013-23, particularly the focus on addressing racism as a determinant of health, this paper explores the AEPS and training program as promising approaches to health promotion through addressing barriers to Aboriginal employment. Possible implications for other large organisations are also considered.

Garven & Associates. 2010. *Saskatoon Aboriginal Employment Strategy: Background Research and Best Practices*. Saskatoon: Saskatoon Regional Intersectoral Committee.

The specific goals of this project were developed with the intent to collect background

information and data, which could be used to support the future development of a Saskatoon Aboriginal Employment Strategy. The project goals are to: Identify key participants who offer programs and services for Aboriginal people and employers seeking employment solutions; Document barriers faced by Aboriginal people seeking employment in Saskatoon; Identify employer needs respecting recruitment and retention of Aboriginal people; Identify and document gaps in current programs and services; Document best practices being used to achieve success in recruiting and retaining Aboriginal employees; Research successful employment engagement tools that have been used to enhance Aboriginal employment success; Identify potential considerations to address and to include in a Saskatoon Aboriginal Employment Strategy.

Howard, Alison, Jessica Edge and Douglas Watt. 2012. *Understanding the Value, Value, Challenges, and Opportunities of Engaging Métis, Inuit, and First Nations Workers*. Ottawa: Conference Board of Canada. <http://www.otec.org/Files/pdf/Understanding-The-Value-of-Hiring-Aboriginal-Workers.aspx>

This report analyzes the challenges and opportunities employers encounter when engaging Aboriginal workers in Canada. A survey was conducted with Canadian businesses about their engagement with Aboriginal workers, and interviews were held with businesses, industry associations, and Aboriginal employment organizations. The report provides recommendations on the steps that employers, Aboriginal organizations, and policy-makers can take to help improve the labour market participation of Aboriginal workers.

Hill, Susan. 2007. *Best Practices to Recruit Mature Aboriginal Students to Medicine*. National Aboriginal Health Organization, Indigenous Physicians Association of Canada and the Association of Faculties of Medicine in Canada.

Although focused on recruitment of mature Indigenous students to medicine, this document does contain some insight into best practices for recruitment that could be more generally applied.

Indigenous and Northern Affairs Canada. 2016. "Fifty Per Cent Aboriginal Hiring Strategy." <https://www.aadnc-aandc.gc.ca/eng/1100100033841/1351175821088>

This strategy is the result of a Letter of Understanding between INAC (now known as Indigenous and Northern Affairs Canada) and the Assembly of Manitoba Chiefs to achieve a majority Aboriginal representation, equitably distributed throughout all groups and levels, including Executive level in the department.... In December 2016, INAC has adopted a new Indigenous Recruitment and Retention Framework which focusses on three major themes: measures to promote Indigenous hiring, increasing outreach activities and measures to retain Indigenous employees. The Framework aims to support departmental priorities, including: Creating a culturally inclusive workplace; Enhancing Indigenous representation; Building capability and career development for Indigenous employees; Fostering Indigenous leadership through talent management.

Indigenous Works website, 2017, <https://indigenousworks.ca>

Indigenous Works is a national social enterprise formerly known as Aboriginal Human Resource Council. It offers programs and services to help companies and organizations build Indigenous-inclusive workplaces.

Jacobson, Maxine. 2012. "Breaking Silence, Building Solutions: The Role of Social Justice Group Work in the Retention of Faculty of Color." *Social Work with Groups* 35 (3): 267-286.

In spite of their many diversity initiatives, predominantly White colleges and universities have a poor track record in the recruitment and retention of faculty of color. This article unpacks the White privilege inherent in barriers to retention by focusing on three standards commonly used to make promotion and tenure decisions: teaching, service, and scholarship. A story of two Native American women faculty members denied academic advancement at a predominantly White university 30 years apart illustrates the White racism that underscored these decisions. Approaches to social justice group work are suggested for addressing the retention of faculty of color in the future.

Joseph, Bob. 2015. "First Nation Recruitment: 8 Tips for Interviewing Candidates." Working Effectively with Indigenous Peoples. <http://www.ictinc.ca/blog/first-nation-recruitment-8-tips-for-interviewing-candidates>

Aimed primarily at private sector companies hiring Indigenous peoples from communities in their own traditional territories, these interview tips are good to keep in mind to ensure cultural sensitivity during the interview process.

MacKinnon, Shauna. 2015. *Decolonizing Employment: Aboriginal Inclusion in Canada's Labour Market*. Winnipeg, Manitoba: University of Manitoba Press.

"Indigenous North Americans continue to be overrepresented among those who are poor, unemployed, and with low levels of education. This has long been an issue of concern for Indigenous people and their allies and is now drawing the attention of government, business leaders, and others who know that this fast-growing population is a critical source of future labour. Shauna MacKinnon's *Decolonizing Employment: Aboriginal Inclusion in Canada's Labour Market* is a case study with lessons applicable to communities throughout North America. Her examination of Aboriginal labour market participation outlines the deeply damaging, intergenerational effects of colonial policies and describes how a neoliberal political economy serves to further exclude Indigenous North Americans. MacKinnon's work demonstrates that a fundamental shift in policy is required. Long-term financial support for comprehensive, holistic education and training programs that integrate cultural reclamation and small supportive learning environments is needed if we are to improve social and economic outcomes and support the spiritual and emotional healing that Aboriginal learners tell us is of primary importance.

Martens, Kathleen. 2017. "New funding announced for job training in Nunavut following APTN Investigates report." APTN National News. Feb. 7. <http://aptnnews.ca/2017/02/07/new-funding-announced-for-job-training-in-nunavut-following-aptn-investigates-report/>

The APTN *Investigates* report [#Article23](#) exposed how southern Canadians are working in the capital of Iqaluit while many locals are unemployed and living in unheated wooden shacks. The GN and NTI say they're planning to spend \$3 million on 12 different training initiatives to help Inuit get jobs in the private and public sectors. The initiatives will be delivered by the Makigiaqta Inuit Training Corporation, which NTI is establishing in Iqaluit with \$175 million. The training is in addition to ongoing preparedness already offered by the GN and federal government.

McBride, Wendy and Gregory. 2005. Aboriginal Health Human Resources Initiatives: Towards the Development of a Strategic Framework. *Canadian Journal of Nursing Research* 37(4): 89–94.

Every province and territory in Canada is experiencing a shortage of health human resources (HHR). This shortage is also evident in Aboriginal communities and in the delivery of health services to Aboriginal people in urban centres. The Royal Commission on Aboriginal Peoples (1996) recommended that 10,000 health professionals be educated over the succeeding decade. In September 2004, following their annual meeting, the First Ministers announced a Pan-Canadian Health Human Resources Strategy with four main components: HHR Planning, Inter-professional Education for Collaborative Patient-Centred Practice, Recruitment and Retention, and Aboriginal HHR Issues. The HHR Strategy seeks to create a stable health-care workforce with an appropriate number and mix of health professionals as well as a renewed and revitalized health system that provides care to Canadians when they need it, regardless of their geographical location.

North & West Metro Region Koolin Balit PCP Consortium Project. No date. *Building Blocks of Cultural Competency in Melbourne's North West*. Melbourne, Australia: North West Metropolitan Region (NWMR) Koolin Balit Primary Care Partnership (PCP) Consortium. <http://inwpcp.org.au/toolkit-main-page/> Accessed Feb. 22, 2017.

In this resource the term 'cultural competency' is used to describe the process of embedding policies and practices across health and human service organisations leading to culturally responsive and effective services for Aboriginal community members as a right. Within this context cultural competency includes: improving attitudes, knowledge and understanding of the experiences of Aboriginal community members; developing an appreciation of the impact of dominant culture on Aboriginal people through past and ongoing practices of colonisation; strengthening relationships with the local Aboriginal community; improving the coordination of services provided by mainstream organisations and Aboriginal community organisations to better meet the health needs of Aboriginal people holistically; developing workforce policies and procedures to address barriers that Aboriginal people may experience to accessing and sustaining employment; and developing monitoring mechanisms to ensure the maintenance of cultural competency standards.

North Sky Consulting Group. 2009. *Qauukkanniq? The GN Report Card: What we Heard Report*. September 23. Iqaluit, Nunavut: North Sky Consulting.

http://www.nunatsiagonline.ca/pub/docs/What_We_Heard-ENG.pdf

On behalf of the Government of Nunavut (GN), North Sky Consulting asked Nunavummiut [Nunavut residents] to tell us in confidence, and in their own words, their opinions about government programs and services. Community consultations were held in all Nunavut communities. Over 1250 people attended community meetings, gave interviews or participated in public forums; 150 Hamlet and NGOs representatives were interviewed; Approximately 700 GN employees responded through on-line surveys or interviews; There are 75 returned written questionnaires; Radio interviews were held in nearly every community... Nunavummiut from all regions spoke of the importance of preserving and strengthening the application of Inuit values, language, and cultural practices within government. People are expecting that their government will listen to them and their concerns about improving their quality of life, addressing community wellness, assisting those who are disadvantaged, and helping individuals, particularly youth, reach their full potential. Nunavummiut also made it clear that they want to be able to easily reach their government and benefit from the GN's many programs and services.... While recognizing that Nunavut is very young, many people commented that they believe that Nunavut is not on track with the vision set out in 1999.... They spoke of expectations of greater participation and control in decisions that impact the health and wellbeing of their communities. They spoke of their frustration with government communications, and a bureaucracy that is forever "putting them on hold." They expressed concerns about the absence of leadership and the lack of ability to adequately address the many social and economic problems facing Nunavut. They also talked about their pride in Nunavut, and the wisdom and resilience of its people to tackle and overcome very difficult situations. [Several sections of this report address Inuit recruitment and retention in the Government of Nunavut, what is working and not working.]

Nunavut Department of Health and Social Services, 2009, "Nursing in Nunavut." *Canadian Nurse* 105(5) (May): 20.

This guest editorial discusses the recruitment and retention strategy developed by the Government of Nunavut territory in Canada. This document coordinates the efforts of the Nunavut Department of Health and Social Services, the nursing program at Nunavut Arctic College, and the Nunavut Employees Union to train and retain nurses in the territory.

Kudloo, Rebecca, Karina Czyzewski, Frank Tester, Nadia Aaruaq, and Sylvie Blangy. 2014. *The Impact of Resource Extraction on Inuit Women and Families in Qamani'tuaq, Nunavut Territory*. Ottawa and Vancouver: Pauktuutit Inuit Women of Canada and School of Social Work, University of British Columbia. <http://pauktuutit.ca/wp-content/blogs.dir/1/assets/Final-mining-report-PDF-for-web.pdf>

Inuit were 24.7% of the mine workforce in Baker Lake, Nunavut as of December 2012.

Women comprised 11% of the total workforce of 673, and nearly half of the Inuit workforce. Inuit women comprise about 60% of the women working at the mine. Many of the positions held by women are in housekeeping, laundry and kitchen work. Some women are, however, part of the truck haul operation. Inuit women are more likely to be temporary employees and hold unskilled jobs. The research reveals the nature and extent of the impacts experienced by women. Women noted that a range of services need to be in place before or at the time that mines go into operation. They noted that meeting these needs ‘after the fact’ is inadequate. They recommended more assistance be directed to mine employees—both men and women—having problems with substance abuse and that the current dismissal policy be re-evaluated to include warnings and help in dealing with these problems. Child care and time spent away from family because of inflexible work schedules were noted as a problem. This increased stress on the family and police-reported violence went up. Women identified the lack of resources for the development of alternative, ‘in-community’ employment opportunities as a problem.

Pelletier, Terrance, Cottrell, Michael and Hardie, Rosalind. 2013. *Improving Education and Employment Outcomes for First Nations and Métis people*. Saskatchewan, University of Saskatchewan, Saskatchewan Educational Leadership Unit.

<http://www.jointtaskforce.ca/wp-content/uploads/2013/04/Research-Report-for-the-Task-Force-March-26.pdf>

Section One consists of a literature review of effective practices employed within the early childhood, elementary, secondary and post-secondary levels of education. Labour force attachment is also explored. The primary focus is placed upon Saskatchewan research, but the review also examines national and international research efforts. Section Two focuses on a variety of Saskatchewan Lighthouse Programs identified through purposeful sampling based on a proven track record in providing effective learning and training, leading either directly or indirectly to employment for First Nations and Métis people. Section Three examines First Nations and Métis student and parent perceptions of current educational issues in Saskatchewan.

Nunavut Tunngavik Incorporated. 2009. *Recruitment and Retention of Inuit Nurses in Nunavut*. Iqaluit: NTI.

In an effort to address the chronic shortage of nurses in the Nunavut, the Government of Nunavut’s Department of Health and Social Services (GN HSS) developed a Nunavut Nursing recruitment and retention Strategy in the fall of 2007. The general response to the Strategy has been positive, and the importance of including Inuit in the development of a stable, professional and representative nursing workforce is recognized and embraced as a central tenet of the strategy.

Roland, Karen A. 2011. Creating Inclusive Space for Aboriginal Scholars and Scholarship in the Academy: Implications for Employment Equity Policy. *Canadian Journal of Educational Administration and Policy* (118).

Many Canadian universities report an under-representation of Aboriginal scholars in their professoriate. Employment equity policy seeks to redress the under-representation of marginalized groups in the Canadian workforce, including Aboriginal peoples. This article presents the findings of a case study which sought to examine, from the perspective of Aboriginal scholars, the under-representation of Aboriginal scholars in the Ontario professoriate, specifically, why Aboriginal scholars stay, or leave the academy. The study findings illustrate the need for employment equity policy to equitably promote the recruitment of Aboriginal scholars, and further, to support their retention through the valuation of Aboriginal scholarship. The study highlights the need for Canadian universities to embrace their role as societal "agents of change," and as part of their social justice mission, to promote diversification in the professoriate by creating inclusive space for Aboriginal scholars and scholarship in the academy.

Saskatchewan School Boards Association. 2009. *An Aboriginal Recruitment and Retention Guide for Boards of Education*. Regina: Saskatchewan School Boards Association. Research Report #09-02.

This comprehensive resource guide is designed to assist in working toward creating a more representative workforce within the K-12 education sector in Saskatchewan. It builds a business case for recruiting more Aboriginal staff, outlines preparations that need to be undertaken before any recruitment strategy is implemented, highlights measures to recruit and retain Aboriginal employees, suggests best practices and makes recommendations.

Scotiabank. 2015. "Inclusion of Aboriginal People" *Employment Equity Narrative Report – Scotiabank*, p.5. 2015. http://www.scotiabank.com/ca/common/pdf/about_scotia/2015-EE-narrative-ENGLISH-May182016_ACC.pdf

Scotiabank's progress on the recruitment and retention of Aboriginal people included: Career Website: Aboriginal Talent career microsite allows job seekers to self-identify as Aboriginal and explore career opportunities with the recruitment consultant; Internships: Placed eight Aboriginal candidates in internships with the intention of offering full-time employment upon successful completion; Mentorship Circle: Developed a program to pair new Aboriginal employees with senior Aboriginal Scotiabankers to offer career advice; Recruitment Consultant Training: Partnered with Aboriginal Link to build strategies to find candidates, engage them during interviews, and build a foundation for long-term retention. The report also lists its recruitment events, partnerships and community engagement toward recruitment and retention.

Silveira, Evelina and Jill Walters. 2015. *The No-Nonsense Guide to Workplace Inclusion Ebook*. London, ON: Diversity at Work in London, Inc.. "Aboriginal Peoples as Employees" pp. 122-126. <http://www.yourdiversityatwork.com/ebook/NoNonsensePreview.pdf>

[An abstract for this chapter was unavailable and the source was not reviewed.]

Smith, Dawn, Seraphina McAlister, Sara Tedford Gold and Maureen Sullivan-Bentz, 2011, *Aboriginal Recruitment and Retention in Nursing Education: A Review of the Literature*, *International Journal of Nursing Education Scholarship* 8(1): DOI: <https://doi.org/10.2202/1548-923X.2085>

Increasing diversity in the nursing workforce is a means to promote quality health care for multicultural populations. Though Aboriginal people comprise 4% of the Canadian population, Aboriginal nurses represent less than 1% of the nursing workforce. Despite isolated efforts in nursing education, Aboriginal students are neither recruited nor retained in nursing programs at a rate significant enough to close this gap. A literature review was conducted to identify the current state of knowledge on recruitment and retention of Aboriginal people in nursing education programs. Thirty six articles met inclusion criteria, and major themes were identified and organized according to characteristics of students and academic environments. Characteristics of academic environments were further segmented by secondary school, classroom, program, and university levels. With published literature in its infancy, we suggest an organizing strategy based on a decolonizing multiple intervention and evaluation approach, and commitment from Aboriginal-university partnerships, governments and the health professions.

Western Australia Department of Child Protection and Family Support, 2012, *Aboriginal Recruitment and Retention Strategy 2013-2015*. Perth, Australia: Government of Western Australia.

<https://www.dcp.wa.gov.au/Organisation/AboriginalEmployment/Documents/Aboriginal%20RECRUITMENT%20AND%20RETENTION%20STRATEGY.pdf>

With an annual attrition rate [for Aboriginal employees] of around 12 per cent reflecting the Department as a whole, efforts must be focused on improving retention. We can achieve this through: Local support; Reaching Forward performance development and management; learning and development opportunities that lead to tertiary qualifications; management support – supporting our managers to more effectively support Aboriginal staff; ongoing education of all staff; appreciating & acknowledging what Aboriginal staff bring to the job.

Wikaire, Erena and Ratima, Mihi. 2011. "Maori Participation in the Physiotherapy Workforce." *Pimatisiwin: A Journal of Aboriginal & Indigenous Community Health* 9(2) (Winter): 473-495.

This research aims to identify barriers and facilitators for Māori participation and retention in the physiotherapy workforce to inform evidence-based policy and intervention to strengthen the Māori physiotherapy workforce. Methods: A kaupapa Māori research approach was taken. Ten stakeholders participated in in-depth key informant interviews using a structured questionnaire. Thematic analysis was carried out within a kaupapa Māori approach. Results: Māori face significant barriers to participation in the physiotherapy workforce at the systems, organizational, and individual levels. Some interventions have been established to address disparities and facilitate Māori success in physiotherapy education, recruitment, and retention in the

physiotherapy workforce. However, existing interventions are not comprehensive and are limited in scope. Conclusion: A comprehensive approach to Māori physiotherapy workforce development is required that draws on learnings from the experiences of other disciplines and fields, such as medicine and mental health. Account must be taken of the broader determinants of Māori physiotherapy workforce participation, for example, social, economic, political, and cultural factors, and should address individual, organizational, and structural level barriers.

Wood, Darryl. 2002. "Explanations of employee turnover among Alaska Village Public Safety Officers." *Journal of Criminal Justice* Vol. 30 Issue 3 (May/June): 197-215.

Since its inception in 1982, officer turnover has been a problem for Alaska's Village Public Safety Officer (VPSO) Program. This study employed principal components analysis methods to identify factors from the results of a survey of 113 VPSOs for use in an event history regression model to explain officer attrition. The results of the event history regression analysis indicate that Alaska Native heritage, marriage, satisfaction with training, a lack of absolute poverty, and the presence of other peace officers in the work situation were all associated with a decreased likelihood of officer turnover. The implications of these findings for rural police officer **recruitment** and **retention** are discussed.

Working Effectively with Indigenous Peoples, no date, "The Role of the Indigenous Employment Coordinator," <http://www.ictinc.ca/blog/topic/aboriginal-recruitment-and-retention> Accessed Feb. 20, 2017