CSLS

170 Laurier Ave. W. Suite 604
Ottawa, Ontario K1N 5V5
613-233-8891
csls@csls.ca

CENTRE FOR THE STUDY OF LIVING STANDARDS

Indigenous Recruitment, Retention and Community Outreach in the Canadian Natural Resource Sector

Final Report
Prepared by Nicole Johnston and James Ashwell
CSLS Research Report 2018-01
August 10, 2018

Indigenous Recruitment, Retention and Community Outreach in the Canadian Resource Sector

Abstract

The objective of this report is to highlight best practices for resource industry engagement with Indigenous stakeholder communities. This report reviews relevant literature and draws on successful examples of community engagement to provide information on best practices for recruitment and retention of Indigenous workers, as well as for creating partnerships in health, education and culture. In general, respecting cultural differences and consulting closely with local communities to understand their particular history, culture, needs and goals will help to build lasting and mutually beneficial relationships between resource companies and Indigenous communities.

Indigenous Recruitment, Retention and Community Outreach in the Canadian Resource Sector

Table of Contents

Indigenous Recruitment, Retention and Community Outreach in the Canadian Resource Sector

Executive Summary

Constructive engagement with stakeholder communities is becoming an increasingly important element of the business operations of resource companies. Lack of a social license to operate can cause economic as well as social damages to corporations and communities. The objective of this report is to highlight best practices and examples of resource industry relationships with Indigenous stakeholders in Canada. This report first briefly describes the historical and contemporary context of Indigenous peoples in Canada. It then describes best practices for the recruitment and retention of Indigenous workers and examples of resource industry leaders in this area. The third section of this report showcases successful community outreach by resource companies in the realms of health, education and culture.

Historical perspective and current situation

Indigenous peoples in Canada have experienced a long history of persecution and oppression, which has manifested in the residential school system, the "Sixties Scoop" policies, and ongoing problems including the large numbers of missing and murdered women and girls. Ongoing experiences of racism and intergenerational trauma have created a context which must be taken into account when devising policies relating to Indigenous peoples, including a knowledge of what each community has specifically dealt with.

Indigenous populations in Canada exhibit certain general characteristics in terms of employment:

- Significantly above average unemployment rates
- Below average labour force participation rates
- Lower average wages

Indigenous communities generally face significant barriers to employment and education, including:

- Geographic isolation
- Historical and ongoing discrimination
- Lower overall socio-economic status

Resource companies have increasingly made commitments to engaging more constructively with Indigenous communities. For example, Rio Tinto has committed to working with Indigenous partners in long-term relationships based on respect, and to ensuring that Rio Tinto resource development is beneficial for Indigenous communities.

Strategies for Recruitment and Retention

Recruitment and retention practices are complementary and mutually reinforcing. This is because a company with good retention of Indigenous workers can gain a reputation and become integrated with Indigenous networks, which can lead to greater Indigenous recruitment. Furthermore, retention can not take place if recruitment is not successful.

Impact and Benefit Agreements (IBAs) between resource companies and Indigenous communities are legal agreements which lay out the commitments of the company to the community, so that both may benefit from their relationship. These agreements are important for creating a lasting relationship between industry and communities, because they formalize a commitment to sharing in the benefits of resource development. Many IBAs contain provisions for preferential hiring and preferential contracting policies that increase opportunities for Indigenous workers and businesses.

Indigenous people will seek out work opportunities according to their individual preferences, but some workplace characteristics may be generally more appealing to Indigenous workers. Characteristics of workplaces generally conducive to the recruitment and retention of Indigenous workers include:

- Scheduling flexibility
- Cultural inclusivity
- A supportive team environment

Due to large distances and lack of road access to many Indigenous communities, relocation to work sites may be the only feasible option for Indigenous workers seeking work with resource companies. Relocation may be made easier for Indigenous workers by:
- Allowing for cultural accommodations at work sites and housing facilities, such as allowing smudging (ceremonial burning of herbs)

- Creating flexible work arrangements such as a two-weeks-on two-weeks-off model, allowing return to home communities for longer periods

Company culture can play an important role in encouraging or deterring Indigenous people from working with an employer. Many non-Indigenous Canadians lack knowledge of Indigenous history and culture, and resulting stereotyping and racism towards Indigenous workers can create a hostile work environment for Indigenous workers. Company cultures can become more welcoming for Indigenous workers by:

- Increasing knowledge of Indigenous cultures and history among non-Indigenous workers
- Increasing awareness of personal biases and stereotypes among non-Indigenous workers
- Promoting positive narratives of Indigenous agency and achievement

These strategies are best implemented in partnership with local Indigenous organizations to ensure accuracy and relevance of information.

The creation and public release of a formal corporate vision statement on the recruitment and retention of Indigenous workers is an important step in building a workforce which is inclusive for Indigenous workers. Appointing a senior executive to act as a sponsor or representative of this initiative will help ensure that it is taken seriously. A clear plan to achieve the vision statement and a system for monitoring progress on Indigenous employment are essential next steps for the increase of Indigenous representation in a resource company's workforce.

Implementing mentoring programs which pair new Indigenous employees with more experienced Indigenous workers can help new workers navigate cultural differences and become more aware of resources and opportunities available to them.

Integration of resource companies with local Indigenous networks is an essential part of building a recruitment strategy for local Indigenous workers. Best practices for building a community network include:

- Establishing a designated Indigenous Community Liaison role
- Understanding the needs and goals of the community through consultations
- Engaging with the community in non-corporate settings, as by sponsoring sports teams and attending community events.

Beyond integration with local Indigenous networks, other methods of recruiting Indigenous workers include:

- Collaborations with employment websites dedicated to providing information on job opportunities for Indigenous people
- Partnerships with educational institutions (including co-op or internship programs)
- Advertising with Indigenous media

Best Practices for the Application and Hiring Process

The relationship with a potential Indigenous worker begins when applications are received, and the treatment of applicants throughout the recruitment process can influence their willingness to stay with the company or to re-apply for a position if necessary. As such, a culturally sensitive and respectful treatment of job applicants can be especially important in encouraging Indigenous workers to re-apply or remain with an organization.

When evaluating applications from Indigenous job-seekers, it is important that the applicant's experiences be comprehensively assessed, meaning that professional and non-professional experiences be considered in their cultural context, and that systemic barriers to obtaining education and work experience, such as the remoteness of reserves, be taken into account.

Interviewers of Indigenous job applicants should be familiar with the relevant cultural and historical context of the person applying, and they should be able to identify cultural bias in themselves. The following is a sample of cultural differences that can occur with applicants from Indigenous communities:

- A greater emphasis on silence in conversation
- Different norms surrounding body language including handshaking
- Greater valuation of group achievements

However, Indigenous communities are tremendously diverse and, as in every population, individuals within each community may vary greatly.

The legal framework for employment equity in Canada is such that special measures in the hiring process, including preferential hiring, are permissible in certain circumstances. Such practices have been implemented successfully for Indigenous workers by certain firms in the resource industry, often as part of Impact-Benefit Agreements.

Community Outreach in Health, Education and Culture

The health-related role of corporate partners should not necessarily be limited to support for the healthcare system, but also environmental responsibility. Healthcare initiatives may include provision of supplemental funding for health facilities or for post-secondary Indigenous health research. Funding such projects should be done carefully in order to respect governmental jurisdiction and academic independence.

The environmental impacts of resource industries often affect the physical health of employees and local residents. This is especially true for Indigenous communities which value their environment as part of their well-being. As a result,the implementation of robust environmental monitoring and protection in resource projects is an important element of corporate-Indigenous engagement in health.

In the realm of education, three main opportunities for engagement between Indigenous stakeholders and resource companies are identified:

- Providing funding for literacy resources and programs through libraries and other community partners
- Enabling Indigenous students to obtain skills training and post-secondary education through scholarship programs, apprenticeships, and partnerships with post-secondary institutions
- Providing funding for university research on Indigenous issues

Cultural preservation and promotion are priorities for Indigenous communities. Resource companies can support these aims by promoting Indigenous culture in their companies and in the wider communities. Within resource companies, Indigenous culture can be promoted in the following ways:

- Training non-Indigenous managers and employees in cultural competency, which entails learning about Indigenous cultures and history, understanding bias, and developing inter-cultural skills
- Enabling Indigenous workers to practice cultural activities at the worksite or at employer-provided housing facilities

In the broader community, two categories of initiatives that help perpetuate traditional knowledge and culture are the following:

- Financial support for on-the-land programming which reconnects youth with their outdoor cultural traditions
- Financial support for Indigenous language preservation through community programs and at universities

Conclusions and Directions for Future Engagement

The overarching conclusion of this report is that an attitude of respect from resource companies towards Indigenous communities is necessary for the success of industry-Indigenous relationships. This respect must first be shown through an interest on the part of resource companies in truly understanding the unique history, culture, needs and goals of each Indigenous group that it engages with. Only with this understanding and a strong ongoing relationship with Indigenous communities can resource companies tailor their recruitment, retention, and outreach strategies to successfully engage with the Indigenous stakeholders of a project.

An important next step for resource companies going forward is to consult closely with relevant Indigenous communities to understand their subjective experiences with the resource industry, and to recognize their needs and goals.

An exploration of the opportunities to increase Indigenous economic autonomy is another promising area to be explored. Best practices for supporting Indigenous business through procurement policy, greater Indigenous access to capital, and increased Indigenous entrepreneurship are some areas in which best practices have already been observed.

A deeper investigation of environmental best practices could also provide valuable insights for avoiding conflict on this common point of friction between resource companies and Indigenous communities going forward.

Indigenous Recruitment, Retention and Community Outreach in the Canadian Resource Sector[1]

I. Introduction

In the natural resource sector, economic, environmental and social impacts on local communities have led to an increasing emphasis on corporate social responsibility and engagement with these communities. In particular, Indigenous communities are often among the most closely affected by resource development, and the creation of positive and lasting relationships with them is an important part of corporate social responsibility. The objective of this report is to provide a summary of industry best practices and highlight key examples in community engagement. First, this report draws attention to the historical context of Indigenous communities in Canada. Second, best practices for recruitment and retention of Indigenous workers are identified. Third, successful models of community partnerships in health, education, and culture are highlighted.

With operations from coast to coast, Rio Tinto is one of the most important resource companies in Canada. Rio Tinto runs some of their Canadian operation directly, and others are owned through subsidiaries and in partnership with other firms. With smelters in Alma, Saguenay, Sept-Iles and Kitimat, Rio Tinto is a major player in the Canadian aluminum industry across the country. With iron ore operations in Labrador and majority ownership of Diavik Diamond Mine in the Northwest Territories, Rio Tinto also plays a large role as an employer in Canada's North. In addition, numerous hydro-electric plants, refining facilities and a port are all important parts of Rio Tinto's Canadian operations.

A publicly held corporation, Rio Tinto's natural focus has historically been on maximizing shareholder value. However, attention has increasingly been paid to corporate social responsibility and the relationships between the company and local stakeholders. Many now see obtaining a social license to operate as essential for ensuring the long-term profitability of resource projects (Bursey, 2015)[2]. Of particular interest to resource companies operating in Canada are the relationships between resource companies and Indigenous communities. Understanding how best to build relationships with these communities and obtain social license

[2] For a more detailed overview of social license to operate, see the Business Council of British Columbia's environment and energy bulletin on the topic at http://www.bcbc.com/content/1708/EEBv7n2.pdf

to operate are important goals for resource companies going forward. A number of documents and public commitments by Rio Tinto and others can guide a discussion of the objectives and obligations of resource companies as they seek to work more effectively with Indigenous communities.

Globally, Rio Tinto is guided by the principles and values expressed in the policy framework document *The Way We Work*: safety, teamwork, respect, integrity and excellence. In applying these values, the company has committed to valuing the well-being of communities, workers, and contractors above all else, and to working transparently and respectfully with stakeholders to achieve success (Rio Tinto, 2017).

As a member of the International Council on Mining and Minerals, Rio Tinto has made a number of commitments with regards to corporate social responsibility. Specifically, through the ICCM *Indigenous peoples and mining position statement*, Rio Tinto has agreed to respect the rights of Indigenous peoples and recognize the unique connections many Indigenous communities have with the land (ICCM, 2013).

This commitment is also reiterated in Rio Tinto's corporate document *Why Human Rights Matter* (Rio Tinto, 2013) which affirms their support for human rights consistent with the Universal Declaration of Human Rights, the UN Guiding Principles on Business and Human Rights, and the OECD Guidelines for Multinational Enterprises. In addition:

> Rio Tinto seeks to operate in a manner consistent with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). In particular, we strive to achieve the Free, Prior and Informed Consent (FPIC) of affected Indigenous communities as defined in International Finance Corporation Performance Standard 7 (IFC PS 7) and its supporting guidance (Rio Tinto, 2013).

The performance standard mentioned above dictates that free, prior and informed consent "builds on and expands the process of informed consultation and participation... and will be established through good faith negotiation" (World Bank International Finance Corporation, 2012).

In developing a specific policy with regards to Indigenous rights in Canada, Rio Tinto has elaborated on their approach through the *Statement of Commitment for Indigenous Peoples* (Rio Tinto, n.d.). In this document, Rio Tinto commits to working with Indigenous partners in long-term relationships based on respect, and they commit to ensuring that Rio Tinto resource development is beneficial for Indigenous communities. In accordance with the rights of Indigenous peoples as described above, Rio Tinto focuses their engagement on four areas: education and skills training, culture, economic development, and environmental stewardship.

Thus far, Rio Tinto has made significant strides in implementing the above commitments. At the Diavik Diamond Mine, Indigenous training and employment opportunities are among the best in the industry, and cultural promotion efforts have helped preserve Indigenous traditions. Furthermore, in 2015 Rio Tinto announced a partnership with the federal government of Canada and Indigenous education organization Indspire to launch a Rio Tinto Award for Indigenous Students, a significant step towards boosting Indigenous academic achievement.

Nonetheless, there are lessons to be learned from other industry leaders in community engagement. For example, by implementing preferential hiring practices and creating a culturally welcoming workplace, the Raglan Mine operation in Quebec has led the way in Indigenous recruitment and retention. In the realm of community outreach, Victoria Gold Corp has spearheaded a collaborative approach, working closely with local governments in the Yukon to establish a mutually beneficial agreement that meet the specific needs and goals of the community.

This report will describe these and many other industry-leading examples, along with best practices for community engagement through employment, health, education, and culture.

II. Social/Historical Context

Indigenous communities in Canada have long faced discrimination, both institutionalized through discriminatory policies and more informally through racial bias. In order to fully understand the barriers to education and employment encountered by Canada's Indigenous population, these contextual factors must be taken into account. By learning about this complex history, employers can better understand the context in which they are working and ensure that they are making decisions based on facts, rather than assumptions (Eco Canada, 2010:9). Below, a few of the most prominent historical obstacles that have faced Indigenous populations in Canada are briefly outlined. This list is not comprehensive and it does not include the ways in which individual communities were affected. Rather, it should serve as a point of reference when understanding individual community histories.

A. Indian Act

First introduced in 1876, the Indian Act was created as the principal statute for Indigenous affairs in Canada. Through this statute, the government could determine and administer Indian status, and manage other elements of Indigenous life such as local governments, reserve lands and administration of federal benefits (Henderson, 2017). It should be noted that the Act applies only to First Nations peoples. Since its inception, the Act has been highly problematic and has been the cause of widespread trauma and human rights. The first

version of the act worked to replace local governance structure, introduced official residential schools, banned religious ceremonies, and sought overall to assimilate Indigenous people to the majority culture. While consultations helped lead to the amending of the Act in 1951 to remove some of the discrimination and reinstated some of the outlawed religious ceremonies, the amendments also included additions that targeted Indigenous women. Many of these discriminating amendments were taken out in 1985, but the Act still constrains the activity of First Nations people (Henderson, 2017).

B. Residential Schools

Developed in partnership between Christian churches and the Canadian government, residential schools were government-sponsored religious schools with the goal of assimilating Indigenous children into Euro-Canadian culture. Residential schools are now recognized to have caused a variety of social woes by separating children from their families and communities. Moreover, former students have documented serious complaints about their living conditions, severe isolation, excessive punishment, and physical and sexual abuse. Children were also not allowed to speak their maternal language, and suffered a loss of culture (Miller, 2017). The last residential school was closed in 1996, but the legacy of residential schools is still felt in many communities. Following an apology from then Prime Minister Stephen Harper, the Indian Residential Schools Settlement Agreement came into effect in 2007. This agreement provided compensation for some former residential school students, and was implemented after former students pressed for recognition and restitution (Miller, 2017).

As a part of the Indian Residential Schools Settlement Agreement, a Truth and Reconciliation Commission of Canada was launched in 2008. This commission was created to guide Canadians through understanding the residential school system while creating an action-plan for lasting reconciliation moving forward. The final report, released in 2015, *Honouring the Truth, Reconciling for the Future,* seeks to document and understand the experiences of the residential school survivors who participated in the commission (Truth and Reconciliation Commission, 2015). The report also includes 94 recommendations for governments and other social actors, including a recommendation directed explicitly at corporations:

> 92. We call upon the corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:
>> i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects

ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.

iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism. (Truth and Reconciliation Commission, 2015)

The Commission's report is one of the most significant documents informing discussion around Indigenous issues today. Its recommendations inform corporate engagement policies of resource companies, and they are an important source for the recommendations in this report.

C. Sixties Scoop

Taking place broadly between 1950s and 1980s, the "Sixties Scoop" refers to a number of programs resulting in the mass apprehension of Indigenous children into Child Welfare Systems across Canada. These children were largely taken from their communities and families, without the consent of their parents or bands, and then adopted into predominantly non-Indigenous families across the country. Researchers attribute this large-scale apprehension to a desire to assimilate Indigenous cultures and communities. These Indigenous adoptees have since faced loss of culture, along with emotional trauma. Some have also reported sexual, physical and other abuses (Sinclair & Dinard, 2017).

One example of a Sixties Scoop program was the Adopt Indian and Métis Project that took place in Saskatchewan from 1967 to 1969. The government-funded program worked to increase adoptions of the over-represented Indigenous population in Saskatchewan's child welfare system through direct advertisement. Specifically, the focus was on transracial adoptions to increase the number of Indigenous children adopted into non-Indigenous homes (Steveson, 2017).

It should also be noted that Indigenous children are still taken into child welfare systems at very high rates. Research from Statistics Canada in 2016 showed that Indigenous children accounted for over half of children under the age of 14 in foster care, despite accounting for only 8 per cent of that age group, nationally. These children, too, have been cut off from their family and culture (The Current, 2018).

D. The Contemporary Context of Indigenous Issues

Indigenous people are disproportionately likely to be victims of violent crime in Canada (Grant, 2016). In particular, the number of missing and murdered Indigenous women and girls (MMIWG) has been a cause of major concern. In response to pressure from civil society groups, in December 2015 the Government of Canada announced a National Public Inquiry into the case of MMIWG in Canada. This inquiry is tasked with investigating the systemic causes of violence against Indigenous women and girls. In late 2015, the government began a pre-inquiry to allow stakeholders to determine the structure of the inquiry, and the final report was scheduled to be released in late 2018. However, the Inquiry has recently asked for a two-year extension, and as of this writing a response from the government with regards to that deadline has not been released (Brant, 2017; Hoole, 2018).

It is important to remember the ways in which Canada's past treatment of its Indigenous population continues to affect many aspects of Indigenous life in Canada through the concept of intergenerational trauma. As demonstrated, Canada's Indigenous populations have suffered generations of trauma from policies aimed at the erasure of their culture and the absorption into the Western culture (Aguiar & Halseth, 2015:7). Policies, such as those which created residential schools, have undermined Indigenous well-being, altered family structure, disrupted community life, and weakened a sense of identity. Indeed, through psychological, physiological and social processes, this history of trauma has led to a number of social issues that continue to affect access to education and employability. Specifically, intergenerational trauma has led to higher rates of family violence; sexual, physical and emotion abuse; substance abuse, Fetal Alcohol Syndrome Disorder, mental health issues, and poorer physical health (National Collaborating Centre for Aborigial Health, 2017:7).

Throughout history, Indigenous communities have shown tremendous resilience, and it is important to acknowledge the successes of many communities in overcoming these challenges. Nonetheless, it is important to remember that Indigenous populations have undergone a history of systemic oppression, the effects of which cannot be undone with a 'quick fix' solution. Understanding this context is an important step for resource companies to take in devising effective recruitment, retention, and community outreach strategies for Indigenous communities

III. Recruitment and Retention of Indigenous Employees in the Resource Industry

This section will highlight best practices for increasing Indigenous worker recruitment and retention in the natural resources sector. These objectives are closely intertwined, as strategies to increase Indigenous recruitment will often make the workplace itself more hospitable for Indigenous employees, increasing retention, and a greater Indigenous presence in a workplace can increase recruitment. Further, neither recruitment nor retention alone can increase

the share of Indigenous employees in a company, and so the following section of this report contains overlapping recommendations that promote both recruitment and retention.

To understand the challenges that exist in the recruitment and retention of Indigenous employees in the natural resource sector, a variety of contextual considerations and pragmatic strategies must be discussed. While the literature and community knowledge surrounding this area is vast, this report will focus on understanding the importance of the following areas: job characteristics desired by Indigenous job-seekers, relocation, changes to company culture, building community networks, application and interview procedures, and other methods of Indigenous recruitment.

It should also be noted that the purpose of this section is to review best practice, *not* develop an Indigenous recruitment plan. Many of the best practices noted in this report involve detailed field research or consultation with local populations that are beyond the scope of this report.

A. Legal Provisions for Indigenous Recruitment

i. Impact and Benefit Agreements and Preferential Hiring

An important component of most successful resource industry relationships with Indigenous communities is the creation of formal Impact and Benefit Agreements (IBAs). In general, IBAs are legally enforceable contracts which are negotiated between resource companies and Indigenous communities. The purpose of these contracts is to allow Indigenous groups to seek compensation for adverse effects of development activities, acquire benefits from the use of their land, and to become active partners in the development of the local resource industry. One common aspect of most IBAs is a section on employment, often including the provision of training opportunities and the implementation of preferential hiring practices (Kielland, 2015).

Preferential hiring is a practice whereby job applicants with certain characteristics are given preference during a hiring process. For example, applications from people of a certain ethnic background may considered before considering other applications. This practice is allowed in certain circumstances in Canada under the Employment Equity Act (1995), which identifies "women, Aboriginal peoples, persons with disabilities and members of visible minorities" (Canada, 1995) as groups may be given preferential treatment. Canadian provinces have their own employment equity laws which are based on these same principles. This concept of employment equity generally means that resource companies can give preference to Indigenous applicants for job openings.

A strong example of preferential hiring practices is the Raglan nickel mine in Nunavik, Quebec. The project's unique approach to preferential hiring has made it not only an Indigenous recruitment leader in the resource sector, but also an important partner to the community. Since the facility opened in 1997, Raglan's philosophy has been that every job belongs to an Inuk. Only in the case that a job cannot be filled by an Inuk should a non-Inuit be offered the job. This approach has been made possible by a proactive approach to training that equips Inuit employees with skills for future jobs *in advance* of those future job openings. This pre-emptive training procedure has been implemented by working with other parts of the company to understand upcoming employment opportunities and skills gaps before they arise (Raglan Mine, 2017).

In unionized workplaces, Indigenous hiring processes can also be integrated into the collective agreement. While the inclusion of Indigenous hiring policies in such agreements is usually union-motivated, employers have also taken initiative in this regard. For example the Saskatchewan Association of Health Organizations (SAHO), the bargaining agent of health employers in the province, has acted as a major advocate for Indigenous employment. It has signed tripartite partnership agreements with the Saskatchewan government and the Canadian Union of Public Employees to promote Indigenous employment (Caverly, 2006:34).

Vale's nickel mine at Voisey's Bay is another leader in Indigenous employment practices in Canada, and its success can largely be credited to the impact and benefit agreements signed with the Inuit and Innu. The agreements included an Indigenous hiring preference, overseen by Inuit and Innu employment coordinators, and the company partnered with training and support services to equip Indigenous people for the mining jobs. The results of these hiring policies have been very positive. In a 2015 report, over half of the northern workforce was reported Indigenous, with over 90 per cent of this Indigenous population coming from local communities. In addition, this partnership allowed the Inuit to initiate consultations on the impact of mining on sea ice that resulted in the development of a mutually acceptable strategy (Coates, Finnegan, Hall, & Lendsay, 2015:11).

B. Job Characteristics Desired by Indigenous Job-Seekers

Like all job-seekers, Indigenous people are looking for jobs that suit their needs and align with their values, while also providing an appropriate level of compensation. When evaluating an employment opportunity, Indigenous job-seekers are likely to rely on both formal and informal networks to ensure that the job will be a good fit (Eco Canada, 2010:12).

i. Aligning job characteristics with those sought by Indigenous job-seekers

It is a best practice to outline the job characteristics sought by the local Indigenous community and to ensure that job descriptions emulate these identified characteristics. Factors

such as Indigenous traditions, level of remoteness, climate, and others can affect the types of work desired by a community. For example, a remote northern community with a close cultural connection to the land may not find it desirable to move to a southern city for work.

In the natural resource sector, Indigenous job-seekers have identified as key features of employment: compensation and working hours, and acknowledgement of culture and community (Eco Canada, 2010). Indigenous employees are likely to look at the hours of work, possible accommodations and living subsidies for those relocating/living on-site, transportation, and flexibility of hours to accommodate for other contract work or community engagements. Indigenous job-seekers may also be looking for an employer that recognizes workers' cultural needs. For example, some Indigenous cultures may define all extended family as immediate family, which is an important consideration to make when an employee requests time off for the death of a family member. Similarly, in some Indigenous groups seasonal hunting and gathering are important cultural cornerstones and vital to the providing sustenance for families. In such communities, Indigenous job-seekers may search for jobs that offer this type of flexibility (Eco Canada, 2010:12).

In a survey conducted by the Native Women's Association of Canada, Indigenous respondents (95 percent of which were women) identified the top five job characteristics sought by Indigenous job-seekers in the natural resource sector. The most commonly identified characteristics were: daycare facilities (63 per cent); pre-employment training programs (62 per cent); safe work environments for Aboriginal women (54.6 per cent); well-paying jobs (50.9 per cent); and jobs with flexible work hours (50 per cent) (Native Women's Association of Canada, 2015:27).

The broader literature also highlights childcare as a major barrier to entry into the workforce, with an emphasis on the high costs of child care (National Collaborating Centre for Aborigial Health, 2017:5). Women are typically asked to do a disproportionate amount of labour relating to childcare, so providing childcare and other programming to relieve this burden would allow more women to participate in the workforce.

Indigenous workers who have left their jobs have also cited a number of reasons for their departure, many of which form common themes. Many of the Indigenous workers cited reasons related to the general team atmosphere, negative office politics, or inadequate support systems. Others identified a lack of professionalism that translated into stress on behalf of the Indigenous employee. The general environment may also be a cause for leaving if there is racism, lack of female representation (especially in leadership), and a lack of motivation to advance the Indigenous workforce (Indigenous Works, 2018).

ii. Case Study in Catering to Job Characteristics Desired by Indigenous People

As previously noted, what is important in terms of desirable job characteristics can only be discovered through consultation with local Indigenous groups. This sub-section will explore best practices taken from an case study to provide a tangible example of a natural resource companies collecting information on and adapting to the job characteristics desired by their targeted Indigenous communities.

The Cameco Corporation, a uranium company in Northern Saskatchewan, is a leader in Indigenous employment in the natural resource sector. Approximately 800-900 of Cameco's employees, or half of the firm's overall employment, have self-identified as Indigenous. At the time of the case study, Cameco was the largest industrial employer of Indigenous workers in Canada (Coates, Finnegan, Hall, & Lendsay, 2015:8).

Among its efforts to train Indigenous employees and develop effective recruitment policies, Cameco has also been responsive to community needs. Specifically, the company commissioned a 'Barometer Workforce Assessment', conducted by the Aboriginal Human Resource Council. This report was established to document the ways in which Cameco's employment practices were affecting retention and recruitment of their potential workforce. Essentially, the assessment asked what aspects of the employment with Cameco were attractive to Indigenous workers and which were not (Coates, Finnegan, Hall, & Lendsay, 2015:8). Such a study could be commissioned by any resource company that wishes to better understand how their workplace is viewed in the community and know how to make their workplace more appealing for Indigenous workers.

C. Relocation and Commuting

i. Relocation as a Barrier to Employment

In an online survey completed by Canadian businesses across all sectors and conducted by the Conference Board of Canada, 39.1 per cent of employers recruiting Indigenous workers cited a reluctance to move to a job site or away from their home community as one of the top three challenges in attracting Indigenous workers (Howard, Edge, & Watt, 2012:14). Women, specifically have voiced concern in relocating to work in the resource development sector. In an online survey conducted by the Native Women's Association of Canada with 185 respondents (173 of whom were female), 35.2 per cent of respondents indicated that having to relocate to an isolated community is a barrier that they perceive in women entering the resource development sector (Native Women's Association of Canada, 2015:12-13, 30).

This observation is likely very pertinent to Indigenous communities providing workers to the Diavik Diamond Mine, as employees must live on-site during their working weeks at the mine. Many of the stakeholder communities associated with that project are Inuit communities. A Conference Board of Canada survey found that 57 per cent of businesses were challenged in attracting Inuit workers due to reluctance on the part of job applicants to move to the job site or away from the community (Howard, Edge, & Watt, 2012:14).

It is important to frame the challenge of relocation in the social/historical context previously discussed in this report. Relocation for work must be considered in the context of a legacy of forced relocation, loss of culture and tense relations between Indigenous and non-Indigenous populations. Indigenous culture is also heavily rooted in the land and community, meaning that leaving the reserve could lead to a loss of culture.

ii. Best Practices in Recruitment and Retention based on Relocation

Some Indigenous workers actually find relocation conducive to the continued upkeep of their cultural practices. Relocating for work often means that employees alternate between living at the work-site and at their home communities for longer periods (e.g. two weeks working followed by two weeks at home). This extended period at home can allow Indigenous workers to partake in cultural activities such as hunting and fishing that would be more difficult in a typical ("nine-to-five") full-time employment scenario (Howard, Edge, & Watt, 2012:18). Giving workers the opportunity to maintain their traditions is an important part of creating a positive work environment for Indigenous workers.

Promotion of cultural practices at work and in housing facilities can be a way of making relocation more appealing. This is a strategy taken by some universities to make their Indigenous students feel more at home. Specifically, University of Alberta allows smudging (the burning of small amounts of sacred herbs) in their student residence buildings (University of Alberta, 2018). By implementing a similar policy at employee housing facilities, employers could address some of the cultural concerns associated with relocation.

The Raglan Mine in Nunavik, Quebec developed a program specifically targeted at increasing the Inuit workforce at the mine. Aptly named "Tamatumani" (Inuktitut for "second start"), the program encompasses several initiatives to ensure recruitment and retention of Indigenous employees. Work at the Raglan Mine is done in rotations, with extended periods at work and living on the worksite, followed by periods in which workers return home.

Among the various community partnership and training programs, Tamatumani also outlines specific programming to ease the challenge of relocation (Raglan Mine, 2018). For example, Tamatumani also ensures that workers can partake in cultural activities *while* on-site,

providing a sewing centre, Inuit kitchen and resources for crafting. To ensure that familial bonds remain intact, workers are also given the opportunity to work the same shifts as their spouses (Raglan Mine, n.d.). Since expanding these programs, Raglan Mine saw a decrease in voluntary resignation per year from 27.8 per cent in 2013 to 12.2 per cent in 2017. Moreover, the number of Inuit employees went up from 112 in 2008 to 204 in 2017 (Raglan Mine, 2017:13).

Another important aspect of the Tamatumani program is the support network built among Inuit employees at Raglan Mine. Other operations could work to adapt the program to fit a daily commuter model of employment wherein employees do not live on-site, but they are still encouraged to engage in their culture and with members of their cultural group through company-based programming.

D. Changes to Company Culture

Organizational changes within a company can also help with the retention (and by extension recruitment) of Indigenous employees. Like any group, it is important that Indigenous workers feel supported, included in the company culture, and welcomed. Making a commitment to Indigenous recruitment and retention is important, but it is not the only step in ensuring that a company is willing to embrace these changes at all levels. To ensure that these efforts are cohesive throughout the company and that all employees are both aware of the work to recruit and retain Indigenous employees and equipped to work towards this goal, certain aspects of the company's internal functioning and culture can be worked on. Indigenous groups also emphasize this as a priority, with 99.1 per cent of respondents to the Native Women's Association of Canada survey indicating that resource development companies should have an understanding of Indigenous culture (Native Women's Association of Canada, 2015:28). For more on cultural competency training and Indigenous culture in the workplace, refer to Section IV.C. Part i. of this report titled "Promoting Indigenous culture in the workplace".

i. Common Problems in Company Culture

A prevalent issue facing the Indigenous population in society and in the workplace is racism. Racism, discrimination and negative stereotypes faced by Indigenous people on the part of the employer and co-workers make up some of the most pervasive barriers to employment for Indigenous people. These barriers manifest in recruitment processes, hiring practices, and poor working conditions, as well as social exclusion and harmful stereotyping (National Collaborating Centre for Aborigial Health, 2017:7). While the causes of racism are many, negative stereotypes in the workplace can often come from a general lack of knowledge about Indigenous people which can lead to harmful misunderstandings and conflict (Howard, Edge, & Watt, 2012:6).

Racism leading to stressful working conditions for Indigenous employees has also been identified as social detriments of health for Indigenous populations (National Collaborating Centre for Aborigial Health, 2017:7). The National Collaborating Centre for Aboriginal Health (2017) outlines the ways in which a worker's self-esteem can be eroded by cultural misunderstanding, stereotyping and a general negative perception of Indigenous people. This decreased self-esteem and increased stress can also contribute to poor mental health and suicide (National Collaborating Centre for Aborigial Health, 2017:10). Such a work environment is conducive neither to recruitment nor retention.

ii. Best Practices in Creating a Workplace Culture Welcoming of Indigenous People

Eco Canada (2010) identifies that, for corporations seeking to recruit Indigenous workers, an important first step is making a public organizational commitment to the recruitment and retention of Indigenous people (p. 9). This organizational commitment could be in the form of a business case, vision statement, or a release of the formal rationale behind a policy/strategy. One way to ensure the success of an organizational commitment is by having a senior executive, ideally the CEO, act as the sponsor or representative for this initiative. This leadership from the top signals the seriousness with which the initiative is being treated by the corporation. It is also important that this senior executive meet with Indigenous community leaders to understand their needs and to ensure that messaging is appropriate (Eco Canada, 2010:10). These links with community members can also be valuable in creating the networks with Indigenous communities needed for both consultation and recruiting.

Syncrude has effectively utilized this strategy by assembling a team of senior executives to form an Aboriginal Development Steering Committee responsible for determining, implementing and monitoring the company's commitments to Indigenous people. This approach has been successful in both integrating the company's Indigenous commitments into the corporate functioning of the company and demonstrating clearly the company's commitment to Indigenous recruitment and retention (Caverly, 2006:20).

To more directly reduce biases in the workplace that can stem from misunderstanding, it is important to create a learning environment in which non-Indigenous staff are able to learn about the local Indigenous culture. This type of cross-cultural training can work to dispel myths and to increase appreciation of Indigenous cultures. One way in which this can be done is through social events focused on culture-sharing (Eco Canada, 2010:10).

Another way to address cultural bias is through promoting positive stories that highlight the hard work and successes of Indigenous people as well as the benefits of including Indigenous people in the workforce. The media focuses largely on the problems faced by Indigenous people such as extreme poverty and substance abuse, and consequently many non-Indigenous employees may have stereotyped notions of Indigenous people and may not understand the value that they

can add to an organization. Highlighting positive examples, such as Indigenous employees that have progressed into management positions, can address these issues of bias and can work to counter the misrepresentation of Indigenous people (Howard, Edge, & Watt, 2012:35). Such stories can also encourage recruitment by providing potential Indigenous job-seekers with Indigenous role models who can inspire them to pursue a similar career (Caverly, 2006:25).

While trying to create a shift in recruitment/retention policies it is commonplace that non-Indigenous employees may have questions regarding the Indigenous population being integrated into the company and the reasoning for the new commitments. Thus, it is important that the employer have resources on Indigenous culture and history available for employees to reference. It is also important that those in management positions have a strong knowledge base to answer questions, dispel common myths, and recognize when employees are operating based on stereotypes or false information.

For example, knowledge of the demographics of the Indigenous population, awareness of proper terminology use, understanding of the institutional barriers that have had negative effects on the Indigenous population in Canada, and recognition of the positive contributions that Indigenous peoples have made to Canada can all create a better informed and more inclusive workplace (Eco Canada, 2010:11). Indigenous governments such as band councils are one group that can help to facilitate this understanding. In addition, the federal government funds training programs for Indigenous people across the country through the Aboriginal Skills and Employment Training Strategy (ASETS). Local organizations such as the Coast Salish Aboriginal Employment and Training Society are responsible for carrying out the training according to the needs of the local community. These organizations can be important partners to help corporations understand the strengths and weaknesses of a particular Indigenous workforce.

Mentoring can also be used as a way to provide support for Indigenous employees. Through an Indigenous mentoring system that pairs new Indigenous employees with more senior or experienced Indigenous employees, the company can ensure that new Indigenous employees have a support system at work. This can also be helpful through navigating misunderstandings in the workplace and ensuring that the new employee fully understands the resources available to them at all times. Mentors can demonstrate to new Indigenous workers that success for Indigenous employees is possible, while also encouraging Indigenous employees to continue in their education and career development.

E. Building Community Networks

This report emphasizes the need for resource companies to have strong community partners to form a network that can be mutually beneficial. This section will discuss the importance of maintaining a community network. A strong community network can help

facilitate company access to community events and local media, and it can also act as a consultation tool to better understand community needs and values. Building networks has also been identified by Eco Canada as the most effective way of recruiting Indigenous workers, as long as they are formed and utilized in a respectful and culturally appropriate way (Eco Canada, 2010:15).

In developing networks, it is important to understand the ways in which Indigenous people network. For example, to many Indigenous groups networking is about building *relationships* that go beyond an exchange of goods or services. These relationships are built over time through the building up of trust. A direct demonstration of a trusting relationship can be seen when the Indigenous community reaches out to invite the employer to community events (Eco Canada, 2010:15).

i. Benefits to Building Networks

The process of network building can be time-consuming, and the direct benefits of a network may not always be clear at the time. However, the creation of strong networks with the local Indigenous communities is of vital importance during every step of the recruitment and retention process. Networks can lead both to informal interactions leading to recruitment of individual workers, and to the creation of formal partnerships with local Indigenous organizations. Businesses looking to hire Indigenous employees have identified partnerships with Indigenous groups as the second most common way in which they recruit, after advertising. Moreover, the majority of businesses who self-identified as having positive outcomes in hiring Indigenous people had a strong willingness to work *with* a variety of Indigenous groups (Howard, Edge, & Watt, 2012:27).

Furthemore, these relationships between companies and local Indigenous organizations can also allow for cross-cultural learning and a better understanding of Indigenous cultures. Through one's network, it is also possible to develop references or points of contact for consultation and cultural guidance, which is strongly encouraged throughout this report (Eco Canada, 2010:16).

ii. Methods in Network Building

There are many opportunities for companies looking to form networks with Indigenous groups. Some examples of how resource companies can build their network include: government programs, non-governmental organizations focused on Indigenous participation in the workforce, local Indigenous governments, Indigenous hiring agents, ASETS agreement holders, and others. While a comprehensive list of available resources is largely community-dependent, it is important for resource companies to research the availability of these opportunities for partnerships in their communities of interest (Eco Canada, 2010).

One way in which a company can begin to establish a network is by hiring a designated Indigenous community liaison, who may or may not be Indigenous, and who has some understanding of both the company's goals and the community's context. This person can act as a point of contact between the company and Indigenous populations, and help to identify common interests between the Indigenous group and the company,. As the Indigenous liaison becomes increasingly involved in the community, they can also act as a valuable resource for identifying and recruiting potential employees, while communicating employment opportunities through valued face-to-face interactions.

A successful Indigenous liaison should have a genuine interest in furthering the goals of the community and the company. The liaison should also receive training and have a broad base of knowledge on both Indigenous culture and the barriers to employment faced by Indigenous people. While the creation of an Indigenous community liaison is an important step, this position will only be beneficial if the company management is supportive of the efforts of this person and receptive to the input of the community (Eco Canada, 2010:19).

While establishing an Indigenous network, it is important to determine the strengths that a company has to offer, such as stable, well-paying employment opportunities. In addition, a company should be aware of its needs, such as a competent workforce and the support of the community. Likewise, it is important that the company assess the strengths and needs of the community in order to understand the potential mutual benefit of forming a partnerships (Eco Canada, 2010:21).

iii. Maintaining Networks

As previously stated, Indigenous groups generally value continued and sustained relationships developed over time. Therefore, it is crucial for resource companies to continue to foster relationships with Indigenous groups after establishing them, even if there is no immediate need to use the network. An important way to foster these relationships is through community engagement, a concept that will be further developed in the next section of this report. Smaller, more localized actions can also be taken to maintain visibility and a strong community connection. For example, a company can volunteer to present at a career day or sponsor a local sports team. It is also important to draw on these networks when making important decisions that may affect Indigenous groups, thus including them in projects and demonstrating the agency that they have within the relationship (Eco Canada, 2010:21).

iv. Case Study in Network Building

Syncrude Canada is now one of the nation's largest employers of Indigenous peoples. However, the company states that it took about 30 years to develop the relationships needed to

integrate Indigenous people into its workforce. The inclusion strategy is focused on the idea that this is not an employment strategy, but rather a community development strategy. This is done through a six-pronged Indigenous outreach program that focuses on: the physical environment, community, business, education, employment, and leadership. One of the cornerstone's of Syncrude's work includes their strong community loyalty, built-up over 30 years of community engagement. The firm now sees second generation Indigenous employees, a testament to the strength of its partnerships (Coates, Finnegan, Hall, & Lendsay, 2015:15).

F. Indigenous Recruitment Beyond the Network

i. Methods of Indigenous Recruitment

Complementary to more informal network-based recruitment styles, there are other more formal methods of Indigenous recruitment. The first of these methods is online recruitment, and there are a number of websites dedicated to linking Indigenous job-seekers with work opportunities[3].Band offices or the website associated with an Indigenous group, such as the Manitoba Métis Federation website[4], may also have a section for job listings (Eco Canada, 2010:22). Employers can also post job vacancies specifically dedicated to Indigenous recruitment on their company's website, which can also be integrated with broader information about Indigenous recruitment policies, career development, and the application process (Caverly, 2006:23). For example, that section of the website may show a sample resume format on which to base one's application, or it may explain how a certain job can lead to promotion to a management position.

Many Indigenous communities also have their own newspapers, and advertising with these newspapers can be a good community-based recruitment method.. This advertising can also be translated into the local language, making it more accessible to community members. Pragmatically, this can be a very basic way to target advertising at one population. Some Indigenous newspapers are distributed amongst entire cultural groups, irrespective of their geographic location, which can enable companies to reach multiple reserves and target urban Indigenous populations. (Eco Canada, 2010:22).

On campus recruitment can also ensure that a company recruits Indigenous employees who are well educated in their field, which is especially important considering the technical nature of many jobs in the resource sector. Many educational institutions have official

---

[3] For example, see
https://www.firstnationsjobsonline.com/
http://www.aboriginalcareers.ca/
https://www.inclusionnetwork.ca/aboriginal-jobs/index.htm

[4] http://www.mmf.mb.ca/employment.php

Indigenous support networks which companies can connect with. These networks can also be a good resource in developing a targeted recruitment plan for an institution, given that those within these networks are familiar with the student body and culture of their institution. This strategy is especially pragmatic for continuous hiring as the sustained relationship can facilitate connections with potential workers year after year (Eco Canada, 2010:23-24).

Companies can also utilize internship and co-op programs as an on-campus recruitment strategy. Co-op programs are work-experience programs during a student's period of study overseen and administered by an educational institution, whereas internships can be completed on breaks from study or after the student has finished their studies. Internships can be established by companies independently of education institutions. Such programs as these can serve as a recruitment mechanism, enabling the employer to demonstrate the benefits of working at the employer's company, while showing young workers careers and work-sites that they might never have otherwise seen.

Some internships or co-op programs may even be subsidized by the government or another organization, especially for programs looking to hire Indigenous youth (Eco Canada, 2010:23). This can reduce the financial burden of taking on young workers, making these programs affordable means of attracting workers for the long term.

Companies can hire professional recruitment agencies to facilitate the recruitment of Indigenous workers. This strategy can be of particular importance when the employer does not have adequate time for the job search or when the employer requires specialized skills that are hard to target with more generalized recruitment techniques.

ii. Case Studies in Indigenous Recruitment

Before 2009, BC Hydro had only 80 Indigenous employees, about 2.1 per cent of its overall employment. In that year, the corporation began a new education and employment strategy, which led to the hiring of 150 Indigenous employees over six years. The strategy included an outreach program that visited Indigenous communities, job postings in Indigenous media, and interviews on community radio stations. This strategy resulted in 380 new Indigenous applicants approaching BC Hydro. This outreach and recruitment strategy was coupled with a new trades trainee program, an apprenticeship program, a Youth Hire program and a scholarship program. BC Hydro now also has dedicated a team to perform a strategic renewal of Indigenous policies in order to stay up-to-date with current trends in Indigenous employment (Coates, Finnegan, Hall, & Lendsay, 2015:19).

Understanding the systemic barriers faced by both Indigenous people and women (both Indigenous and non-Indigenous) in the fields of science and technology, Manitoba Hydro is working to empower young girls to explore these fields. The corporation runs the Building the

Circle summer career exploration camp to promote scientific and technical career development among young Indigenous girls. This unique program has helped to inspire girls to pursue education in the skills needed in the fields of science and technology. Moreover, the human resources representatives at Manitoba Hydro were also able to better develop their Indigenous engagement strategies by interacting with community members, learning from camp participants, and seeing these policies in action (Coates, Finnegan, Hall, & Lendsay, 2015:18).

iii. Indirect Participation and Procurement

Indigenous employment is impacted not only by the jobs created directly by resource companies, but also thanks to the contractors employed by these companies. This phenomenon, referred to as "indirect participation", is an increasingly important part of Indigenous employment in the resource sector. Often, as part of Impact and Benefit Agreement (IBAs) between resource companies and Indigenous communities, companies will commit to providing some sort of preferential access to contracts for Indigenous businesses. These contracting businesses are Indigenous owned and operated, and primarily employ Indigenous workers, so enabling these businesses to thrive helps not only to provide employment opportunities, but also to fuel the local economy, empower entrepreneurs, and ensure that the job creation is community-led (Coates, Finnegan, Hall, & Lendsay, 2015:20).

The Windigo Community Development Corporation (WCDC) in northern Ontario has successfully utilized the concept of indirect participation through its operations at Musselwhite Mine. The Mine entered in a comprehensive agreement called the Musselwhite Agreement with local First Nations communities, which designated WCDC as responsible for providing catering and housekeeping services at the mining camp. In response, WCDC has capitalized on this source of income to further expand their business (Natural Resources Canada, 2012:27).

G. Applications and Interviews

Beyond simply trying to attract Indigenous job applicants, it is also important to ensure that the application and interview process is conducive to hiring Indigenous people. As previously stated, cultural misunderstanding can play a large role in the bias perceived in the work force. Therefore, it is important to ensure that the entire hiring process, including applications and interviews, be culturally appropriate, accessible, and attractive to Indigenous people.

i. Applications

Beyond the initial recruitment process, the application process is the first formal interaction that an Indigenous employee will have with a company. Moreover, the employer

should also ensure that the application process will be able to recognize the skills of Indigenous applicants, including those who do not have formal work experience. The following recommendations have been gathered by organizations who work closely with Indigenous groups. While these suggestions do provide a valuable starting point, recommendations based on culture will vary between groups, so consultation with individual communities will give a better idea of the cultural nuances that must be considered.

- Employee referrals can help find external candidates, meaning that all employees should be aware of Indigenous hiring goals and that the company culture is positive so as to warrant referrals.
- A resume pool may also be a viable way to receive applications from Indigenous people. This resume pool can include both solicited and unsolicited resumes and can be kept over time to consider resumes for future jobs.
- When an external applicant drops off a resume, especially if it is not a referral, the applicant will immediately begin evaluating the company culture through any interactions they have with employees, the application itself, and the general atmosphere of the workplace (Eco Canada, 2010:14). Thus, it is important to be courteous and professional with all applicants. It should also be considered that many Indigenous people prefer oral interviews/assessments over written ones.
- Employers can observe and use patterns in the way Indigenous people apply for jobs to better reach out to potential applicants. For example, in highly remote areas, job-seekers are more likely to apply for jobs in an informal manner. Informal recruitment can include personal referrals or connections with the company at a community event. Community-based recruitment strategies are thus especially important in these areas.
- In larger population centres, whether rural or urban, candidates are likely to follow the mainstream resume and application process. Nonetheless, it is still important that companies employ community engagement strategies to identify potential job-seekers, pique their interest, and support them in the application process.
- In urban areas, resumes and applications are most commonly used by applicants, and Indigenous recruitment is often less of a challenge due to a greater integration of Indigenous people with non-Indigenous networks. In order for companies to reach the most applicants, it is important to diversify the ways in which applications are received (Eco Canada, 2010:29).

For applicants who submit a resume, there are several important elements to consider in resume evaluation. Because cultural groups value skills differently, it is important for the employer to examine resumes in depth to understand the skills that may be hidden if the applicant has not emphasized them for cultural reasons. For example, the ability to work independently is often highly valued by employers, but some Indigenous cultures value group

achievements more highly than individual ones (Indigenous Works, 2018). In addition, when evaluating a resume, the employer should look beyond formal education to see what other relevant experiences an applicant may have that could fulfill requirements. This can be important because access to formal education is more limited for some applicants, especially Indigenous people from remote areas (Indigenous Works, 2018).

It is of vital importance that the employer understands the background and culture of the applicant. It is also important that the interviewer understands the structural barriers, such as lack of educational or employment opportunities that may have contributed to an inconsistent work record. Thus, employers should evaluate personal merit with an emphasis on evaluating the candidate as a whole, rather than focusing specifically on education or employment (Indigenous Works, 2018).

ii. Interviews

Before interviewing Indigenous candidates, it is important to understand some common aspects of Indigenous culture that have been identified by Indigenous groups as cultural differences that have posed as barriers in interviews. It is important to remember that these observations do not hold true for all Indigenous groups or all Indigenous people within a group. However, these observations can be very important to ensure that some cultural relativism is utilized when evaluating and interviewing candidates. Cultural relativism refers to the practice of regarding aspects of a culture from the perspective of that culture itself. In this way, it is easier for employers to evaluate interviewees from a perspective of understanding that seeks to value the contributions that Indigenous people can make even though they may be different from the skills that the company has traditionally prioritized. For instance, skills in certain artistic crafts may not be valued by resource companies. Nonetheless, if that skill is greatly valued in that person's community, interviewers should recognize that the applicant has devoted great efforts toward becoming accomplished a field valued by their community. Therefore, the applicant has the potential to devote that same dedication to excellence in the workplace.

Culture can influence the behaviour of job applicant in many ways, some of which may be obvious and some of which may not be. Awareness of these cultural differences can make the interview process run more smoothly and more fairly.

- Interviewers should understand the ways in which culture can affect communication. For example, many Indigenous groups value silence as a time for contemplation and reflection, meaning that they are not likely to fill silences between questions. Similarly, many Indigenous groups value being soft spoken and find that soft spoken words will have the most impact. Many Indigenous people also prioritize listening skills, which could be misunderstood by an interviewer as the applicant being unresponsive. The interviewer should also

understand that the Indigenous applicant may be more comfortable listening and learning in an interview rather than talking about their qualifications (Indigenous Works, 2018).

- Employers should also be aware of the ways in which body language and verbal cues may have different meanings to different cultural groups. For example, nodding may signify understanding rather than agreement. It is thus important to be aware that there may be cultural misunderstandings and that seemingly unusual behaviour may stem from cultural misunderstandings (Indigenous Works, 2018).

- The interviewer should also understand the ways in which cultural understandings can impact the ways in which different groups view success. For example, community is at the foremost of all values to many Indigenous people. Thus, work is often motivated by needs of the group. Moreover, the applicant is likely to value group praise over individual praise. Therefore, applicants may focus on group accomplishments, rather than personal accomplishments. It is important to understand the reasoning for the focus on the group and to understand that this focus does not mean that the individual did not make significant contributions to this work (Indigenous Works, 2018).

It is also important for companies to be aware that certain evaluation tools may have an inherent bias that can inadvertently penalize Indigenous candidates. For example, if formal education is valued, Indigenous people (who have overall less access to formal education) will inevitably fare worse on an evaluation. It is also important to recognize that cultural differences are not always obvious, and it is thus important to be constantly aware of culture. However, it is also important that the employer understand the difference between cultural understanding and stereotyping. Ultimately, each candidate should be assessed on individual merit, but a better cultural understanding can ensure that this merit comes through in the interview process (Indigenous Works, 2018).

Certain general guidelines can also be used to make a difference in the interview process to make it more inclusive of Indigenous people.

- A degree of informality can reduce anxiety and intimidation.
- The interview board should be diverse, and the inclusion of one or more Indigenous employees from the company on the board may make the interview less intimidating.
- Interview board members should also have training on cultural sensitivities before the interview process begins (Indigenous Works, 2018)[5]

---

[5] See Section IV.C Part i. of this report "Promoting Indigenous culture in the workplace" for more information

- The use of a note-taker and/or translator should also be considered in relation to how it may make Indigenous applicants feel.

The company's community network will be a valuable resource in ensuring that the application and interview processes are inclusive and culturally appropriate (Eco Canada, 2010:31). Another useful resource that companies should draw on is their existing Indigenous workforce. Reaching out to those employees for their feedback on their application process may prove invaluable because those employees have undergone the hiring process from start to finish (Bowness, 2018).

IV. Indigenous Community Outreach Opportunities in the Resource Industry

The training and hiring of Indigenous workers is an example of engagement between companies and communities at the level of economic benefits, but some resource companies have gone further to provide broad social and cultural support to stakeholders. This section of the report will highlight industry leaders in Indigenous community outreach in Canada, and will focus on partnerships in health, education, and cultural development.

A. Opportunities for Relationships in Health

The health, education, and cultural needs of each Indigenous community are unique, and local consultation with each group is essential for the effective implementation of any outreach program. However, some examples of best practices from industry can help illuminate a path forward for successful engagement with Indigenous communities. Funding healthcare facilities, supporting academic Indigenous health research, and implementing rigorous environmental protections are all ways of working to improve the health of stakeholder communities.

Overall, Indigenous communities in Canada tend to have poorer health outcomes than non-Indigenous communities. However, the role of corporate partners in improving health outcomes has been extremely limited in the past because healthcare is fundamentally a government responsibility. Engagements in this area should be approached with caution to avoid the semblance of encroachment into government jurisdiction. However, as the social role of corporations changes, some companies have made investments in rural healthcare. For example, Enbridge has provided over $510 000 towards the provision of specialized equipment for the Kerrobert and District Health Centre in rural Saskatchewan (Enbridge, 2015), and has made financial contributions to the Northern Lights Regional Health Centre in Fort McMurray (Enbridge, 2016c).

Another approach in health taken by Cameco was the sponsorship of the Cameco Chair in Indigenous Health at the University of Saskatchewan. In partnership with the Royal University Hospital Foundation, this research chair position is intended to enhance Indigenous health education and improve understanding of structural reforms needed to improve Indigenous health outcomes (University of Saskatchewan, 2017). Health research remains a largely unexplored area of potential corporate partnerships.

An important role that corporations play in ensuring the health of stakeholder communities is in taking environmental protection seriously. Many Indigenous people practice land-based cultural activities such as hunting and fishing, and these practices are often heavily affected by environmental pollution. As such, rigorous policies for waste management and pollution controls are ways in which a corporation can promote the health of partner communities. In some cases, conforming to governmental regulation is not sufficient to contain grassroots opposition. For example, at the Rio Tinto Kitimat aluminium smelter, the installation of saltwater-scrubbers to reduce sulfur dioxide emissions has been sought by community activists, though not required by law (Kurjata, 2017).

Beyond contributing to hospital foundations, purchasing specialized medical equipment, and funding research positions, there have been few instances of corporate partnership in the field of rural and indigenous health. An expansion of the role of resource companies in this area beyond those parameters would involve redefining the role of corporate partners with relation to Indigenous communities and federal, provincial, and Indigenous governments in the provision of health services. Any such expansion would require negotiation among those parties to ensure clear definitions of roles and responsibilities.

B. Opportunities for Relationships in Education

While industry-Indigenous partnerships in health remain limited, partnerships in education have become the norm among resource companies. Most companies now offer scholarships and skills training, but targeted programs for Indigenous communities are less common and require sensitivity to the particular contexts of these communities. While the obstacles to education faced by Indigenous students differ, some generalities may be widely applicable.

i. Barriers to Indigenous Education

One of the major barriers to Indigenous education overall is the high incidence of poverty among Indigenous communities (Macdonald & Wilson, 2016). This not only means that money for transportation and school supplies may be scarce, but food insecurity and inadequate housing are often among the challenges faced by students living in such conditions (National

Collaborating Centre for Aboriginal Health, 2017; Reading & Wien, 2009) These problem are compounded by inadequate resources for education, due in part to the high cost of education in small and isolated communities.

Another important factor affecting many Indigenous students is the social and psychological legacy of the Residential School system. Intergenerational transmission of the impacts of this system have in some cases resulted in further abuse and low self-worth, as well as skepticism towards education systems, which can all be hugely detrimental to learning. Furthermore, many Indigenous scholars view the formal education system as undervaluing traditional knowledge and ways of learning, creating cultural barriers to success (National Collaborating Centre for Aboriginal Health, 2017:3).

It is also important to recognize the individual and gender-specific pathways that Indigenous people take to receive their education, for instance, many men drop out citing a desire to work, and many women do so due to childcare obligations or pregnancy (Bougie, Kelly-Scott, & Arriagada, 2013:6) Additionally, among First Nations people living off-reserve with a high-school diploma, 14 per cent left school at least once before graduating, along with 15 per cent of Inuit people and 9 per cent of Métis (2013:6). This shows the importance of adult and continuing education in the context of Indigenous education.

ii. Enhancing Educational Resources

Although many Indigenous people face challenges in obtaining education, many do successfully achieve at the high school, post-secondary, and graduate level. Opportunities for corporate partners to facilitate such success and to empower Indigenous learners are possible at all levels of education.

Early childhood education programs have seen significant success in rural Indigenous communities, in part due to the localized and culturally-appropriate nature of programming (Public Health Agency of Canada, 2012). One instance of industry partnership with Indigenous communities in this area is the financial support by Enbridge of the Family Reading Program at the Saugeen First Nation Library (Enbridge, 2016a). Through their financial support, the Program has purchased books and increased access to literacy resources, helping overcome funding difficulties. Local and grassroots initiatives typically respond best to the needs of communities, and often lack funding. As such, partnering with grassroots organizations to provide funding is often a successful strategy, as opposed to implementing a new initiative that may not respond as well to the needs of the community.

iii. Recognizing Educational Achievement

Another approach to supporting Indigenous education which focuses more specifically on school-aged children is the support for attendance initiatives by Victoria Gold Corp in the Na-Cho Nyak Dun Nation in the Yukon Territory. Having worked with the Yukon government to identify student attendance as a key area for support, Victoria helped create and fund the *Every Student Every Day* initiative (CBA Committee, 2016). This initiative provides funding for community-based programs to encourage greater attendance in schools around the Territory, including in the Na-Cho Nyak Dun Nation. This company has also sponsored an Attendance Award for the elementary school in that Nation, to encourage a culture of positivity around good student attendance (CBA Committee, 2016). Emphasis on consultation with local governments with regards to the specific needs of students has been a major contributor to the success of these initiatives.

At the secondary and post-secondary levels, corporate engagement with communities has primarily taken the form of scholarship programs and university sponsorships. Best practice for awarding scholarships is exemplified by Diavik Diamond Mines and Victoria Gold Corp, which have created scholarships in collaboration with the Yellowknife Community Foundation and Na-Cho Nyak Dun Nation Education Department respectively (Diavik Diamond Mine, 2018; CBA Committee, 2016). Partnering with local organizations provides greater credibility to the awarding of the scholarship and ensures that local and cultural considerations are fully taken into account in the selection process.

iv. Supporting Post-Secondary Research

Funding partnerships with universities may be another emerging avenue for corporate engagement in education, though conflict of interest concerns must be properly addressed. As mentioned above, the Cameco sponsorship of the Research Chair in Indigenous Health has been well-received (University of Saskatchewan, 2017), but this lies in contrast with the Enbridge sponsorship of University of Calgary's Centre for Corporate Sustainability (Haavardsrud & Bakx, 2015). This centre was initially proposed as a research centre for resource industry practices and sustainability, but Enbridge's proposed role was seen by some as being academically constraining due to its heavy financial commitments and apparent desire to influence the governance of the Centre. Due to these concerns, the creation of the Centre was delayed and funding was significantly scaled back, with negative public relations repercussions for both corporation and university (Haavardsrud & Bakx, 2015). Any perceived desire on the part of the corporation to remain involved beyond the provision of unconditional funding risks raising red flags among academics and media, and could endanger the reputation of all involved.

Other smaller-scale donations by Enbridge have succeeded in preserving academic independence, including sponsorship of an Indigenous language program at Brandon University

(Brandon University, 2012).[6] This project avoided the perception of conflict of interest and was perceived as genuinely altruistic due to the lack of ties with industry-related research and lack of influence by the sponsor on the governance of the projects.

v. Promoting Skills Training

The last major area of importance for corporate partnership in education is in community college and skills training programs. Many resource companies already implement training programs and partnerships with colleges. The Diavik Diamond Mine project is an example of one of the most extensive programs of this sort (Diavik Diamond Mine, 2018). By committing to train apprentices and track statistics on Indigenous and northern-origin workers,[7] Diavik Diamond Mines are able to assess their progress on Indigenous participation using concrete data. Further, by partnering with the Southern Alberta Institute of Technology Polytechnic and Aurora College on a northern leadership program, Diavik addresses the concern that resource projects lack local representation at senior and managerial levels.

Another emerging possibility with regards to training is the inclusion in collaboration agreements of funding for local training initiatives. For example, Goldcorp agreed to help fund the Lac Seul Training Centre of Excellence at Lac Seul First Nation (Goldcorp Inc, 2013). This choice of partnerships is commendable because this training centre will enable local individuals to receive skills training which can be applied not only for a specific resource project but also for the broader job market going forward, and can also empower individuals to gain training beyond that which is required for a specific project, encouraging long-term prosperity.

C. Opportunities for Relationships in Culture

Given the long history of suppression of Indigenous cultures, it is not surprising that there has been a resurgence in the promotion of cultural initiatives in many communities. Cultural activities are numerous and vary significantly among Indigenous groups. For many, language promotion is a top cultural priority, while for others, land-based cultural programming is of utmost importance. As a result, any partnerships in cultural promotion should be rooted in the specific needs of communities.

i. Promoting Indigenous Culture in the Workplace

---

[6] See Section IV.C Part ii.b. "Opportunities for Relationships in Culture- Promoting Indigenous Culture in the Community" for more on language promotion initiatives

[7] See Diavik Diamond Mine Sustainable Development Report 2017 at
http://www.riotinto.com/documents/RT_Diavik_2017_SD_report. pdf for a detailed breakdown of the employment data and skill level at the mine, by northern origin and self-identified First Nation or Inuit identity.

The promotion of Indigenous cultures within the workplace is an important task not only for retaining Indigenous workers, but also for maintaining Indigenous cultures in society overall. Two means of achieving these goals are to promote understanding of Indigenous cultures by non-Indigenous workers, and to increase opportunities for Indigenous workers to maintain cultural practices in their workplace.

Cultural competency training is one way of increasing understanding of Indigenous cultures among non-Indigenous employees. Cultural competency training involves increasing knowledge of other cultures, improving awareness of bias, and developing inter-cultural skills, all of which will facilitate effective and culturally sensitive policies and behaviours (Cross, Bazron, Dennis, & Isaacs, 1989; Varley, 2015). An example of cultural competency in action can be shown with the fact that hand-shaking is not a ubiquitous practice among Indigenous groups (Indigenous Corporate Training Inc, 2012). Gaining this knowledge would be part of cultural competency. Becoming aware of the importance that one might otherwise place on a handshake in establishing a relationship is also part of this process, as it involves becoming aware of a cultural bias. The development of intercultural skills might include recognizing the ways that another culture might instead show respect and adopting such a practice when meeting members of that group.

Cultural competency programs geared specifically towards understanding Indigenous cultures are offered by numerous organizations across Canada (NCCT, 2018). As in all cases however, specific cultural competency training is best developed in partnership with local Indigenous communities. This practice is exemplified by the Victoria Gold Corp which developed a cultural competency training program in collaboration with the Na-Cho Nyak Dun Nation Heritage and Culture Department (CBA Committee, 2016). This partnership led to the creation of cultural training resources which won the Yukon Chamber of Mines Community Award and have been distributed in schools and in the Yukon Legislative Assembly.

Beyond cultural competency training for non-Indigenous employees and managers, encouraging the upkeep of cultural practices in the workplace can help preserve cultural practices by not relegating them to the private sphere. This is especially important in the resource industry, where workers must often leave their communities to live at work sites for extended periods of time. An example of strong commitment to Indigenous culture in the workplace is that of Victoria Gold Corp, which has also committed to making cultural foods and activities available at their mine site (CBA Committee, 2016:18). This is one way of demonstrating that traditional ways of life are valued, and encouraging the upkeep of cultural practices among workers.

ii. Promoting Indigenous Culture in the Community

a. Land-Based Programming

Cultural promotion in the workplace is valuable, but cultural promotion efforts in the wider community have also been viewed as key priorities by Indigenous communities. Initiatives of this type can take many forms, according to the needs of diverse communities, but two common themes in this area are promotion of traditional land-based programming and revitalization of languages.

Land-based programming is based on the understanding that, for many Indigenous communities, physical, emotional, and spiritual wellbeing are inseparable from the land and water (Redvers, 2016). This programming typically takes the form of organized activities taking place on the land or water, rooted in traditional knowledge and ways of life. Some examples of such practices include berry-picking, hunting, fishing, tanning hides, or picking traditional medicines (Redvers, 2016:3). While these practices are still commonly passed down informally, in some communities the loss of traditional knowledge due to Residential Schools has led to the creation of formal land-based programming initiatives to revitalize traditional knowledge.

Such land-based initiatives often face funding difficulties, and a relevant example of industry partnership is Diavik Mine's support of the NWT On the Land Collaborative. A joint venture between Indigenous governments, the Northwest Territories government, and other funding partners, this non-profit organization provides funding for land-based programming initiatives led by Indigenous communities. Some projects that have received funding in the past include an educational overnight trip for youth along a trapline, a trails revitalization project, and the creation of a free after-school Nature Club program (NWT On the Land Collaborative, 2018:7-13). These programs all serve to preserve valuable cultural practices and encourage intergenerational transmission of traditional knowledge.

b. Language Preservation

Many of the projects funded by the On The Land Collaborative have included Indigenous language development as part of their key missions. For many Indigenous communities, supporting and revitalizing their languages after decades of oppression is a key priority, because cultural practices and histories are often closely linked with language. Local cultural promotion initiatives are one way of fostering continued use of Indigenous languages, and another possible avenue is through the formal study and instruction of languages at post-secondary institutions.

One industry leader in this area has been Enbridge Inc, the Alberta-based energy company. In an effort to preserve their language, the Sioux Valley Dakota First Nation have partnered with Brandon University to create a Dakota Language Program to increase the study and knowledge of their language (Brandon University, 2012). In support of this project, Enbridge has funded the program directly and helped provide scholarships for studies in this program, in the amount of of $60,000 over 3 years. In addition, Enbridge partnered with University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills, Alberta's only Indigenous university, to fund their Dene Language Program (Enbridge, 2016b). By supporting these initiatives Enbridge shows a commitment to the preservation of the languages and therefore also the cultures of partner communities.

c. Further Opportunities in Culture

Support for Indigenous culture can take many forms across the various communities, and language promotion and land-based programs are only two examples of how industry can help achieve cultural development goals. Specific initiatives have included support for the Arctic Winter Games by Diavik Diamond Mine, and the training of research assistants to help in cultural heritage research with the Na-Cho Nyak Dun Nation (Diavik Diamond Mine, 2018; CBA Committee, 2016). Opportunities for partnership in cultural promotion are limited only by the needs of local Indigenous communities.

V. Conclusion

Though Indigenous communities are very diverse, this report has aimed to equip the resource industry with a starting point for their engagements with these communities by identifying widely applicable best practices. The focus of this report has been on employment practices and community outreach in the areas of health, education and culture.

Recruitment and Retention

In the realm of recruitment and retention, the overarching theme of this report has been that, both in the workforce and during the application process, understanding cultural differences and accommodating for them is a critical step towards increasing Indigenous representation. It is also important for non-Indigenous workers in a company to have an understanding of Indigenous issues, to help reduce bias, racism, and misunderstandings.

By building long-term relationships with groups inside Indigenous communities, such as governments and community organizations, resource companies can integrate themselves into local networks and increase their profile, leading to greater Indigenous participation in their projects.

For a number of reasons, Indigenous people often lack the training required for jobs in the resource industry, so offering training opportunities both on the job and at post-secondary institutions can have a large impact on Indigenous participation in a resource project.

Implementing a formal commitment to the recruitment and retention of Indigenous workers from the top levels of the company is the first step towards increasing participation of Indigenous workers at resource projects. Developing a concrete plan to achieve that commitment, and creating a system to monitor progress on that plan are important next steps.

Community Outreach

Through community outreach efforts, the opportunity for resource companies to improve the quality of life in stakeholder communities is large.

In order to support the health-related needs of communities, a responsible environmental policy is essential, because the health of a community is usually closely tied to the health of their physical environment. Financial support can also be offered to healthcare facilities and Indigenous health-related research, as long as boundaries between government, academia, and the private sector are respected.

The education needs of Indigenous communities are often great, and resource companies can offer their support through on-the-job training and apprenticeships, scholarship sponsorships, and small-scale support of libraries and local initiatives.

In order to promote Indigenous cultures, accommodations for cultural practices in the workplace are a positive step. Community partnerships which support the perpetuation of traditional knowledge, whether through outdoor land-based programming or language preservation, are also important ways for resource companies to support Indigenous cultures.

For resource companies to successfully engage with Indigenous stakeholder communities, they must first understand and respect the unique history, culture, needs and goals of those communities. If this is done well, a long-term and mutually beneficial relationship becomes possible.

VI. Further Directions for Engagement

The preceding sections of this report have outlined some of the ways in which corporate engagement with Indigenous communities is occurring in Canada. However, beyond the scope of this study there remain several avenues of corporate engagement that could be further explored.

First, the environmental role of resource corporations is an important component of their relationship with Indigenous peoples. A great many Indigenous groups in Canada speak of the importance of their relationship with the land and water, so it is important that companies take this into account when planning projects (Assembly of First Nations, n.d.). Not only do environmental practices impact the land and water itself, but they also affect the health and spiritual well-being of communities. Adopting environmental best practices at every stage of a project, from pre-construction to remediation, is an important way of developing successful relationships with Indigenous communities. A closer study of industry best practices in environmental policy and engagement with Indigenous peoples and regulators would yield a clearer picture of how best to approach environmental policy.

The second area in which further research would be useful is in economic development practices. For Indigenous communities, the goal of greater autonomy is important, and economic development can play an important role in achieving that aim. Whether through preferential procurement policy, the establishment of local Indigenous business registries, or by increasing access to capital for Indigenous businesses, resource development partners can play a large role in expanding Indigenous business. A more in-depth exploration of these practices and others would yield a clearer path forward for helping grow Indigenous business in partner communities.

The third and largest opportunity for further research is a closer exploration of the needs and goals of specific stakeholder communities. As every community will differ in their circumstances and priorities, the general findings contained in this report cannot describe them all individually. Consultations with these communities are an important next step in understanding their subjective experiences of resource development and their views on community engagement.

References

Aguiar, W., & Halseth, R. (2015). *Aboriginal Peoples and Historic Trauma: The process of intergenerational transmission.* National Collaborating Centre for Aboriginal Health.

Assembly of First Nations. (n.d.). *Honouring the Earth*. Retrieved May 8, 2018, from http://www.afn.ca/honoring-earth/

Bougie, E., Kelly-Scott, K., & 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, ON: Statistics Canada, Social and Aboriginal Statistics Division.

Bowness, S. (2018, May 11). Workplaces take cues from employees to become more Indigenous-friendly. *The Globe and Mail*:B11.

Brandon University. (2012, October 30). *Enbridge Donates $60,000 to Brandon University in support of Dakota Language Program*. Retrieved from https://www.brandonu.ca/news/2012/10/30/enbridge-donates-60000-to-brandon-university-in-support-of-dakota-language-program/

Brant, J. (2017, November 7). *Missing and Murdered Indigenous Women and Girls in Canada.* Retrieved from The Canadian Encyclopedia: http://www.thecanadianencyclopedia.ca/en/article/missing-and-murdered-indigenous-women-and-girls-in-canada/

Bursey, D. (2015, May). Rethinking social licence to operate- A concept in search of definition and boundaries. *Environment and Energy Bulletin*. Business Council of British Columbia.

Canada. (1995, December 15). *Employment Equity Act.* Retrieved from Justice Laws Website: http://laws-lois.justice.gc.ca/eng/acts/e-5.401/page-1.html#h-2

Caverly, N. (2006). *What Works: Effective Policies and Programs for Aboriginal Peoples of Canada.* Technical Report presented to the Human Resources & Social Development Canada.

CBA Committee. (2016). *Comprehensive Cooperation and Benefits Agreement Committee 2015 annual implementation report.* Retrieved April 27, 2018, from https://www.vitgoldcorp.com/site/assets/files/2082/160526-11021_4342_vicgold_nnd_cba_report_wr2.pdf

Coates. (2016). *First Nations Engagement in the Energy Sector in Western Canada.* Tsuu T'ina Nation: Indian Resource Council.

Coates, K. S., Finnegan, G., Hall, C. J., & Lendsay, K. J. (2015). *Unearthing Human Resources.* MacDonald-Laurier Institute. Retrieved from https://www.macdonaldlaurier.ca/files/pdf/MLIAboriginalResources8-12-15-webready-V2.pdf

Cross, T. L., Bazron, B. J., Dennis, K. W., & Isaacs, M. R. (1989). *Towards a Culturally Competent System of Care: A Monograph on Effective Services for Minority Children Who Are Severely*

Emotionally Disturbed. Washington, DC: National Institute of Mental Health, Child and Adolescent Service System Program.

Diavik Diamond Mine. (2018, April 12). *2017 Sustainable Development Report.* Retrieved from http://www.riotinto.com/documents/RT_Diavik_2017_SD_report.pdf

Eco Canada. (2010). *Eco Canada's Aboriginal Recruitment Guide.* Eco Canada. Retrieved from http://www.eco.ca/pdf/Aboriginal-Recruitment-Guide.pdf

Enbridge. (2015, November 04). *New medical centre puts Kerrobert region's health in good hands*. Retrieved April 27, 2018, from https://www.enbridge.com/stories/2015/november/kerrobert-and-district-health-centre

Enbridge. (2016a, February 25). *Turning the page through a love of books*. Retrieved 04 27, 2018, from https://www.enbridge.com/stories/saugeen-first-nation-reading-program

Enbridge. (2016b, July 26). *'Our language is our heartbeat': Keeping a proud tradition alive*. Retrieved from https://www.enbridge.com/stories/2016/july/blue-quills-indigenous-university-dene-language-program

Enbridge. (2016c, December 14). *Promoting first-class health care, from prenatal to palliative*. Retrieved 04 27, 2018, from https://www.enbridge.com/Stories/2016/December/Northern-Lights-Health-Foundation-Fort-McMurray-wellness.aspx

Goldcorp Inc. (2013, August 19). *Lac Seul First Nation and Goldcorp Inc. Sign Collaboration Agreement*.

Grant, T. (2016, June 28). *Aboriginal people victims of crime more often than non-Aboriginals*. Retrieved from Globe and Mail: https://www.theglobeandmail.com/news/national/aboriginal-canadians-victims-of-crime-more-often-than-non-aboriginals-report/article30641091/

Haavardsrud, P., & Bakx, K. (2015, November 03). *How the University of Calgary's Enbridge Relationship Became Controversial*. Retrieved from CBC News: http://www.cbc.ca/news/canada/calgary/university-calgary-enbridge-sponsorship-1.3286369

Henderson, W. B. (2017, November 13). *Indian Act.* Retrieved from The Canadian Encyclopedia: http://www.thecanadianencyclopedia.ca/en/article/indian-act/

Hoole, G. (2018, May 15). *Should the MMIWG Inquiry be given more time?* Retrieved from Policy Options: http://policyoptions.irpp.org/magazines/may-2018/should-the-mmiwg-inquiry-be-given-more-time/

Howard, A., Edge, J., & Watt, D. (2012). *Understanding the Value, Challenges, and Opportunities of Engaging Métis, Inuit, and First Nations Workers.* The Conference Board of Canada.

ICCM. (2013, May). *Indigenous Peoples and Mining Position Statement*. Retrieved May 8, 2017, from International Council on Mining and Metals: https://www.icmm.com/en-gb/members/member-commitments/position-statements/indigenous-peoples-and-mining-position-statement

Indigenous Corporate Training Inc. (2012, April 02). *Handshakes and Aboriginal Peoples*. Retrieved from https://www.ictinc.ca/blog/handshakes-and-aboriginal-peoples

Indigenous Works. (2018). *Tips for Hiring Aboriginal Employees*. Retrieved from Indigenous Woeks: https://indigenousworks.ca/en/resources/inclusion-tips/hiring-aboriginal-employees

Kielland, N. (2015, May 5). *Supporting Aboriginal Participation in Resource Development: The Role of Impact and Benefit Agreements.* Retrieved from Parliament of Canada: https://lop.parl.ca/content/lop/ResearchPublications/2015-29-e.html

Kurjata, A. (2017, December 20). *Small town considering buying shares in Rio Tinto Alcan to force them to emit less sulphur dioxide*. Retrieved May 11, 2018, from CBC News.

Macdonald, D., & Wilson, D. (2016). *Shameful neglect, Indigenous child poverty in Canada.* Ottawa, ON: Canadian Centre for Policy Alternatives.

Miller, J. (2017, November 24). *Residential Schools.* Retrieved from The Canadial Encyclopedia: http://www.thecanadianencyclopedia.ca/en/article/residential-schools/

National Collaborating Centre for Aborigial Health. (2017). *Employment as a Social Determinant of First Nations, Inuit and Metis Health.* Retrieved from https://www.ccnsa-nccah.ca/docs/determinants/FS-Employment-SDOH-2017-EN.pdf

National Collaborating Centre for Aboriginal Health. (2017). *Education as a social determinant of First Nations, Inuit and Métis health.* Retrieved April 27, 2018, from https://www.ccnsa-nccah.ca/495/Education_as_a_social_determinant_of_First_Nations,_Inuit_and_M%C3%A9tis_health.nccah?id=226

Native Women's Association of Canada. (2015). *Resource Development Sector Barriers and Opportunities: Summary of the Findings of the Aboriginal Women Literature Review and Survey Results.* The Native Women's Association of Canada. Retrieved from https://www.nwac.ca/wp-content/uploads/2015/05/FINAL-Resource-Development-Sector-Barriers-and-Opportunities-Aboriginal-Women-Summary-of-Findings.pdf

Natural Resources Canada. (2012). *Aboriginal Participation in Mining.*

NCCT. (2018). *Indigenous Cultural Competency Training*. Retrieved May 8, 2018, from Native Canadian Centre of Toronto: http://ncct.on.ca/indigenous-cultural-competency-training/

NWT On the Land Collaborative. (2018). *NWT On the Land Collaborative 2017 Report* . Retrieved from http://www.nwtontheland.ca/uploads/8/6/5/1/86514372/final_otl.report_2016-17.web.pdf

Public Health Agency of Canada. (2012). *The impact of the Aboriginal Head Start in Urban and Northern Communities (AHSUNC) program on school readiness skills.* Ottawa, ON: Public Health Agency of Canada.

Raglan Mine. (2017, November 16). *Tamatumani: Then and Now.* Retrieved from Kativik Regional
Government:
http://www.krg.ca/images/stories/diapo/SymposiumSustainableEmployment/Tamatumani.pdf

Raglan Mine. (2018). *Tamatumani.* Retrieved from Glencore: http://www.mineraglan.ca/en/raglan-
agreement/tamatumani/Pages/default.aspx

Raglan Mine. (n.d.). *There are more than 75 career paths to choose from at Raglan Mine.* Retrieved from
Glencore: http://www.mineraglan.ca/fr/entente-raglan/tamatumani/Documents/Alunngirg.pdf

Redvers, J. (2016, November). *Research Summary: Land-based Practice for Indigenous Health and
Wellness.* Retrieved from Institute for Circumpolar Health Research: http://www.ichr.ca/wp-
content/uploads/2016/11/Land-based-Research-Summary_2016.pdf

Rio Tinto. (2013, January). *Why Human Rights Matter.* Retrieved from
http://www.riotinto.com/documents/ReportsPublications/Rio_Tinto_human_rights_guide_-
_English_version.pdf

Rio Tinto. (2017, August). *The Way We Work.* Retrieved from
http://www.riotinto.com/documents/RT_The_way_we_work_EN.pdf

Rio Tinto. (n.d.). *Statement of Commitment for Indigenous Peoples*. Retrieved May 8, 2018, from
http://www.riotinto.com/canada/statement-of-commitment-for-indigenous-peoples-17582.aspx

Sinclair, N. J., & Dinard, S. (2017, October 6). *Sixties Scoop.* Retrieved from The Canadian
Encyclopedia: http://www.thecanadianencyclopedia.ca/en/article/sixties-scoop/

Steveson, A. (2017, October 19). Selling the Sixties Scoop: Saskatchewan's Adopt Indian and Métis
Project. Retrieved from http://activehistory.ca/2017/10/selling-the-sixties-scoop-saskatchewans-
adopt-indian-and-metis-project/

The Current. (2018, January 30). The Millennium Scoop: Indigenous youth say care system repeats
horrors of the past. Retrieved from http://www.cbc.ca/radio/thecurrent/a-special-edition-of-the-
current-for-january-25-2018-1.4503172/the-millennium-scoop-indigenous-youth-say-care-
system-repeats-horrors-of-the-past-1.4503179

Truth and Reconciliation Commission. (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.

University of Alberta. (2018, May 17). *Ceremony (Smudging) at UAlberta*. Retrieved from University of
Alberta Vice-President of Operations: https://www.ualberta.ca/vice-president-facilities-
operations/service-catalogue/events/ceremony-at-ualberta

University of Saskatchewan. (2017, September 27). *New Cameco chair to improve Indigenous health
outcomes*. Retrieved April 27, 2018, from https://news.usask.ca/media-release-pages/2017/new-
cameco-chair-to-improve-indigenous-health-outcomes1.php

Varley, L. (2015, May 25). *San'yas Indigenous Cultural Safety.* Retrieved from Canadian Foundation for Healthcare Improvement: https://www.cfhi-fcass.ca/sf-docs/default-source/collaborations/nr-2015/cult-comp-may-25-varley.pdf

World Bank International Finance Corporation. (2012, January 01). *Guidance Note 7.* Retrieved from https://www.ifc.org/wps/wcm/connect/50eed180498009f9a89bfa336b93d75f/Updated_GN7-2012%20pdf?MOD=AJPERES