



STANDARDS RESEARCH

Indigenous Engagement – CSA Group Guidelines

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1 Purpose and scope

This document contains guidelines developed to provide strategies and practices for CSA Group staff to engage and build meaningful relationships with Indigenous communities in the context of project development.

The CSA Group standards development process combines technical rigor with a transparent, consensus-based approach that integrates feedback from a range of voices, so everyone has an opportunity to be heard. All interested parties have the opportunity to contribute to CSA Group standards development activities and CSA Group is committed to the engagement of all of them.

2 Background

2.1 General

The importance of engaging with Indigenous communities in the Canadian standardization process has been identified in the CSA Group research project “Canada’s North – Exploring the Environmental, Societal & Economic Challenges Facing Canada’s Northern Communities” [1]. Understanding the process of building authentic and sustainable relationships with Indigenous communities also emerged in other research projects and reports (see CSA Group research report “Health in the North – The Potential for Community Paramedicine in Remote and/or Isolated Indigenous Communities” [2] and Canada House of Commons, the Standing Committee on Indigenous and Northern Affairs report “The Challenges of Delivering Continuing Care in First Nations Communities” [3]).

These Guidelines have been developed based on learning and consultation, and by participating in the CSA Group research project on Community Paramedicine that took place in a Northern Inuit community (for more information see Appendix). In the learning and consultation process, it was emphasized that the characteristics of each Indigenous community

are almost always unique. Project specific circumstances and community characteristics should be considered in any engagement activity. Each engagement will help to evolve these Guidelines further. It is important to note that there is no magic recipe to this complex challenge.

2.2 Indigenous Peoples' of Canada

Canada’s Indigenous Peoples are the descendants of the original inhabitants of North America and include First Nations, Inuit, and Métis peoples [4].

There are more than 630 First Nations communities in Canada and more than 50 Indigenous languages. Under the Crown-Indigenous Relations and Northern Affairs Canada department, the federal government keeps information about each community and many First Nations have websites with more details about their community.

Inuit are the Indigenous people of the northern Canada. The Inuit word *Nunangat*, which means “the place where Inuit live”, is comprised of four regions: Inuvialuit (Northwest Territories and Yukon), Nunavik (Northern Quebec), Nunatsiavut (Labrador), and Nunavut.

Métis comes from the word “to mix” and refers to peoples of mixed Indigenous North American and European ancestry who developed, post contact, their own unique culture, traditions, language, and recognizable group identities separate from their First Nations, Inuit, and European ancestors.

3 Model for Engagement

3.1 General

Authentic engagement means fostering ongoing, sustainable relationships built on truth, respect, and responsibility. When organizations (industries, government, associations) seek to partner with Indigenous communities to implement projects of any kind, they must proceed in a way that creates a foundation of mutual respect, trust, commitment, and sustainability.

¹The definitions provided below are limited and not inclusive of the many ways Indigenous Peoples can be defined and how they define themselves.

This can be challenging due to the diversity of Indigenous Peoples in Canada, lack of knowledge, conflicting goals, and uncertainty about where and how to begin. The building of a solid relationship will require mutual respect, culturally appropriate communication, defined roles and relationships, and alignment of project benefits with the needs of both the Indigenous community and the partner organization. True engagement will meet the needs of both groups and allow each to thrive.

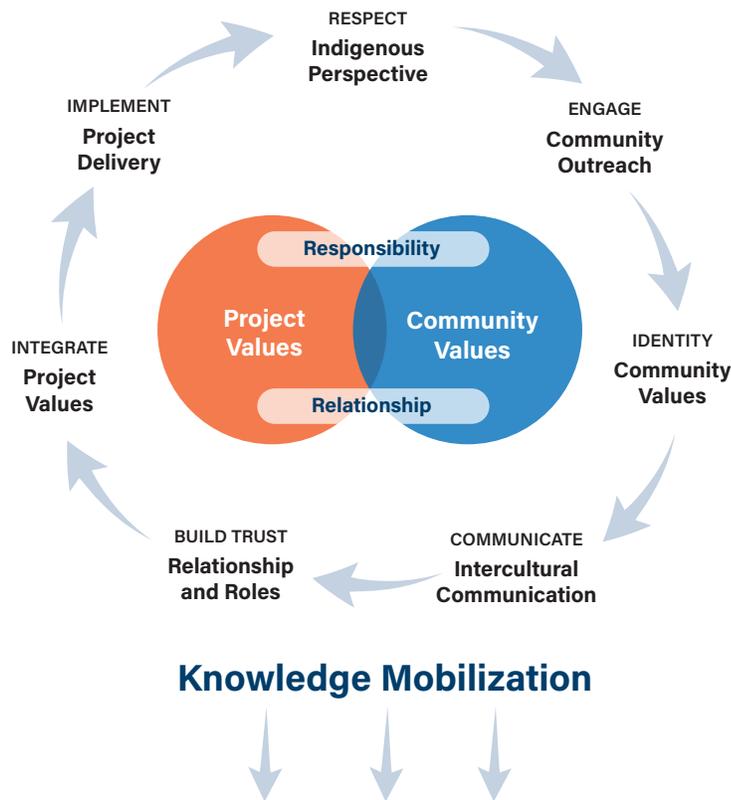
Respect of the Indigenous community’s history, needs, and rights and title are a must. The relationship must be built on truth, respect for the Nation’s treaty rights (if they have them), and the Nation’s future plans. With respect and openness at the core of the relationship, productive and sustainable project outcomes can flow.

Engagement with Indigenous communities should be a circular, ongoing process. Figure 1 depicts a model developed by British Columbia Institute of Technology (BCIT).

These Guidelines follow a linear structure aligned with project management phases, including

- a) model for engagement;
- b) education and research phase;
- c) effective communication;
- d) how to identify a community;
- e) how to plan and organize engagement activities, and
- f) how to conclude a project.

Figure 1 - A Model for Engagement of Indigenous Communities by Government and Industry



Source: By Kory Wilson and Shannon Kelly, used with permission for education purposes.

3.2 Principles of Engagement

Each engagement will be unique, based on the specific context and needs of the community. However, common principles should guide the engagement process. Project teams should strive to follow these principles when undertaking engagement with Indigenous communities:

- **Cultural awareness and respect** - Learn and acknowledge the diversity of histories, culture, language, needs, priorities, and protocols for Indigenous communities in general, and for the specific community involved. Recognize, support, and respect the unique capacity, needs, and realities of each community.
- **Community-centred** - Engagement activities should focus on the needs of the community and the benefits of the project within the community. Data collection processes should be driven by community member participation.
- **Flexible and patient** - Project teams need to be open-minded and flexible. Engagement plans might need to be modified to meet the desires and needs of the community.
- **Timely communication and knowledge** - Provide early and ongoing communication throughout the project and provide information that is relevant to the participants. Set appropriate timeframes for the engagement, recognizing that timing might be interpreted differently by those involved in the engagement process.
- **Relationship building** - Strengthen existing and emerging relationships with Indigenous communities. The building of meaningful and authentic relationships is the core of any engagement.

4 Engagement Phases

4.1 Pre-engagement education and research

4.1.1 General

The educational phase is an essential part of the learning process and it should start before the project initiation. This phase contributes to a better awareness and

understanding of the meaning of engagement. Indeed, “engagement” can have various meanings depending on cultural differences. Furthermore, in the early stages of the project, a significant amount of time should be devoted to research and education about Indigenous Peoples.

Teams may begin with a baseline of preliminary education, which can happen prior to specific community contact. Baseline education should include the fundamentals about Indigenous Peoples in particular regions and in Canada as a whole, and may also include topics such as intercultural communication, if appropriate.

Various courses are recommended in Section 4, but it is advised to seek further information on other potential courses and workshops that might be best suited for a specific project.

4.1.2 History, worldviews, culture, and traditions of Indigenous Peoples of Canada

The first step is to learn about the history, worldviews, culture, and traditions of Indigenous Peoples. There are several post-secondary courses available across Canada. Below are some good examples:

- University of British Columbia: Reconciliation Through Indigenous Education [a]
- University of Alberta: Indigenous Canada [b]
- University of Toronto: Aboriginal Worldviews and Education [c]

It is important to understand the history of Indigenous Peoples in Canada, which includes topics such as the legacy of residential schools, intergenerational trauma, effects of the *Indian Act*, and the contemporary realities facing Indigenous Peoples.

The *Indian Act* governs the lives of First Nations people and their lands. Inuit and Métis are not governed by this Act. The Act has been subject to criticism and controversy as it is often considered as regressive and paternalist [5] by First Nations. The consequences of all the Federal Legislation that has governed Indigenous Peoples have left their mark.

There has been a move, at many levels to right the wrongs of the past and one such initiative was the Truth and Reconciliation Commission of Canada (TRC). After several years of interviewing and listening to the experiences of residential school survivors, their families, and the communities affected by the legacy of residential schools, the TRC released a report. The Truth and Reconciliation Commission of Canada: Calls to Action [6] report contains 94 recommendations to advance the process of Reconciliation in Canada. Recommendation #92 relates to businesses and calls on business leaders to commit to meaningful consultation and building of respectful relationships with Indigenous Peoples. It is important to be aware of the “Calls to Action” prior to engaging with Indigenous communities and throughout the project process.

Along with the TRC’s Calls to Action, there is also the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). UNDRIP was created in 2010 with 144 countries signing on but Canada did not sign on until 2016 when it removed its objector status.

Depending on the nature of the project and the location, there could be other pieces of legislation and policies that will likely apply in addition to TRC and UNDRIP. Education and learning are continuous processes and staying up to date is essential.

4.1.3 Effective communication

“Intercultural communication occurs whenever a minimum of two persons from different cultures or micro-cultures come together and exchange verbal and nonverbal symbols” [7].

Many causes of misunderstanding in communication are linked to cultural differences and engagement can represent a challenge if cultural differences are not perceived. To better understand these challenges, it is important to develop awareness about intercultural communication. Effective communication between persons from various backgrounds requires acknowledging and learning what those differences are and accommodating them. This leads to successful relationship building.

The course developed by British Columbia Institute of Technology: Intercultural Communication Competency and Diversity Awareness for Professionals [d], is a good example.

4.2 Communication style and vocabulary

4.2.1 General

Over the years a variety of terms have been used to refer to Indigenous Peoples, their communities, and governments in Canada, and this evolution of terminology can be complex to navigate. A term that might be acceptable to some might be offensive to others. The University of British Columbia’s publication, Indigenous Peoples: Language Guidelines, provides guidance on a variety of language and terminology based topics such as: People vs Peoples, Aboriginal or Indigenous, capitalization, and the importance of using the specific community names [8]. The review of this 17-page guide is strongly recommended.

4.2.2 Vocabulary

Below are three essential terms to be aware of, two of which should *not be used*.

Indigenous Peoples

The Canadian Constitution refers to First Nations, Inuit, and Métis peoples as “Aboriginal” people, and this term continues to be widely used. The term “Indigenous”, which has long been used internationally, is nowadays the preferred term for many Indigenous leaders and communities and was adopted by the federal government in 2015.

In the *Indian Act*, Canada’s First Nations peoples’ legally defined identities are referred to as “Indians” and their communities or governments as “Indian Bands”. Most First Nations people associate this term with colonialism, so it is not acceptable for public use. While some First Nations people choose to use the word to describe themselves, this term shall never be used by non-Indigenous persons.

White paper

In 1969, the Government of Canada introduced a proposal called the “White Paper” to replace the Indian Act, treaties, reserves, and status. If it had become law, Indigenous People would have become “ordinary citizens” and all Indigenous rights would be ignored, including those established by treaties [9]. Therefore, the term “white paper” regularly used to describe a policy paper is another term that for many First Nations people implies a reference to racial politics and the white majority.

Stakeholder

“Stakeholder” is another commonly used business term and should be avoided when working with First Nations communities. First Nations have constitutionally protected rights and are used to dealing with Canada and its provinces and territories on a Nation-to-Nation basis. The use of the term “right holder” is recommended [10].

It is allowed and recommended to seek advice from contacts in a community if in doubt on particular terminology use. See Section 4.3 on contacts.

4.2.3 Communication Style

— 4.2.3.1 Oral traditions and Storytelling

Storytelling is often used to transmit Indigenous history and knowledge. This can be favoured by the community during meetings and the project team should be aware of the existence of this way of communicating. To learn more about oral traditions, consult the University of British Columbia’s Indigenous Foundations [e].

— 4.2.3.2 Other channels

Involving Indigenous communities at the early stages is critical in building and maintaining a positive, long-lasting relationship. It is important to have clear, transparent, and timely communication with people – from answering phone calls to participating in formal presentations and face-to-face meetings, which will help shape relationships with the community.

4.3 Identifying a community and relevant contacts

4.3.1 General

Indigenous communities have distinct constitutional rights, history, governance structures, traditions, languages, and cultures. They have a unique spiritual, ancestral, and environmental attachment to the land and its resources and rely on these to maintain their traditional way of life. An understanding of these unique aspects and the diversity that exists amongst Indigenous communities is critical in the ability to work with them [11].

On an ongoing and sustainable basis, ideally CSA Group should be continuously building relationships with Indigenous Peoples. It is not a matter of designing a project and then looking for a community to partner with for the implementation – CSA Group should ideally develop ongoing relationships with communities and work with communities to understand what they need and how CSA Group’s work can help.

The first step is to identify a community (or a few) that could benefit from the project or has the required expertise. The next step is to find information about the community and learn more about it. It is essential to understand the governance and political structure of the community, as well as the political structure beyond the community. This is key to understanding who the best initial contact is to reach out to when establishing the initial contact with community leaders (i.e. Chief, Elder, Mayor, Councilors) or other influential members of the community.

4.3.2 Contact already established

Where community contacts have already been established, or if a contact has been established through a third party (such as an outside consultant), CSA Group staff should rely on those contacts to identify additional contacts as needed and to learn more about the governance and political structures. However, gathering additional information on the governance and political structure of the community might still be necessary.

4.3.3 No contact in the community

If a community has been identified but no contacts are established, the non-exhaustive list below provides some ideas on where to find information on potential contacts within communities:

- a) Information about the Indigenous communities profiles and potential first point of contact can be found at the Government of Canada's website on Aboriginal and Treaty Rights Information System (ATRIS) [12].
- b) Regional and local Indigenous organizations, colleges, and universities can be a useful source of information: some colleges have already established contacts with the Indigenous communities in their Province or Territory and could potentially have an Indigenous engagement advisor on staff. These advisors provide expertise and advice on such relationships and they may be available to help.
- c) Many communities have their own websites. These websites should be consulted to have a better understanding of the structure, governance, activities, etc. specific to the particular community. As noted earlier, every community is unique, and a lot can potentially be learned from the community website about community activities and priorities.

A first contact can be made through a direct phone call, which is preferred to emails. Communication issues could easily arise due to interruptions in Internet connectivity in the remote communities. If an email is sent first, it is recommended to follow up with a phone call. Another option is to request a face-to-face meeting through the community's administration office, if travelling to the community is possible.

4.4 Preparing for a visit

The goal of this phase is to be ready for visits to the community. In-person visits to the community are highly recommended. Over the years mistrust has built up and some communities do not believe a project will happen until they meet the project team members in person.

Consider the following in preparing for visits:

- a) Potential dates for visits should be discussed with the contact. Insisting on certain dates will not be well perceived. Remember that communities often have their own agenda and events. For example, there are cultural, traditional and seasonal activities such as hunting and fishing that only happen at certain times of the year and these will take precedence over any other meeting [10]. The community could also prefer that the visit happens at the same time as another social event and it might be a good opportunity to reach a larger audience. Even if the initial community contact is available, the participation of other community members could be very low based on the seasonal activities.
- b) For meetings with several community members or discussions at someone's home, a short PowerPoint presentation should be brought in case it is appropriate to display it and several copies of the printouts should be left with the contacts. Again, the point is to be prepared but then adapt to the situation. Ensure that any written or verbal communication is at a language or a level that is accessible by all community members.
- c) If the meeting is taking place outside the community, it will be expected that the proponent organization (CSA Group) cover travel and accommodation expenses of the community member(s) that will be involved.
- d) If Elders or knowledge holders are present at the meeting, they will likely want to share their knowledge. Do not interrupt them, even if this does not seem to relate to the project. This would be considered as disrespectful and, most importantly, they could be trying to teach something relevant in a different way. As discussed in Section 4.2, oral traditions including storytelling are methods often used to share knowledge in Indigenous communities (see Section 4.2 on Communication style and vocabulary).

- e) The community contact should participate in the event. Additionally, the contact should be able to help identify the meeting participants if needed (who is an Elder, what position a person holds in the community, are there any existing internal issues going on, etc.).
- f) Create a comfortable atmosphere by dressing casually and greeting people individually [13].
- g) Communicate using plain language and avoid using acronyms and technical terms.
- h) Keep information about CSA Group history and businesses brief. The objective is to be clear and direct, but to stay on track with the main purpose of the visit. Therefore, keep it simple and provide clear understanding of project objectives and your role.
- i) Bring and leave business cards so participants can get in touch with the project team afterwards.
- j) Observe, listen and consider the feedback received on the project and on any other related issues. The information that the community shares with the project team is as important as the information shared about the project.
- k) Be prepared to answer questions from the members of the community anywhere/anytime. Being upfront and honest about expectations, intentions, resources, or any limitations are key to building trust.
- l) It is important to stay flexible at all times, during the preparation phase and afterwards during the visit itself. Unforeseen circumstances can arise in terms of people's availability and willingness to engage which could result in changes in set project workplan. Indeed, the environment of the project can evolve due to factors such as weather conditions or unplanned community events such as a death, etc.
- m) It is important to be cognizant of the weather when travelling in northern communities. Due to extreme weather conditions, travel in the community could be disrupted.
- n) Remain available, be willing to engage in a dialogue, and address any questions that might arise later on.

4.5 Introductory visit

An in-person introductory meeting is highly recommended if a project requires direct input from the community members. Indeed, the initial meeting provides an opportunity to introduce the team and CSA Group, and share information about the project, its purpose and proposed plan, opportunities for participation, and potentially some background information about the sector the project is associated with.

The objective of the introductory visit is also to gather initial community feedback of the project before it is launched and understand how the project will impact/benefit the community.

For the project to be successful, it is essential to ensure the community agrees with it but also for the members of the community to recognize what are the benefits for them.

The introductory visit is an opportunity to ask about cultural protocols, which can vary from one community to another. Inquire whether it is possible to attend community events. For example, acknowledgement of the traditional territory is an important cultural protocol for many Indigenous People but not all. It is also an opportunity to ask if the giving of gifts is appropriate and what kind of gifts to bring. Gifts or some form of payment should be offered to Elders. The type of gift or payment should be determined in consultation with the community.

If a second visit is planned, make sure to announce it and provide possible timeline. No matter how official or casual encounters are during the introductory visit, be aware that the word travels fast and the whole community will soon know about the team and the project.

Trust needs to be developed first before mutually beneficial relations can be developed. It is critical that CSA Group staff follow through and do what they committed to during the first visit. Developing trust can take time and patience is a must.

4.6 Project execution visit

4.6.1 General

After a relationship has been established and support for the project obtained, the community members expect the team to come back for project execution and follow up on the action items identified during the introductory visit.

The objective of the visit is to execute the project. The following points should be considered prior to the meeting taking place:

- a) A formal written agenda for the meeting could be required. If an agenda is drafted, it is important to obtain the community's approval of its content, as well as confirmation on the format of the meeting (e.g., formal or informal).
- b) The meeting space in the community needs to be secured in advance (i.e., a community hall).
- c) Food should be available and shared with everyone attending.
- d) Confirmation of the cultural protocols to be followed at the meeting – for example, is there a specific order required for the participants to talk.
- e) The team should ensure they know who will talk in advance of the meeting (learn about attendees' status within the community and when they should be talking).
- f) Informing the whole community about the meeting, not only the community members previously met during the introductory visit, is paramount. The community contact can help determine what should be the best way to proceed. For instance, in some communities communication could be done through public notices and radio announcements. Furthermore, similar to introductory visit, the word of CSA Group team's arrival to the community will travel fast.
- g) Relying on the contact in the community or on the consultant is necessary. However, it is recommended to check that everything is booked upon arrival by following up with community administration.
- h) It is also recommended to arrive a day or two in advance to ensure the logistics are set up and if needed to have time to adjust accordingly.

4.6.2 Meeting

The following points should be considered during the meeting:

- a) Introduce the objective of the project and ensure that the participants are aware of the agenda, if one has been put together with the community. Answer any questions on the project objectives and planned agenda.
- b) Ensure that the contact is present and can explain the project if any communication issues arise. For example, if a participant expresses doubts about the interest or a benefit of the project for the community, it is important to rely on your contact to help clarify the project or help with language issues.
- c) Be ready to adapt to the situation. For example, some communities are relying more on oral communication and will not use any documents shared. Nevertheless, it is recommended to have a presentation ready to share.

4.6.3 Post-meeting

The following points should be considered after the meeting:

- a) Meet with the community contact and ensure the follow-up steps are agreed on and understood.
- b) Ask the contact and the participants if any additional communication to the community should be provided, the best method of communication and the preferred timeline.

4.7 After the project ends

Following the execution visit, a short briefing note should be emailed to the contact in the community. Also, determine with the contact the best way to communicate and share the results of the project with the community. It is important to recognize and thank the community for the opportunity to engage with and learn from Indigenous Peoples.

It is essential to share the project results with the whole community – do not simply “vanish” following the project.

5 Building Relationships Without In-person Visits

Indigenous viewpoints should always be considered when developing a new standard that impacts on issues faced by the Indigenous Peoples of Canada. However, in a typical standard development project, it is often not possible to have the opportunity to travel to an Indigenous community. Without a face-to-face visit, it could be challenging to gather Indigenous perspectives and have authentic engagement. Whenever possible, CSA Group project managers should view such travel and relationship building as essential, not superfluous, elements despite the cost. As virtual communication platforms become more widely available in the North, there might be opportunities to use these platforms as part of the engagement process.

As relationships build over time through various projects in the organization, CSA Group project managers should rely on established relationships by other CSA Group staff to share the information about their projects among Indigenous communities. Not only will these existing trusted relationships help nurture new relationships, but also managers will benefit from connecting with communities already aware of CSA Group's work.

It is also recommended to contact potential interested community members by phone directly following the guidance in Section 4.3. The right contact could pass on the information and generate opportunities for dialogue.

It is important to remember that it takes time to build trusting relationships. If the first phone call does not bring the desired feedback, that does not mean one should not try again.

6 Conclusion

Building authentic relationships is key to the success of projects that require the involvement and input of Indigenous communities.

Always keep in mind and try to understand and communicate the benefits the community would receive from the project.

These Guidelines were developed to support CSA Group staff who have projects requiring input from Indigenous communities. The process of engagement is complex, and it requires work and preparation. These Guidelines are not a recipe that one can simply apply, but they include recommendations and best practices on how to plan and execute engagement activities and where to find information.

These Guidelines should be considered as a living and dynamic document that will further be updated and expanded as new CSA Group project opportunities emerge.

Successful Indigenous community engagement should continue beyond any one project. It is important to learn from each engagement, share information with other CSA Group Standards staff, and nurture the ongoing relationships.

Reference

- [1] CSA Group, "Canada's North – Exploring the Environmental, Societal & Economic Challenges Facing Canada's Northern Communities", CSA Group, Research Report, September 2017
- [2] C. Ashton, "Health in the North – The Potential for Community Paramedicine in Remote and/or Isolated Indigenous Communities", CSA Group, Research Report, January 2019
- [3] House of Commons Canada, "Standing Committee on Indigenous and Northern Affairs: The Challenges of Delivering Continuing Care in First Nations Communities", 1st Session. 42nd Parliament, 17th Report, December 2018.
- [4] Government of Canada, Crown-Indigenous Relations and Northern Affairs Canada, "Indigenous Peoples and Communities", 04-Dec-2017. [Online]. Available: <https://www.rcaanc-cirnac.gc.ca/eng/1100100013785/1529102490303>. [Accessed: 18-Nov-2019].
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- [6] Truth and Reconciliation Commission of Canada, "Truth and Reconciliation Commission of Canada: Calls for Action", Report, 2015.
- [7] J. W. Neuliep, Intercultural Communication: A Contextual Approach, 2nd edition, New York, NY: Houghton Mifflin, 2003.
- [8] The University of British Columbia, "Indigenous Peoples: Language Guidelines", version 2.0, 2018.
- [9] K. Wilson and J. Henderson, "First Peoples: A Guide for Newcomers", City of Vancouver, BC, 2014.
- [10] B. Joseph, "Working Effectively with Indigenous Peoples™: 23 Tips On What Not to Say or Do", Indigenous Corporate Training Inc., 2016.
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- [12] Government of Canada, "Aboriginal and Treaty Rights Information System (ATRIS)". [Online]. Available: http://sidait-atris.aadnc-aandc.gc.ca/atris_online/home-accueil.aspx. [Accessed: 18-Nov-2019]
- [13] G. Daybutch, N. Lightfoot, P. Toulouse, M. Maar, H. Cheu, R. Strasser, and R. Schinke, "Engaging in Aboriginal Health Research Partnerships: A Booklet for Communities and Researchers", Northern Ontario School of Medicine, 2010.

Additional Resources

- [a] University of British Columbia, "Reconciliation Through Indigenous Education", Course. [Online]. Available: <http://ets.educ.ubc.ca/innovation/special-projects/mooc/>. [Accessed: 18-Nov-2019].
- [b] University of Alberta, "Indigenous Canada", Course. [Online]. Available: <https://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada>. [Accessed: 18-Nov-2019].
- [c] University of Toronto, "Aboriginal Worldviews and Education", Course. [Online]. Available: <https://www.coursera.org/learn/aboriginal-education>. [Accessed: 18-Nov-2019].
- [d] British Columbia Institute of Technology, "COMM 7100 - Intercultural Communication Competency and Diversity Awareness for Professionals", Course. [Online]. Available: <https://www.bcit.ca/study/courses/comm7100>. [Accessed: 18-Nov-2019].
- [e] University of British Columbia, "Indigenous Foundations Project - Oral Traditions": [Online]. Available: https://indigenousfoundations.arts.ubc.ca/oral_traditions/. [Accessed: 18-Nov-2019].

Appendix

Indigenous Engagement Guidelines: Background



A.1 Introduction

This Appendix provides background to the development of Indigenous Engagement - CSA Group Guidelines, which was developed to assist CSA Group staff in engaging with Indigenous Peoples in standard development.

Note: For the purpose of this Appendix and to help the reader, the CSA Group project on community paramedicine (CP) and related team will be quoted as “CP project” and “CP team” and the CSA Group project on building authentic relationship and related team will be named “Engagement project” and “Engagement team”. When both teams worked together, they will be listed as “CSA team”.

The purpose of this Appendix is to highlight the process used and the experience gained during the development of the Guidelines. This background information will help CSA Group staff to understand the recommended path outlined in the Guidelines on how to build authentic relationships when engaging with Indigenous communities. During the project, the Engagement team obtained knowledge through various educational opportunities and first-hand experience with the CP team working on the CSA research project

on scoping the potential for community paramedicine in remote and/or isolated Indigenous communities in the North (CP project). This provided the CSA team with an opportunity to travel to the community of Tuktoyaktuk, Northwest Territories in December 2018 and in February 2019. During the visits to this Inuit community, the CSA team participated in the planning and the organization of engagement activities to help assess the community needs for paramedicine services (CP project) and to develop an understanding of Indigenous engagement and relationship building (Engagement project).

A.2 Pre-engagement Education and Research

The Engagement team initially partnered with British Columbia Institute of Technology (BCIT) to initiate the project. BCIT supports Indigenous students and their communities through a variety of cultural and educational services. BCIT researchers helped guide the Engagement team to better understand what type of education is required to develop necessary knowledge on Indigenous perspectives, histories and reconciliation process.

The Engagement team completed the following courses in July and October, 2017:

- **BCIT: COMM 7100 - Intercultural Communication Competency and Diversity Awareness for Professionals**

The course is an introduction to the effective communication between persons from various cultural backgrounds, primarily in professional settings. It also includes modules on Indigenous culture. The duration of the course was 12 weeks with a final exam at the end [d].

- **University of British Columbia: Reconciliation Through Indigenous Education**

This 8-week course offers an introduction to Indigenous history, perspective and worldviews and their approaches to learning through connection to stories and the land. The material was presented online through videos – narrations by Indigenous Elders or knowledge keepers, which provided a cultural context, and scholars and researches which provided examples of programs being implemented in Australia, New Zealand, USA and Canada [a].

The courses provided useful links to other relevant reference materials which helped to inform the Engagement team:

- **City of Vancouver: First Peoples. A Guide for Newcomers**

In plain language, this document provides information about the Indigenous Peoples in Vancouver and Canada, a brief overview of the relationship between the Government of Canada and Indigenous Peoples and current initiatives and ways for newcomers to learn more about Indigenous Peoples in their community [9].

- **Truth and Reconciliation Commission of Canada: Calls to Action**

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Commission made 94 calls to action with a need for commitment to meaningful consultation and building of respectful relationships with Indigenous Peoples [6].

In November 2017, the CSA team also participated in the **Indigenous Knowledge Frameworks Training**, a workshop facilitated by Andrew Judge, a professor and coordinator of Indigenous Studies at Conestoga College in Ontario. The workshop began using Indigenous protocol that included land acknowledgement, smudge, song, explanation of protocol followed by individual introductions of each participant – name, role at CSA Group, origin of your name, and place of ancestry.

Through his own experiences, knowledge, and family history, Andrew Judge taught the CSA team about diversity of Indigenous communities in Ontario, what consultation with First Nations communities might look like, followed by a relationship building exercise. Engaging on such a personal level built trust and allowed the CSA team to learn more about each other, which ultimately strengthened their orientation towards their work with Indigenous communities.

The following were identified as key steps involved in relationship building in Indigenous communities that are theoretical learnings the team needed to put in practice:

- respect;
- relevance;
- reciprocity;
- responsibility;
- sharing story;
- laughter;
- respecting protocols;
- listening; and
- potentially gift offering.

Another milestone for the CSA team's education and research occurred in February 2018. Together with BCIT researchers, the Engagement team organized a visit to the Yukon College in Whitehorse. The visit was intentionally planned during the Yukon Sourdough Rendezvous Festival, a very popular community event for which many Yukoners return home to participate. Tying the visit to a community event increased the opportunity to meet more people and establish necessary connections for the Engagement team.

Furthermore, the Engagement team met with a group of Yukon College researchers who provided the team with a deeper understanding as to how technical projects involving consultation with Indigenous communities can be implemented through authentic engagement. Through its Research Centre and courses, the Yukon College has built strong partnerships with Indigenous communities. The Centre employs a First Nations Engagement Advisor, whose role is to help develop and maintain strong working relationships with Indigenous communities and ensure appropriate consultation processes are followed.

Through this dialogue, the group developed the following project criteria:

- potential to recognize/incorporate traditional knowledge;
- potential to provide direct benefits to the community;
- community outreach and engagement opportunities during project;
- channels for ongoing relationship/communication/ follow-up with community; and
- technical feasibility.

During their stay in Whitehorse, the Engagement team also visited the Kwanlin Dün Cultural Centre to learn more about the history of the First Nation that lived along the banks of Chu Níkwän (now called the Yukon River) before the Gold Rush era. The Centre is a repository of Kwanlin Dün First Nation cultural artifacts. The Engagement team were offered and accepted to participate in a smudge ceremony, which involved the burning of medicines gathered from the earth (tobacco, sage, cedar, and sweetgrass) to help elevate positive energy and healing.

During the educational phase, the Engagement team learned about the importance of using the proper terminology when communicating with Indigenous Peoples.

There are 14 First Nations whose traditional territories make up the Yukon (11 First Nations have signed self-government agreements giving them law-making powers and three First Nations remain Bands under the Indian Act).

A.3 Choice of the Project and the Community

The Engagement team decided to join an existing CSA Group research project on the health and healthcare needs of Canada's Indigenous Peoples living north of the 60th parallel. The purpose of this project was to explore the applicability and feasibility of implementing CSA Z1630, *Community Paramedicine: Framework for program development* in a remote, northern Indigenous community (CP project). This project had already established the first contact with the Inuit community of Tuktoyaktuk in Northwest Territories with the help of a consultant.

A.4 Introductory Visit

A.4.1 Preparation

The CSA team together with the project consultant met in November 2018 to discuss the logistics of the trip, CSA team roles, and potential further contacts to reach out to prior to the planned first visit to the community of Tuktoyaktuk. Conclusions from this preparatory meeting included the following:

- cold calls to people and organizations are acceptable as a first approach;
- it is better to start at the top by contacting the chief of council or mayor to make a 10 minute presentation;
- personal phone calls are always better than sending emails – due to remoteness of the community, Internet connectivity issues can arise and a phone call to follow up is recommended; and
- a visit to the community is recommended to get to know people face-to-face.

Community of Tuktoyaktuk

Tuktoyaktuk (meaning it looks like a caribou in Inuvialuktun) is an Inuvialuit hamlet with population of about 900 inhabitants located in the Inuvik Region of the Northwest Territories on the shores of the Arctic Ocean near the Mackenzie River Delta. It is the only community in Canada on the Arctic Ocean that is connected to the rest of Canada by the Inuvik – Tuktoyaktuk Highway that opened in November 2017. Tuktoyaktuk is commonly referred to simply by its first syllable, Tuk.

The Hamlet of Tuktoyaktuk was incorporated in 1970 and is presently governed by its Council. Councils are comprised of an elected mayor and eight elected councillors.

In 1984 Inuvialuit, the Inuit of Canada's western Arctic, entered into a land claim agreement with the Government of Canada with the signing of the Inuvialuit Final Agreement (IFA). The same year Inuvialuit Regional Corporation (IRC) was established to manage the overall affairs of the Inuvialuit Settlement Region as outlined in the IFA. There are six communities in the Inuvialuit Settlement Region: Aklavik, Inuvik, Paulatuk, Sachs Harbour, Tuktoyaktuk, and Ulukhaktok. Each community has a Community



Corporation which is made up of six elected directors and one chair. Through these corporations, eligible Inuvialuit beneficiaries directly control Inuvialuit Regional Corporation (IRC) through a democratic process of elected directors from each of the six Community Corporations. IRC's goal is to continually improve the economic, social, and cultural well-being of the Inuvialuit through implementation of the IFA.

Furthermore, it was agreed that the CSA team learn more about the western Inuit region and develop an understanding of the political and governance structure within the community and within the broader region.

A.4.2 The Visit

The introductory visit to Tuktoyaktuk took place in December 2018. It provided an opportunity for the team to introduce themselves and CSA Group and to share the background about the CP project, its purpose, and the opportunities for community engagement. The planned visit was scheduled during the winter months when hunting and fishing season is over and the residents are more available to participate in the community events.

The CSA team was accompanied by the consultant, who was the main point of contact with the Tuktoyaktuk community. Upon arrival to Inuvik, the consultant helped

the CSA team meet with representatives of the Inuvialuit Regional Corporation (IRC) Resolution Health Support Program. The IRC runs grief and loss workshops for residential school survivors and their families related to intergenerational trauma. The IRC staff travel to the communities several times a year and promote their workshops via word-of-mouth and on the local radio intensively three days before the workshop. The events take place in the evening as part of the public gathering and Elders are available to speak individually with community members. This experience helped the CSA team understand what needs to be considered for organization for engagement activities, including advertising, rental of space, and making use of an already organized community gathering. Furthermore, the IRC provided the CSA team with additional contacts in the community to reach out to, such as support cultural workers and health family program home visitors.



The CSA team met with community support cultural workers and Elders, who provided the CSA team with more insights into life in Tuktoyaktuk. They helped identify several groups of people to invite for the CP project focus group discussions planned for the second visit (project execution), including a youth group (aged 18-35), an Elders group, a health service providers group (nurses, RCMP), and a business group (tourism, community corporation).

Lastly, to introduce the CP project and gain further support, the CSA team met with the RCMP officers and its Public Service staff stationed in the community, the fire chief, the chair of the Tuktoyaktuk Community Corporation (TCC), and other influential members of the community such as the Mayor and hamlet councillors.

The CSA team was well received and the CP project generated a lot of community interest. The community were primed for the CSA team's arrival and the word spread fast. People were very generous with their time in response to the CSA team requests.

A.5 Project Execution Visit

A.5.1 Preparation

The CSA team and the consultant met again in January 2019 for the preparation of the second visit. This time a paramedic member joined the team to contribute to both the CP project and the Engagement project.

The project plan detailed

- objectives of the visit;
- the recommendations from the first visit invitees for the focus groups and additional community members to meet with; and
- logistics of the visit:
 - a. location of the focus groups meetings;
 - b. lunches and foods to be shared; and
 - c. announcements of the focus groups.

To undertake the project, CP team needed to obtain a specific scientific research license from the Aurora Research Institute in Inuvik, NWT. All scientific research

conducted in the NWT requires this type of license. The process of obtaining the license is lengthy and requires support from the community leaders. Prior to the visit the CP team contacted the mayor of Tuktoyaktuk and other relevant institutions via phone to obtain necessary letters of support. This direct approach proved to be efficient and timely.

The lengthy licensing process meant that the CSA team had to adapt and book its travel in a short time period.

A.5.2 The Visit

The project execution visit to Tuktoyaktuk took place in February 2019. This visit helped gather information for the CP project through organized focus groups held in the Kitty Hall, a space used for a variety of scheduled events for the whole community, and for the interviews with both the RCMP team and the youth in the local school.

A.5.3 Logistics

Upon arrival, the CSA team was strongly encouraged by a member of the community to promote the project by advertising it. It was unclear to the CSA team if the members of the community were aware of the planned gatherings scheduled on the specific dates. The CSA team posted printed ads on the various boards in town. It was also noted by the members of the community that the hamlet's Facebook page is very active and many are following posted news and updates on the community events.

The CSA team also discovered upon arrival that some logistic adjustments were needed for the organization of the focus groups, such as signing of the Kitty Hall rental agreement and payment for the space.

On the third day of the visit, all the focus groups had to be cancelled without notification due to bad weather conditions. The CSA team did not need to alert community members of the cancellation as they are used to this type of interruption and would not leave their homes during extreme weather events.

Due to the bad weather conditions, the CSA team stayed an extra day in Tuktoyaktuk, as the only road between Tuktoyaktuk and Inuvik was closed. Planning for an extra day of travel was essential to ensure there would be no issue for the project realization, especially when travelling North during the winter season.

A.5.4 Focus groups and other meetings

Focus groups were originally planned to be done by category of participants (see the introductory visit outlines), scheduled at specific times. However, the CSA team realized that community members were stopping by at different times and decided to change the approach by allowing members of the community to participate whenever their schedule allowed them to during the day. Being flexible was essential for the success of the project as it allowed participants to join based on their own schedule instead of imposing a timeline.

During the focus groups, some Elders preferred to talk in their own language. Thanks to a participant who translated, the CSA team was still able to gather their input.

Some participants confirmed hearing about the project only the day CSA team arrived, or through other members of the community. The participants were curious about the project, and the fact that the main contact in the community was able to support and explain the CP project further was essential - the community trusts him, which helped with communication and discussions.

The CSA team planned to meet the Tuktoyaktuk mayor to further discuss the health service needs project. However, due to the weather conditions and the road being closed, this had to be cancelled as the mayor was stuck in another town. Furthermore, the CSA team met again with the RCMP and the TCC to gather their input on the project. The team adapted to their schedule and went directly to meet them in their workplace instead of asking them to come to the Kitty Hall. The above situations showcase the importance of being flexible and adapting to new circumstances.

The main community contact helped the CSA team organize an unplanned visit to the Mangilaluk School

to gather students' views on the health service needs project, instead of asking them to come to the Kitty Hall. This visit was not planned, but by adjusting to the situation, CSA team showed openness and willingness to work with all the community members. The contact in the community was the first to present the project to the teachers, as they were not aware of it. Having a member of the community doing the first presentation instead of the CSA team proved helpful to avoid any misunderstanding and reluctance. Moreover, the CSA team noted that by having the support of the teachers, the students were more open to share and talk. Additionally, it was important to adapt presentations to the needs of the audience. For example, during the school discussion, it proved easier to explain and gather input using the board to write down ideas and explanations about the project.

Another example of adapting to newly arising situations was the informal meetings with people in other locations, such as the supermarket. People were curious who the CSA team was and by answering their questions directly on site, the CSA team helped spread the word and share the information about the project.

During the focus groups, the CSA team met with TCC again. They provided recommendations on how to share the results of the project by highlighting the need to provide an update for all the community in plain language and short format in addition to the report.

Finally, the CSA team took the initiative to meet with one of the healthcare providers that was not listed as a contact in the plan at the beginning. This outlines the need to take initiative and opportunities to meet with members of the community as they come along. The healthcare provider underlined the need for the community to be fully on-board and take the leadership of the project to be more successful. Additionally, it was emphasized the project should always consider traditional knowledge since cultural integration is essential. To do so, it is important to have a discussion with the community members to ensure they are receptive of the project, to clarify how they want to participate, to understand their thoughts about the project, and to discuss any potential reservations they might have.

In conclusion, the focus groups were successful and the CP team gathered relevant input to assess the potential need for community paramedicine in remote and/or isolated Indigenous communities in the North that proved helpful to make recommendations on how to improve the existing standard on community paramedicine (CSA Z1630). The Engagement team identified the key steps involved in authentic engagement and developed guidance for CSA Group staff on strategies to engage and build meaningful relationships with Indigenous communities in the context of project development.

CSA Group Research

In order to encourage the use of consensus-based standards solutions to promote safety and encourage innovation, CSA Group supports and conducts research in areas that address new or emerging industries, as well as topics and issues that impact a broad base of current and potential stakeholders. The output of our research programs will support the development of future standards solutions, provide interim guidance to industries on the development and adoption of new technologies, and help to demonstrate our on-going commitment to building a better, safer, more sustainable world.