TRAINING
POLICY COMMITTEE
from dreams to legacy

Rebuilding Yukon First Nations Literature Review:

Effective Training Areas, Approaches, and Techniques

Prepared for the Training Policy Committee

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"Many concepts in this literature review focus on shifting the language of dependency and deficiency to the language of strengthen and empowerment."

EXECUTIVE SUMMARY

There is a significant amount of literature on the challenges facing the indigenous communities around the world; many of these challenges are linked to the systematic dismantling and eroding of their culture, traditions, and nations through colonial structures. Many of these communities, before colonialism, were arguably examples of distinct nations rich in custom, culture, and innovation; today many face a post-colonial like context that requires an in-depth look into the literature of nation-building to move these indigenous populations from dependency to self-determination.

Among the indigenous populations facing this post-colonial like context are the fourteen Yukon First Nations. Since 1995, 11 of these 14 Yukon First Nations have established self-governing agreements with the Yukon and Federal Governments. These agreements have awarded the nations the power to install and adapt modern governance institutions and structures in a way that is more effective and congruent with their traditions and capable of building a society they believe in. However, there remain significant barriers amongst these First Nations to implementing these self-governing agreements. One of these barriers is the lack of knowledge regarding the essential components of nation-building and how this knowledge can be adapted to unique indigenous societies to foster ownership over the process. Another barrier is determining exactly the types of training techniques and models that can be used to empower these communities to fully actualize the nations they envision. This study is aimed at providing knowledge on all of these areas to the Yukon First Nations and the governmental and non-governmental organizations that work alongside them.

This literature review is underlined by the belief that the Yukon First Nations are in a nation-rebuilding context. These are not just groups of people being handed the right to govern themselves for the first time, but rather they are communities rich in diverse traditional governance structures that need to be rebuilt into a new modern version of each unique First Nation. Many concepts in this literature review focus on shifting the language of dependency and deficiency to the language of strengthen and empowerment. It focuses on nation-rebuilding concepts and training approaches that build upon the capacities and assets already present

within these communities. It highlights the knowledge necessary to design trainings, institutions, and visions that intertwine tradition with modernity in implementing the nation's self-governing agreements.

The first part of this literature review addresses the training areas that are essential for the successful implementation of self-governing agreements. Starting with a review of the current nation-rebuilding context among Yukon First Nations, this review then pivots to investigate the specific training areas of governance, economic development, capital, leadership, and community engagement. Each area is presented through a background to the literature on the training area, the current thoughts about it, and its relevance to rebuilding Yukon First Nations; each is a component of nation-rebuilding that can be adapted to the context of Yukon First Nations through the techniques and models in the second part of the review.

The second part of the literature review outlines training techniques and models that have been used in similar contexts to ensure the sustainability and effectiveness of the training associated with nation-rebuilding. These techniques are meant to encourage Yukon First Nations to build training plans that appreciate the uniqueness and strength that each nation possesses. Using real life examples of these training approaches and models from similar indigenous populations in places such as Australia, the United States of America, and New Zealand, this literature review hopes to inspire innovative and meaningful thoughts on how to strengthen the implementation of Yukon First Nation self-governing agreements from the government level to the community level.

Glossary

Capacity: The combination of people, institutions, resources, organizational abilities, authority and practices that enable communities to reach their individual goals.

Capital: The assets that can be utilized and turned into value.

Community-based natural resource management: The encouragement of the full participation of communities and resource users in decision-making activities, the incorporation of local institutions, customary practices, and knowledge systems in management, and the use of regulatory and enforcement processes familiar to each community.

Economic Development: The process by which a community or nation improves its economic ability to sustain its citizens, achieve its socio-cultural goals, and support its sovereignty and governing processes.

Evaluation: The systematic and objective assessment of an ongoing or completed project, program, or policy to determine the relevance and fulfillment of objectives, development efficiency, effectiveness, impact, and sustainability.

Financial Accountability: The responsibility to provide information that enables users to make informed judgments about the performance, financial position, financing and investing, and compliance of the reporting entity.

Financial Literacy: The possession of knowledge and understanding of financial concepts, and the skills, motivation and confidence to apply such knowledge and understanding in order to make effective decisions across a range of financial contexts.

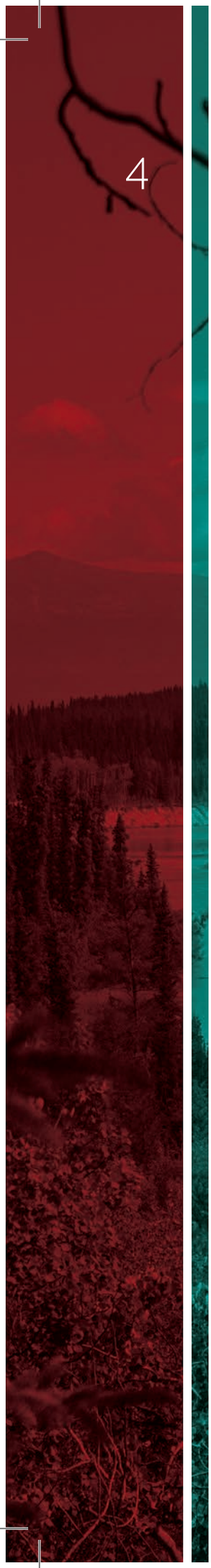
Financial Management: The application of general managerial principles to the area of financial decision-making.

Governance: The evolving processes, structures, and institutions through which a group of people organize themselves collectively to exercise power, develop rules, and assign responsibility.

Human Capital: The accumulated stock of skills and talents that manifests itself in the educated and skilled workforce in a community.

Informal Economy: The production, distribution, and consumption of goods and services that have economic value, but are neither protected by a formal code of law nor recorded for use by government-backed regulatory agencies.

Institutions: The sets of roles that support the nation's goals, protects what the nation wants to protect, and encourages and facilitates individual and collective behaviours that serve the nation's needs.



Nation: A community whose members share feelings of a group, substantial distinctiveness, and exclusivity, as well as beliefs in a common future.

Nation-building: To enable a group to collectively identify, form, or redefine existing traditions, institutions, and customs as national characteristics in order to support the nation's claim to sovereignty and uniqueness.

Peacemaking: To initiate a community inclusive approach that brings together affected parties in a forum to seek mutual agreement on how to repair harm, to prevent the offender from repeating the offense, and to restore and nourish personal and community relationships.

Restorative Justice: To implement a system of justice that seeks to heal conflict at all levels through the rehabilitation of the offender through reconciliation with the victim and the community.

Social Capital: To nurture specific types of bonds that sustain a sense of connection among individuals.

Strategic Thinking: The systematic analysis of assets and opportunities within the context of priorities and concerns.

Strategic Management: The art and science of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its objective.

Strategic Planning: To develop a continuous and systematic process whereby the people make decisions about intended outcomes, how these outcomes are to be accomplished, and how success can be measured and evaluated.

Umbrella Final Agreement (UFA): A political agreement between the Government of Canada, Government of Yukon, and Yukon First Nations, which serves as a template for negotiating First Nation Final Agreements.

Yukon Indian People Training Trust (YIPTT): A trust fund set up under the UFA with the objective to "to advance the training of Beneficiaries in accordance with the Beneficial Uses and, until the Trust Property has been completely expended, to pay any amount or amounts, whether income or capital, of the Trust Property on Beneficial Uses."

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Purpose of This Study

The following research questions are addressed in this literature review:

1. What literature has been written about the process of rebuilding indigenous nations?
2. What literature exists on relevant training techniques and models to fulfill this process in a way that is meaningful to indigenous nations?
3. How can these techniques and models be adapted to assist Self-Governing Yukon First Nations to implement their agreements?
4. How can TPC most effectively utilize its resources to provide training assistance aimed at empowering Self-Governing Yukon First Nations to design meaningful and unique training plans?

Traditionally the objective of a literature review is to document the state of a scholarly or research discourse. Research questions (1) and (2) are documentary and reflect the standard expectation of literature reviews. The question (3) goes beyond documentation to evaluate the literature on the basis of implied needs in Yukon First Nation communities. Research question (4) motivates this review. The intent of the research questions is not to generate an exhaustive documentation on training models and their relevance, but instead to provide some detail of specific examples that can inspire Yukon Self-Governing First Nations to go beyond prescriptive nation-building components with traditional training approaches, towards innovative and adaptive training plans to fulfill each nation's unique envisioned nation.

Yukon First Nations and Current Outlook

The fourteen Yukon First Nations, like many indigenous communities around the world, face the abundant opportunities and challenges that come with rebuilding a nation in the wake of decades of systematic oppression. Continued failure to institute effective programs and institutions in these communities is linked to a history of undermining community self-confidence through colonial practices, which has lead to frustration and hopelessness (Begay et al, 2007). Additional challenges include a movement of highly trained and educated people to jobs outside the First Nation, low levels of education and literacy, poor socio-economic indicators, widespread societal breakdown, and high levels of substance abuse. In many cases, patterns of failure, mismanagement, and corruption have lead to outside perceptions of independent incompetence and community chaos. Moreover, being located in Canada's North creates other unique challenges based on geography, remoteness, small dispersed populations, poor infrastructure, and high living costs (NDMF, 2010). However, as much as these challenges have been the basis of literature on Yukon First Nation communities, there is a new narrative rising in the literature about the immense opportunity

for meaningful nation-rebuilding based on the signing of self-governing agreements.

The self-governing agreements that have been signed over the past twenty years, not only provide these nations with legal sovereignty but they also open the door to breaking away from a cycle of dependency into the rebuilding of nations. The self-governing agreements reached by 11 Yukon First Nations allow these nations to govern themselves in a manner that is responsive to the needs and interests of their people (INAC, 2008). Self-Governing Yukon First Nations are legal entities that have the capacity and powers of a natural person, including the ability to enter contracts and hold property. The governments within these First Nations have very similar authorities as territorial and municipal governments and they receive funding and collaborate with the federal and territorial government to provide programs. The constitutions within these First Nations recognize and protect the freedoms of citizens, provide the mechanism to challenge the validity of Self-Governing Yukon First Nations' laws, outline a system of reporting to ensure financial accountability to citizens, establish Self-Governing Yukon First Nations governing bodies, and provide citizenship code. These agreements also afford the Self-Governing Yukon First Nations four areas of law making including internal management and administration of certain rights and benefits realized under land claims agreement, provision of programs and services in relation to the First Nation's citizens, laws of local or private nature on settlement land, and taxation of interests on settlement land and other modes of direct taxation of the First Nation's citizen. Most agreements, under section 17, also provide for the ability to negotiate the assumption of responsibilities for management, administration, and delivery of programs to their citizens, such as education and health.

Although these agreements give recognition and substantial power back to the Yukon First Nations, there remain significant concerns about how to internalize this power to embolden these nations to overcome the challenges left in the wake of residential schools. A literature review on the annual reports and capacity assessments from the First Nations indicate common concerns around the engagement of youth for the succession of leadership in the future, retaining skilled workers from among the First Nation, and overcoming the social issues prevalent among their people. It is evident by the revenue reported by the First Nations that they have been able to successfully develop revenue generating ventures but it is important to know how to translate that increased revenue into programs and community building that is both sustainable and effective in empowering all members of the community. It is imperative that these nations figure out how to reconcile the necessary components of establishing good governance and economic development, alongside traditions and cultures that foster ownership and buy-in from the entire community; no longer can systems be imported from outside these communities wholesale. Empowering these First Nations to design trainings, institutions, and visions that appreciate this mixed method of nation-rebuilding is the key to implementing these self-governing agreements; without this approach, cycles of dependency and poverty will likely continue to prevail.

Important to this empowerment is a shift in the literature of indigenous nation-rebuilding away from dependency language towards empowerment (Begay et al, 2007; Cornell & Kalt, 2007; Cornell et al., 2007). Among indigenous scholars, there is a growing consensus that in order to lift indigenous societies out of the development perils they are facing, there needs to be a shift in focus away from the legacy of colonialism towards a proactive approach for displaying resiliency and taking responsibility for overcoming the perils colonialism created. This follows the belief that colonialism may have created,

or at least exacerbated the issues among many indigenous communities, but these communities must now take responsibility for the current state of their communities in order to rise above these situations. Dion Stout and First Nations leaders Monture-Angus and Crowfoot speaks to this issue by stating that First Nations across Canada need to reject the colonial mindset of dependency and be willing to take risks for individual and community development (Ponting & Voyageur, 2001). Strater Crowfoot of Siksika Nation in Alberta added that, "We need a paradigm shift in our thinking, away from the cynical, defensive, dependent, entitlement mindset that has been inculcated in us under the colonial Indian Act regime and toward a more trusting, assertively proactive, persevering, visionary, affirming, meritocratic and inclusive orientation. If First Nations do not experience a drastic shift in leadership and followership…our very future as First Nations will be jeopardized" (Ponting & Voyageur, 2001, p.287).

Training Policy Committee's Role

Under Chapter 28.7 of the Umbrella Final Agreement, the Training Policy Committee (TPC) was established and given the following mandate (TPC, 2015):

- Establish training programs for Yukon Indian People;
- Develop a training plan that addresses matters identified in the implementation plans;
- Develop a work plan to be included in the UFA implementation plan;
- Develop guidelines for the expenditure of money from the YIPTT;
- Expend the money in the YIPTT in accordance with the approved work plan;
- Prepare an annual report to be delivered to the parties of the UFA; and
- Establish consultative arrangements between Government and Yukon First Nations to ensure effective and economical integration of existing programs with new programs established by the training plan.

The Training Policy Committee is increasingly looking for ways to fulfill its mandate to equip Yukon First Nations with the tools needed to successfully implement their self-governing agreements in a manner that fosters socio-economic improvement in the communities. TPC is in a unique position to provide a type of long-term funding to these nations that is lacking elsewhere; unhindered by election or funding cycles, TPC can invest in long-term training plans that are necessary to the rebuilding process of these First Nations. TPC is not aimed at supporting training for the sake of training but rather supporting these First Nations to be able to undertake training that will provide meaningful change. TPC aims to do this through not only monetary support, but equipping First Nations with the knowledge of what training might be necessary to achieve their vision, what training techniques might be most appropriate, and where to find the support they need.

Summary

- The Yukon First Nations face many challenges with rebuilding a nation: lack of effective programs and institutions, the engagement of youth for the succession of leadership in the future, retaining skilled workers from among the First Nation, low levels of education and literacy, poor socio-economic indicators, widespread societal breakdown, remoteness, small dispersed populations, poor infrastructure, and high living costs
- Self-governing agreements have imparted on these First Nations a number of responsibilities and powers, which come as both challenges and opportunities for these small communities
- Empowering these First Nations to design trainings, institutions, and visions

that mix tradition with modernity is the key to implementing their self-governing agreements; without this approach, cycles of dependency and poverty will likely continue to prevail.

- A shift in the literature of indigenous nation-rebuilding away from dependency language towards empowerment is required
- The Training Policy Committee is increasingly looking for ways to fulfill its mandate through monetary support and equipping First Nations with knowledge of what training might be necessary to achieve their vision, what training techniques might be most appropriate, and where to find the support they need.

Introduction

Nation-rebuilding

Nation-building literature focuses on the correct processes that need to be undertaken to establish a nation state. However, throughout literature it is impossible to discuss nation-building without a definition of nation. Arguably the most prominent theorist on this topic is Max Weber who states that the "common quality of nations is the fact that groups of people are expected to have a specific feeling of solidarity for one another," (Kesici, 2011, p.33). Tamir expands on this definition as a "community, whose members share feelings of fraternity, substantial distinctiveness, and exclusivity, as well as beliefs in a common ancestry and continuous genealogy," (Barrington, 2006, p. 712). Nodia simply describes a nation as "a community of people organized around the idea of self-determination," (Barrington, 2006, p.712).

The process and components of building a nation are discussed throughout literature depending on the context in which it is taking place. In a post-colonial setting, similar to the one amongst most indigenous communities, Bogdandy, Haubler, Hanschmann and Utz's definition of nation-building is suitable: "the most common form of a process of collective identity formation with a view to legitimizing public power within a given territory. This is an essentially indigenous process which often not only projects a meaningful future but also draws on existing traditions, institutions, and customs, redefining them as national characteristics in order to support the nation's claim to sovereignty and uniqueness. A successful nation-building process produces a cultural projection of the nation containing a certain set of assumptions, values, and beliefs which can function as the legitimizing foundation of a state structure," (von Bogdandy et al, 2005 p.586).

Throughout the history of nation-building theorization and implementation, there has been an inclination towards finding one model that can be exported around the world regardless of the context; however, most recently, this inclination has been severely challenged as this one-size fits all model has failed to insight ownership and internalization among the local populations. The failure among mainstream ideas about nation-building has given way to a growing stock of literature on indigenous nation-building. One of the most influential voices in this realm is the Harvard Project on American Indian Economic Development. The Harvard school of thought argues that nation-building development is a political problem to which the solution is sound institutional foundation, strategic direction, and informed action (Cornell & Kalt, 1998). Success in this approach is measured by social, cultural, political, and economic impacts. It is a holistic process that is proactive and geared towards long-term payoffs; all sectors must be developed alongside one

another. The Harvard Project argues that a nation-building approach "has a twin focus… on asserting independent rights to govern themselves and building the foundational capacity to exercise those rights effectively, thereby providing a fertile ground and healthy environment for sustained economic development," (Cornell & Kalt, 2007, p.18).

According to Harvard, rebuilding indigenous nations requires finding meaningful ways to solve social problems, protect indigenous cultures, build productive economies, effectively manage lands and resources, effectively manage social and other programs, construct strong cooperative relationships with other governments and rebuild societies that work (Cornell, Curtis, & Jorgensen, 2004). Indigenous nations embrace holistic frameworks broader than sustainable development models and therefore indigenous peoples' "concepts, principles, models, and efforts to explore alternative development paths have largely been overlooked in efforts to conceptualize and operationalize sustainable development," (Loomis, 2000, p.893). This can no longer continue if real change is going to happen in these communities. Indigenous people need to recover traditional perspectives, which does not mean going back to subsistence living but finding approaches which are more in harmony with nature and the spirit world.

The Yukon First Nations find themselves in this rebuilding phase. They are reclaiming their sovereignty but face a range of issues in implementing their agreements and achieving sustainable change. The nation-rebuilding process is one that requires a holistic approach. Economics, social contexts, and governance do not exist in silos and thus any approach to rebuilding a nation must address all these areas with a common outlook; one that recognizes the power displayed in the resilience these nations have demonstrated and one that is realistic in merging tradition with modernity. The Yukon First Nations each have unique training needs with unique visions for their futures; actualizing these requires a concentrated nation-rebuilding approach that includes essential components such as establishing good governance, expanding economic development, strengthening human capital, reinforcing social capital, empowering strong leadership, and prioritizing effective citizen engagement. Each of these components are pillars in the academic and practical literature in the fields of nation-building, post-conflict reconstruction, and local governance; the literatures upon which many nations and communities around the world have been built and rebuilt.

Summary

- Nation-rebuilding is holistic, proactive, geared towards long-term payoffs, and unique to each nation.
- Rebuilding indigenous nations requires finding meaningful ways to solve social problems, protect indigenous cultures, build productive economies, effectively manage lands and resources, effectively manage social and other programs, construct strong cooperative relationships with other governments, and rebuild societies that work.
- Yukon First Nations find themselves in a rebuilding phase as they reclaim their sovereignty and face the range of issues associated with implementing their self-governing agreements and achieving sustainable change
- Nation-rebuilding for Yukon First Nations requires an approach that recognizes the power displayed in the resilience of these nations and one that is realistic in merging tradition with modernity.

“Good governance is seen as essential in creating the conditions required for legitimate and capable rule. It is pivotal in inspiring collective action and is marked by attributes such as legitimacy, power, resources and accountability.”

SECTION 1: Essential Training Areas for Nation Rebuilding

This section outlines essential training areas for nation rebuilding that are adaptable to the Yukon First Nations context. These areas are largely derived from the literature on nation-building, local governance, and post-conflict reconstruction. They focus on the areas in which tradition can be combined with modernity to create First Nations capable of achieving their visions and overcoming the challenges stemming from years of oppression.

Each of these areas is relevant to the effective and sustainable implementation of the self-governing agreements. While the needs of each First Nation in reference to these areas will vary, each area should be addressed as part of a holistic rebuilding process. The purpose of this section is to provide guidance about what areas should be targeted by training within the First Nation governments and the larger community.

Included in this section are the following essential training areas for nation rebuilding:

- Governance
- Economic Development
- Capital
- Leadership
- Community Engagement

1. Governance

There is extensive literature on what constitutes good governance and its centrality in nation-building, however there is little agreement on what is entailed in good governance.

The UNDP describes governance as the "process whereby societies or organizations make their important decisions, determine whom they involve in the process and how they render account," (Graham, Amos, & Plumptre, 2003). The UNDP suggests five principles of good governance: legitimacy, voice, direction, performance, accountability and fairness.

Dodson & Smith (2003) define governance: "the processes, structures, and institutions through which a group, community, or

society makes decisions, distributes, and exercises authority and power, determines strategic goals, organizes corporate, group, and individual behaviour, develops rules and assigns responsibility," (p.1). Good governance is seen as essential in creating the conditions required for legitimate and capable rule. It is pivotal in inspiring collective action and is marked by attributes such as legitimacy, power, resources and accountability. Legitimacy rests on the manner in which governance structures are created and leaders are chosen. Power acknowledges the authority, the legal right, and cultural capacity to create and exercise laws. Resources include economic, financial, as well as human and social resources. Accountability is the extent to which those in power must justify, validate, and make known their actions and decisions.

Governance extends beyond governments into processes, rules, institutions, and traditions (Bruhn, 2009). Governance is about establishing rules to depend on to coordinate actions and achieve goals (Cornell, Curtis, & Jorgensen, 2004). Government on the other hand is a set of offices and positions that are charged with determining what rules should be, enforcing them, making and implementing decisions, and resolving disputes.

Traditionally, in development literature, a certain set of steps or structures is prescribed to achieve good governance. However, more recently there has been a call for expansive research on governance structures and processes that are adaptable to the unique needs and contexts of different societies developing their governance structures (Bruhn, 2009). This shift in the literature is pertinent to the Self-Governing Yukon First Nations because it encourages the pursuit of an innovative mixture of traditional governance structures with the modern components of good governance; it appreciates where First Nations started from and where they are going.

Indigenous governance has traditions stemming from the last ice age, which focus on community-centered approaches, as opposed to the individualistic European approaches (Bruhn, 2009). First Nations tend to prioritize care, balance, and clear sense of place, whereas the European approaches prioritize clarity, consistency, and limitations. Traditionally each nation was governed under unique models and systems that were reflective of distinct cultures with leaders playing a central role in managing the assets of a tribe (INAC, 2008). Governance was based on customary practices and sacred ceremonies.

According to Harvard Project on American Indian Economic Development, achieving good governance amongst indigenous nations is based on the "evolving processes, relationships, institutions, and structures by which a group of people, community or society organize themselves collectively to achieve things that matter to them, "(Tsey et al, 2012, p.4). It involves strengthening indigenous decision-making and control over their organizations, building on people's skills, personal, and collective contribution and shared commitment to an organization's chosen governance processes, goals, and identity (Tsey et al, 2012).

In the context of the literature on nation-building there are six components associated with good governance that are essential for Yukon First Nations. Each of them can be adapted to design unique good governance structures that hold meaning in these communities and are able to generate sustainable change. These good governance components include strategic vision and planning, accountability and transparency, legitimacy, financial management, sound evaluation, and justice; each of these is outlined in more detail in the sections that follow.

1.1 Strategic Vision and Planning

Strategy formulation includes developing a vision and mission; understanding the values to be applied; determining internal strengths and weaknesses; identifying opportunities and threats; understanding issues and critical success factors; establishing long-term objectives; generating possible strategies and selecting strategies to pursue (Pealow, 2015). Strategy formulation requires an answer to the questions, "What is our purpose and what do we want to do?" (Pealow, 2015, p.16). There are three components throughout the literature that contribute to the development of strategic vision: Strategic thinking, strategic management, and strategic planning.

Strategic thinking is widely defined in literature as the "systematic analysis of assets and opportunities within the context of priorities and concerns," (King & Begay Jr., 2003, p.55). This type of thinking is essentially a transition from reactive to proactive thinking, based on an assessment of strengths, weaknesses, opportunities, and threats.

Strategic management is the "art and science of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its objective," (Pealow, 2015, p.15). It is about discovering ways to integrate all the First Nation's activities for the purpose of the nation's success. With all that leaders do "nothing affects the First Nation's ultimate success more fundamentally than how well its leaders plan for the long-term," (Pealow, 2015, p.16).

Strategic planning is "a continuous and systematic process where people make decisions about intended outcomes, how these outcomes are to be accomplished and how success can be measured and evaluated," (Pealow, 2015, p.16). Strategic planning builds institutional memory needed for consistent vision and goals. It enables a distancing from crisis driven management towards stable priorities, where budget driven decisions are pursued instead of needs driven decisions (Pealow, 2015). The plan includes strategic direction statements, long and short-term strategies, and clear methods about how to achieve these goals and fulfill the vision.

The importance of strategic thinking, management, and planning to Self-Governing Yukon First Nations is that it will make the change process easier, encourage innovation and creativity, help align individual efforts within the organization, create decision-makers that are better informed, generate commitment and co-operative approaches towards problems and opportunities, and clarify threats and opportunities (Pealow, 2015, p.15). Having a strategic orientation means there is the ability to think, plan, and act in ways that support a long-term vision of the nation's future (Cornell, Curtis, & Jorgensen, 2004). Utilizing strategic thinking allows First Nations to move away from merely responding to issues in the community towards long-term planning for growth and sustainability. It allows for legitimacy and relationships to be strengthened at all levels because they are done with purpose.

1.2 Accountability

Experts in UNDP, the National Centre for First Nations Governance, the Institute on Governance, and Human Resources Canada agree that accountability and transparency are essential components of good governance. Accountability exists when there is a relationship where an individual or group performing a task or function is subject to oversight, direction and is required to provide information and justification for their actions (World Bank, 2015). Therefore, according to the literature, accountability comes in various

forms, of which two are important for the discussion of the Self-Governing Yukon First Nations: political and financial.

Political accountability is based on the belief that leaders need to be ethical and work in the best interest of citizens (Pealow, 2015). It "ensures actions and decisions taken by public officials are subject to oversight so as to guarantee that government initiatives meet their stated objectives and respond to the needs of the community they are meant to be benefitting, thereby contributing to better governance and poverty reduction," (World Bank, 2015, p.1). Components include planning and performance reporting, policies and procedures, roles and responsibilities (Pealow, 2015). The key element in establishing political accountability however is that all of the components are developed alongside all stakeholders and adequately explained and discussed with those exposed to them.

Financial accountability is the "responsibility to provide information to enable users to make informed judgments about the performance, financial position, financing and investing, and compliance of the reporting entity," (IASB, 2005, p.4). It includes components like fiscal bylaws, policies, systems based on principles of transparency disclosure and redress (Pealow, 2015). "Strong financial accountability practices that stress community information-sharing and the rights and obligations of stakeholders are essential practices," (Pealow, 2015, p.9)

Transparency is achieved when decisions and the processes of making them are open and transparent and when there is disclosure of information on administrative polices and standards (Pealow, 2015; World Bank 2015). Transparency is built through creating strategic direction, organizational structure, job descriptions, and Chief and Council portfolio responsibilities with community members. "Access to information is an essential component of a successful development strategy," (Stiglitz & Islam 2003, p. 10).

Accountability among Yukon First Nations is vital to long-term nation-building. Both political and financial accountability not only foster trust amongst citizens but also garner recognition and respect from other government and non-government institutions with which the First Nation governments may interact. However, accountability is a process that does not grow immediately, but is fostered overtime as part of the holistic nation-building process (Pealow, 2015). It allows for the assessment of tasks being done, and exposes areas of challenge and opportunity for an investment of training or resources to increase accountability. Accountability must also be established between the governments and the citizens of these nations. Citizens need to be able to access their governments with their concerns, and hold their leadership accountable for their performance in meeting their needs. Much of this accountability rests on the formation of knowledge about the responsibilities of each First Nation government, and how the citizens can interact and be involved in these entities.

1.3 Legitimacy

Legitimacy is often defined as the right to govern. It is based on context and is highly variable, as it can be withdrawn. It is a necessary component for every type of government and leadership, as those that do not have the right to lead, in the eyes of their citizens, experience immense challenges to successful governance.

The Harvard Project on American Indian Economic Development suggests that there are at least two sources of legitimacy: effectiveness and cultural match (Cornell et al, 2007). "Effectiveness deals with the fit between the organization of governance and the real-world circumstances

confronting the nation. A government that is incapable of effectively making and implementing decisions will have difficulty protecting the nation's interests," (p.71). This may include finding and retaining the expertise needed to deal with complex issues, persuading would-be entrepreneurs to start businesses at home instead of taking their energy and ideas elsewhere, negotiating with other government and businesses, paying bills, providing justice to its citizen, and deciding on what to do and doing it well. If the government is incapable of doing these things, the nation needs to develop or reinvigorate old tools to accomplish this type of effectiveness. However, effectiveness alone does not build legitimacy (Cornell et al, 2007, p.72).

The second important feature, as cited by the Harvard Project is cultural match. Legitimacy in this sense is based on a belief that there must be a match between the formal institutions of governance and the underlying political culture of the society to be governed (Cornell et al, 2007). "Legitimacy involves the capacity of a political system to engender and maintain the belief that existing political institutions are the most appropriate or proper ones for the society," (Lipset, 1959, p.86). A government that is at odds with people's beliefs about what governing means and how it should be done will face a legitimacy challenge (Cornell et al, 2007).

Additionally, leaders must be legitimate in the eyes of the people they serve, while working within the boundaries of indigenous values, shared beliefs, and agreed rules. This legitimacy often stems from a leader's ability to be seen as belonging to the nation. Without being accepted as a legitimate leader in the eyes of the citizens, the leader will be unable to garner buy-in and empower change throughout the nation. They must also be seen to be legitimate by external government agencies as well as other Indigenous organisations. The challenge to establishing legitimacy is to "develop effective tools that build on Indigenous values and principles," (Cornell et al, 2007, p.73).

1.4 Financial Management

One of the most popular and acceptable definitions of financial management is given by S.C.

Kuchal: "Financial Management deals with procurement of funds and their effective utilization" (Paramasivan & Subramanian, 2012, p.3). Howard and Upton also define financial management "as an application of general managerial principles to the area of financial decision-making," (Paramasivan & Subramanian, 2012, p.3). Generally, it includes financial planning, acquisition of funds, proper use of funds, financial decisions, improving profitability, increasing the value of the firm, and promoting savings.

The biggest issue of financial management in many indigenous contexts is a lack of long-term financial management (Begay et al, 2007). In most contexts decisions about where money is being spent is not backed by informed research and proactive strategic visions, but rather in reactive situations. Often times these nations have citizens who are in immediate need and thus the financial focus is short-term. This short-term focus on financial assistance leads to stunted development, as there is no developmental progress in short-term fixes.

Additionally, one of the major weaknesses, among indigenous nations, that inhibits financial management is a lack of financial literacy. OECD defines financial literacy as "knowledge and understanding of financial concepts, and the skills, motivation and confidence to apply such knowledge and understanding in order to make effective decisions across a range of financial contexts, to improve the financial well-being of individuals and society, and to enable participation in economic life,"

(Brascoupe, Weatherdon, & Tremblay, 2013, p.21). This means that knowledge alone is not enough to influence behaviour, but that the right attitude is essential for people to be both receptive to information in the first place, or to engage in desirable financial behaviours such as saving and setting long-term goals. A combination of attitude and financial literacy is key to changing financial management behaviour (Brascoupe, Weatherdon, & Tremblay, 2013)

Viewing financial management as a tool for building a future, rather than fixing immediate problems is essential to rebuilding a First Nation. Effective financial management provides the ability to consistently move towards a development vision through investment in long-term change initiatives and programs. Improving financial literacy among the entire First Nation community will help transform the financial requests placed on the First Nation governments from short-term reactive needs to long-term proactive initiatives. "All people need to learn, in order to engage in different activities, which contribute to their wellbeing and prosperity," (Abdullah & Young, 2009, p.88). Financial literacy among the citizens within a First Nation can provide understanding about the long-term financial management being sought out by their governments, and enable a shift away from simply servicing immediate problems. It is an important component in the holistic approach to combatting the socio-economic issues in these communities.

1.5 Evaluation

What typically has been missing from government systems has been the feedback component with respect to outcomes and consequences of governmental actions (Kusek & Rist, 2004). This gap is what has led to a rise in the importance of monitoring and evaluation in good governance literature.

According to OECD, evaluation "is the systematic and objective assessment of an ongoing or completed project, program, or policy, including its design, implementation, and results. The aim is to determine the relevance and fulfillment of objectives, develop efficiency, effectiveness, impact, and sustainability. An evaluation should provide information that is credible and useful, enabling the incorporation of lessons learned into the decision-making process of both recipients and donors," (Kusek & Rist, 2004, p.12) Evaluation is about measuring performance against the goals that were set beforehand; this essentially allows for an assessment of

progress (Pealow, 2015). It helps identify areas for correction and performance indicators. It allows First Nations to design their own definition of success and criteria for assessing it (First Nations Working Group, 1998). It sets objectives, how achievements will be measured, and what results will be reported to the community. Evaluation is a continuous flow of data and feedback that enables First Nations to monitor progress towards goals and identify opportunities for making improvements. The two main goals of evaluations are to support effective management of community programs, and to support accountability to community members.

"Monitoring is a continuous function that uses the systematic collection of data on specified indicators to provide management and the main stakeholders of an ongoing development intervention with indications of the extent of progress and achievement of objectives and progress in the use of allocated funds," (UNODC, 2008, p.540).

Monitoring and evaluation are complementary (UNODC, 2008). Monitoring gives descriptive information regarding where a policy, program or project is at any given time relative to targets and outcomes. Evaluation gives evidence of why targets and outcomes are not being achieved and addresses connection between present status and outcome goals. Both can be used to validate innovative approaches through a well-documented assessment of the approach's impacts.

The construction of such a system is a serious undertaking and will not happen overnight, but it should not be dismissed as being too complicated for a developing nation to undertake (Kusek & Rist, 2004). There are numerous resources to assist in designing these systems. Monitoring and evaluation procedures could benefit Yukon First Nations at every level. These procedures help determine relevance of objectives, efficiency, effectiveness, impact, and sustainability to incorporate lessons learned in decision-making. It builds knowledge capital of the types of projects, programs, and policies that are successful amongst governments. It promotes organizational learning and accountability.

1.6 Justice

"When a native nation develops its own laws, interprets them according to culturally distinct traditions and customs and uses tribally determined practices and institutions to mediate this process it advances its own agenda for the future," (Flies-away, Garrow & Jorgensen, 2007, p.117). Establishing an effective tribal judiciary is critical to nation-building as it advances sovereignty, ensures maintenance of law and order, augments economic development, encourages peace and resolves conflicts, preserves tribal customs, and develops and implements new laws and practices (Flies-away, Garrow & Jorgensen, 2007). In most First Nations, there is a need to replace or supplement adversarial dispute resolution with suitable and effective alternatives that reflect cultural integrity and attend to the long-term well-being of communities. This can be achieved through approaches such as peacemaking, talking circles, clan mother's meetings, elder panels, and circle sentencing.

Peacemaking is a community inclusive approach that brings together affected parties in a forum to seek mutual agreement on how to repair harm, to prevent the offender from repeating the offense, and restore and nourish personal and community relationships (Flies-away, Garrow & Jorgensen, 2007). It can include a range of stakeholders including the victim, the offender, friends and family, a mediating judge, spiritual leaders, substance abuse counsellors, law enforcement, and court representatives.

Central to these approaches is legal language training for the citizens and leaders of First Nations. In order for

citizens and those involved in the judicial councils to be successful in the judicial process, they need to understand the terminology and how it relates to their roles and responsibilities. The types of training for the community, in this regard, could involve workshops, and be offered alongside literacy efforts. For members of the First Nation's legal department, these trainings should be undertaken prior to, or as part of any future legal training to ensure comprehensibility at the training.

Supporters of greater indigenous autonomy support the rise of restorative justice and its concern for the human dimension of justice (Frederiksen, 2010). Restorative justice both helps the justice system to better serve the indigenous people within it, as well as carves out jurisdictional spaces for indigenous communities to govern themselves. Common indigenous views on restorative justice practices display them as not just a set of principles and rules but a way of life that "focuses on balance and the interconnection of all things and seeks to heal conflict at all levels," (Frederiksen, 2010, p.18). When the balance is upset, interventions by the community are aimed at restoring that balance which begins with finding the source of the imbalance and healing the causes. Justice is about identifying multiple truths through direct participation of those affected. Once the truths are identified, the wrongdoer must make amends as determined by the governing body, and reinforced through examination, interpretation and discussion of the meaning and significance of shared norms and values.

A core element of indigenous restorative process is the healing circle, which aims at developing a consensus on how to repair the harmful results of the offence (Justice Education Society of BC, 2015). A healing circle includes members of the community including the offender, elders, and victim if they want to participate. The offense is discussed to reveal how it has affected the victim, the community, and the relationship of the offender to these proceedings. It focuses on the underlying causes of their offense. The circle is invasive and forces the offender to face and accept the harm caused. For the victims this process can be seen as empowering and fulfilling. Corrections coming out of the healing circle include specialized counselling or treatment, community service, potlatch, direct restitution, innovation, and tailoring to context. These outcomes are usually partnered with the findings of the official court system, as part of the conditions of the official court sentence.

Restorative justice approaches assume that in order to successfully condemn and deter crime, a sentence must be made meaningful to both the individual to whom it is handed down and to the broader communities (Frederiksen, 2010). In order for it to be meaningful it must be articulated in a language that is both comprehensible and significant to the recipient, appealing to discourses, values, and practices that have meaning for the people to whom the sentence is directed. The promotion of indigenous justice programs and restorative justice for these communities is integral to the continuing struggle for self-determination (Frederiksen, 2010, p.14).

The philosophy behind restorative justice is that criminal behaviour is caused by the alienation of certain members from society at large (Achtenberg, 2015). "Although it is the responsibility of every individual to make positive choices for their own life regardless of personal circumstances, restorative justice principles are based on the understanding of compassion, that no one is an island, and that everyone is an equal member of society and has a contribution to make to the greater good. Therefore, when a person becomes alienated or disconnected from that society, it is the responsibility of everyone in that society to bring the

person back into a harmonious relationship with him/her self, as well as with the rest of the community" (Achtenberg, 2015).

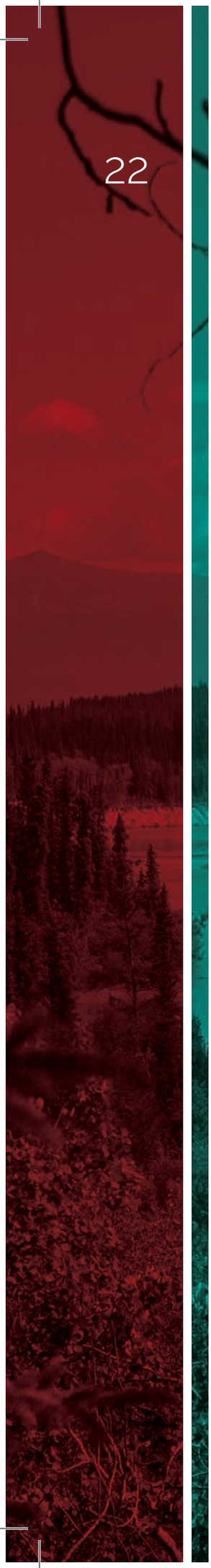
The royal commission on Aboriginal peoples stated that the British form of justice system is failing Aboriginal peoples (Achtenberg, 2015). First Nations, Metis, and Inuit people come into contact with the justice system at disproportional rates as victims, offenders, and members of the communities affected by crime (Frederiksen, 2010). To combat this, "it is imperative to change the dynamics of correction from one of force, domination and control to more restorative methods for implementing accountability and a correctional plan that ensures lower incarceration rates and improved community dynamics," (Achtenberg, 2015).

"The goal is not for indigenous justice traditions to be add-ons to a system that has shown itself to be, to a large extent, antagonistic to Aboriginal interests and beliefs, but for Aboriginal peoples to carve out institutional and political spaces in which they can design and implement justice models of their own choosing," (Frederiksen, 2010, p.17). The "full acknowledgement and inclusion of indigenous justice traditions in Canada's legal landscape, then, requires a good faith effort to reconcile these different legal traditions through institutional arrangements and practices that enable Aboriginal peoples to address issues of normative order within their communities through values that have persuasive meaning for them," (Frederiksen, 2010 p.18).

It is important to note that this type of justice is only meaningful as part of a holistic nation-rebuilding process. Many of the criticisms of restorative justice center on the inability of First Nation communities to fulfill all the necessary components of the process. There are often too few people in the community with the knowledge and skills to support the victims or the offenders in dealing with the situation and moving forwards. Restorative justice is also limited in the range of crimes it can handle. Often times, in more serious and violent crimes, the victim will see that crime as irreparable and therefore is not willing to interact with the offender. Until the social and human capital in these nations is rebuilt, restorative justice may not be the best fit, but rather an ideal to continue to strive towards. Restorative justice has great potential but is not appropriate for every situation, rather is an "option for some crimes in some circumstances, and under some conditions," (Gaudreault, 2005, p 10).

Governance Summary

- There are six components associated with good governance that are essential for sustainable change: strategic vision and planning, accountability and transparency, legitimacy, financial management, evaluation, and culturally relevant justice.
- Strategic thinking, management, and planning will make the change process easier, encourage innovation and creativity, help align individual efforts within the organization, create decision-makers that are better informed, generate commitment and co-operative approaches towards problems and opportunities, and enable movement away from merely responding to issues in the community towards long-term planning for growth and sustainability.
- Political and financial accountability are essential to rebuilding nations as they foster trust amongst citizens and garner recognition and respect from other government and non-government institutions.
- Improving financial literacy among the entire First Nation community will assist in transforming the financial requests placed on the First Nation governments from short-term reactive needs to long-term proactive initiatives.
- Evaluation concerns measuring performance to the goals that were set



beforehand and allows First Nations to design their own definition of success and the criteria for assessing it.

- The two main goals of evaluations are to support effective management of community programs and to support accountability to community members.
- Establishing an effective tribal judiciary is critical to nation-building. The judiciary advances sovereignty, helps to uphold the nation's constitution, ensures maintenance of law and order, bolsters economic development, promotes peace and resolves conflicts, preserves tribal customs, and develops and implements new laws and practices.
- The goal is not for indigenous justice traditions to be add-ons to a system that has shown itself to be antagonistic to Aboriginal interests and beliefs, but for Aboriginal peoples to carve out institutional and political spaces in which they can design and implement justice models of their own choosing.
- Restorative justice can be a meaningful example of Aboriginal justice as part of a holistic nation-rebuilding process, however, there must be recognition of the need for strong human and social capital before this type of justice can be fully undertaken and effective.

Case Study

Peacemaking

(Flies-away, Garrow & Jorgensen, 2007)

Name: Organized Village of Kake

Location: Village of Kake, Alaska, USA

Background: The village of Kake was experiencing high rates of alcohol abuse and crime among the youth. The tribal government did not believe that the state of Alaska had enough resources or the right approach to effectively address the issue.

Action: The Healing Heart Council and Circle Peacemaking were created as restorative and reparative justice processes. These structures focused on reconciliation and sentencing processes emanating from Tlingit traditions. The goal was to prevent child alcohol abusers from becoming adult alcoholics. The council and circle consisted of village volunteers who formally sentenced young offenders using attention, encouragements, and admonishment.

Success:

- In the first 4yrs these processes gained a 97.5% success rate in sentence fulfillment, which is impressive compared to the 22% sentence fulfillment rate in the Alaskan state courts.
- There remained low levels of recidivism among participants in this process and a lower probability of the abusers becoming more serious substance abusers.
- Has lead to the village working alongside state structures to expand the program to adults.

Lessons Learned:

- Healing the underlying causes of why the offender commits the crime is vital to the entire community's well-being.
- It is vital to restore ruptured community relationships.

For more information:

Organized Village of Kake

http://www.kakefirstnation.org/OVKTribalCourts/TribalCourts.html

2. Economic Development

The development of an economy, and thus income for any nation, is an essential component to building a nation. The process of how to build this economy, based on which mode of economic development is best, is highly debated in literature. The World Bank defines economic development as the "qualitative change and restructuring in a country's economy in connection with technological and social progress. The main indicator of economic development is increasing the Gross National Product per capita (or GDP per capita), reflecting an increase in the economic productivity and the average material wellbeing of a country's population," (World Bank, 2004). Fitzgerald and Leigh define economic development as an activity that "preserves and raises the community's standard of living through a process of human and physical infrastructure development based on principles of equity and sustainability," (Feldman et al, 2014, p.11).

Amartya Sen stated "international work considers economic development to be the strengthening of autonomy and substantive freedoms, which allow individuals to fully participate in economic life. Hence, economic development occurs when individual agents have the opportunity to develop the capacities that allow them to actively engage and contribute to the economy" (Feldman et al, 2014, p.4).

Most relevant to the purposes of this literature review is the concept of local economic development (LED) (World Bank, 2011). This type of economic development offers, "local government, the private and not-for-profit sectors, and local communities the opportunity to work together to improve the local economy," (World Bank, 2011). It focuses on enhancing competitiveness, increasing sustainable growth and ensuring that growth is inclusive. LED encompasses a range of disciplines including physical planning, economics, and marketing. It also incorporates many local government and private sector functions including environmental planning, business development, infrastructure provision, real estate development and finance.

Literature on how to adapt local economic development to indigenous contexts argues that economic development is "the process by which a community or nation improves its economic ability to sustain its citizens, achieve its socio-cultural goals and support its sovereignty and governing processes," (Begay et al, 2007, p.36). It is "the freedom to choose for themselves where to live and what community to be a part of; freedom to run their own schools and curriculum; freedom to build communities where their people can and want to live," (Begay, et al, 2007, p.36).

Australian indigenous communities used this freedom to adopt a version of economic development that is willing to "forego certain economic benefits so as to maintain particular relationships and cultural practices because the vitality of the community and continuity of distinct places, peoplehood, and culture, matter more than individual prosperity," (Cornell, 2008, p.9). This aligns with the idea in indigenous literature that "a focus on technical contributions to development, such as training or capital, ignores the fact that societies with similar resource endowments, labour capacity, capital, and governance structures and procedures can have very different levels of economic performance. Attention must be paid to the cohesiveness of the social system within which development decisions are made and implemented, and the processes by which development takes place. Sustainable ends and means are inseparable," (Chataway, 2002, p.77). Not all visions of economic development are the same.

Essential to this concept of indigenous economic development are two important components. One is land and resource management, and the other is informal economy.

2.1 Land and Resource Management

"Land has spiritual, economic, and political significance for First Nations peoples. First Nations' traditional territory- land occupied and used historically- is integral to their identity and survival as a distinct nation," (BC Treaty Commission, 2009). Establishing sound land and resource management practices are vital to the efficient and effective management of a nation. "Without a well understood, reliable, and transactionally efficient land regime, the First Nation cannot achieve its community development goals," (AAEDIRP, 2013, p.5).

Effective land management is argued to include (AAEDIRP, 2013, p.6):

- An awareness of the First Nation's land tenure situation and the implications of current allotment practices.
- Building institutional capacity to both create and sustain the lands management system.
- Deciding on appropriate dispute resolution processes.
- Keeping the community involved in all aspects of the land code development process.
- Developing environmental standards and protocols.
- Finding ways to honour and incorporate tradition in the new lands management system.

Incorporating indigenous knowledge into the creation of these practices has been a growing trend in the literature on land and resource management. This trend is due to a growing recognition of the value in the indigenous holistic view of land management, as opposed to the linear view of management that is largely unable to accommodate a wide range of concerns and interests.

Two areas wherein this incorporation is seen as very useful in literature is in planning and mapping. Land use plans "describe lands and resources of the territory. They identify land use issues, challenges and opportunities that are of concern to the community, which need to be addressed; articulates a vision for the future of where First Nations people want to go with their land and resources; and provides direction for what activities are acceptable, where activities should occur and where they should not be carried out," (BC Treaty Commission, 2009). Territorial mapping requires a large amount of traditional knowledge, so upon completion, the First Nation's capacity to retain traditional knowledge and use it for modern purposes is increased (AAEDIRP, 2013, p.24). Mapping provides a foundation for claiming jurisdiction and asserting rights to territory.

One method that is encouraging the growing participation of all members of a First Nation in their land and resource practices is community-based natural resource management (CBNRM). Community-based natural resource management "seeks to encourage better resource management outcomes with the full participation of communities and resource users in decision-making activities, and the incorporation of local institutions, customary practices and knowledge systems in management, regulatory and enforcement processes (Armitage, 2005, p.703). CBNRM "encompasses not only threatened flora and fauna, but also the survivability of human communities, as stewards of the natural environment and as producers," (Measham & Lumbasi, 2013, p.650). Success is measured by the achievement of conservation outcomes and empowerment of the community. It is largely based on a committee structure, which feeds up to the council level. Many follow the model of an elected representative committee, a legal constitution that provides for sustainable management and use of land/resources, and an equitable benefit distribution plan for members. The hypothesis behind CBNRM is that "for a community to manage its natural resource base sustainably it must receive direct benefits arising from its use. These benefits must exceed the perceived costs of managing the resources" (USAID, 2008, 9).

Learning and establishing sound land and resource management practices is a long process that requires significant investment and commitment; it is a vital component in the mixing of traditional and modern practices towards authentic nation-building. Under the Umbrella Final Agreement, Yukon First Nations have established implementation bodies such as Renewable Resource Councils, the Surface Rights Board, and Land Use Planning Councils, which are aimed at land/resource management in these nations. Enhancing the abilities of these councils and boards to learn innovative ways to manage land and resources, including efficient and effective procedural and policy creation, is important for the sustainability of the First Nations and the reclaiming of their sovereignty.

2.2 Informal Economy

In many indigenous communities around the world, there is a significant portion of work that is undertaken, but not accounted for in the formal measure of the economy. This work is discussed in the literature as the informal economy. Learning how to acknowledge the value of this work in terms of empowerment, culture, tradition, and self-worth, while also existing inside a capitalist market economy, is central to creating an authentic First Nation vision of economic development.

Hart was the first to coin the term informal economy (Centeno & Portes, 2006). In general terms, "informal economy refers to the production, distribution, and consumption of goods and services that have economic value, but are neither

protected by a formal code of law nor recorded for use by government-backed regulatory agencies," (Menzies, Mattson, & Butler, 2003 p.5).

Centeno and Portes (2006) define the informal economy as "all income-earning activities that are not regulated by the state in social environments where similar activities are regulated," (p. 29). It includes all the activities where the state does not receive a cut or provide protection. Essentially, it is "a series of activities that, by occurring outside the arena of the normal, regulated economy, escape official record keeping" (Menzies, Mattson, & Butler, 2003, p.1).

Informal employment "refers to jobs or activities in the production and sales of legal goods and services which are not regulated or protected by the state," (Jütting & de Laiglesia, 2009, p.13). There are various types and shapes including industry work, mechanics, food production, clothing, hospitality, tourism, domestic services, and construction (Losby et al., 2002).

Because these activities are not counted or measured by standard economic analysis they are often not awarded any value (Menzies, Mattson, Butler, 2003). However, indigenous people would argue that there is significant value in these activities, as they provide an alternate source of goods and services, expand the capacity of the community and the individuals who partake in them, and promote social and cultural well-being. Informal activities "create an opportunity for both greater self-reliance and co-reliance," (Menzies, Mattson, & Butler, 2003, p.20). Activities including hunting and fishing strengthen family ties and are opportunities for the transfer of socio-cultural knowledge about land and resources. It is through the "seasonal and annual repetition and transfer of appropriate knowledge and behaviour to succeeding generations that important aspects, indeed core values, of the culture of the group are reproduced over time, and the cultural identity of the individual and society thereby assured," (Menzies, Mattson, & Butler, 2003, p. 23).

The existence of an informal economy is also an example of the strength of the social and cultural capital of these communities. The exchanges and service activities of the informal economy require a level of reciprocity that affirms trust and continued interaction (Reimer, 2001, p.19). As it is difficult to have immediate repayment of most exchanges or services, it is necessary to have the confidence that there is a benefit over the long-term (Menzies, Mattson, & Butler, 2003). This can only be accomplished through informal norms and constraints that maintain the value of helping one another.

The informal economy is an "important livelihood strategy and thus plays a critical role in order to alleviate poverty and social hardship," (Jütting & de Laiglesia, 2009, p.14). It can result from people being excluded from formal jobs and from people voluntarily moving out of the formal economy (Jütting & de Laiglesia, 2009). Barriers such as the lack of basic education, language, access to occupational skills training, location, limited access to affordable child care, health and learning disabilities, past incarceration, drug and alcohol problems; these all may push First Nations people from the formal to informal economy. However, one of the most important misconceptions to dispel from the conversation about informal economic activities is that they are not necessarily associated with low income; it is not cheap to hunt and fish due to the equipment and skill and labor (Menzies, Mattson, Butler, 2003). People who have income from the formal sector also participate in the informal sector because it helps produce extra subsistence food to share with elders, poor, and young adults. Although mainstream economists tend to see the informal economy as an indication of poor development, others have a positive

view. Hart describes the informal sector as "people taking in their own hands some of the economic power that centralized agents sought to deny them," (Centeno & Portes, 2006, p.28).

Yukon First Nations have a wealth of activity in the informal sector. Recognizing the importance that this plays in the community, and by designing strategies that support informal activity while building a formal economy remains an essential component in bridging the gap between tradition and modernity. It demonstrates a commitment to traditional customs, while recognizing that the new place of a First Nation inside a formal European government structure requires formal economic activity as well.

Economic Development Summary

- The development of an economy for each Yukon First Nation is an essential component to rebuilding these nations and includes important components such as land and resource management and the informal economy.
- Establishing sound land and resource management practices are vital to the efficient and effective management of a nation and the achievement of its community development goals.
- Community-based natural resource management encourages the full participation of community members in decision-making activities, the incorporation of local institutions, customary practices, knowledge systems in management, regulatory and enforcement processes, and the measuring of success by the achievement of conservation outcomes and empowerment of the community.
- Learning how to acknowledge the value of the informal economy in terms of empowerment, culture, tradition, and self-worth, while also existing inside a capitalist market economy is central to creating an authentic First Nation vision of economic development.
- The existence of an informal economy is an example of the strength of the social and cultural capital in First Nation communities.

Case Study

Land Management

Adapted from the National Centre for First Nations Governance (2013d)

Name: Haisla First Nation

Location: Kitamat Village, British Columbia, Canada

Background: In 1990, elders of the Haisla First Nation found a logging road flagged into the largest unlogged coastal temperate rain forest watershed in the world- the Kitlope Valley. They were concerned with how this was going to impact the land of their people. Six years later, the Huchsduwachsdu Nuyem Jees / Kitlope Heritage Conservancy was designated through a provincial Order-in-Council under the Environment and Land Use Act to protect the cultural and ecological values of the area. The Heritage Conservancy is collaboratively managed by the Haisla First Nation and the Province of B.C., through the Kitlope Management Committee. This type of protection is unique to the Haisla, who through their determination to maintain their ancient connection to and respect for the land, forced the West Fraser Ltd. Logging company to relinquish all cutting rights in the Kitlope without compensation.

Action: The Kitlope Management Committee, composed of an equal number of Haisla First Nation and provincial government representatives, administers the management plan of the ecology and

natural resources within the conservancy. The plan provides direction regarding the types, levels, and locations of uses and activities within the conservancy, including commercial and recreational uses, activities, and facilities. The plan aims to provide a balance between conservation and economic and cultural sustainability, while meeting the vision and objectives for the conservancy and the goals for the provincial protected area system. A key component of the plan is to encourage and establish research and interpretive programs that use traditional ecological knowledge and science-based research.

Success:

- The Haisla assert that both cultural values and natural values require protection and are inseparable.
- A number of facilities are planned within the area and managers will be challenged to construct durable and easily maintained facilities that are visually appropriate for the conservancy and that minimize impacts to local ecosystems.
- One of the key goals of the conservancy is to protect the natural resources of the area, including wildlife and the integrity of the area's ecology. Management of the area must have the sustainability of natural resources as a primary focus.
- Scientific research combined with traditional ecological knowledge is the goal.

Lessons Learned:

Success in protecting and preserving the heritage conservation area relies on:

- Community Engagement and Consultation: all stakeholders were invited to participate in the plan development process identifying areas of concern and options for overcoming them.
- Relationship with Communities and Local Governments: It is important to the Haisla and to the Province that good relationships exist with the neighbouring municipalities and the regional district.
- Connection to Other Land Use Planning Processes: The plan is linked to and incorporates direction from other land use planning processes drawing on over a decade of discussions and years of experience.

For more information:

Haisla Nation

http://haisla.ca/economic-development/projects

3. Capital

Capital is defined, by economists, as assets that can be turned into value or invested to produce more capital. Capital assets are those that permit access to "scarce rewards, are subject to monopolization, and under certain circumstances can be transmitted from one generation to the next," (Lareau & Weininger, 2008, p.567). Often, economic capital is measured in physical assets including buildings, bank accounts, and machinery. However, over the past twenty years, there has been increasing recognition of other types of capital that influence economic development and nation-building. Examples of these include human capital, social capital, and cultural capital.

The widening of the definition of capital to include the human, social, and cultural assets of a community is essential to indigenous nation-building. Often time capital assets -physical, social, or human – rely on a community's capacity to utilize these forms of capital. Capacity is defined as the "combination of people, institutions, resources, organizational abilities, authority and practices that enable First Nation communities to reach their own goals," (Mirza, Vodden, & Collins, 2012, p.10). Capacity can be both tangible and intangible. Tangible capacity includes physical assets, resources, delivery of quality programs and human resources. Intangible capacity includes society's capabilities, potential, experiences, confidence, credibility, and trust. Building both of these categories of capacity amongst First Nation communities requires an interdependent outlook on the various forms of capital, and a shift towards an empowerment perspective of strengthening capacity, rather than the classic capacity building approach.

Capacity building is defined as continuous improvements in the ability of individuals and society to control the forces of nature and harness them for their benefit (Mirza, Vodden, & Collins, 2012). The goal of capacity building is to improve the ability of society to cater to the needs of its members and to enhance their quality of life. There are three main activities involved: skill upgrading, procedural improvement, and organizational strengthening.

Skill upgrading is often referred to as human capital development, which is defined as "the process of equipping individuals with the understanding, skills and access to information, knowledge, and training that enables them to perform effectively," (BCTC, 2008). Procedural improvement is the "elaboration of management structures, processes and procedures, not only within organizations but also the management of relationships between the different organizations and sectors," (BCTC, 2008). Organizational strengthening is an organization's planning, "decision making, knowledge management, and administrative systems, as well as the physical and technical assets that support the organization," (McKinsey & Company, 2001, p.36).

Capacity strengthening elicits the same goals as capacity building but starts from a different perspective; one where the community is seen as possessing capacity that needs to be strengthened, not built from nothing. It acknowledges that all people have knowledge and skills and can improve (Abdullah & Young, 2009). Capacity building suggests that First Nations are deficit, incapable or lacking; this is not the case however, their capacity has merely been eroded and diminished over time (Tsey et al, 2012). Capacity strengthening is accessing opportunities and processes to enhance an organization's ability to perform functions.

Many of the current trainings being undertaken by First Nations focus on capacity building or capacity strengthening. Building human capital through training is vital to rebuilding these nations. However, discovering the most effective ways to strengthen this capacity is vital; adapting these training programs to the unique learning needs of

each First Nation and its citizens is essential to ensuring success. "Education, training, and skill development must begin and end in the community," (Missens, 2008, p.17). The ability of a First Nation to develop and promote social progress is not determined by the availability of natural resources as much as it is by the capabilities of its people defined as human capital.

3.1 Human Capital

One of the biggest obstacles for First Nations trying to rebuild their nation is the capacity of their people. In the development world this capacity is often referred to as human capital. Mathur defines human capital as the "accumulated stock of skills and talents and it manifests itself in the educated and skilled workforce in the region," (Ogunade, 2011, p.2). This includes not only formal education but also training and experiences.

"Human capital holds that deficiencies in the skills and aptitudes required by advanced industrial and post industrial economies, contribute in a major way to the high rates of unemployment experienced by First Nation individuals," (Ponting & Voyageur, 2001, p.280). The inability to find enough highly trained First Nations people required for governance institutions contributes to unemployment in these communities and presents a pressing concern. Human capital cannot be replaced and the successful development of physical, social, and cultural resources depends on the presence of strong human capital (Missens, 2008). Human capital is interdependent with all other types of capital. Physical capital provides the institutions and structures needed to release human capital, while social and cultural capital strengthen human capital through the reciprocal nature of community growth.

The barriers that exist to expanding human capital among the Yukon First Nations include realities such as high illiteracy and school drop-out rates, remoteness of communities, and social dilemmas of high substance abuse and mental illness. Women also face additional barriers including the lack of childcare and community support programs, and family violence. However, human capital can be revitalized through different tactics including strong infrastructural improvements and cultural revitalization. Human capital is about investing in education and training to increase productivity, innovation, and contribution (White, Maxim, & Whitehead, 2000). In First Nations this "teaching, training, and development of people has to be holistic," (p.15). According to traditions, this holistic human development occurs over a lifetime. It occurs because of the involvement with many teachers, cultural and spiritual lessons, and includes social institutions such as clans, families, and traditional knowledge and practices. Human capital in these communities cannot be built through formal trainings that do not take into account the tradition, history, and culture of the people involved.

3.2 Social Capital

The main theorists of social capital, Coleman, Fukyama, Putnam, and Boudieu, describe it generally as the specific types of bonds that sustain a sense of connection among individuals (Gamarnikow, 2011). They argue that "communities are social constructions built through the interaction of human actors with each other and their environment," (White, Maxim, & Whitehead, 2000, p.1). Coleman specifically says social capital stems from the "mutually reinforcing networks of parent-child relationships, home-school ties, strong faith community that create a strong community of shared norms, and values encouraging educational achievement," (Gamarnikow, 2011, p.1287).

Social capital is measured by the degree of trust, the level of reciprocity, and the inclination towards collective action within a community. "Social capital of a community is assessed through a combination of its banding (within community relations), bridging (inter-community ties), and

linking (relations with formal institutions) dimensions," (Mignone, 2009, p.132). It manifests itself in many ways including the quality of life among community members, the level of safety in the community, and the respect for community laws.

The value of social capital in First Nation communities is vast as it increases the efficiency of the public sector, fosters innovation through interconnectedness, increases the number of high risk/high gain endeavours by spreading risk more widely across the community, encourages formation of cooperative action around problems that are common, and improves information knowledge (White, Maxim, & Whitehead, 2000). The benefits of social capital include increased business networks, shared equipment and services, joint ventures, and faster information flows (Wilson, 1997). It is necessary for the maintenance and enhancement of public goods, which are goods whose value can be maintained only through cooperation and trust.

Putnam argues that the success of social institutions depends on social capital based on norms of trust and reciprocity, networks, and civic engagement (Gamarnikow, 2011). Trust facilitates risk taking and leads to cooperation. Within these new self-governing agreements one way to increase social capital is through trust fostered by accountability and transparency (Ponting & Voyageurs, 2001). Trust is built through norms of cooperation and exchange, collective action in pursuing activities that benefit the whole, and participation in community activities aligned with individual interests (Mignone, 2009).

Literature on indigenous social capital suggests a strong link between economic development and social capital. Memmott and Meltzer argue, "indigenous people actually invest significant time and energy into building social capital, but that it often manifests in ways that are not registered in terms of economic development, or that do not match the mainstream criteria of good governance," (Mignone 2009, p.107). Case studies in indigenous contexts demonstrate that "the ability of the community to solve collective problems, through formal and informal networks and associations, seems to be crucial to economic and political success," (Chataway, 2002, p.78). This reality is a testament to the importance of revitalizing this type of capital within First Nation communities.

Social capital is a lens into historical factors embedded in current societal features and provides a richer understanding of these factors as determinants of well-being (Mignone, 2009). Assimilation policies, residential schools and loss of autonomy

have all had a negative impact on the social capital of First Nations. Although social capital is seen as intrinsically strong among indigenous communities due to the high cultural value being placed on relationships and trust, many Yukon First Nations face situations where this capital has been eroded. It is imperative to rebuild this social capital as it is the glue behind all rebuilding initiatives. It is not built by technical experts, but by people stepping out of their isolation, embracing their interconnectedness, and taking responsibility for their place in the community. Trust is regained through spending time together as a community, and drawing on the resiliencies and strengths present amongst First Nations people.

3.3 Cultural Capital

Cultural capital is based on the belief that the cohesion of communities is determined by the ability of communities to maintain aspects of their cultural values that sustain their lives (Mirza, Vodden, & Collins, 2012). Cultural capital can exist in three forms. The first is the long-lasting dispositions of the mind and body, which includes things such as cultural beliefs, practices, and norms. For the First Nations, this includes ideas such as the interconnectedness of people with the land and all other living things, the belief in a creator, and storytelling traditions. The second form is cultural goods including pictures, books, dictionaries, instruments, and machines. The final form is cultural norms ingrained in various types of institutions such as schools (Bourdieu, 1986).

Cultural capital can be acquired to varying extents depending on the context. In the absence of any deliberate action of acquisition, cultural goods can be given both materially and symbolically. For example, First Nation stories, hunting techniques, school language courses, and spiritual beliefs are all forms of cultural capital that can be utilized to strengthen the community.

The cultural capital of Yukon First Nations is an integral part of their identity. Strengthening the culture that inspired the resilience that has enabled the rebuilding of these nations today is vital to the success of these nations in the future. This culture forms their processes and decision-making; holding on to this capital in the midst of trying to assimilate tradition with modernity encompasses what this entire process is about. Cultural capital is the glue that holds these First Nations together and sets them apart from the larger nation that is Canada.

Capital Summary

- The goal of capacity building is to improve the ability of society to cater to the needs of its members and to enhance their quality of life through three main activities: skill upgrading, procedural improvement, and organizational strengthening.
- Capacity strengthening starts from the perspective that the community has capacity that has merely been eroded and diminished over time, which needs to be strengthened and restored.
- Human capital can be revitalized through different tactics including strong infrastructural improvements, cultural revitalization, educational investment, and increased training in the areas of productivity, innovation, and contribution.
- The value of social capital in First Nation communities is that it increases the efficiency of the public sector, fosters innovation through interconnectedness, increases the number of high risk/high gain endeavours by spreading risk more widely across the community, encourages formation of cooperative action around problems that are common, and improves information knowledge.
- Assimilation policies, residential schools, and the loss of autonomy have eroded the social capital of First Nations. It is imperative to rebuild this social capital

through individuals stepping out of their isolation and taking responsibility for their places within the community.

- Cultural capital can exist in three forms: long-lasting dispositions of the mind and body (cultural beliefs, practices, and norms), cultural goods (pictures, books, dictionaries) and cultural norms ingrained in various types of institutions (schools).
- The importance of cultural capital in Yukon First Nations presents itself as an integral part of their identity in as much as it informs their processes and decision-making.

Case Study

Cultural Capital

(TPC, 2014)

Name: Vuntut Gwitchin

Location: Old Crow, Yukon Territory, Canada

Background: The Gwich'in language is crucial to Vuntut Gwitch'in culture and is of paramount importance to the Vuntut Gwitch'in. Language holds the key to Vuntut Gwitch'in cultural knowledge, which is vital to government related responsibilities such as resource management, justice, health, and education. Currently, the Gwich'in language is considered strong as there are many fluent speakers. However, the vast majority of fluent speakers are over 50 years of age with very few fluent speakers apparent in the upcoming generations. In a matter of one generation the challenge appears that this language could be lost completely. In response to this challenge, a small, strong group of fluent speakers residing in Old Crow committed to saving the language, identified a need for training by immersion to achieve fluency.

Action: The Language Immersion Training Project offered two University of Alberta courses to fluent Gwich'in speakers that had shown dedicated interest in teaching their language. This small group of fluent speakers was unable to revitalize the language in isolation. Therefore, in addition to the courses in immersion techniques and material development provided, instructors worked with students to apply their skills in a practical context. They conducted a community workshop that introduced immersion techniques to non-speakers and encouraged semi-fluent speakers to regain their language. University of Alberta instructors from the Canadian Indigenous Languages and Literacy Development Institute travelled to the community of Old Crow for two one-week courses in addition to a community practicum.

Success:

- This training developed local immersion teaching skills
- Equipped fluent speakers with current skills to pass Gwich'in language to the next generation
- Inspired the community to achieve fluency

Lessons Learned:

- Planning for the future is important for the strengthening of cultural capital
- Community members have to be willing to work towards the betterment of their community
- Elders have significant influence in the lives of the younger generation

For more information:

Vuntut Gwitch'in First Nation

http://www.vgfn.ca

4. Leadership

It is common knowledge that a strong nation requires a strong leader. However, the qualities that constitute a strong leader and the responsibilities of such a leader are highly debated in literature depending on the nation and the context. Focusing on the literature surrounding indigenous leaders, the most prevalent qualities can be summarized in the definitions of Berg, Kemp, and the Harvard Project on American Indian Economic Development.

According to the Harvard Project good leaders have four qualities: they infuse others with positive energy even in disempowering circumstances, they think strategically and creatively about capacity development as an end in itself and for better performance, they use informal networks, contacts, and social standing to protect the organization, and they adapt their leadership style as the organization grows (Tsey et al, 2012). It is also very important for leaders to be culturally grounded, which "makes wielding governmental authority a sacred responsibility to serve the people and their interest in an appropriate way," (Begay et al, 2007, p.49). Without this grounding, authority may be abused due to a lack of respect and protection of the people. Berg uses the metaphor of v-formation of geese to describe effective leadership in indigenous self-governance. In the v-formation, one goose leads the geese until that goose gets fatigued and another goose takes over; this motion is repeated continually until the destination is reached and the goal obtained (Ottmann, 2005). Klemp (1998) argues that there are four effective leadership competencies: tell (giving direction), sell (influencing others), initiate (making things happen), and relate (build relationships).

All of these definitions demonstrate that leadership in an indigenous context is not just about being strong and influential, but about thinking of the community before individual aspirations. The literature also points to some essential roles that leaders must play in indigenous settings. They are meant to empower the nation and serve as initiators and keepers of vision (Ottmann, 2005). They are visionaries, storytellers, strategic thinkers, and educators (Begay et al, 2007). As educators they are charged with helping citizens understand the tasks involved in rebuilding a nation. A leader designs a strategic approach to decision-making based on what kind of nation they are trying to build. Leadership's primary concern should be "putting in place the institutional and strategic foundations for sustained development and enhanced community welfare" (Cornell & Kalt, 2007, p.27).

The literature also argues that there are three essential components to being a leader in a nation-building context: executive skills, personal abilities, and leadership knowledge (King & Begay Jr., 2003). The executive skills include the abilities to implement programs, to manage personnel, to organize and oversee office procedures and operations, to understand strategic planning, to manage finances, to develop and oversee tribal organizations, to provide ongoing communication, and to establish and maintain broad relationships. Personal abilities include possessing a knowledge of tribal history, understanding and speaking native language, being familiar with cultural and religious practices of the people, knowing how to be available to people, and being able to utilize cross-cultural communication while relating to diverse groups of people. Leadership knowledge includes understanding and advocating political sovereignty, reviewing and preparing constitutions, analyzing and developing policy, understanding politics, negotiating, promoting economics, building alliances, planning strategic development, relating to public, making strategic

decisions, understanding diplomacy, comprehending political and legal relations, and communicating as the head of state.

However, no matter how much literature points to the power of a strong leader, the truth remains that, "The nation will always need good leadership but if it becomes dependent on one or two people to always make the right decision, to always know the answers, to always display integrity and intelligence and act in the public interest, then the nation itself is vulnerable," (Cornell et al, 2007, p.287). Leaders need to build lasting and effective organizations, institutions, and people that can exist beyond their presence as a leader. Within Yukon First Nations they also have to have a strong and broad knowledge of the complexities of their nation's agreements and how to foster inter-governmental relationships (Leas, 2005).

Beyond community leaders, citizens of Yukon First Nations have to be empowered to recognize their own individual responsibility to be leaders in their everyday activities and in their unique role as citizens of the nation. Citizens of these nations are not just passive members of these communities, without any agency of their own; rather each individual citizen has the power to be an active member in rebuilding the nation through whatever work they do. Each citizen possesses the power to inspire those around them to work towards the community's vision and goals. As Robin Sharma suggests, leadership is not purely about a title but about "your impact, or ability to get results; your influence, which means leaving people better than you found them; and your inspiration, your ability to uplift people rather than bring them down," (Schachter, 2011). There must be a culture of leadership within these nations.

4.1 Elders

Elders hold a vital place of leadership among the Yukon First Nation communities, and indigenous communities around the world. Although, they may not always hold formal positions of leadership, they are sought after by all levels of leadership in these communities for their wisdom, perspective, and guidance (CPA & AIPP, 2012). As the First Nation communities evolve in the Yukon, the role of the elders is evolving through an innovative mixture of tradition and modernity.

As traditional leaders, elders lead their community in traditions, where common good prevails over individual interest (CPA & AIPP, 2012). They also help maintain harmonious relations among the members and with the environment. Their life reflects "the knowledge, values, beliefs and practices of their particular indigenous communities and nations," (ISC, 2015). They are defenders of the land and the First Nation way of life and provide the moral foundation for their communities.

"Effective indigenous elders today are steeped in the indigenous social systems and values developed by traditional societies. At the same time, they also have the capacity to manoeuvre within present development complexities for the determined defense of land, resources, and indigenous way of life," (CPA & AIPP, 2012, p.51). In the current context, of Yukon First Nations, elders uphold their people's rights and ways of life, ensure the continued practice of indigenous knowledge, systems and values, and work for the sustainability of the community and its environment. Elders stand for their people's rights in the midst of social change and its challenges. They are organizers, mobilizers and unifiers. Through traditional knowledge, they ensure the village and people's welfare to benefit present and future generations (CPA, AIPP, 2012).

No discussion of leadership among First Nations communities would be complete without the recognition of the reverence afforded to elders in these communities. They are influential and essential. As their nations shift into this new realm of self-governance they are the ones who are able to ensure and guide a meaningful process of mixing tradition with modernity. They understand the local situation and how it can fit within the wider national and global context. Elders remain key players in any process of nation-building and thus must be consulted and incorporated appropriately.

4.2 Institutions

Often change within indigenous communities is instigated by strong leaders but the sustainability and strength of the change depends on the implementation of institutions that can provide stability as the nation builds and leaders change. A capable governing institution is one in which the institutional environment encourages tribal citizens and others to invest time, energy, money and ideas (Cornell, Curtis, & Jorgensen, 2004).

Nation-building requires the development of "governing institutions that still resonate with deeply held community principles and beliefs about authority, but that can meet contemporary needs," (Cornell & Kalt, 2007, p.25). Institutions are "sets of roles that support the nation's goals, protect what the nation wants to protect and encourage and facilitate individual and collective behaviours that serve the nation's needs," (Cornell et al, 2007, p.286). It is important that First Nations seek to design innovative governing models that can integrate traditional and modern systems in an efficient manner.

Essential to the success of institutions is the establishment of legitimacy, which is defined as a state where the governed view the institutions as right and appropriate for them (Cornell et al, 2007). A source of this legitimacy is the extent of the cultural match of these institutions. Cultural match is defined as the fit between formal institutions of governance and the underlying political culture of the society to be governed. Institutions without this cultural match lack legitimacy. It is a match when governing authority is exercised when, where, and by whom the society's norms regard as legitimate (Cornell & Kalt, 1998). Designing new ways of addressing governing issues, instead of merely replicating mainstream organizations, is vital to providing this cultural match.

Among the Yukon First Nations, some of the most important institutions are committees and boards. The Umbrella Final Agreement guarantees representations of persons nominated by Yukon First Nations on various boards and committees to ensure the voice of these nations is heard on the issues addressed by these groups (Leas, 2005). These boards and committees, who advise various parts of the First Nation and territorial governments, need to be strong and knowledgeable on the issues, the policy options available, the traditional context, and strategic communication. They are essential components in the successful implementation of the self-governing agreements, and the First Nation governments are only as strong as their weakest stakeholders; therefore, investment in capacity strengthening cannot be at the government level alone, but within the communities where most of the members of these institutions come from.

Leadership Summary

- Leadership in an indigenous context means being strong and influential, thinking about the community before individual aspirations, empowering the nation, and serving as initiators and keepers of vision.
- There are three essential components to being a leader in a nation-building context: executive skills, personal abilities, and leadership knowledge.
- Leaders are required to build lasting and effective organizations, institutions, and people that can exist beyond their presence as a leader.
- Effective indigenous elders today are steeped in the indigenous social systems and values developed by traditional societies, but also have the capacity to manoeuvre within present development complexities for the determined defense of land, resources, and indigenous way of life.
- Elders' role in self-governance is to ensure and guide a meaningful process of mixing tradition with modernity and understanding the local situation and how it can blend within the wider national and global context.
- Often change within indigenous communities is instigated by strong leaders but the sustainability and strength of the change depends on the implementation of institutions that can provide stability as the nation builds and leaders change.

Case Study

Institutions

Adapted from the National Centre for First Nations Governance (2013e)

Name: Apache First Nation

Location: San Carlos, Arizona, USA

Background: Traditional Apache culture is based on an intimate spiritual connection with and knowledge of the natural world that is necessary for the respect of one's self, other humans, and all living things. Throughout the 1990s, the San Carlos Apache elders started recognizing changes in their community that resembled a breakdown of this connection. One of these changes was the lack of consumption of traditional food in the community, especially among the young people, which had lead to high rates of obesity. Apache children were also missing traditional knowledge about plants and animals because they were spending the majority of their time watching television or playing video games. The most important rupture in this connection, however, was an increasing acceptance of dependence on federal government goods and services and a breakdown of traditional

governance and political instability throughout the 1990s.

Action: Formed in November 1993 by Tribal Council resolution, the all-volunteer San Carlos Elders Cultural Advisory Council (ECAC) was established. The ECAC provides guidance on tribal environmental policies, including reservation-based mining; on cultural policies such as the inappropriate use of depictions of the Gaan (Mountain Spirits); and on guidelines for non-tribal researchers. It carries out cultural consultations with off-reservation entities, especially federal and state agencies that administer lands in traditional Apache areas, and advises the Bureau of Indian Affairs on the location of graves and sacred sites that should not be disturbed by tree harvesting. The ECAC also helps administer and oversee cultural preservation activities. Additionally, the ECAC assists in collecting traditional information on the natural world to be used in the reservation school curriculum.

In all of its activities, the ECAC consults its membership, which includes younger elders who are mentored by older members. Self-reliance, respect and deep connection to nature are the underlying themes in all Elders Cultural Advisory Council activities, consultations, and messages. The ECAC tries to bring these values and traditional cultural knowledge to their own leaders in order for them to more effectively care for the people and their land.

Success:

- Operates with minimal funding and is replicable in any place elders can be recruited as coordinators.
- The ECAC serves as a conscience for the San Carlos Apache Tribe by tapping, discussing and then articulating its members' understanding of Apache cultural values.
- The ECAC is a keeper and carrier of traditional Apache wisdom whose actions and advice will benefit the tribe for generations to come.

Lessons Learned:

- Only where an organization is infused with practices and beliefs consistent with the values of the people being represented, can effective leadership in First Nation communities exist.
- Elders are critical role in advancing the social, economic, political and spiritual health of a nation.
- As keepers of traditional wisdom, elders can and should play an active role in tribal governmental affairs, including cultural matters, leadership responsibilities and language preservation.

For more Information:

San Carlos Apache Tribe

https://nnidatabase.org/db/attachments/text/honoring_nations/2000_HN_San_Carlos_elders_cultural_advisory_council.pdf

5. Community Engagement

Community engagement is essential to the success of any development initiative. The community is the arena where true change can be determined and recognized. However, engagement, especially amongst indigenous populations, including the Yukon First Nations, can be a difficult task. For years, many of these communities have been forced outside the decision-making process regarding their existence and livelihoods, which has resulted in feelings of disconnect and apathy. Reviving a sense of belonging, of empowerment, of control over one's life and community, is difficult but necessary for truly rebuilding these nations.

Paul Born describes community conversations as "people talking with one another, agreeing to work together, and doing something in order to get something done," (OLHIN, 2014, p.7). According to a study at Berkley University, research has shown that "participatory decision-making can uncover and mobilize community assets, strengths, and resources that would have otherwise been overlooked," (Berkeley, 2006). Engagement can be accomplished through many techniques like town hall meetings and forums that enable a gathering of data and input on needs, assets, priorities, and evaluations (Berkeley, 2006). Focus groups are also classic research techniques that gather together small groups of people who have concerns regarding a certain topic or issue, in order to discuss in a facilitated conversation, their ideas on the current situation and the potential for change. Other less formal methods such as focused dinner parties and coffee-shop visits are able to involve people who are suspicious about entering the conversation. These less formal settings open up the conversation to more people and slowly build the trust needed to assure them that their voice is being heard.

Community engagement is important for Yukon First Nations because it focuses on the needs of people, increases local accountability, creates a shared sense of understanding and responsibility, and fosters informed decision-making and locally sustainable solutions (OLHIN, 2014). Through community engagement people are brought "together to work collaboratively, through inspired action and learning, to create and realize bold visions for a common future," (OLHIN, 2014, p.7).

5.1 Youth Engagement

Engaging youth to be involved in community development and to have a voice in the vision that a First Nation has for itself is vital to the sustainability of progress. Youth need to be viewed as assets and experts on their own communities (Mirza, Vodden, & Collins, 2012). They need to be engaged as community leaders on issues that matter to them. It is important when dealing with youth to be clear as to why their engagement is necessary in establishing a clear end goal.

Letting youth design participation for peers creates trust, imparts responsibility, and strengthens inter-generational relationships (Mirza, Vodden, & Collins, 2012). Bringing young people alongside adults, to work as equal partners, is a successful tactic for engagement. Engaging them in initiatives builds their connections to their own identity, culture, and community. It promotes strong youth within a holistic framework rather than targeting single risk or problem behaviour (Crooks, Chiodo & Thomas, 2009).

Harts proposed a model of youth engagement called the Ladder of Participation: (Mirza, Vodden, & Collins, 2012, p.44)

In the first three stages of this ladder youth are not engaged, while the top five have varying degrees of engagement. Adults must be aware how their decisions and situational conditions affect youth engagement.

There are four principles central to increasing youth engagement (Crooks, Chiodo & Thomas, 2009).

1. Understanding and integrating cultural identity (p.26). There is a significant need to recover a healthy sense of what it means to be a First Nation living in the Yukon Territory and Canada. Augmenting cultural identity should be integral to every activity.

2. Increasing youth engagement opportunities creates meaningful participation and sustained involvement of a young person in an activity with a focus outside of themselves (p.38). Engagement is linked to empowerment, as commitment to a program is more likely when there is meaningful involvement in the decision-making processes. One way to do this is through establishing Youth Councils, Committees, and Advisories.

3. Fostering youth empowerment by giving youth respect, attention, support, and time (p.55). By engaging them in a process and achieving an outcome, young people are being setup to apply their abilities and skills, to address some of their issues and develop new positive opportunities.

4. Establishing and maintaining partnerships (p.76). Leadership and life skills need to be enhanced among young people through role models. They need to see viable alternatives for leading a meaningful life regardless of the challenges they have experienced.

Community Engagement Summary

- Community engagement is important for Yukon First Nations because it focuses on the needs of people, increases local accountability, creates a shared sense of understanding and responsibility, and fosters informed decision-making and locally sustainable solutions

- Through community engagement people are brought together to work collaboratively to create and realize bold visions for a common future
- Engaging youth to be involved in community development and to have a voice in the vision that a First Nation has for itself is vital to the sustainability of progress.
- Youth need to be viewed as assets and experts on their own communities and need to be engaged as community leaders on issues that matter to them.

Community Engagement

Adapted from the National Centre for First Nations Governance (2013a)

Name: Gila River Indian Community

Location: Gila River, Arizona, USA

Background: As a community of 17,000 citizens, with half the population below 18, the Gila River Indian Community faced numerous challenges including gang violence, drug and alcohol abuse, and teenage pregnancy. Compounding these issues was the fact that until the late 1980s the youth had no participatory role in decision-making.

Action: In response to the rising issues among the youth, the tribal government established the Akimel O'odham/Pee-Posh Youth Council in 1987. The Youth Council was given a formal vote in the tribal government. It consisted of 20 youth between the ages of 13-21 that were elected by their peers. The Youth Council advised the tribal government on issues including substance abuse and youth delinquency and identified issues, concerns, and challenges relevant to the youth in the community. It engaged youth on initiatives designed to enhance the understanding of and encouraged participation in the public sector. It organized community activities and participated and presented at local, regional, and national conferences. The youth on the council also formulated policy and presented it to elected leadership and tribal government.

Success:

- Creates ongoing relationships with caring adults, provides safe places for structured activities, encourages healthy lifestyles, increases marketable skills and competencies among the youth and provides greater opportunities to engage with the community.
- Over 300 youth have served on the council and over 8000 community members have been involved in youth council activities.

Lessons Learned:

- It is vital that the community believes that youth can and should play a critical role in nation-building.
- The future of the nation depends on knowledgeable, motivated, and skilled youth.
- Youth have valuable input to provide.

For more information:

Gila River Indian Community

http://www.gricyouthcouncil.org

"A training needs assessment is the process by which the guiding members of an organization and/or community envision its future and develop the necessary procedures and operations to achieve that future."

SECTION 2: Training Needs Assessment Approaches

This section outlines various training needs assessment approaches that are adaptable to the Yukon First Nations context and have been effective in similar indigenous contexts. A training needs assessment is the process by which the guiding members of an organization and/or community envision its future and develop the necessary procedures and operations to achieve that future.

It is an essential step focused on assessing current capacities, strengths, weaknesses, and areas for improvement. By exploring approaches from similar contexts, this section hopes to equip Yukon First Nations with an outlook towards training that encompasses research, discussion, and empowerment.

Included in this section are the following training needs assessment approaches and case studies:

- Strength Based Approach
- Community Led Development
- GIS Mapping

1. Strength Based Approach

Constructing community interventions using a strength based approach started in the late 1980s and early 1990s in the social work field (Willetts et al, 2014). Today this approach has been expanded to the fields of organizational management and community development. In the development community theorists Kretzmann and McKnight conceptualized this approach in 1993 as asset-based community development (ABCD). It was proposed as a challenge to development approaches that cause communities to begin to see themselves as people with insurmountable needs that could only be met by outsiders (Kretzmann and McKnight, 1993). ABCD is argued to address the community engagement shortcomings

of mainstream participatory development practice by strengthening civil society and expanding participatory democratic space for citizen engagement (Collaborative for Neighbourhood Transformation, nd.).

ABCD recognizes strengths and the reality that starting from a basis of strength inspires more positive action than starting from a basis of needs and problems. "The logical consequence of focusing on assets, capacities, and capabilities is to encourage a proactive role for the citizen, replacing the passive, dependent role of client in the welfare service delivery of community development" (Willetts et al, 2014, p.355). With ABCD communities take responsibility for change and initiative is drawn from internal resources (Hammond, nd.).

There are two fundamental beliefs in strength based theory: "every individual has innate capacities, life experiences, and characteristics that can contribute to development outcomes and all communities are rich in resources or assets including individuals, associations, institutions, and natural and built environments" (Willetts et al, 2014, p.357). ABCD programs are designed to recognize the attributes and potential contributions of all people, regardless of age, gender, or class. In this approach there are no experts, rather facilitators, on what changes are needed and the best ways to achieve them.

The theory of change within this approach is that (Willetts et al, 2014, p.357)

1. If you start by utilizing strengths and appreciating and focusing on them, you will create motivation and if provided with support towards existing capacity and strengths, it will lead to expansion and positive change.

2. It is not necessary to specifically analyze needs and problems to generate meaningful change.

3. People need to take responsibility, initiative, and leadership and become owners and directors of the change process.

The practice of this approach has five steps (Willetts et al, 2014, p.357-358):

1. Facilitated process which identifies a range of strengths resulting in building action from the inside out; focus on revealing and employing internal strengths before accessing external resources
2. Building relationships and trust while working in partnership through dialogue.
3. Dual focus: short-term wins and long-term change; this includes setting short-term realistic goals and building morale by recognizing and celebrating success.
4. Ensure inclusion and participation.
5. Act as brokers to assist people to access external resources or engage with institutions.

Utilizing a strength based approach to training initiatives among the 14 Yukon First Nations is important because it would foster self-esteem, hope, confidence, insight, knowledge, and interconnections. It shifts the perceived deficits away from these indigenous communities and focuses on the resilience of people. This approach leans away from dependency towards inciting an acknowledgement among First Nation citizens of their power and invaluable contribution to rebuilding their nation. It breaks down the deficit narrative that was incited in these communities through colonization and assimilation, and replaces it with one of resilience and pride.

Strength Based Approach Summary

- There are two fundamental beliefs in strength based theory:
  - Every individual has innate capacities, life experiences, and characteristics that can contribute to development outcomes.
  - All communities are rich in resources or assets including individuals, associations, institutions, and natural and built environments.
- The theory of change in this approach believes that starting from strengths and appreciating them while focusing on developing them, will create motivation and lead to expansion and positive change.
- It is not necessary to specifically analyze needs and problems to generate meaningful change, and people need to take responsibility, initiative, and leadership and become owners and directors of the change process.
- Steps to achieve this end include: identification of a range of strengths, building relationships and trust and working in partnership through dialogue, having a dual focus on short-term wins and long-term change, ensuring inclusion and participation, and acting as brokers to assist people in accessing external resources or engaging with institutions.
- Fosters self-esteem, hope, confidence, insight, knowledge, and interconnections through a shift away from the perceived deficits and a focus on the resilience of people.

Case Study

Strength Based Approach

(Hardisty et al, nd)

Name: Kunuwanimano (First Nations child and family service agency)

Location: Timmins, Ontario, Canada

Background: Since becoming incorporated in 1989, this agency, which provides prevention and family support services for 11 First Nation communities, has had the

vision of creating a culturally appropriate approach for the delivery of child welfare and prevention services as the agency's primary goal. Working from a perspective of strengths was adopted after the agency engaged in a process of questioning the applicability of mainstream models of risk assessment to First Nations people and concluded that the standardization of human services was not possible.

Action: Kunuwanimano discarded the viewpoint of servicing clients with 'problems', risks and various negative aspects and replaced it with a perspective rooted in a foundation of recognizing and honouring individual, community, and cultural strengths. This approach understands clients in terms of their strengths and involves the systematic identification of skills, abilities, survival strategies, knowledge, resources and desires, which can be utilized to meet client goals. Kunuwanimano used a variety of materials to achieve awareness, understanding, and acceptance of this new approach, such as workshops, pamphlets, annual reports, and community consultations with Chief and Council.

In this strength based approach, clients are empowered to acknowledge their ability to cope through a reflection upon the ways in which societal forces such as colonization, racism and classism have contributed to moulding their situations, lives, and belief systems in both positive and negative ways. In designing the service plan, clients are able to focus on what they know and understand to be strengths within themselves and are encouraged to search inward for the answers to their issues rather than relying on a system that emphasizes pathology and discounts resiliency and strength. A strengths approach is not one where client issues and problems are ignored, but rather a process of exploring strengths that are present in the individual and that can be used to address root issues.

Client recidivism is not necessarily assessed as negative, as there is recognition of the positive aspect of clients identifying the need for and seeking out further assistance. Healing is a viewed as a journey where people experience good and difficult times.

Success:

- Through the creation of their own plan of service, clients gain hope that answers can be found, regardless of how well they can do it, or how bad their situation may be at the time.
- Observable increases in client independence and a high rate of client turn-over
- Agency employees are able to see that positive change is possible and that their work is valuable.
- Consistent rise in the voluntary client caseload, which demonstrates an independent willingness to receive help and allows for the incorporation of a variety of healing techniques in the plan of service.

Lessons Learned:

- A strengths perspective based in Aboriginal culture requires a strong belief in the value and capacity of First Nation people.
- Recognizes successes in what appears to be a long line of failures and uses an outlook of realistic optimism.
- Demonstrates that the willingness in bringing the community together is a critical component in operationalizing positive and empowering child welfare practice.

For more information:

Kunuwanimano

http://www.kunuwanimano.com

2. Community Led Development

Community led development is a holistic process that enables a community to build a roadmap to sustainability, self-sufficiency, and improved governance capacity (Torjman & Makhoul, 2012; European Commission, 2014). Community development efforts have often been structured to meet a set of goals identified by governments or funders who have their own specified timeframes and outcomes that disregard the community's input in determining core objectives. Community led development, on the other hand, is not concerned with just solutions but identifying core questions; it is about creating visions and goals that the entire community has ownership over (Inspiring Communities, 2015).

From this development perspective all communities are viewed as having rich resources and innate resiliencies. "Every community can start from a position of strength despite the fact that it typically is viewed from the perspective of its weakness," (Torjman & Makhoul, 2012, p.13). Community led development rests on building the community's ability to determine when outside expertise is needed and then utilizing these areas of need as job training and education opportunities (Inspiring Communities, 2015). It is a holistic process where comprehensive community initiatives are created from the bottom-up to address a range of issues.

There are ten main principles of community led development according to Torjman & Makhoul (2012) are:

1. **The voice and views of the citizens are at the heart of community led development (CLD).**
   - Citizens are seen as co-designers of services and programs.
   - Requires citizen engagement.
   - Human development is a combination of specific concrete assets and what can be achieved in terms of these abilities.
2. **Community led development seeks to empower community members to ensure they have the competences to identify and formulate key questions.**
   - Empowerment is defined in community led development as participation, technical ability, self-esteem, and critical consciousness.
   - Critical consciousness includes awareness at four levels: individual awareness of one's own problems, collective awareness of shared concerns, social awareness of how society affects problems, and political awareness of the fact that the resolution of structural problems requires collective action and of accepting some personal responsibility for change.
   - Emphasis is placed on the process and work is done with clients not on behalf of them.
3. **Community led initiatives are guided by local leaders who typically co-create a governance process to help plan and advance the ongoing work.**
   - There is a need to engage the potential targets with any measure available and community members must be consulted in articulating policy questions and developing feasible options.
   - Often advisory groups of residents are used to ensure that interventions are relevant and able to garner participation from the wider community.

4. **Community led development involves the identification of key questions to be addressed.**

   - Focus should be placed on a set of aspirational goals or visions that the community seeks to achieve.

5. **Community led approaches are bound together by a common set of practical guidelines and are community driven.**

   - Citizens identify the nature of the concerns, the community's assets, and prioritize issues and interventions.

   - This approach bolsters inclusion and diversity in overall collaborative work.

6. **Assumes that all communities and their members have strengths, skills, and resources on which to build development.**

   - The sum of a community's strength is based on the capacities that can be harnessed to tackle the challenges identified by the community.

   - There is a recognition of obstacles but actions and polices are based on abilities, skills, and assets.

7. **Communities can harness and apply their identified assets through conversations that help create frameworks for change.**

   - Frameworks for change identify the intended pathway and are a linked sequence of steps that lead to a set of desired goals.

8. **Evolving process that involves the translation of aspirational goals into specific steps to be taken in respect of that vision.**

9. **The pathway to development is not a straight pathway but a process of continual learning and checking of progress against objective.**

   - It is about continual improvement which needs the development of an evaluation assessment tool so a feedback loop can be created.

10. **Led by local residents, community led development needs an enabling environment to reach goals.**

    - The government can play three major roles as an exemplar, investor, and enabler in support of this work.

      i. As an exemplar the government can set the moral, legal, and fiscal context.

      ii. As an investor the government can strategically invest in its citizens and communities.

      iii. As an enabler the government can support the initiatives of the communities as it evolves.

One of the major limitations facing community development programs, community led or not, is the failure to recognize that the processes of development take time. Community based and driven development is best undertaken in a context-specific manner with long time horizons and well designed monitoring and evaluating systems. It is essential to have community leaders who insight strength recognizing mentality and a sense of responsibility among their citizens.

Many of the Yukon First Nations are small communities, whose success depends on creating a shared vision of development and taking responsibility to achieve that vision. Community led development is an important step in creating that vision and

recognizing the role that each individual can play in achieving that vision. One of the biggest issues in the conversation about First Nation development, governance, or nation-building is that these conversations largely leave out questions concerning what a rebuilt nation looks like to the community itself. Community led development encourages this question to be answered by the community, instead of outside voices. It enables First Nation communities to examine specific strengths that the community already possesses to achieve this goal and what is needed in terms of outside expertise or training.

Community Led Development Summary

- Community led development is a holistic process that enables a community to build a roadmap to sustainability, self-sufficiency, and improved governance capacity.
- All communities are viewed as having rich resources and innate resiliencies.
- CLD is a holistic process wherein comprehensive community initiatives are created to tackle a range of issues not just one single concern, and wherein communities have the ability to determine when outside expertise are needed and finally to utilize these areas of need as job training and education opportunities.
- Many of the Yukon First Nations are small communities, whose success depends on creating a shared vision of development and taking responsibility to achieve that vision.
- Community led development encourages the answer to what a rebuilt nation looks like to be answered by the community itself.

Case Study

Community Led Development

Adapted from the National Centre for First Nations Governance (2013b)

Name: Squiala First Nation

Location: Upper Fraser Valley, British Columbia, Canada

Background: While trying to develop financial and governance policies involving the Squiala First Nation's Land Code, leadership wanted to design a community development plan and establish strong relationships within the community to ensure relevance and buy-in amongst its citizens.

Action: The Squiala First Nation leaders established a steering committee of elders, youth, council and staff, alongside external contacts, including INAC and the City of Chilliwack, to lead a community planning process. By holding dinners and family-head meetings and distributing newsletters and surveys, the steering committee was able to engage the entire community. The committee continues to engage the community through evaluation and adaptation of the planning process as directed by dialogue amongst the community.

Success:

- Effective communication inside and outside of the community provided critical background and contextual information to design a community development plan that is supported by the community.
- Regular information sharing ensures that there is continued support from the community, that the community is up-to-date on planning activities, and that the

community understands the activities of the planning process and has knowledge on how to actively participate.

- Communications with outside community stakeholders, including other levels of government, private industry, and academic institutions, help to coordinate community planning and implementation.

Lessons Learned:

- It is important to acknowledge progress and support community celebration of each success, no matter how small.
- All community members should have an opportunity to participate through speaking and listening including elders, youth, and members from inside and outside the community
- Participation in the planning process leads to people taking responsibility for initiating and implementing projects

For more information:

Squiala First Nation

http://www.squiala.com/Lands-Department

3. GIS Mapping

Geographic Information System (GIS) maps are electronically drawn maps that show enormous detail in the community by address and geographic area (Berkeley, 2006). GIS allows people to view, understand, question, interpret, and visualize the world in ways that reveal relationships, patterns, and trends in the form of maps, globes, reports, and charts. GIS maps can look at variables such as, health, safety, and social problems, and can map those problems by geographic indicators like housing, census groups, community facilities, schools, parks, hospitals, and clinics. Each variable can be overlaid on top of each other electronically to enable a discovery of the different relationships between various variables. The US federal "government and policy makers increasingly use geospatial information and tools like GIS for producing floodplain maps, conducting the census, mapping foreclosures, congressional redistricting, and responding to natural hazards such as wildfires, earthquakes, and tsunamis," (Folger, 2011, p.i).

GIS requires computer hardware and software, spatial data from the real world, and trained personnel (PASDA, 2015). It can be implemented on centralized computer servers or desktop computers. Geographical information is inputted and stored using software and then analysis can be undertaken and displayed in map or report form. Spatial data can be captured by almost anyone, including federal, state, tribal, county, and local governments, private companies, academic institutions, and non-profit organizations, using a GPS-enabled device (Folger, 2011). The final component needed is people, who with training on the software, and the usage of computers, can produce or utilize these maps or reports.

In Canada, "First Nations have applied GIS technology extensively to planning applications and are proving to be one of the fastest-growing new user groups of GIS", as it is powerful tool for indigenous peoples in their struggles to defend and claim their ancestral lands, manage their resources, plan economic development, and preserve their cultures (Chapin, Lamb, & Threlkeld, 2005, p.629). "Having the ability to store and manipulate large amounts of data, spatial and spectral technologies have numerous practical uses, including cultural and natural resource planning, community planning and infrastructure, monitoring environmental change, managing urban sprawl, treaty and rights protections, and integrating traditional ecological knowledge into the tribal decision making process," (Chapin, Lamb, & Threlkeld, 2005, p.629).

For Yukon First Nations, this technology can help generate greater understanding of social trends in the community and design policy on land and resource management. It is a very useful tool in the sense that it can display information in a visual form, which is important for adult learners and people who have not received high academic training. As part of a community process, mapping allows the discovery of problematic areas and identifies strategies such as police action or community-based prevention.

GIS Mapping Summary

- Geographic Information System (GIS) maps are electronically drawn maps that show enormous detail in the community by address and geographic area
- GIS allows people to view, understand, question, interpret, and visualize the world in ways that reveal relationships, patterns, and trends in the form of maps, globes, reports, and charts.
- First Nations can apply the GIS technology to defend and claim their ancestral lands, manage their resources, plan economic development, and preserve their cultures.

Case Study

GIS

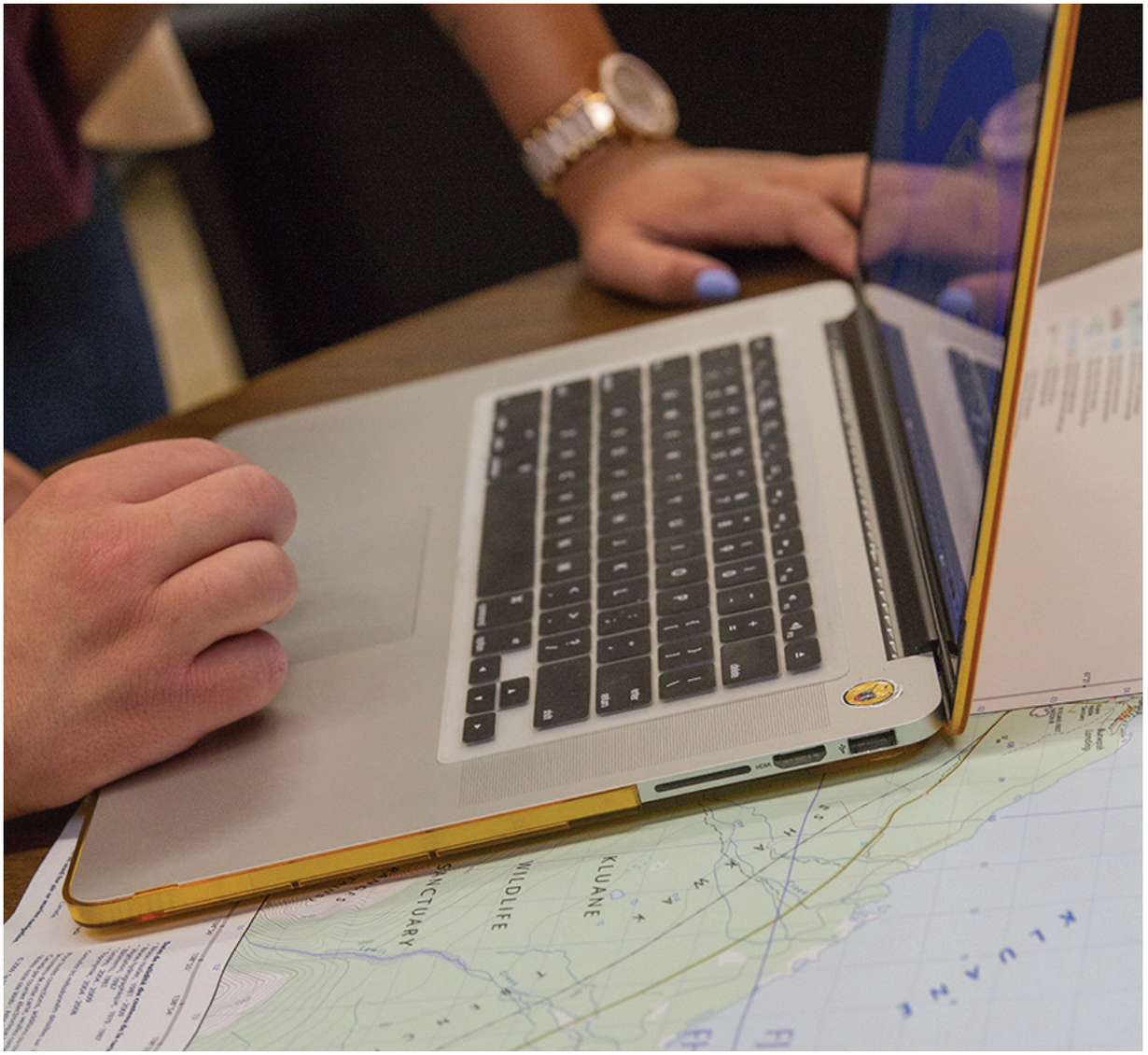
(Beardsely, 2012)

Name: Maasi Pastoralists

Location: Southern Kenya

Background: The Maasi are traditionally pastoralists who have relied on livestock as the basis of their sustenance; however, as the population of Kenya grows and the economy becomes more formal instead of informal, the Maasi have slowly been transitioning from communal land tenure to individual parcel ownership. This private landholding has lead to a more sedentary, crop-based livelihood, and has produced habitat fragmentation, reduced resistance to drought, and decreased wildlife populations. However, there have been few, if any, systematic methods for estimating longer-term impacts of differing land-use scenarios on wildlife and other environmental resources in Africa.

Action: At the University of California, Davis, Information Center for the Environment (ICE), researchers attempted to model and visualize some of the land-use issues facing the Maasi in Kenya using an urban growth GIS modeling tool. In general, people prefer pictures or maps over reams of numbers to help them understand the world now and picture it in the future. GIS provides a visual framework within which to view the future or even a variety of possible futures. GIS can be designed to look into the future at a low resolution and with multiple potential outcomes for a rural region experiencing rapid land-use change. ICE researchers gathered existing data from many sources, including the United Nations Environment Programme in Nairobi, and several other researchers working in this part of Kenya. ICE scientists modeled different land-use choices in rural areas of south-eastern Kenya within the Kenyan policy framework by developing five land-use scenarios for the Mbirikani Group Ranch in the Amboseli ecosystem in Kajiado District, Kenya.



Success:

- The output from five different Mbirikani scenarios, based on past trends, various degrees of fencing, and different management plans, assisted researchers and ultimately local ranch members with land subdivision decisions.
- ICE researchers combined the pattern of human settlement from each scenario with possible wildlife migratory routes modeled them across Mbirikani. The results pointed to the scenario with the highest level of subdivision and fencing having the most detrimental effects on migratory patterns of zebra and wildebeest.

Lessons Learned:

- When applied to rural locations, such as south-eastern Kenya, overlaying potential wildlife corridors with modeled future human habitation patterns using GIS is a powerful method that can facilitate decision making in ways not previously envisioned.
- Principal wildlife management stakeholders, including the local community, private conservancies, nongovernmental organizations, and the government, could in fact, work collaboratively to determine a mutually agreeable way to plan for future uses of the land.
- GIS allows the participation of local people using local languages to operate the producing of maps, developing alternatives, observing potential outcomes, and modifying parameters as needed to develop and evaluate new alternatives that would keep people involved and engaged in finding land-use options that are meaningful to the community.

"These approaches and techniques demonstrate that there is no outlined "correct" linear process to achieving full implementation of self-governing agreements, but rather an experimentation of training that is community centered, forward thinking, and adaptable to the needs of each unique First Nation."

SECTION 3: Training Approaches

This section outlines various training techniques and approaches that are adaptable to the Yukon First Nation context and have been effective in similar indigenous contexts. A number of these training techniques can be used in training programs focused on most of the issues discussed in the previous sections. By exploring approaches and models from these similar context, this section hopes to equip Yukon First Nations with a breadth of knowledge to design innovative and meaningful training plans and programs.

These approaches and techniques demonstrate that there is no outlined "correct" linear process to achieving full implementation of self-governing agreements, but rather an experimentation of training that is community centered, forward thinking, and adaptable to the needs of each unique First Nation. The point of this section is to broaden people's sense of what is possible.

Included in this section are the following training approaches and case studies:

- Competency Based Training
- Adaptive Leadership
- Training of the Trainers (TOT)
- Mentoring
- Life Coaching
- Apprenticeship
- Participatory Training
- E-Learning

1. Competency Based Training

Competency based training is "a system whereby competencies are identified to define the content of training" (ILS, 2013, p.2). In other disciplines it is known as performance based training, criterion-referenced training, master learning or instructional systems design. The basis for competency-based training is a focus on the results of training, rather than the length. It allows learning to take place in small learnable steps. In competency based training, the "unit of progression is mastery of specific knowledge and skills and is learner or participant centered," (Sullivan & McIntosh, 1996, p.95). It focuses on what employees need to know to successfully perform a skill (ILS, 2013). It is success oriented and proposes that anyone with quality instruction and time can master a task.

A skill is defined as "a task or group of tasks performed to a specific level of competency or proficiency," (Sullivan & McIntosh, 1996, p.95). A skill is defined by the ILO as a "person's ability to perform specific, physical or mental tasks," (Garmarnikow, 2003, p.7).

A competency is defined as "a skill performed to a specific standard under specific conditions," (Sullivan & McIntosh, 1996 p.95). It is an underlying characteristic of a person, which results in effective performance on the job; the focus is on workplace expectations rather than the learning process (ILS, 2013). According to the OECD a competency is "more than just knowledge or skills, it involves the ability to meet complex demands by drawing on and mobilizing psychosocial resources in a particular context"; it encompasses "cognitive skills, attitudes, and other non-cognitive components," (Garmarnikow, 2003, p.7).

One of the most important elements of competency-based training is ensuring that the learners know the criteria for assessment from the beginning so they know the standard they are seeking to achieve (Sullivan & McIntosh, 1996). Participants must demonstrate the competencies associated with current learning objectives before moving to the next. "Competency-based learning is particularly appropriate for adult learners with life experience who may have developed competencies or skills without formal education or training, for those who started school or college and dropped out and wish to return to formal study but want their earlier learning to be recognized, or for those learners wanting to develop specific skills but not wanting a full program of studies," (Bates, 2014).

The key features of this approach are that (ILS, 2013, p.3)

- It is based directly on the skills and abilities required to do a job;
- Takes account of learners' existing level of competency, irrespective of how it was acquired;
- Allows learners to enter and exit training programs at various stages;
- Suits the learner's pace and style of learning;
- Allows training to take place in a variety of settings including workplaces, simulated work environments, and training rooms;
- Allows learners to be assessed when they are ready; and
- Provides learners with a record of the competencies they have achieved.

The big draw of this type of training to the Yukon First Nations is that learners are encouraged to progress at their own rate (Sullivan & McIntosh, 1996) and it is a way of ensuring that an organization's investment in its people supports the achievement of strategic goals (ILS, 2013). This allows for the clear distinction of training objectives and therefore is easier to evaluate. Many times First Nation government employees are called to carry many different hats. They are unsure of what competencies are necessary for their position. By setting up this type of learning program, positions would be streamlined and the role of each position in the governance structures would be readily known. Outside of governmental and administrative training, competency based training is helpful in other types of vocational training including health, agriculture, and trades. Due to the flexible timelines and learner-orientated nature of the training, it allows room to address or circumvent other barriers to training that other time sensitive training would not.

Competency Based Training Summary

- Competency based training is a system whereby competencies are identified to define the content of training.
- It allows learning to take place in small learnable steps, focuses on what employees need to know to successfully perform a skill, and is success oriented. It proposes that anyone with quality instruction and time can master a task.
- It is particularly appropriate for adult learners with life experience who may have developed competencies or skills without formal education or training, for those who started school or college and dropped out and wish to return to formal study, but want their earlier learning to be recognized, or for those learners wanting to develop specific skills but not wanting a full program of studies.
- The big draw of this type of training to the Yukon First Nations is that learners are encouraged to progress at their own rate and it is a way of ensuring that an organization's investment in its people supports the achievement of strategic goals.

Case Study

Competency Based Learning

(Northern Territory Government, 2011).

Name: The Office of the Commissioner for Public Employment (OCPE) in the Northern Territory Government of Australia

Location: Northern Territory, Australia

Background: The Northern Territory Government of Australia introduced competency based assessment training in 1993 as a new structured way of assessing and training Northern Territory Public Sector Administrative Officers to ensure the development and application of a range of appropriate knowledge, skills, and attitudes in the workplace. It was aimed at ensuring that employees had the opportunity to develop a broad range of skills and knowledge that would be of benefit to both the individual and the organisation.

Action: The Northern Territory Government identified two areas of competency: core and job specific.

The knowledge and skills considered to be 'core' to the workplace, include 59 competencies identified and divided into:

- Communication skills (written and verbal);
- Interpersonal skills;
- Workplace technology; and
- Knowledge of the organisation.

The Supervisor and the administrative staff identify job specific competencies that go over and above the 'core' or generic competencies. Together the supervisor and staff also identify the areas to be assessed and the training requirements prior to any of the 5 assessments that take place over a minimum of a two-year period. Throughout the period leading up to the formal assessment, the supervisor provides ongoing feedback and 'on the job' training. At the time of the formal assessment, the period is reviewed and the next assessment period is planned. Training is largely on the job and agreed to by the Supervisor and administrative staff. Other forms of training could include attendance at training courses or short-term informal workplace exchanges within or outside the office.

Success:

Success for the administrative staff:

- A wider range of skills that are required across the Northern Territory Public Sector;
- Training requirements are identified and provided;
- Competencies are recognised;
- Employees can 'fast track' through the incremental salary steps

Success for the organization:

- Base level staff in the organization become multi-skilled.
- Training needs and deficiencies within the organisation are identified and addressed.

Lessons Learned:

- Administrative staff are given the opportunity to develop a full range of skills so their career opportunities will not be limited.
- It is a forward looking and positive process.

2. Adaptive Leadership

Leadership training opportunities are vast and readily available for First Nation governments. The problem, however, is selecting a training that strengthens the First Nation leaders' ability to implement their nation's self-governing agreements.

One type of leadership training that has been successful in other indigenous situations is adaptable leadership. While other leadership approaches try to build governance through technical changes of attempting to fix ordinary problems within a system while keeping the system as is, adaptive leadership tries to change the system itself (White, Spence, & Maxim, 2013). Theorists of adaptive leadership argue that technical changes are a misdiagnosis of the kind of change that is needed; adaptive leadership requires the addressing of fundamental values and demands innovation, learning, and changes to the system itself. Adaptive leadership is centered on motivating people to face tough challenges by helping them distinguish from the past, what is worthy of preservation and what is expendable.

Heifetz has described adaptable leadership as the satisfaction that comes in sharing and giving wisdom, knowledge, experience, values, perseverance, heart, and one's ability to raise difficult and unsettling questions; the types of questions that jar people to look at hard truths with the intent of changing behaviour, beliefs, or values (White, Spence & Maxim, 2013). This type of leadership requires patience, persistence, and a willingness to work through difficulties. Instead of merely looking to leaders for guidance, the leaders influence the community to face its problems (Ottmann, 2005). Accomplishment is measured by a leader's ability to advance people and overcome problems that are stifling organizations and community growth. Adaptable leadership builds resiliency.

Bennis and Linake suggest six steps to leadership development (Ottmann, 2005, p.53):

1. Self-diagnosis of strengths and weaknesses
2. Designing of assessment tools
3. Establishing program design
4. Program implementation
5. On-the-job support: feedback, coaching and mentoring
6. Evaluation: insight for revision and strength.

Heifetz uses the metaphor of a balcony on a dance floor to explain adaptive leadership: Addressing only the technical changes is like staying on the dance floor where all you see is the dance floor and adaptive leadership is climbing up on the balcony to see the whole picture (White, Spence & Maxim, 2013).

For Yukon First Nations who are looking to rebuild their nations, which requires a breaking out of the systems of dependency that they have endured for decades, adaptive leadership is arguably a good training option (White, Spence & Maxim, 2013). The value in adaptive leadership is that it can be combined with other leadership trainings, for its main contribution is to inspire leaders to challenge the status quo. It is about leading change in how people think, feel, and act. These dynamic, flexible, and strong leadership skills are exactly the criteria needed to rebuild these Yukon First Nations.

Adaptive Leadership Summary

- Adaptive leadership argues that technical changes are a misdiagnosis of the kind of change that is needed; adaptive leadership requires the addressing of fundamental values and demanding innovation, learning, and changes to the system itself.
- Adaptive leadership is about motivating people to tackle tough challenges by helping them distinguish what from the past is worthy of preservation and what is expendable.
- This type of leadership requires patience, persistence, and a willingness to work through difficulties.
- Accomplishment is measured by their ability to elevate people and the progress made in dealing with problems that are stifling organizations and community growth.

Adaptable Leadership

(MacDonald, 2014)

Name: Osyoos Indian Band

Location: Osyoos, British Columbia, Canada

Background: In 1984 when Chief Clarence Louie was first elected as chief of the Osyoos Indian band, the band did not have much wealth or income. It was operating a campground and a vineyard, but both under poor management and in debt. The band largely depended on government transfer payments and income from nickel-and-dime lease agreements with non-native farmers and small businesses for survival.

Action: Chief Louie instituted strict financial control and accountability under the Industrial Adjustment Services program being offered by the federal and provincial governments. He also took the band on a vision quest to involve all band members in long-term development planning. Alongside professional consultants he built a corporate structure based on proven practices and personal accountability. He forced citizens to buy-into long-term change over short fixes or desires. He did this through investing the band's money in businesses and training that would not only provide revenue for its citizens but also provide jobs aimed at breaking the cycle of dependence and reminding citizens of their power in the process.

Success:

- The Osyoos Indian Band is an economic success story among Canadian First Nations.
- The Band has almost no unemployment and in 2013 its revenue was $26million with $2.5million in net profits.

Lessons Learned:

- "We need to close the circle and reclaim the power that we had before white people came along" - Chief Louie
- "A hundred years of enforced dependency had broken our tradition of hard work and independence" -Chief Louie
- "The economic horse pulls the social cart" -Chief Louie

For more information:

Osyoos Indian Band

http://oibdc.ca

3. Training of the Trainer (TOT)

Training of the trainer is a cascade of training where master trainers teach knowledge, intervention techniques, activities or skills to trainees who become trainers and teach their own communities (Baron, 2006). These trainees are trained until they can effectively train others and are chosen for their relevant background of knowledge, experience, and community linkages.

This technique rivals the traditional training method of the trainer being the dominant actor and the trainee being the silent receiver of the message (Singh, 1999). Based on two models: "adult learning theory that believes people who train others remember 90% of the material they teach and the diffusion of innovation theory which states that people adopt new information through their trusted social networks" (The Urban Institute, 2010, p.1).

In TOT training it is not a transfer of knowledge but a "process of growth aimed at desirable change in knowledge, attitude, and practices" (Singh, 1999, p.21). This technique promotes trainees' critical consciousness and value judgment and stimulates independent thought and creativity. It encourages people to be active, emphasizes personal nature of learning, accepts that difference is desirable, recognizes people's right to make mistakes, tolerates imperfection, encourages openness of self and trust in self, makes people feel respected and accepted, puts emphasis on self-evaluation in cooperation, and permits confrontation (Singh, 1999, p.23).

Trainers have to understand the training needs of the target group to be trained, design the training program, conduct the training program, make arrangements for organizing the training, and evaluate the effect of the training (Singh, 1999). Using a training needs assessment as the first step, this technique is a user needs based learning process. It is an ongoing process of learning, where the trainee and trainers participate as learners. The learner is viewed as possessing many capacities, having knowledge about the reality of the context, being active in the community, and is just using this technique to discover these traits.

Learners are not taught but motivated to seek new knowledge, skills, and behaviours (Singh, 1999, p.25). Learners more readily accept and use concepts that have meaning to them and are relevant to their lives, work needs, and problems. "Training is not just transferring packets of skills and knowledge. Much more than that, it is a temporary relationship between trainer(s) and participants aimed at stimulating the development of the participants in such a way that, by the end of the training, the participants are more able to consciously use both skills and knowledge they already had, and new skills and knowledge picked up during the training from other participants and the trainers" (Baron, 2006, p.116).

Success is achieved when the trainee has attained an adequate level of expertise in the concepts and techniques contained in the training and the confidence to train others. The length of the training depends on the goals, theoretical model, content, capacities, logistics, finances, and the importance of immediate response (Baron, 2006). If the topic is readily accepted in the community it will require less time; if the topic is new to the culture, beliefs, attitudes and past behaviour, it can take time to hear, understand, accept/reject, and integrate. A topic needs to be tested, practiced, and mastered.

The goals of a TOT program lies in the participant acquiring an understanding of a theoretical base of knowledge, competence in the intervention related to the theoretical framework, competence in participatory training skills, practical experience in the use of training skills, personal growth through self-awareness and building personal confidence, and participation in

a classroom network of support (Baron, 2006). The process utilizes the same training methods that trainees are expected to use to train others; by first experiencing the technique as a learner, the trainee has a clear appreciation and understanding of the learning process.

There are six components (Baron, 2006 p.117):

1. Understanding the theoretical framework
2. The learning and practicing of participatory training skills in a safe learning environment
3. The use of other skills under supervision while facilitating field based training
4. Promotion of self-care models
5. Ongoing support offered through a written manual or guide
6. Evaluation

The training of trainers is an important technique for Yukon First Nations. It is important because it will help the knowledge and skills received from training courses to be spread deeper throughout the community. It allows for training undertaken at the higher levels of First Nation governments to be used to empower the communities, while also building confidence in the trainers being trained. Additionally, this technique helps organizations build their own trainers while enabling money to be saved on training other citizens. It also ensures that there are experts in-house who can provide follow-up (Singh, 1999). This will also help reduce barriers that come with the utilization of external trainers among citizens, as the First Nations will now have experts of their own who understand cultural or societal issues.

Training of the Trainer Summary

- Training of the trainer is a cascade of training whereby master trainers teach knowledge, intervention techniques, activities or skills to trainees who then become trainers and teach to their own communities.
- This training is based on the adult learning theory that believes people who train others remember 90% of the material they teach and the diffusion of innovation theory which states that people adopt new information through their trusted social networks.
- Training is not just transferring packets of skills and knowledge, but is a temporary relationship between trainer(s) and participants aimed at stimulating the development of the participants in such a way that, by the end of the training, the participants are more able to consciously use both skills and knowledge that they already had, and the new skills and knowledge picked up during the training from other participants and the trainer(s).
- There are six components: understanding the theoretical framework, learning and practicing participatory training skills in a safe learning environment, using other skills under supervision while facilitating field based training, promoting of self-care models, offering ongoing support through a written manual or guides, and evaluation.
- Training of trainers is an important technique for Yukon First Nations because it will help the knowledge and skills from training courses to be spread deeper throughout the community.
- This technique helps organizations build their own trainers so money can be saved on training other citizens and reduces barriers that come with the utilization of external trainers.

Case Study

TOT

(USAID, 2010)

Name: Liberian Health Workers

Location: Liberia

Background: Starting in 2003, after a decade of intermittent civil war, Liberia began to rebuild its health infrastructure. A well-functioning health system requires trained staff coupled with the availability of health commodities. The chronic lack of supplies, the lack of accountability, and the lack of logistical data for decision-making prompted the Ministry of Health, with support from the USAID and other in-country partners, to develop the Integrated Standard Operating Procedures (SOP) for Health Products Supply Chain Management. After the document was completed, the training of health workers nationally on the SOPs was recognized as a key priority to guarantee successful implementation of an integrated health supply chain.

Action: As a result, the President's Malaria Initiative (PMI) enabled the project to use the new SOP document to support and facilitate a training of trainers (TOT) workshop for the Ministry of Health staff from all 15 counties. To enhance the trainers' effectiveness in transferring knowledge, the workshop focused on using adult learning theories to teach participants training skills. Facilitators used participatory and experiential learning methods curriculum to teach the participants proper commodity management. The participants were also given the opportunity to practice and develop these skills using the same curriculum.

Success:

- This workshop produced a group of master trainers from the Ministry of Health (MOH) who can continue to promote and train on the national integrated logistics system for health products.
- These master trainers have trained personnel at local health facilities.
- The entire health system benefited from the work of these master trainers and the skills they transferred to their colleagues.

Lessons Learned:

- It is important to use adult learning theories to teach participants training skills.
- It is important to have follow-up to ensure that the new master trainers feel supported in their own trainings.
- It has produced a much needed cost-effective method for reaching a wider population.

4. Mentorship

Mentoring is a training technique that has gained significant recognition among indigenous communities around the world. It offers guidance, knowledge, encouragement, experience, increased knowledge retention, and support based on experience and expertise (NDMF, 2010). It builds networks, enhances skills, and encourages partnership in seeking advice.

McCluskey, Noller, Lamoureux, and McCluskey (2004) describe two types of mentoring relationships: formal and informal. A formal mentoring relationship is often established through a mentoring program, is planned and systematic in nature, and the mentor and mentee have actively sought out to participate in a mentoring program (p. 85). In this type of relationship, the mentor is often older, more experienced, and has been sought out to provide career or educational support and guidance to the mentee (Lowe, 2005). Formal mentoring is the "process of facilitating opportunities for career development and personal and professional growth and socialization for an individual who is pursuing their interests or goals in a specific profession, community, or academic program," (Diffey, 2010, p.15). In informal or spontaneous mentoring the relationship is less structured; the mentor and mentee have developed a relationship on their own based on commonalities. The literature on indigenous mentoring describes this latter type of relationship to be the most commonly used and is the most effective style of mentoring for Aboriginal people.

Through dialogue, guidance, and counsel the mentor assists in the development of self-confidence, competence, and independent thinking to assist the mentee in becoming comfortable navigating challenges successfully (Diffey, 2010). "With emphasis on experiential learning and self-discovery, the mentorship process opens both the mentor and the student to new perspectives within the field or community in which they practice," (Diffey, 2010, p.15). Mentoring preserves a way of life based on spirituality, sacredness, reciprocity, education, and social responsibility (Government of Alberta, 2007).

Mentoring is meant to be embedded in existing programs and can take many forms (Klinck, 2005). Group mentoring is good in situations where there are limitations in terms of volunteers and expense (Government of Alberta, 2007). It is also a useful technique with young people as there is less pressure to participate. Peer networking is an extension of mentoring, which creates positive social networks that reinforce self-confidence and support adjustment. Peers are able to speak the same language and share experiences, which can encourage people to step out of isolation.

Mentorship is a method that is closely associated with the common Aboriginal belief that the whole tribe contributes to the raising of a child (Klinck, 2005, p.112). This cultural alignment is what makes this training technique important for Yukon First Nations. It is a method that supports the Aboriginal cultural belief that life is a journey of self-development helped by guides, teachers, and protectors (Government of Alberta, 2007). It is aligned with the circular and holistic learning approach that believes "beings thrive when there is a web of interconnections between the individual and the community and between the community and nature," (Government of Alberta, 2007, p.5).

Mentorship Summary

- Mentoring is a training technique that offers guidance, knowledge, encouragement, experience, increased knowledge retention, and support based on experience and expertise.

- There is informal and formal mentoring where through dialogue, guidance, and counsel, the mentor assists in the development of self-confidence, competence, and independent thinking to assist the mentee to be comfortable navigating challenges successfully
- Mentorship is a method that is closely associated with the common Aboriginal belief that the whole tribe contributes to the raising of a child.
- It is a method that supports the Aboriginal cultural belief that life is a journey of self-development helped by guides, teachers, and protectors.
- It is aligned with the circular and holistic learning approach that believes beings thrive when there is a web of interconnections between the individual and the community and between the community and nature.

Case Study

Youth Mentoring

(Haswell, Grand Ortega, & Gaskin, 2013)

Name: Panyappi program

Location: Adelaide, Australia

Background: The Panyappi program emerged from the rising concern about the growing number of Aboriginal youth in Adelaide's central business district gathering after midnight and at risk both of being victimized and of becoming participants in unlawful activity. Additionally, health and social statistics reflected a continuing burden of disempowerment, ill health, and poor social wellbeing that still needed to be healed.

Action: The Panyappi program uses a strengths-based approach in mentoring young people, fostering family relationships, and linking individuals and families with other appropriate programs and services. Full-time mentors in the program engage in one-on-one activities with young people who are experiencing varying levels of difficulties within the juvenile justice system, South Australian Department of Families, or school. Panyappi also focuses on healing relationships within families and provides whole family support where possible. Psychological and social impacts are amplified and sustained through a network of linkages that help youth take part in group-based opportunities within the Metropolitan Aboriginal Youth and Family Services and connects them with other services. Together these processes assist Aboriginal youth in the Adelaide area to recognize their strengths, identify goals, and address social and emotional, educational, safety and legal challenges at a crucial time in their lives.

Panyappi works mostly with youth from single parent-led homes, youth struggling with racism at school and youth who have been institutionalized many times before and experience family turmoil upon returning home. In this context, mentors bring a life changing opportunity to youth by providing role modeling and promoting cultural identity. Mentors apply diverse methods for showing their mentees new techniques on how to set up goals and strategies, and new ways to systematically deal with issues in the future. These create opportunity for youth to set boundaries, make their own decisions, and take responsibility for driving their own change.

Success:

- Engagement of young people in a positive change process facilitates their progress in an empowering way.
- The direct individual mentoring support promotes self-esteem, emotional regulation skills, cultural identity and motivates mentees to identify and pursue their aspirations.
- Mentoring has the power to turn a destructive path around towards a positive trajectory.
- The social and emotional rewards of positive change experienced by the youth in attaining their own goals are shared by both the youth and the mentor, thereby generating confidence, satisfaction, a closer and more open relationship and energy to continue.

Lessons Learned:

- Using Aboriginal staff at the leadership and managerial levels is important because they begin with a common understanding of the youth's needs, communication style, and accountability demand as well as maintaining reciprocally respectful relationships.
- This history has shown that good programs, good management and good mentoring relationships all require time to establish, learn, adjust, try different ways of working, listen, improve and grow.
- To survive, long-term programs must develop and implement pathways of accountability that align the processes and services provided with the goals and aspirations of the young people served.
- The healing space and the transformative relationship established are critical components to any program intending to change the youth's path.

5. Life Coaching

Life skills coaching encompasses equipping people with the skills needed to develop the process of recognizing the problem, defining the problem, choosing a solution, implementing a solution, and evaluating the result (Conger & Mullen, 1981). At its most basic definition it is about managing personal affairs through the use of appropriate and responsible problem solving behaviours.

Downy defines coaching as the "art of facilitating the performance, learning, and development of another," (Nelson-Jones, 2006, p.2). Auerbach defines personal coaching as "helping generally well-functioning people create and achieve goals, maximize personal development and navigate transitions on the path to realizing their ideal vision for the current and emerging chapters of their lives," (Nelson-Jones, 2006, p.2). The goal is to "develop a balanced self-determined person solving problems creatively in everyday life," (Conger & Mullen, 1981, p.318).

The coach "recognizes that each individual in his group carries a unique life experience to the learning setting which affects his response to it," (Conger & Mullen, 1981, p.314). Coaches are an active mixture of listening, giving suggestions, and helping set goals (Nelson-Jones, 2006). Behaviour is learned from a mixture of instruction, reward or reinforcement, demonstration and practice. "Learning starts at the learner's current level of functioning and his understanding of the present reality," (Conger & Mullen, 1981, p.314). "Life coaching involves coaches using their skills to help generally adequately functioning people learn to improve and maintain their mind skills and communication/action skills and so lead happier, more productive, and fulfilled lives. The ultimate aim of life coaching is to help clients become skilled at self-coaching," (Nelson-Jones, 2006, p.9).

Life skills coaching focuses on two main areas: communication skills and mind skills. Communication skills to be built upon are verbal (language, content, amount of speech, ownership), vocal (volume, articulation, pitch, emphasis and rate), and bodily (facial expressions, gaze, eye contact, gestures, posture, physical closeness) (Nelson-Jones, 2006). Mind skills include creating rules, building perceptions, self-talk (coping talk and affirmation), creating visual images, explanation (not blaming but understanding), managing expectations, creating realistic goals, realistic decision-making, experiencing feelings, expressing feelings, and managing feeling.

Incorporating this type of training into Yukon First Nation training plans is important because it addresses the level of social capital in a community. It is aimed at addressing some of the root issues, which may influence higher skill level training. Life skills coaching is based on the argument that, "an individual's model of the world determines the acquisition and organization of knowledge," (Conger & Mullen, 1981, p.314). It can be used in multiple areas, including health, spiritual, work/career, finance, personal relationships, family and social, creative work, and retirement. It is not about overcoming mental illness but about becoming happier, more fulfilled.

Life Coaching Summary

- Life skills coaching encompasses equipping people with the skills needed to develop the process of recognizing the problem, defining the problem, choosing a solution, implementing a solution, and evaluating the result.
- Life skill coaching focuses on two main areas: communication skills (verbal, vocal, bodily) and mind skills (coping talk and affirmation, creating visual images, managing expectations, creating realistic goals, experiencing feelings, expressing feelings, and managing feeling).

- Incorporating this type of training into Yukon First Nation training plans is important because it addresses the level of social capital in a community and is based on the argument that an individual's model of the world determines the acquisition and organization of knowledge.

Case Study

Life Coaching

Adapted from the National Centre for First Nations Governance (2013c)

Name: Sisseton-Wahpeton Oyate

Location: South Dakota, USA

Background: Sisseton- Wahpeton Oyate thought it had found the key to combating high unemployment and widespread poverty among its citizens when the Dakota Western Bagging Factory and several gaming facilities opened on its land; however, even though the jobs were plentiful, Oyate citizens could not maintain employment and there was a 70% employee turnover rate among the nation's businesses. In response to this reality, tribal leaders undertook an extensive evaluation that exposed the root causes of the turnover rate: limited work experience and formal education, lack of reliable transport, substance abuse, and a lack of inter and intra personal skills. Although the need for classic skills training was evident, there was recognition that this training would not be nearly as impactful as inter and intra personal skill development.

Action: Oyate established the Professional Empowerment Program (PEP). The program was based on emotional intelligence theory and centered on individuals' abilities to monitor their own and others' emotions. It provided participants with emotional and educational support. Participants gained self-confidence, better communication skills, and the ability to manage time, finances and emotions. They learned how to deal with change and create long-term plans.

Success:

- Citizens who underwent PEP demonstrated higher levels of commitment at work with improved workplace skills.
- The economy in the Oyate nation improved because employee retention increased; this retention meant citizens were more financially secure and better able to care for their families.
- The number of families needing assistance services decreased to 7% from 34%.

Lessons Learned:

- It is important to create safe learning environments for personal development.
- It is important to evaluate and report back to the community on their needs.
- Collaboration across departments, services and employees better facilitates professional and personal development.
- Recognition that the health and well-being of every tribal citizen is important to overall well-being of the tribal community.
- It is important to heal the whole person.

6. Apprenticeship

Apprenticeship, the transferring of skills from one generation to another, has been an important form of training for centuries (ODEP, nd.). At its most basic form, apprenticeship involves "learning on the job under the direction of a master or senior worker," (ODEP, nd, p.2). It is a popular form of training because it allows the learning of job skills while earning an income (Oakes, 2006). It also allows for wage progression, and the obtainment of proficiency in the skills and a certificate of completion. Theoretical instruction is usually provided in the classroom, but participants could also use on-line learning and individualized instruction if necessary.

Apprenticeship is limited to skilled occupations and trades that meet basic criteria (Field et al, 2009; Oakes 2006, ODEP, nd.). These occupations must customarily be learned in a practical way through a structured, systematic program of on-the-job supervised training supplemented by related technical instruction and involve the acquisition of manual or technical skills and knowledge (ODEP, nd, p.2).

Apprenticeship has many benefits as a training technique as it provides one-to-one mentorship, an individualized curriculum, and practical experience with the theoretical knowledge (Field et al, 2009; Oakes 2006, ODEP, nd.). This type of training enables the apprentice to acquire valuable skills, which achieve a high price in the labour market. The drawbacks include the need for a suitable teacher, the requirement of a long-term commitment, and the course could be expensive.

There are various types of apprenticeship (Oakes, 2006). Preparatory apprenticeship is aimed at young people before they make their career decisions (WSDLI, nd.). These courses are given in high schools and vocational and technical schools in an attempt to acquaint the youth with the opportunities available in crafts and trades. It gives the young people

exposure to some of the theoretical and technical instruction involved with specific fields, and a chance to learn more closely what a career in this field would look like. Another type of apprenticeship is pre-job programs, which provide on-the-job training for 6 to 8 weeks. Their purpose is similar to that of an internship, where potential apprentices are introduced to specific skilled trades to determine their suitability for the particular work involved. When students successfully complete the introductory period, they may continue with placement in regular training programs.

Although apprenticeship may not be feasible in many areas of government, this type of training could be valuable to designing programs/policies that help enable the government to build up its community. Including these types of training in projects fosters growth in the capacity of everyone involved. Additionally, preparatory apprenticeship with high school students would be very helpful for guiding the youth in these nations towards careers that can contribute to the vision the First Nation has for its community.

Apprenticeship Summary

- Apprenticeship involves learning on the job under the direction of a master or senior worker.
- It is a highly desirable form of training, for certain occupations, because it allows the learning of job skills while earning an income, provides wage progression, and a widely recognized and portable certificate of completion and proficiency.
- There are various types of apprenticeship, suitable for different contexts.

Case Study

Apprenticeship

Name: Carcross/Tagish First Nation

Location: Carcross/Tagish, Yukon Territory, Canada

Background: Carcross/Tagish First Nation is like many other Yukon First Nations that face numerous opportunities and challenges. Two important areas, which encompass this paradox, are youth and unemployment. Nelson Lepine, director of infrastructure for the First Nation, described getting complaints from community members about the lack of work, as he stated "many people, myself included, have had problems getting to work on time" (Winter, 2014). A counsellor in the community, Diane Brodeur, described the problem of mental health in the community by stating that "some of them have addictions and memories of trauma that you have to overcome: issues of self-confidence, self-worth" (Winter, 2014).

Action: In a partnership with the Council of Yukon First Nations (CYFN) and the United Brotherhood of Carpenters Local 2499 (UBC), the Government of Canada, the Yukon Mine Training Association, and Kobayashi and Zedda Architects came up with a plan of starting an apprentice program to build tiny homes for members in the community (Melton, 2014; Winter, 2014; CBC, 2013). The Carpenter's Union provided the instructors, as this was an opportunity to add more contractors to its ranks. Planning meetings for this program included all funders and sponsors with teams from CTFN's Departments of Finance,

Infrastructure, Wellness, and Capacity Development. The program selected fifteen students from the Carcross/Tagish First Nation. These students built three tiny houses and gained the chance to learn skills in carpentry, plumbing, wiring, and drywalling. These tiny homes were generally under 500 square feet and included space efficient furniture and storage and took into consideration accessibility for elders, the necessity for outside storage, use of propane for heat, the need for on-demand hot water back-up, and energy efficiency. Along with schooling and skills training, students in the program also received access to a support team and a counsellor to help them overcome problems already existing in their lives. The students were supported throughout the process. Lepine describes, "in addition to the Wellness team as a resource, we've set up a buddy system so that each student is partnered with another to support each other in anything challenging them outside the program," (Melton, 2014).

Success:

- The CTFN community received three single-person homes to add to its housing stock
- The students learned how to obtain, keep, and excel in a new job.
- Students were able to gain experience in all aspects of building during the program: building roof trusses on the ground, foundation creation, and transportation of the building.
- When each student finished the program, they were able to challenge Yukon College's first-year carpentry program for credit and received a leg up in the job market.
- The success of this project has led to future apprenticeships of this kind and an increase in employable skills by the Carcross/Tagish First Nation citizens.

Lessons Learned:

- Projects such as the one above encourage greater participation by First Nation youth in the Yukon economy.
- It is important to find innovative and productive ways to address skill shortages in the territory by helping build experience while earning a wage to support their families.
- The inclusion of many stakeholders expands the potential for success.

For more information:

Carcross/Tagish First Nation

http://www.ctfn.ca

7. Participatory Training

Malcolm Knowles argues for a shift from traditional learning where students or trainees are seen as empty receptacles waiting for a transfer of knowledge to one of andragogy (Kay et al, 2010). Andragogy is self-directed learning and moves a person from a state of dependency to a state of independence. It moves from subject oriented to performance centered, based on the argument that if a person is taking the initiative to learn, they tend to learn the material better. The adult learning theory falls into this category.

Adult learning is defined as learning from many places. It includes information and skills, educating and informing trainers, trainees training and learning from each other, and self-reflection (Baron, 2006). It respects and encourages the integration of prior knowledge and experience, promotes active participation, and teaches skills through practice and supportive feedback. Adult learning is self-directed, fills an immediate need, and is highly participatory and experiential (Kay et al, 2010).

Understanding the different learning styles of citizens is essential to designing impactful training plans (Singh, 1999). Utilizing different techniques is vital to ensure knowledge is internalized and learned. Examples of participatory methods include: brainstorming, group discussion, panel discussions, role play exercise, workshop method, classroom practical, field practical, and practice in participator evaluation of training.

Case study scenarios are written descriptions of real life situations used for analysis and discussion (Kay et al, 2010). They promote problem-solving, development of analytical skills, teamwork, and identification of variables. They allow for participants' experiences to be brought into use and give concrete subjects for discussion (UNODC, 2000).

Simulation uses elements of role-play with multiple roles and parallel and crosscutting situations within a context that influences each other. Participants are given background information and then asked to play roles to solve the situation (Kay et al, 2010).

Brainstorming is used for finding solutions by stimulating ideas (Kay et al, 2010). A small group of people with or without conscious knowledge of the subject meet and contribute any suggestion or idea that strikes them, no matter how fantastic or impossible it may sound. All suggestions are encouraged and criticism is not allowed at this stage, although contributors are later invited to explain their ideas. Subsequently, all the ideas submitted are sifted and assessed (UNODC, 2000).

A small group discussion is an activity that allows learners to share their experiences and ideas to solve a problem within a small group (Kay et al, 2010). Small group discussions are used to enhance problem-solving skills, to help participants learn from each other, to give participants a greater sense of responsibility in the learning process, to promote teamwork, and to clarify personal values.

In a role-play, two or more individuals enact parts in a scenario related to a training topic (Kay et al, 2010). Role-plays assist in changing people's attitudes, enabling people to see the consequences of their

actions on others while providing an opportunity for learners to see how others might feel or behave in a given situation.

Utilizing different participatory training techniques is important for Yukon First Nations in recognition that not everyone learns at the same level. A mixture of participatory methods can help increase retention and therefore sustainability of any training course. It can also encourage people to participate in training because they know they will be engaging with the information, not merely receiving it. It is vital to nation-rebuilding that training be versatile and adaptable to the learning needs of the nation's citizens.

Participatory Training Summary

- Adult learning is defined as learning from many places and includes information and skills, educating and informing trainers, trainees training and learning from each other, and self-reflection.
- Examples of participatory methods include: brainstorming, group discussion, panel discussion, role play exercise, workshop methodology, classroom practical, field practical, and practice in the participator evaluation of training.
- Utilizing different participatory training techniques is important for Yukon First Nations in recognition that not everyone learns at the same level.
- This practice may help increase retention and therefore sustainability of any training course.

8. E-Learning

E-learning encompasses several different types of technology assisted training, such as distance learning, computer-based training (CBT), or web-based training (WBT) (CCF, nd.). Distance learning occurs when trainers and trainees are in remote locations. These types of training are flexible, cost-effective, and reduce a company's carbon footprint.

With computer-based and web-based training, content is delivered through the computer, using any combination of text, video, audio, chatroom, or interactive assessment (Blanchard, nd; Steen, 2008). It can include reading texts, watching videos, and answering quiz questions. The difference between a CBT and WBT is that a CBT is stored on a hard-drive or CD-ROM and WBT is housed online. CBT is harder to update and is restricted in access to physically holding the hard-drive or CD-ROM. WBT is easy to access, even from personal computers, and easy and quick to update.

E-learning can reduce trainee learning time, by allowing trainees to progress at their own pace, thereby reducing any boredom or anxiety that may occur (Blanchard, nd.; Steen, 2008; CCF, nd.). It can reduce the cost of training, particularly by reducing costs associated with travel to a training location. It can provide instructional consistency, by offering the same training content to employees across different timelines.

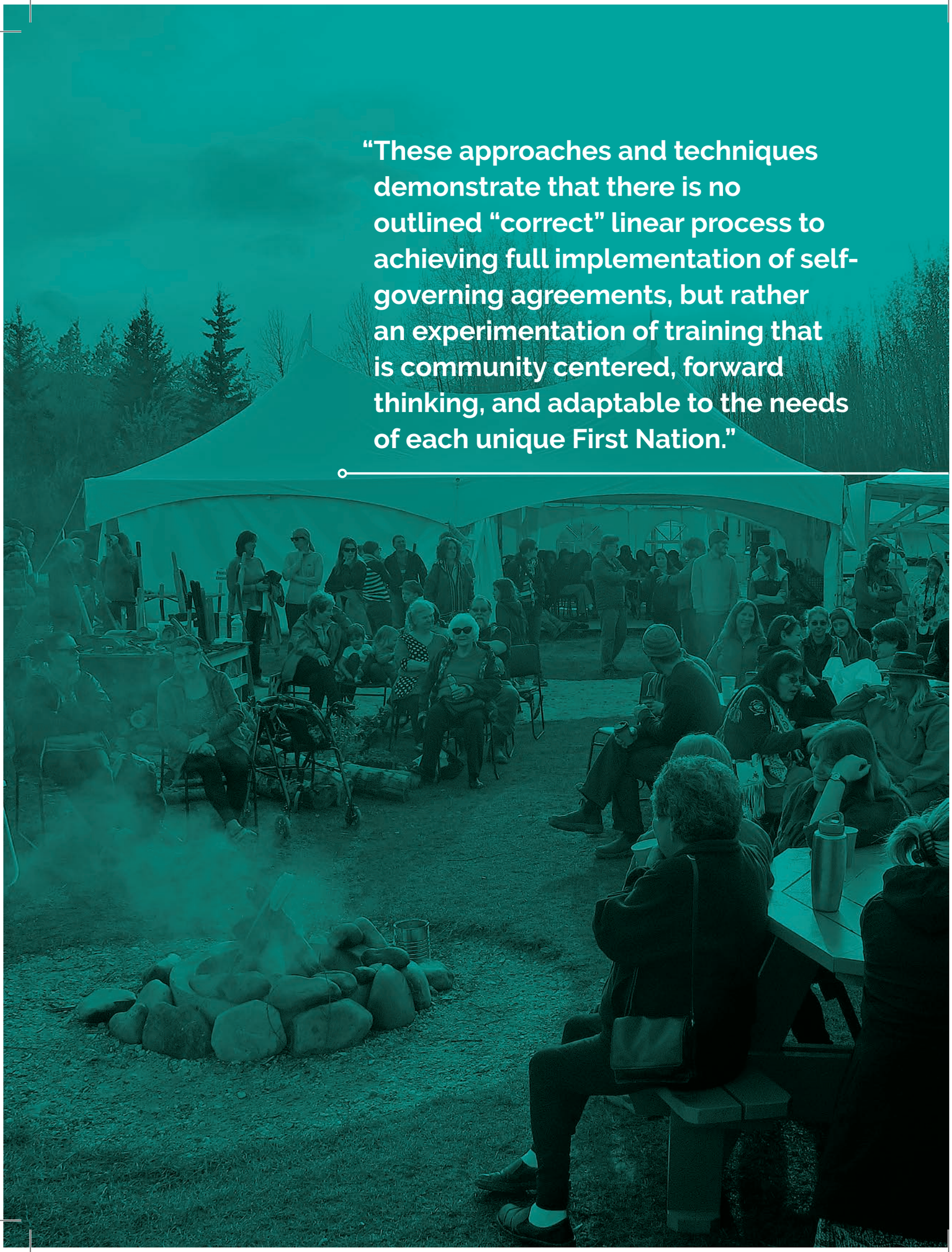
E-learning is effective to developing factual and procedural knowledge (Blanchard, nd.; Steen, 2008; CCF, nd.). E-learning develops factual knowledge through repeated presentation of facts and by using a variety of formats and presentation styles. These styles can effectively describe when and how to apply knowledge to

various situations. "Procedural knowledge is developed by allowing trainees to practice applying the knowledge to various situations simulated by the software," (Blanchard, nd). Through this method, the trainee's responses can be documented, interpreted, and appropriate practice modules can be identified to address any areas of weakness.

These techniques are great for training employees in the use of word processing, spreadsheets, and other computer-based software because the tasks and situations trainees will face on the job are easily simulated by the training software (Blanchard, nd). It is less effective in simulating situations where there is an interaction between people, as there is no opportunity for a trainer to monitor, direct, and reinforce knowledge and discussion. Because of this, many organizations try to blend the computer and face-to-face training to ensure knowledge is transferred. This technique is used by many organizations.

E-Learning Summary

- E-learning encompasses several different types of technology assisted training, such as distance learning, computer-based training (CBT), or web-based training (WBT).
- The main benefits of e-learning include lowered cost in terms of travel and the ability of learners to proceed at their own pace. This method also provides instructional consistency to trainees who take the training at different times.
- This technique is most effective in learning factual and procedural knowledge; less effective when discussion and collaboration is necessary. Most trainees prefer blended training, which uses computers and face-to-face training.



"These approaches and techniques demonstrate that there is no outlined "correct" linear process to achieving full implementation of self-governing agreements, but rather an experimentation of training that is community centered, forward thinking, and adaptable to the needs of each unique First Nation."

Conclusion

Today, Yukon First Nations find themselves in a paradox of opportunity and challenge. Their self-governing agreements have awarded them the power to install and adapt modern governance institutions and structures in a way that is more effective and congruent with their traditions, while the challenges stemming from years of oppression have created obstacles to empowering their communities. The road to addressing this paradox requires focused and committed training and capacity building throughout the entire community.

This literature review sought to discover the essential training areas and approaches related to nation rebuilding that would assist the Yukon First Nations in effectively and adequately implementing their self-governing agreements. It identified, through an analysis of the literatures of local governance, nation-building, and post-conflict reconstruction, five main areas of training need: governance, economic development, capital, leadership, and community engagement. In order to address these needs, the previous sections also outlined concepts and training approaches that build upon the capacities and assets already present within these communities. It highlighted the knowledge necessary to design trainings, institutions, and visions that intertwine tradition with modernity. Additionally, central to this report was the imperative for training to be grounded in an understanding of the current situation facing each individual First Nation; training plans should bolster the strengths inside these communities and be honest about the limitations. Only through an understanding of where they are starting and where they want to go, will the unique identities of these First Nations be rebuilt.

Moving forward from the information in this report, there should be a collaborative effort among those governmental and non-governmental organizations that work alongside these nations, to support diverse, well-targeted, and innovative training. Dialogue should be fostered among First Nations themselves, about the training they have undertaken, their challenges, and their lessons learned. Often communities and organizations do not know what options are available to them without first being introduced to this information by those who have knowledge and/or experience. This type of information could be facilitated both in person through workshops, but more easily through the creation of an online database of case studies, training material, and resources. These workshops, along with the database, are vital to building dialogue with other communities

across Canada. Through this increased dialogue, the challenges and successes in building effective and authentic First Nation governance structures can be uncovered and collaboratively approached.

TPC could lead the way in gathering and transferring training information, and possibly house the database. It could also facilitate communication among the various stakeholders on what is working and what is not. TPC could continue to search for understanding of the needs of these First Nations in regards to training and their unique abilities to achieve full implementation of their self-governing agreement. The committee could also advise these First Nations on what types of training and approaches would be most effective in addressing their needs, and be an advocate for innovative training well suited to the First Nation context. Lastly, TPC could assist these First Nations in understanding the holistic rebuilding process by providing guidance on how to identify training gaps, supporting them in finding the right trainings to address those gaps, and following up on their training progress.

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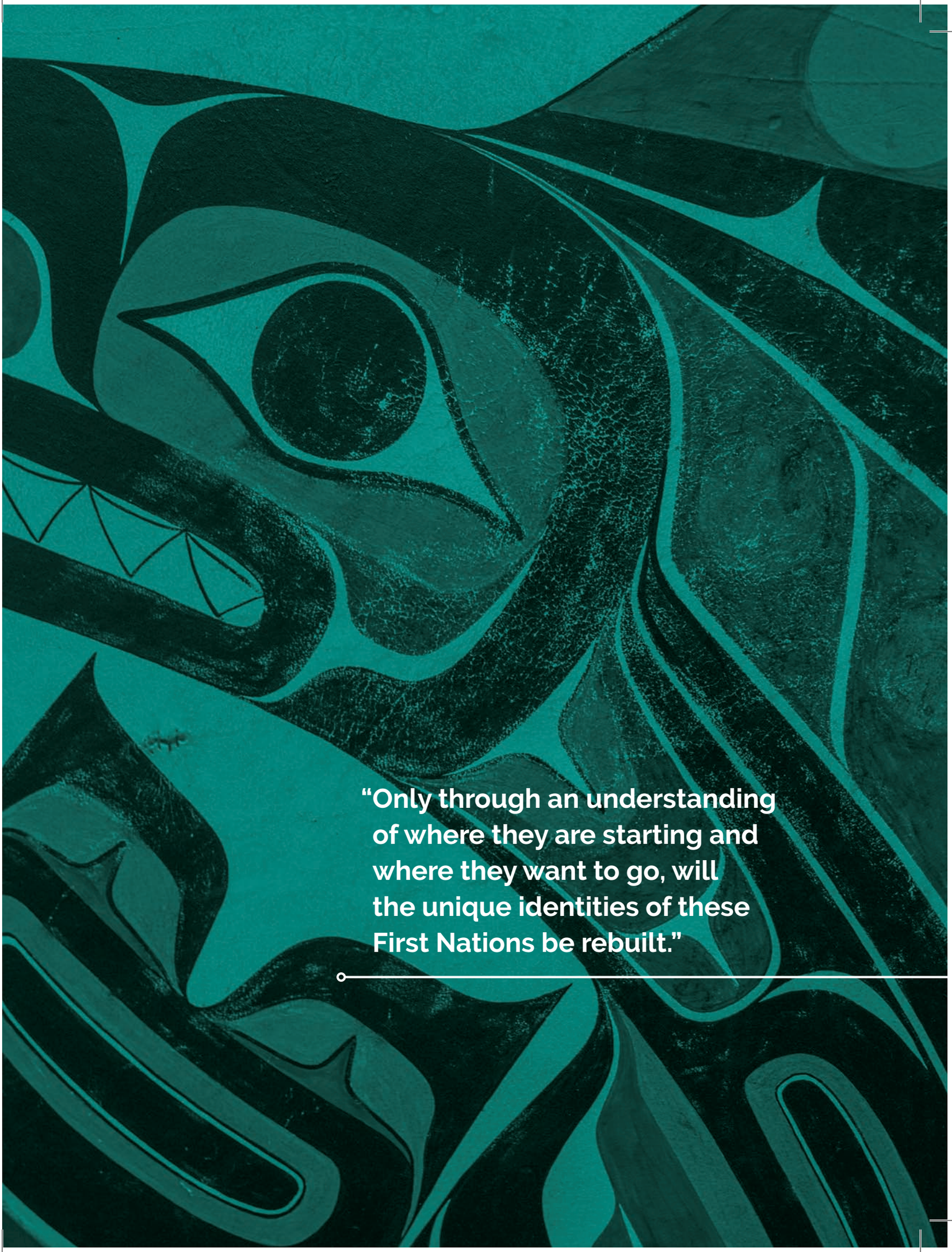

"Only through an understanding of where they are starting and where they want to go, will the unique identities of these First Nations be rebuilt."

TRAINING
POLICY COMMITTEE
from dreams to legacy

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