How Service Canada can improve service delivery to urban Indigenous Peoples: Literature Review and Recommendations

By

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Statement of Position

I would like to acknowledge with respect the lək̓ʷəŋən (Lekwungen) peoples, now known as Esquimalt and Songhees Nations, on whose unceded territory this work has taken place. I am a 9th generation descendant of settlers from France on my father's side and likely about the same on my mother's side. I was born and raised on Kanien'kehá꞉ka (Mohawk) unceded territory in Ingleside, then Cornwall, Ontario, part of the Haudenosaunee Confederacy, also known as the Iroquois or Six Nations Confederacy.

I received a diploma in audio engineering with a specialization in studio recording from the Trebas Institute in Montreal, Quebec in 2003. After graduating, I worked in various recording studios and other media facilities in Montreal, Los Angeles, Ottawa, and Toronto over the next decade and a half. I later taught courses in audio engineering at the Trebas Institute Toronto campus from 2007 to 2015. I received my Bachelor of Arts degree in Radio and Television Arts with a specialization in Media Production from Metro Toronto University in 2018. Later in 2018, I began work on a Master of Public Administration (MPA) degree at the University of Victoria. During the MPA program I completed three co-op terms with the federal government, working primarily in the service delivery sector delegated to Service Canada, with a specific focus on Indigenous service delivery to urban Indigenous communities. After completing my co-op terms, I began working for the federal government in a full-time capacity in Victoria, first as an analyst for Service Canada, then as an engagement coordinator for the Treasury Board of Canada Secretariat, and now as a senior program advisor for Service Canada.

This project is focused on service delivery to urban Indigenous communities by the federal government's most notable service delivery branch, Service Canada. As a white, able-bodied, cis-gender, heterosexual man from a middle-class background, I recognize that my ability to fully and appropriately understand and relay information regarding the experiences of Indigenous peoples living in urban centers is limited. I recognize that members of Indigenous communities, especially those who may have been displaced to urban areas for various reasons, may have experienced marginalization in ways that I have difficulty spotting. I also recognize that many of the supports that are available to Indigenous peoples are absent in urban centers, and that care must be taken to acknowledge the wariness that people may have towards accepting help from a government agency. I have attempted to account for my positionality by building upon the work previously done by advocates, scholars, and activists who have worked directly with people impacted by inadequate service delivery and marginalization.

It is my sincere hope that this project will bring awareness to the issue of inadequate service delivery to Indigenous people in urban locations across Canada, and will support further research efforts on the topic.

Acknowledgements

I acknowledge with respect the lək̓ʷəŋən (Lekwungen) peoples on whose traditional territory the university stands and the Songhees, Esquimalt and WSÁNEĆ peoples whose historical relationships with the land continue to this day.

I thank my supervisor, Robert Lapper, who has been supportive and patient during this years-long journey. Your reassurances and encouragement meant a lot. I would also thank the MPA graduate coordinator and second reader, Kimberly Speers, who has helped me throughout the capstone and provided additional invaluable guidance.

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I would also like to say thanks to my parents, both of whom never went to university, but provided me with the fortitude to believe in myself and pursue higher learning, even at such a late stage. René, I know how much you have sacrificed of yourself to provide for your family. Words cannot express how much you mean to me. Denise, you may be gone from my life, but you are in my thoughts every day. I know you would have loved hearing about the completion of this paper with enthusiasm and pride. Tu es toujours dans mes pensées et dans mon coeur. T'aime!

Finally, a special thanks to my family: wife, Cyndi Whaley, and child, Théo Piette. You are both my world and have helped me grow enormously during this time. Cyndi, you have poured nearly as much sweat and tears into my graduate studies as I have. I cannot thank you enough for the assistance you have provided throughout the years! I love you beyond words. Théo, you may not know it now, but you are the reason I have pushed myself to become a better person and father. Papa t'aime!

Executive Summary

Introduction

Thanks to the work of inquiries like the Royal Commission on Aboriginal Peoples in 1996, the Truth and Reconciliation Commission on Residential Schools in 2008, and the National Inquiry into Missing and Murdered Indigenous Women and Girls in 2016, Canadians are becoming aware of the historical and current struggles Indigenous peoples have faced (CAP, 2019). However, there is still very little awareness about the history of Indigenous peoples' exclusion from urban centres and the ongoing consequences of these policies. Canadians continue to think of Indigenous communities as remote and reserve-based (Evans et al. 2009), and this is reflected in the way services are delivered to them at the community and individual level.

Urban Indigenous peoples face barriers when accessing government services. On the one hand they do not receive the same level of supports and programs aimed at Indigenous people living on reserve; on the other hand, they are reticent in accessing services from organisations in whom they have little trust.

While service providers from government and not for profit organizations are serving Indigenous peoples throughout Canada, it is the urban Indigenous populations that remains under-served. Service Canada, as a government agency, has a mandate to serve all Canadians, and as part of a deep-seated government obligation to reconciliation, needs to reach those who may be uncomfortable with obtaining services from an entity they do not trust.

Overlapping responsibilities and programs delivered by various governmental agencies such as Indigenous Services Canada, Indigenous and Northern Affairs Canada, provincial and territorial governments as well as regional and municipal governments means that there often are difficulties in assessing which communities are receiving the help that they need. This is worsened when considering the individuals who may be ostracised by their bands and/or families and do not fall into service categories that are identifiable. Implementing a service delivery regime for urban Indigenous peoples is a difficult task for an entity with such a broad mandate.

This project seeks to examine the literature and produce applicable, actionable recommendations specifically designed for Service Canada. It is not a position paper on policy or program delivery, but rather recommendations for smart practices when extending service delivery to urban Indigenous communities and individuals.

Methods

This project used a content and thematic analysis inquiry, combining positivist research and Indigenous ways of knowing about smart practices for urban Indigenous service delivery, specifically for a federal service delivery department like Service Canada. The primary method was an extensive literature review designed to identify potential literature for inclusion. The data analysis approach subjected the final articles to a content and thematic analysis, identifying categories and common themes occurring across the literature. These themes formed the basis for

recommendations for urban Indigenous service delivery smart practices. The analysis also examined the methods used in the included articles to provide additional recommendations for public sector service delivery research.

Key Findings

The literature review identified several minor and major themes consistent across the literature. At the highest level, the research identified the broad themes of a culturally appropriate approach, community partnerships, and removing service delivery barriers. Further thematic analysis generated cultural subthemes of government mistrust (hesitancy), Indigenous identities, and service delivery communities. Community partnership subthemes comprise decolonization and self-determination. Finally, the barrier subthemes are Status and eligibility, jurisdiction, and alternative service delivery methods. The recommendations to improve Service Canada's service delivery stem from this thematic analysis.

Recommendations

The aim of this project was to generate recommendations for Service Canada's service delivery to urban Indigenous peoples and to further public sector service delivery research. Based on the results of the literature review and the subsequent thematic analysis, this project recommends that organizations interested in service delivery to urban Indigenous peoples:

- Change their overall mindset (via training and other methods) when approaching Indigenous communities in an urban setting
- Take time to understand and localize urban Indigenous communities and not treat them as a monolith
- Incorporate co-creation methods with community partners into their service delivery methodology
- Have a continuous engagement strategy as urban Indigenous populations continue to grow and change
- Hire and advance more Indigenous people

Each of the above recommendations includes more specific, detailed practices further explained in the Recommendations section of this report and the summarizing table provided on page VII.

Implementation Strategy

Service Canada's capacity and ability to perform all these recommendations may not be possible, therefore as part of the recommendations, an implementation strategy is added in the Recommendations section 8.7 to assist in prioritizing them. The strategies fall into two categories: easy wins, and long-term strategies. The former is to single out quick and easily implemented recommendations and the latter is to highlight recommendations that require more involvement but would likely lead to significant positive long-term outcomes for urban Indigenous communities.

Easy wins

These recommendations take little to no resources to implement. They can be considered "easy wins" for the organization to conduct. Most of these recommendations would be conducted internally with little resource reallocation (or additional funding). The list is numbered according to the recommendation numbering system in Section 8 and summarized in Table 1. The recommendations are ordered in easiest to most difficult to adopt:

- **8.33** Explore the identification of urban Indigenous outreach civil servant "champions"
- **8.31** Increase cultural awareness training
- **8.25** Provide avenues for higher level of executive involvement
- **8.32** Adopt a stance of attraction rather than promotion
- **8.29** Bottom-up approach to target-setting
- **8.27** Increase touchpoints with justice-involve individuals
- **8.24** Recruit staff from communities they serve
- **8.36** Develop an urban Indigenous service strategy and update national priorities to incorporate them

Long Term Strategy

These are recommendations that would likely require a long-term implementation strategy. This strategy would likely need additional and sustained funding as well as cross-jurisdictional collaboration but would likely see the largest benefit to urban Indigenous communities.

- All of the recommendations from section 8.3 Conduct and Service Delivery Mindset;
- all the recommendations from section 8.5 Cross-collaboration; and
- all the recommendations from and section 8.6 Status, identification, and program criteria

These recommendations change the dynamic of the communities' participation in service delivery design and require interdepartmental collaboration to change program criteria. A long-term strategy which enacts these recommendations would likely require significant resources in terms of time, staffing, training, and funding to implement.

This strategy may be beyond the scope of Service Canada to enact on its own, and therefore would require larger interdepartmental and political pressure to move forward. The strategy also requires significant participation from urban Indigenous communities and other organizations.

Table 1: Summary of Recommendations

8.2 Program & Outreach Development	**8.3 Conduct & Service Delivery Mindset**	**8.4 Evaluations**	**8.5 Cross-collaboration**	**8.6 Status, identification, & program criteria**
8.21 Offer more opportunities to provide input on program design and delivery practices	**8.31** Increase cultural awareness training	**8.41** Be cautious in adopting a one-size fits all approach to service delivery	**8.51** Examine communal solution-building opportunities	**8.61** Work with program areas to change identity requirements
8.22 Provide more administrative support to those conducting outreach	**8.32** Adopt a stance of attraction rather than promotion	**8.42** Assess service delivery needs prior to implementation	**8.52** Have the community identify the organizations that provide supports they need and build relationships with those organizations	**8.62** Explore other ways of verifying identity
8.23 Have dedicated personnel to urban outreach	**8.33** Explore the identification of urban Indigenous outreach civil servant "champions"	**8.43** Explore the use of social capital evaluation and engagement methods	**8.53** Find culturally compatible forms of community engagement	**8.63** Facilitate client experience in obtaining proper identification if criteria cannot be changed
8.24 Recruit staff from communities they serve	**8.34** Co-create codes of conduct with communities	**8.44** Explore implementing formal and informal channels of client feedback		
8.25 Provide avenues for higher level of executive involvement	**8.35** Promote and incorporate decolonization interventions into service delivery, where appropriate	**8.45** Outcomes should be co-created with participation of community members		
8.26 Program development re-examined with Indigenous lens	**8.36** Develop an urban Indigenous service strategy and update national priorities to incorporate them			
8.27 Increase touchpoints with justice-involve individuals	**8.37** Ensure priorities are clearly communicated to the public			
8.28 Incorporate Indigenous ways of knowing into program development				
8.29 Bottom-up approach to target-setting				

Future Work

This project also recommends that academics and researchers studying public sector urban Indigenous service delivery:

- Reduce reliance on surveys as a primary or exclusive research tool;
- Utilize more mixed-method research techniques, including Indigenous ways of knowing;
- Have the public sector be the focus rather than 3rd party service delivery providers.

These are expanded upon in Section 8.

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Table of Acronyms

Acronym	Full Term
CAP	Congress of Aboriginal Peoples
CCB	Canada Child Benefit
CIRNAC	Crown Indigenous Relations and Northern Affairs Canada
COLS	Community Outreach and Liaison Service
CPP	Canada Pension Plan
CSS	Citizen Service Specialist
EI	Employment Insurance
ESDC	Employment and Social Development Canada
GIS	Guaranteed Income Supplement
GoC	Government of Canada
INAC	Indigenous and Northern Affairs Canada
IPOS	In Person Operations and Strategy directorate
ISC	Indigenous Services Canada
MMIWG	National Inquiry into Missing and Murdered Indigenous Women and Girls
MOS	Mobile Outreach Service
NGO	Non-governmental organizations
OAS	Old Age Security
RCAP	Royal Commission on Aboriginal Peoples
SCC	Service Canada Center
SCSS	Senior Citizen Service Specialist
SDP	Service Delivery Partner
SIN	Social Insurance Number
TBS	Treasury Board of Canada Secretariat
TRC	Truth and Reconciliation Commission
UAKN	Urban Aboriginal Knowledge Network
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UPIP	Urban Programming for Indigenous Peoples

1. Introduction

The purpose of this project is to examine research on effective urban Indigenous service delivery and leverage what is known about current practices to better inform Service Canada's service delivery models when designing and implementing them. The terms "effective" or "efficient" when pertaining to service delivery in this report seeks to include not just the Western idea of what those terms mean (namely, producing a desired or intended result, and achieving maximum productivity with minimum wasted effort or expense, respectively), but also include what Indigenous communities and individuals might want to experience in a service delivery sphere, which may be at odds with the Western worldview.

Service Canada, as a primary service delivery outlet for the federal government, has a mandate to extend the application of benefits and programs to as many Canadians as possible. Urban Indigenous individuals and families are often subject to systemic discrimination among their lived population. While there are often overlapping layers of services being offered to this population by different levels of government, the disjointed and often conflicting nature of service delivery increases the chances that these individuals remain underserved and do not receive the benefits to which they are entitled (CAP, 2019; Heritz, 2018; Harrop, 2012). Additionally, census counts underestimate urban Indigenous populations by 2 to 4 times (CAP, 2019). As a demographic that is growing at a faster rate than the rest of the non-Indigenous population (Statistics Canada, 2021, 2022), urban Indigenous communities will only increase in importance for organizations like Service Canada as the demand for services they offer increases because of the growing population; however, a patchwork of disjointed service delivery mechanisms means that urban Indigenous populations remain at the margins of receiving the assistance to which they are entitled.

Service delivery design and implementation can have a significant impact on approachability, ease of access, and overall outcomes (Flumian et al, 2007). Some urban Indigenous individuals and families remain increasingly at the margins of effective service delivery because of historical and systemic forces. Problems include:

- Lack of valid identification (Heritz, 2018)
- Precarious living situation, such as homelessness and domestic violence (CAP, 2019)
- Mistrust of government (RCAP, 1996; CAP, 2019)
- Lack of knowledge of federal programs and services (Heritz, 2018)
- Discrimination / discriminatory practices (RCAP, 1996; Heritz, 2018, CAP 2019)
- Lack of funding (Newhouse, et al, 2014; Snyder et al, 2015; CAP, 2019)

Duplication of efforts by multiple levels of government and other service delivery organizations, jurisdictional overlap, on-and-off reserve resources, funding at the community level versus the

individual level, and lack of clarity on responsibilities are all contributors to incomplete service delivery implementation (CAP, 2019).

On the issue of trust, colonialism still exists within the systems that purport to serve Indigenous communities (RCAP, 1996; Corntassel, 2009; Porter & Yiftachel, 2019). Lack of consultation, policies that are embedded in colonial legal instruments like the Indian Act, and programs that are designed with exclusionary outcomes contribute to the continued mistrust that exists within urban Indigenous communities (RCAP, 1996; CAP, 2019).

Additionally, Indigenous communities are far from homogenous and may contain people from different backgrounds and needs. A one size fits all approach is not suitable, nor preferable in most cases (Hill & Cook, 2013). Service delivery to urban Indigenous individuals sometimes lacks the cultural awareness needed when planning and conducting activities. Alienation of smaller communities, or worse yet, animosity between groups may increase if service delivery providers only cater to the most popular or prominent group present in the urban area (P3 Advisor Inc. Project, 2008; Newhouse et al., 2014).

It is also important to examine and clarify the role that Service Canada plays in the urban Indigenous service delivery sphere; there are many organizations whose mandates overlap. Organizations in other levels of government (provincial, municipal), as well as non-profit, and non-governmental organizations (NGOs) serve urban Indigenous peoples with varying motives, goals, and efficacy.

The use of Indigenous and Aboriginal are used interchangeably in the literature, and this paper will include both when citing but will use the word, Indigenous, otherwise.

1.1 General Problem

The purpose of this research project is to discover through an examination of the literature surrounding Indigenous service delivery whether the Service Canada delivery model, as it exists today, is compatible with values, experiences, identities, and aspirations of urban Indigenous peoples, and where it is not, to make recommendations for improvement. Service Canada, as the front-facing service delivery branch of many of the federal government's programs, is tasked with providing services and benefits to all residents.

The general problem is that Service Canada does not have an urban Indigenous service delivery strategy, though it does provide its outreach staff with guidance on how to serve hard-to-reach populations in urban locations. Most of the advice is generalized and does not outline smart practices or provide strategic guidance. An urban Indigenous service delivery strategy would provide, national, regional, and specific staff guidance on how to reach the urban Indigenous client

segment more effectively. The Treasury Board of Canada Secretariat, as a policy-setting body for many Government of Canada departments, including Service Canada, sets overarching guidelines for service delivery standards but does not give specific guidance for specific client segments (see Section 2.2 Service Delivery for more details).

Urban Indigenous individuals and communities remain some of the most marginalized in Canadian cities. They are disproportionately represented in homelessness, domestic violence, incarceration, and poverty statistics. Often, as a marginalized group, accessing services, entitlements, and benefits can be a way for individuals to break the cycle of poverty and abuse, or at least ease the financial burdens of living in a city where traditional supports that they would likely receive from family, friends and band offices are absent (RCAP, 1996; CAP, 2019).

There is also the issue of urban mobility in urban Indigenous populations and that this is not acknowledged in current service delivery models, including those in use at Service Canada. According to Snyder, Wilson, and Whitford (2015) there remains a distinct need for transitional service support. Additionally, adequate and appropriate service provision remains a point of concern. There are several challenges present for service delivery: fragmented services provided through several different agencies due to many factors, including lack of sustained funding (P3 Advisor Inc., 2008); current dominant governance structures (RCAP, Vol. 4, 1996; CAP, 2019); the valuation of Indigenous people's way of knowing (Corntassel, 2009); Indigenous right to self-determination (Heritz, 2018); and lack of coordination among agencies (KellySears, 2015).

Individual benefits, especially for those urban Indigenous individuals who may not belong to an individual Indigenous entity (band, community, group), do not receive similar attention as on-reserve communities. Additionally, the issue of Indigenous identity and Indian Status as outlined in several pieces of legislation remains an underlying problem. Urban Indigenous people often lack government-issued identification, and are under-represented in census counts (CAP, 2019). It is difficult for Service Canada to accurately know the true number of urban Indigenous people who may be eligible for benefits and services to which they are entitled.

An estimated 80% of Indigenous peoples live in urban areas (CAP, 2019). This is a large percentage of the population that is being affected by urban living conditions, and whose closest-aligned federal service provider is Service Canada, as opposed to, say, Indigenous Services Canada (ISC), which is more focused on the on-reserve Indigenous population and administering a different series of programs. As one of the fastest growing demographics, and with a growing number of Indigenous people living off reserve (CAP, 2019; Heritz, 2018, p. 597), knowledge of and access to service providers is instrumental in building a resilient community for individuals to thrive in. Many policies and procedures aimed at providing aid to Indigenous peoples address a subset of Indigenous identity, such as people living on-reserve or people of Status. This leaves urban Indigenous communities further marginalized as individuals may have fled reserves and are

lacking the familiar supports they would have found within their old communities (Hill and Cook, 2013; CAP, 2019).

The Canadian government has made commitments to reconciliation with Indigenous Peoples. The Royal Commission on Aboriginal Peoples (RCAP, 1996), the Truth and Reconciliation Commission (TRC, 2015), the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG, 2016) have all outlined recommendations and behaviours that frame in what forms reconciliation may take place. Some of these recommendations, namely call to action 57, outline responsibility for government workers to be aware of and be trained in certain areas:

> We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
>
> (The Truth and Reconciliation Commission of Canada, p.219, 2015)

While this call to action pertains mostly to training, it can be argued that it extends into how services are delivered to Indigenous peoples. An informed public service would realize that Indigenous people, and especially urban Indigenous people, have been systemically marginalized by the entities they represent.

Another issue surrounding Indigenous service delivery is that various departments and levels of government have unclear or overlapping mandates and take their own measures when providing support or implementing reconciliation measures. Certain programs, administered by federal departments like ISC, are mandated to service only a subset of Indigenous peoples (e.g., on-reserve). For example, the Assisted Living Program provides non-medical, social support services to people living on-reserve, while the Child First Initiative ensures access to the essential products, services and supports for Inuit children. Other organizations are set up or funded by various levels of government like the Métis Economic Development Fund (MEDF). This organization offers support for those identifying or qualifying as being of Métis ancestry. This forms a disjointed patchwork of organizations that offer inequitable treatment for Indigenous peoples.

Furthermore, the 2019 research report by the Congress of Aboriginal Peoples states that the establishment of the reserve system began a system of segregation and control that urban Indigenous peoples are still affected by to this day. Many policies and programs are directed toward those living on reserve. Indigenous people who leave reserves are assumed to be rejecting their culture, and the supports that came with being an on-reserve Indigenous person are absent.

The result is a system that provides many provisos about who is worthy of receiving benefits and foments further division amongst Indigenous communities and individuals (CAP, 2019).

Many services, benefits, and programs cross jurisdictional lines, creating gaps, duplications, disjunctions, and opportunities as experienced by urban Indigenous individuals (Harrop, 2012). Service access is difficult when organizations are compartmentalized along program lines and knowing which provider is the proper gateway can be problematic. Jordan's Principle (see Section 2.6 of this report) rose out of a tragic and dire need for Indigenous peoples to obtain health services from a severely disjointed and compartmentalized health care system. Similarly, service access to benefits and entitlements could be extended using the same provisions found in Jordan's Principle to render the process more equitable.

Urban Indigenous populations are largely undercounted and have a historical mistrust of government for a large variety or reasons. This leaves Service Canada, with a mandate to serve all Canadians, as one of many providers that may or may not be trusted by the individuals that they wish to serve. Service Canada is enmeshed in a patchwork of other providers that may be serving only a small subset of Indigenous demographics, while being constrained by colonial legislation and policies that serve to complicate the delivery of benefits and services to those who are so entitled (CAP Report 2019).

1.2 Project Objectives, Research Questions, and the Client

Research Objective:

By uncovering what is known through existing literature, this report aims to identify which gaps persist in pursuing effective and efficient service delivery for those programs and benefits which Service Canada offers and to which urban Indigenous individuals and families are entitled. The terms "effective" or "efficient" when pertaining to service delivery in this report seeks to include not just the Western idea of what those terms mean (namely, producing a desired or intended result, and achieving maximum productivity with minimum wasted effort or expense, respectively), but also include what Indigenous communities and individuals might want to experience in a service delivery sphere, which may be at odds with the Western worldview.

Research Questions:

The primary research question of this project is:

How can Service Canada, as the service delivery branch of the federal government, better provide supports, services, benefits, and entitlements to urban Indigenous individuals? In this context,

"better", means increasing quantity of services to more people, and a higher degree of service (quality).

There are a series of complementary questions that clarify and shape the literature review, discussion, and the recommendations sections of the project. These questions narrow the project's focus and identify specific topics for analysis. The iterative nature of the project required accommodation of additional questions that emerged during the research. Complementary and additional questions included:

- What administrative, socioeconomic, and cultural barriers are present in the urban Indigenous service delivery sphere?
- How can current service delivery practitioners and organizations play a role in facilitating and increasing Service Canada's effectiveness in reaching urban Indigenous people?
- What can Service Canada do to declutter and better delineate their service delivery role?

The project's main objective is to analyze through an in-depth literature review urban Indigenous service delivery in general and see how IPOS can more effectively reach this demographic. The findings assist in developing recommendations for Service Canada and other service delivery organizations to create a better service delivery experience for urban Indigenous individuals and communities. The findings also produce recommendations for academics researching public sector service delivery.

The Client:

Specifically, the client and expected reader of this report is the In Person Operations and Strategy (IPOS) directorate of Service Canada, which provides guidance to outreach personnel. Outreach personnel provide services to remote or hard to reach communities which fall outside service traditional channels offered by Service Canada: locations which have poor phone or internet services, and/or are far away form a Service Canada office. They often also provide information sessions to marginalized communities, including seniors, incarcerated peoples, immigrant workers, and other vulnerable populations. They also provide outreach to Indigenous communities both on and off reserve, depending on their location and community needs. Urban Indigenous communities, while not a target demographic, fall into the purview of these outreach personnel. This report aims to provide advice that is achievable within Service Canada's mandate and is applicable to IPOS, as well as traditional Service Canada Centres (SCC) which are often located in large urban sites.

Jon Steininger, as a Senior Program Advisor of the In Person Operations and Strategy directorate (IPOS) that supports the Community Outreach and Liaison Service (COLS) division of Service Canada, approached me to lend support to researching and developing a strategy for operationalizing service delivery to what Service Canada identified as an underserved and

vulnerable community. In 2018, a pilot was launched in six urban locations across Canada that targeted increasing service delivery to urban Indigenous communities. During my tenure as a co-op student at IPOS from 2019 to 2020, I was tasked with drafting recommendations for COLS staff to better serve urban Indigenous communities. I conducted internal research the initial results of which pointed to a lack of knowledge on effectively and efficiently reaching individuals living in these communities, and that more needed to be known about urban Indigenous people and their needs. This work remains unpublished but was validated by a consultant in an internal report.

Mr. Steininger, on behalf of his directorate asked that I review the literature surrounding urban Indigenous service delivery and identify the gaps that existed within the service delivery paradigm as it exists in Service Canada for serving urban Indigenous individuals and communities. He asked that a report be made that could outline strategies and/or smart practices that could be used given the resources at their disposal.

1.3 Organization of Report

This report is organized into eight sections. Section 2 contains background information needed for further understanding the literature review findings and recommendations. Because the primary project component is a literature review, the purpose of Section 2 is to provide a brief background on Service Canada's service delivery model, urban Indigenous history, and identification of some pivotal policies, concepts, and theories. The information in Section 2 provides initial knowledge informing the project's direction. Section 3 contains the methodology used to conduct the review and synthesize the findings. This section also chronicles changes to the methodology because of the iterative nature of reviews. It also outlines the limitations and delimitations of the project. The following three sections (Sections 4, 5, and 6) describe the findings of the literature review and thematic analysis. Each section focuses on a dominant theme – culture, partnerships, and service delivery barriers – and the various subthemes that comprise them. Section 7 is the discussion and analysis. Section 8 contains a series of recommendations for IPOS that are linked to the findings from Sections 4 to 6. It reports on practices found in the literature and recommends additional practices developed from synthesis of the literature review results, with a focus on providing culturally informed and real-world solutions for Service Canada's service delivery paradigm. Finally, Section 9 is the summary and conclusion, which also identifies gaps in the literature and provides recommendations for future research.

2. Organization Scan: Background and Overview

This section contains background information needed for further understanding the literature review findings and recommendations. Because the primary project component is a literature review, the purpose of Section 2 is to provide a brief background on urban Indigenous communities, service delivery as regarded by the Government of Canada, service delivery organizations in general, Service Canada's service delivery model, and identification of some pivotal policies, concepts, and theories. This section informs the project's direction.

2.1 Defining Urban Indigenous

As an active settler colony, the structures set in place by the federal government are constrained by legal and technical frameworks that continue to perpetuate barriers and inequality in services rendered to Indigenous peoples. The very definition of who is and who is not Indigenous continues to be a point of contention. Jurisdictional responsibility, financing, self-governance are all issues that contribute to perpetuating inequalities.

Reconciliation frames the Crown's actions in relation to Aboriginal and treaty rights and informs the Crown's broader relationship with Indigenous peoples. This relationship extends to the requirement that the federal government and its departments, agencies, and officials act with honour, integrity, good faith, and fairness in all of its dealings with Indigenous peoples. The honour of the Crown gives rise to different legal duties in different circumstances, including fiduciary obligations and diligence[1].

The idea of urban Indigenous peoples "continues to meet resistance in the minds of many, Indigenous and non-Indigenous alike" (Congress of Aboriginal Peoples, 2019, p. 4). A lack of awareness about the history and a seeming exclusion from policies for urban Indigenous peoples creates a problematic environment for reconciliation (Congress of Aboriginal Peoples, 2019, p. 4). What this means is that there is very little knowledge for Canadian organizations to provide accommodations for the various needs expressed by Indigenous peoples living in urban locations. Service Canada as the service delivery branch of a myriad of programs, benefits and services that are provided to all residents has taken steps in servicing remote and rural locations across Canada, many of which contain or are adjacent to Indigenous communities. Concerted efforts have been made to serve the ever-growing urban Indigenous populations; however, many of these communities are underserved because of the lack of understanding of urban Indigenous needs.

[1] Government of Canada (2021). *Principles respecting the Government of Canada's relationship with Indigenous peoples.* https://www.justice.gc.ca/eng/csj-sjc/principles-principes.html

There have been many attempts at defining what an urban Indigenous person is (Heritz, 2018). For example, the term "urban Aboriginal" as defined by Andersen (2013) identifies commonalities across urban Indigenous experiences across Canada. There are 12 elements to that definition that attempt to address their individual and community needs and interests in the policy process (Heritz, 2018, p. 598). The elements include economic distinctions, aboriginal identity, and social factors (Andersen, 2013). The Andersen (2013) definition, while providing context provides too many parameters. It is outside of Service Canada scope to assess all of these elements and would encumber service delivery. Over 1.4 million people (4.3% of Canada's population) identify as Indigenous, over half of which live in urban centres. The Indigenous population is growing faster than the non-Indigenous population (Heritz, 2018, p. 597). For the purposes of this project, the definition of urban Indigenous seeks to be as inclusive and as all encompassing as possible. The goal of this is to prevent further marginalization of a group that already faces many systemic barriers. Urban Indigenous are, thus, defined in this report as those individuals dwelling within a city (a community of over 30,000; CAP, 2019), who self-identify as Indigenous.

2.2 Service Delivery

Service delivery is a business framework that supplies services from a provider to a client[2]. This section provides information on how the Government of Canada conducts service delivery.

Service Delivery

The Treasury Board of Canada Secretariat (TBS), in its guidelines are centered on service availability through all of its channels, and mention client-focus in their service delivery standards but it can be argued that the guidance is government-centric. For instance, the guidance for services that are delivered regionally suggest setting "national" standards because it helps the organization send a consistent message to all clients (Treasury Board of Canada Secretariat, 2012, p.15). (Canada.ca). Several Government of Canada departments, including Service Canada emphasize the use of client-centric service strategies and technologies.

The Treasury Board of Canada Secretariat in their Guideline on Service Standards (2012) describes client-centric services as focusing on addressing client or user expectations, needs, challenges and feedback. Such services create a positive experience for the client or user and consider several factors including accessibility, access, inclusion, security, privacy, simplicity and choice of official language. The life-cycle management of service standards often involves the use of general feedback channels to raise service delivery issues and those of an ombudsperson (or similar mechanism) to make a formal complaint or to dispute the outcome of a service request, such as ineligibility for a benefit (Canada.ca).

[2] Taken from "What is Service Delivery?". Indeed.ca Editorial Team. March 2023. What Is Service Delivery? (With Importance and Types) | Indeed.com Canada

Measurement of client perception of service delivery is not part of the service standard mechanism, which, is described below in the table in Service Standards. The table has more to do with timeframes and targets than delivery to at risk or vulnerable Indigenous populations. Moreover, in their engagement strategy for gathering client feedback, their methods of gathering information do not mention Indigenous ways of knowing and are centred on more technological or western-style modes of data gathering. Further, service standards are developed or reviewed in consultation with clients, managers, staff, and other partners in service delivery to ensure that they are meaningful to clients and match the organization's mandate and capacity.

The traditional approach to service delivery in the Government of Canada was to have each department have its own programs and delivery channels. This resulted in a patchwork of service delivery providers that try to serve a variety of clientele, but not always effectively. Service Canada was put in place as a one-stop service location for many programs and services to address many of the previous model's shortcomings (Flumian, Coe, Kernaghan, 2007). This service delivery model is still in effect today though modernization efforts like the Benefits Delivery Modernization and initiatives like Reaching All Canadians are undertaken to adapt to changing client needs[3].

Service and Service Standards

TBS defines a service standard as a "...public commitment to a measurable level of performance clients can expect under normal circumstances." (Canada.ca). Standards must be measurable, are client-focused, encourage improvements in service, and support a transparent performance process. For Employment and Social Development Canada (ESDC) – Service Canada's overarching department – the standards represent a maximum timeframe applicable to the entire department and its sub-departmental entities but does not represent service delivery standards.

Targeting clients to meet these service standards and operational performance targets means that people on the margins, or who do not meet their definition of client, or who fall into the category of 'difficult to reach' will be marginalized in some way or another to meet them. Those who do not meet these general characteristics will encounter fragmented service delivery from such an entity.

[3] Programs and service delivery overview – Service Canada, 2022-02-23. Programs and service delivery overview – Service Canada - Canada.ca

Types and examples of Service Standards:

Types of Service Standards	Access Standard	Timeliness Standard	Accuracy Standard
Definition	Commitment outlining the ease and convenience the client should experience when attempting to access service	Commitment stating how long the client should expect to wait to receive a service once the service has been accessed	Commitment stipulating that the client will receive a service that is up to date, free of errors, and complete
Examples	"We provide 90% of Canadians with access to our services within 50 kilometres of where they live."	"Service Canada will provide a funding decision to a client within 90 business days of receiving a complete funding proposal. If the 90-day standard will not be met on a project, the client will be contacted on the delay."	"Respond to written enquiries and to telephone referrals from the Call Centres with the correct information, and process new recipient information, including issuing a payment, notice, or letter, accurately."

Table inspired by tbs-sct.canada.ca Guideline on Service Standards, GoC.

2.3 Service Delivery Organizations

Service Canada, for whom this report is prepared, is a Service Delivery Organization. Service delivery organizations in Canada are structured in a variety of ways. They are formed according to the services they offer, the intended target recipients, and the channels by which they use to reach them (Flumian, Coe, and Kernaghan, 2007).

Other urban Indigenous service delivery entities and programs supported in whole or in part by the federal government:

- Urban Programming for Indigenous Peoples (UPIP)-supported organizations
- Urban Aboriginal Strategy
- Indigenous Services Canada
- Friendship Centers

Third Party Service Delivery Providers

Other service delivery providers (who are often funded by government programs and grants) are another important provider of services to urban Indigenous peoples and are important Service Canada partners. Community centres or halls are hubs that Service Canada uses when doing outreach to underserved communities and in urban centres provide a point of contact to reach segments of the population that may require special attention, such as urban Indigenous peoples. Yet many of these organizations are volunteer run or are minimally staffed due to stringent or uncertain funding arrangements (Hanlon, Rosenberg, and Clasby, 2007).

2.4 Service Canada

Service Canada is the service delivery branch for ESDC and serves as a single point of access for the Government of Canada's most used programs like Social Insurance Numbers, Employment Insurance, Old Age Security, and the Canada Pension Plan. Some Service Canada centers also serve as points of access for Canadian passports. Operations commenced in 2005 with the department providing services and benefits in person, by phone, by internet, and by mail.

Service Canada is the federal government's fourth largest employer by number of employees. Service Canada's role and mandate is to deliver programs and services, entitlements and benefits to Canadians and people residing within its borders. It is effectively a service distribution channel for most public-facing services. Before its formation, every program, like federal Employment Insurance, pensions, and Old Age Security each had their own distribution channels. Service Canada provides Canadians with a single point of access to a wide range of government services and benefits (Canada.ca, 2020). They provide access to the full range of government services and benefits through the Internet, by telephone, in person, or by mail.

Service Canada is the public-facing entity that delivers government programs and benefits such as Employment Insurance (EI), Canada Pension Plan (CPP), Old Age Security (OAS), and Social Insurance Numbers (SIN) to individuals. Other benefits and programs include:

- Canada Child Benefit (CCB)
- Canada Summer Jobs programs
- Canadian Government Annuities
- Job Bank services
- Guaranteed Income Supplement (GIS)
- International Benefits
- Passport Services
- Records of Employment
- Supplemental Unemployment Benefit (SUB)
- Wage Earner Protection (WEP) program
- Work-Sharing (WS) program

Unlike other programs like the Urban Aboriginal Strategy or Urban Programming for Indigenous Peoples (UPIP) provided by agencies like Indigenous and Northern Affairs Canada (INAC), Indigenous Services Canada (ISC), or Crown Indigenous Relations and Northern Affairs Canada (CIRNAC), which are centered mainly on providing community supports, the benefits administered by Service Canada apply at the individual or familial level.

Service Canada has a mandate to reach people while balancing costs and efficiency in a fair and equitable manner. In-person points of service, like Service Canada Centers (SCC), mobile sites, phone centers, and online portals offer services to many (Flumian et al, 2007). Outreach or mobile service delivery, in addition to third party service providers, are but an effort to expand Service Canada's reach to ensure that persons entitled to benefits and services receive them.

Their efforts have extended to sending Service Canada representatives to remote locations across Canada to access underserved communities. The Mobile Outreach Service (MOS) division was a precursor to today's Community Outreach and Liaison Services (COLS). Outreach teams first started trying to reach remote and underserved communities but later saw a need to serve communities that were in urban locations, since physical remoteness is not the only barrier present (KellySears, 2015).

There are distinct market characteristics and challenges present in planning for outreach in an urban setting, especially when considering the additional thought required for engaging urban Indigenous communities (P3 Advisors, 2008). It may be required that Service Canada, as a federal service delivery branch, take a leading role in enabling innovative approaches to provide an accessible pathway to services and loosen constraints on helping this underserved demographic.

The mandate priorities correspond to some of the responsibilities of the three following ministers within the Employment and Social Development portfolio: The Minister of Children, Families and Social Development; The Minister of Employment Workforce Development and Labour; and The Minister of Sports and Persons with Disabilities.

Service Canada's mandate does not intentionally preclude the targeting of specific segments of the population, but they are discouraged through the very service standards that measure their performance. For instance, the access standards defined by TBS outlines a department's commitment outlining the ease and convenience the client should experience when attempting to access service. In its 2015 report, the KellySears Consulting Group outlined a number of improvements in setting service standards: that national targets can often lead to a low level of performance as they are too easy to achieve in certain instances, regional priorities and targets often take a less precedence than achieving to national targets, shifting responsibilities in target-setting creates lack of consistency from year-to-year, and some target setting lead to operational

decisions that do not lead to increase in access (p. 30). In practical terms, national targets are often prioritized to the detriment of overall service delivery operations, as employees shift focus from service delivery to fulfilling their nationally-set targets, which more often than not, do not increase service access or benefit uptake locally and regionally (Kelly Sears, 2015).

To correct the above, the report's final recommendations include bottom-up involvement in target-setting (Kelly Sears, 2015). Importantly, Service Canada's targets are often set through interpretation of departmental mandate letters, and shift their priorities based on program uptake (for instance, and emphasis on CCB disbursements), rather than ensuring more access to services overall. These shifts can take away Service Canada's ability to focus on their core operations.

2.5 Service Canada's role in urban Indigenous service delivery

Effective service delivery plays a significant role in whether individuals receive the benefits to which they are entitled. Notably, though, what might be considered an effective system for the general Canadian population might not be suitable for others. This is especially applicable to Indigenous populations living in Canada who face significant barriers in accessing services and are still feeling the long-lasting effects of colonialism (Butt, Bujaki, Anderson, Ogima, 2021; Findlay, Chilima, Chambers-Richards, Bruni-Bossio, Carrière, and Rowluck, 2016). For Indigenous individuals and families living in urban locations, away from family and established on-reserve support structures, alienation can exacerbate these barriers.

Service Canada, as the public-facing service delivery entity for many of these services, is an important source of information and a gateway for entitlements for urban Indigenous individuals. Service Canada is not the exclusive federal service delivery provider for all services. Some services are provided by other levels of government, or by particular departments like Indigenous Services Canada. The mandate for service provision by ISC are distinct from Service Canada and outlined in more detail in Appendix I. Indigenous individuals and families are entitled to many of the benefits mentioned in Section 2.3. Barriers to service, however, are present. Urban Indigenous individuals who may benefit from these entitlements face the following barriers:

- Systemic discrimination against Indigenous individuals
- Trust of government entities problematic for some
- Access to childcare
- Disabilities
- Identification
- Access to in-person locations

Service delivery and jurisdictional overlap are serious detriments to urban Indigenous service delivery. The Flumian, Coe, and Kernaghan (2007) paper discusses how difficult it is for organizations like Service Canada to initiate and maintain collaborative service delivery given this overlap. They also state that Service Canada needs to constantly update and adapt their practices

to the ever-changing service delivery landscape. There are multiple channels by which people can receive services, but not many of them provide a holistic and comprehensive avenue to ensure that all benefits and services to which an individual is entitled are provided. Service Canada, as the service delivery branch of the federal government has a duty to all individuals targeted by the many programs that it administers. The 2015 KellySears report outlines that outreach services, like the ones conducted by Service Canada CSS add value to existing Service Canada Centres by extending their services into communities that have limited access, or client groups that are hard to reach.

Given that Service Canada has a broad mandate to serve all Canadians and deliver benefits to which they are entitled, the problem of Status (see next Section) often complicates matters. Systemic marginalization of Indigenous peoples over Status and identity, especially Indian Status, makes the prospect of delivering services specific to Indigenous Peoples problematic when a large percentage of these individuals do not carry what the government considers valid forms of identification. These restrictions often prove an additional barrier to Indigenous peoples and deprive them of the benefits and entitlements to which they should benefit.

Service Canada has sent representatives to remote locations across Canada to access underserved communities. At first, their Mobile Outreach Service (MOS) division served to reach these communities but has since been reorganized as the Community Outreach and Liaison Services (COLS). This outreach team first started trying to reach remote and underserved communities but later saw a need to serve communities that were in urban locations, since physical remoteness is not the only barrier present (KellySears, 2015).

The In Person Operations and Strategies (IPOS) directorate, in support of COLS staff, tried to devise a method of increasing service delivery to urban locations. They piloted an outreach program to directly support and monitor efforts by COLS teams in six urban locations in Canada (Table 1).

Table 2: Pilot Locations for urban outreach program

City	Province / Territory
Vancouver	British Columbia
Edmonton	Alberta
Winnipeg	Manitoba
Ottawa	Ontario
Montreal	Québec
St. John's	Newfoundland & Labrador

Currently, Service Canada provides support to their Citizen Service Specialists (CSS) directly through the IPOS directorate. Citizen Service Specialists and Senior Citizen Service Specialists

(SCSS) are personnel who are specially trained to provide outreach services in communities. IPOS provides guidance, documentation, recommended training, material, and other resources that support operations and strategic planning for outreach personnel. Their close relationship with CSS and management gives them a bird's eye view of how operations are being conducted and make them well-placed to provide guidance and to receive feedback from staff who are on the ground delivering these services.

2.6 Relevant policies, concept, and theories

A brief background on some relevant policies and theories that will come up later in the report is given here.

Jordan's principle is a legal obligation that makes sure all Indigenous children living in Canada can access the products, services, and supports they need, when they need them (Jordan's Principle | Assembly of First Nations (afn.ca)). It is named in memory of Jordan River Anderson, who was a young boy from Norway House Cree Nation in Manitoba, who did not receive the care he needed due to a payment dispute between governments about who should pay for which services.

Social capital is "the networks of relationships among people who live and work in a particular society, enabling that society to function effectively" (Oxford dictionary). It involves the effective functioning of social groups through interpersonal relationships, a shared sense of identity, shared values, and so on.

Laws and regulations:

The legalities surrounding service delivery to Indigenous peoples are complex and difficult to navigate. Below are 3 links to laws impacting Indigenous people in Canada:

An Act respecting First Nations, Inuit and Métis children, youth and families – this is Canada's commitment to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which affirms the inherent right of self-government, and provision of services in relation to Indigenous children and families.

Indian Act – this act enshrines the responsibilities that the state has vis a vis people who are considered of Indian Status in Canada. It confers who is and who is not "of Status" and what services are to be provided by the crown to those of Status.

All related laws and regulations – There are many pieces of legislation administered by Crown-Indigenous Relations and Norther Affairs Canada (CIRNAC) that directly impact First Nations, Inuit, Métis, and Northerners. More information about these can be found at the linked site.

3. Methodology and Methods

The objective of the systematic literature review within this report is to outline what research surrounding urban Indigenous service delivery exists, assess the quality and applicability of available research, and provide a qualitative synthesis of the results. This analysis is intended to provide evidence of where Service Canada may be able to concentrate their efforts when implementing improvements on urban Indigenous service delivery and provide the basis for gap analysis and recommendations.

This thesis's research design used a multi-methodology approach to research the questions guiding this topic, beginning with developing an organization scan to provide context and then with a literature review. No ethics permission was needed given the there was no interaction with others to gather information nor were there any confidential, internal, or sensitive data that were used in the report.

3.1 Methodology

This paper used a literature review and thematic analysis to support its conclusions and recommendations. It started with a review of the relevant urban Indigenous literature, as primary data, and then went on to identify the current Service Canada service delivery environment and mandate. Categorization and a thematic analysis of the data identifies possible gaps in the current service delivery methodology and provides suggestions to improve Service Canada's current practices.

The report's methodology is designed to allow for the acknowledgment and consideration for Indigenous perspectives and Indigenous ways of knowing. Care has been taken to select and lend importance to research and researchers that have partnered with or are a part of Indigenous entities. In many instances, publications that were funded or endorsed by Indigenous institutions like the Congress for Aboriginal Peoples, or other verifiable organizations were lent more credence. Journals that prioritized Indigenous research like the Journal of Aboriginal and Indigenous Community Health, the International Indigenous Policy Studies, and the Urban Aboriginal Knowledge Network (UAKN) were searched for relevant articles. Following the credo of nothing for us without us, papers that fail to acknowledge their positionality are lent less precedence. An examination of the research and researcher's institutional bias also paid no small part in prioritizing findings.

Finally, any findings were examined against the backdrop of historical and systemic barriers that may have been put in place during the research periods. Older research, or those papers not originating within a North American context and may not have been informed by the finding form

RCAP or the TRC were weighed differently: they were weighed against their applicability to the Canadian context, and whether they took reconciliation, historical and cultural differences into consideration.

Systematic literature reviews are thought to be one of the best methods to summarize and synthesize evidence about some specific research question and are often used as the main 'practice making guidelines' in many disciplines (Xiong, Chen, Wang, & Zhu, 2019). The results emerging from a systematic literature review can lead to a certain level of credibility regarding their conclusions. As a part of this methodology, the quality of each document was assessed, and articles of low methodological quality were excluded[4].

This paper used service delivery literature to urban Indigenous people to uncover smart practices. The literature review focused especially on service delivery to populations in urban centers, with an emphasis on the unique needs of Indigenous populations. Evidence gathered in the literature review section identified gaps in the current service delivery environment Service Canada finds itself.

What this study set out to learn through an examination of the literature is how service delivery to Indigenous peoples has been researched, what the findings are, whether the findings are soundly founded through an examination of the literature's methodology, and finally, whether the findings are applicable in the Service Canada delivery model setting. This literature review focused mainly on recent publications and features both academic and non-academic sources. The examination of the literature forms the basis of an analysis for the service delivery model that Service Canada currently has in place for urban Indigenous peoples. In examining both the literature, its findings, and the current service model provided by this government entity, namely Service Canada, the study offers recommendations that could ameliorate service delivery to urban Indigenous peoples in Canada.

Scope

Research focused on primary sources as much as possible, though secondary sources were referenced due to the narrow field of literature. The review investigated a wide range of articles and publications, especially those that are published by Indigenous or Indigenous affiliated organizations and incorporating entries that may use Indigenous ways of knowing into their methodologies. As noted below, several publications pertain to service delivery of health services, which are outside the purview of both Service Canada's mandate and this paper's focus. Due to the siloed nature between health and social services provided by varying levels of government, these publications will be weighed against the social service mandate given to Service Canada.

[4] Journal of European Psychology Students – JEPS bulletin. Writing a Systematic Literature Review, JEPS Bulletin

Bias

To address bias in the literature review, care was taken to look at various sources. Academic publishers, as well as Indigenous research bodies linked to Indigenous organizations like the Congress of Aboriginal Peoples (CAP) were weighed quite heavily, though care was taken to look for literature or organizations that did not favour one Indigenous identity over another. The review also looked for Métis and Inuit specific publications, though because of the nature of the existing environment there was less research to pool from.

Author's position

Lavalée (2009) states that locating oneself as a researcher is important, especially when placing yourself within an Indigenous research framework. With the traditional positive epistemological framework, examination of bias and objectiveness are present and the rationale for locating oneself within an Indigenous framework is similar. See the author's Statement of Position on page II for more details.

3.2 Methods

Literature Review

This report contains a literature review, with content and thematic analyses, to identify, categorize, and synthesize the literature in this field. The findings that emerge from a literature review can lead to a certain level of credibility regarding their conclusions. Systematic literature reviews are thought to be one of our best methods to summarize and synthesize evidence about some specific research question and are often used as the main 'practice making guidelines' in many disciplines (Xiong et al., 2019). The process starts with well-defined research questions, uses a methodical document search, selection, and data extraction process (Kitchenham et al., 2009). For this paper, the analysis takes the form of a content and thematic analysis in the sections below. Studies using systematic literature reviews are found in many disciplines (Lento et al., 2021). This report used the process describes below to search, identify, code, and analyze the relevant articles.

Article selection process

The following keywords were identified to use for the literature review search:

Aboriginal, Indigenous, native, service(s), Social Services, service delivery, Métis, First Nations, Inuit, northern indigenous, urban, access, government, governance, benefits, community resilience, social capital, self-determination.

Note: the terms for the concept of 'Indigenous' have changed significantly over time and the library may sometimes be using out of date terms. The researcher was mindful of this when searching, to do a comprehensive search, they included multiple terms for the concept of 'Indigenous'. Such as: (Indigenous OR aboriginal OR "first nations" OR "native american" OR "american indian" OR amerindian) AND canad* (UVic Journal Article & Database Searching - Indigenous Studies)

Initial scoping searches identified several potential databases including, the Urban Aboriginal Knowledge Network (UAKN), Aboriginal Policy Studies, Nonprofit Management and Leadership, Journal of Aboriginal and Indigenous Community Health, AlterNative, Journal of Indigenous Research, and the Journal of Urban Health (see Appendix II for main literature resources).

Of interest was the body of work conducted through or commissioned by the Urban Aboriginal Knowledge Network as the research was particularly focused on themes of service delivery, policy, challenges and barriers, community practices, and network engagement. An expanded examination of the literature is provided in Appendix III: Summary of Urban Aboriginal Knowledge Network (UAKN) Reports. Much of the work provides direct examples of the type of strategies and practices that relate directly to this project's research questions of better service delivery to urban Indigenous communities within a government context.

Articles were identified using the keywords to search the titles, abstracts, and keywords of the above databases. 2,822 articles were initially identified. The next step was to determine the relevance of each article to the report. Each article's title, abstract, and full article, in some instances, were scanned to determine relevance. For thoroughness, references contained within the relevant texts were examined and added into consideration. To ensure that no other articles may be missing, articles were examined as to whether they were cited in other papers. Each article title was entered into Google Scholar to verify if any relevant studies may have cited the articles listed initially.

This process returned a total of 41 relevant articles.

The relevance of these papers was categorized into the following fields for further thematic analysis:

- 30 Urban service delivery articles: This includes articles discussing self-governance, welfare systems, and the administration of programs and services.
- 22 urban Indigenous articles
- 11 articles on Indigenous knowledge or Indigenous ways of knowing
- 17 articles on government or non-profit service delivery, mostly centered on urban environments
- 4 articles on social capital

Inclusion Criteria: The following criteria were used for deciding which pieces of literature to keep in the scope of this report:
The publication was an academic and peer-reviewed study.
The publication was a study that examined:

- service delivery to marginalized or vulnerable groups; or
- smart practices for service delivery; or
- methods for measuring the impact of service delivery.

Inclusion criteria were extended to cover publicly available government materials such as mandate letters to cabinet, departmental descriptions, program papers, and referenced policy papers.

Exclusion Criteria:
Selection was limited to documentation released in the past 15 years, though exceptions were made for important works and documents that have historical significance to Indigenous issues.

Content Analysis

After identifying keywords and refining search parameters, articles were screened and annotated. The review of documents entailed an inductive approach to content analysis. Content analysis is an approach to analyzing and interpreting data based in reducing and extracting certain information based on defined categories (Hardwood and Garry, 2003). This research method was applied to this paper's research framework to contextualize its findings. White and Marsh (2006), state that content analysis is a systematic and rigorous approach to research. In this case, the researcher used inference to move from texts to context to answer the research question. An assessment, in the form of an examination of the relevant text's applicability to urban Indigenous contexts, and an examination of their methodologies was conducted for each text. This was to address some of the underlying challenges of researcher bias in qualitative content analysis (Graneheim et al., 2017). For this study, the relevant texts were analyzed using this method and contextualized the findings therein to urban Indigenous service delivery.

Thematic Analysis

After the content analysis was completed, themes were recognized and developed through a thematic analysis of the findings. Thematic analysis (TA) is a method for identifying, analyzing, and interpreting patterns of meaning within qualitative data. This method provides an accessible and systematic procedure for generating codes and themes from qualitative data. Codes are the smallest units of analysis that capture potentially informative data relevant to the research question. Benefits include flexibility in terms of applicable research question, data collection method, and approaches to meaning generation (Clarke & Braun, 2017). Unfortunately, this flexibility can lead to inconsistencies and lack of coherence when developing themes derived from research data (Nowell et al., 2017). To overcome issues of credibility, this report conducted sustained observation and cross-examination of the data. To address transferability, that is, the

generalizability of inquiry and case-to-case transfer, the research in this report contains descriptive applicability of the data so that practitioners may judge for themselves whether the content is valid in their context.

Thematic analysis following a review of the findings from the literature established three broad themes: Culturally Appropriate Approaches, Community Partnerships, and Removing Service Delivery Barriers. Those finding are presented and discussed in the next three sections.

Limitations

Literature

The limitations of the methodology used in this project is that it is nearly impossible to consult every piece of relevant literature. In limiting the search terms, certain results are omitted. Additionally, the libraries that were consulted did not encompass the entirety of research conducted in this field.

Bias

Bias also plays no small part in limiting how the research is limited. The author's positionality, outlined at the beginning of this project on page II, merely delineate their bias but do little to address the bias of the other works' authors. This, along with the bias contained in what is considered academic or proper research limits what is contained in this project.

Methods to address shortcomings

To address the shortcomings of this paper, other methods such as information interviews with urban Indigenous organizations and individuals should be conducted. Addressing the inherent bias of settler and colonial systems can be countered with the words of the people affected by these policies and structures. The recommendations arising from the RCAP, TRC and MMIWG are far more impactful when supported by the words of the affected people.

4. Literature Review Findings: Culturally Appropriate Approach

The primary theme underpinning much of the literature is cultural awareness and creating a culturally appropriate space. Creating a safe space for Indigenous peoples is an important way to reach them and to start gaining acceptance into their communities. There are many facets to creating a culturally appropriate space, some of which are discussed in the literature. Discussions in the literature highlight the importance of conducting activities in a culturally appropriate manner.

There is a historical hesitancy and precedence for Indigenous peoples to mistrust government organizations and services. There are repeated concerns that any tracking of Indigenous peoples will be accompanied with a historical marginalization of those people either by putting them on reserves, by taking their children away, by taking their culture away, or other egregious acts (CAP, 2019). This forms the basis for a certain amount of hesitancy and mistrust as well as a predisposition for government services to have systemic barriers in place for Indigenous peoples, especially those who might be residing in urban locations. In addition, the idea of Indigenous peoples being on reserve or in cities has been erased through the elimination of Indigenous people's urban experiences (Gordon & Ram, 2016). Omission of urban Indigenous history and culture results in neglect at all levels of government from policymakers to service delivery providers, creating disparities in providing critical services to urban Indigenous population (CAP, 2019).

Indigenous people have critiqued how knowledge is socially produced and accepted. Incorporating knowledge based on Indigenous ways of knowing sets the basis for social transformation and empowerment in Indigenous societies (McGuire, 2010). Adopting culturally appropriate spaces and becoming more accepting of other ways of knowing would build authentic relationships between service providers and the communities that they serve. "Meaningful knowledge creation requires discussion of world views to accurately portray Indigenous social life" (McGuire, 2010, p.127). There are different approaches to bringing Indigenous ways of knowing into program planning. Sanderson (2010) recommends the medicine wheel approach to program planning, which includes bottom-up community approaches, as well as the involvement of Elders. There are many versions of medicine wheel teachings, and they vary from community to community, but the foundational concepts are similar. For instance, one medicine wheel approach emphasizes and reminds practitioners of the need to balance all four aspects of a person's being – the spiritual, emotional, physical, and mental aspects. In using the medicine wheel in this manner practitioners might also explore what can be done to become re-balanced and address program design or implementation shortcomings. Effectively, by looking at the emotional, mental, physical, and spiritual aspects of a community, specialists will then be able to see where there are imbalances and be able to develop a plan of care to find harmony to be better helpers.

The merits of service delivery that is culturally appropriate are that they help with overcoming hesitancy, help treat Indigenous people as separate communities – not as a monolith – and help build connections to the service delivery community that is already in place (Manitowabi, 2018).

4.1 Subtheme: Hesitancy

Hesitancy, in this report, refers to an individual's lack of willingness to pursue services. It is a problem in this service delivery context because services generally need to be initiated by the individuals who will benefit from them. Therefore, their willingness is an important component for successful service delivery. In addition, the core of service delivery is transactional, and urban Indigenous people are hesitant to enter into that transaction with government. This section will explore some of the origins of that hesitancy.

Several articles specifically focus on hesitancy of Indigenous peoples accessing services from the public sector. Even when well intentioned, services provided by government come at a cost. Historically, this would entail Indigenous peoples losing their status and losing their cultural identity as well. The wedge between Status and non-Status Indians is further exacerbated by the on reserve/off reserve cultural divide. In the Congress of Aboriginal People's 2019 research report on urban Indigenous people, the divide between on reserve and off reserve communities reflects a core conflict. There is a long history of Indigenous peoples' exclusion from urban centers and an ongoing divide between those who live on reserve and those who move to larger centers. The ongoing marginalization of Indigenous peoples in Canadian urban centers presents challenges for Indigenous visibility governance and justice (Porter & Yiftachel, 2019). The report states that urban Indigenous populations "struggle to maintain identity, resources, and development in the face of unrelenting colonial power" (Porter & Yiftachel, 2019). Canadian state actors, at all levels of government, still exclude Indigenous people from consideration in many governance issues that directly affect them (CAP, 2019). Housing, which is an issue for Indigenous people on and off-reserve, plays a significant role in societal mobility. For some Indigenous communities, poor housing conditions on reserve creates migration to cities, which creates concerns that are specific to Indigenous people. Notably, not enough is being done to address both the on-reserve housing crisis and the migration from reserves to cities (Donnan, 2016). Indigenous people's migration away from reserves constitutes tacit agreement with Canadian norms, with an abandonment of Indigenous identity and culture (CAP, 2019). It justifies government refusal of responsibility for Indigenous peoples who leave reserves and those who do not have Status (Belanger 2011; DeVerteuil & Wilson, 2010; CAP, 2019). A great part of hesitancy stems from Indigenous historical experiences and it is difficult to divorce them from previous policy contexts (Fergerson, 2001, p. 86-87).

The state's use of legal categories of Status and Non-Status Indian were created to manage the populations and develop appropriate programs that were denied to those who fell outside program boundaries, either as populations assimilated into Canadian society or which left the reserve

system to live in urban locations (Newhouse et al, 2014). The state's relationship management, based on Indigenous identity, has been historically used to as a system of regulation and control and has led to "dispossession from territories, detachment from traditional identities, physical diaspora, social marginalization, and lost political influence. (Newhouse et al, 2014, p.6).

Legal frameworks, like treaties, were put in place to resolve the conflict between colonial and Aboriginal leaders. They provide a framework for living together and sharing the land Indigenous peoples traditionally occupied[5]. These agreements provide foundations for ongoing co-operation and partnership as relations move forward to advance reconciliation. The process of treaty-making in Canada is continuing to evolve through ongoing engagement and dialogue with Indigenous groups. Recent organizations, like the Métis National Council (MNC) and the Congress of Aboriginal Peoples (CAP), are representatives in some of these dialogues. Importantly, they are described as administrative rather than real implementations of organizational self-governance. Negotiations regarding land claims are usually done through legislative branches between the federal government and recognized Indigenous communities, however, at the level of urban Indigenous communities, there is little representation (CAP, 2019). The same applies towards self-governance as programs are developed by entities other than Service Canada.

Fergersen (2001) urges caution for those involved in any service delivery paradigm, as the delivery design must be informed by historical consciousness that is aware of the potential for harm by the part of the state and its agents. The state and its agents must try to understand the harm they can do to marginalized urban peoples when they have stereotypes and incomplete portraits of these people and their barriers (p.86).

Systemic Barriers

According to the Johnstone, Lee, and Connely (2017), service delivery provisions are minimized by the dominant oppressive discourse of neoliberal ideology. Under this discourse, the need for social service provisioning must move toward being self-sustaining. As social problems are addressed by programs and services, there may be a move towards the elimination of said programs. The elimination of such programs, though, would likely highlight problems in other areas. Social services should be viewed as a "collective caring responsibility of communities" and need to be permanently budgeted for (Johnstone et al., 2017, p. 1453). Viewing social services as a problem-solving mechanism – that is, that they are programs put in place to address social problems like homelessness, poverty, or hunger – that should be terminated or sunset when issues are resolved is antithetic to communal well-being. Communal well-being evolves and as communal needs are addressed: problems arise in other areas. For instance, theoretically a program

[5] Government of Canada, (2020, July 30). *Treaties and Agreements.* Canada.ca. https://www.rcaanc-cirnac.gc.ca/eng/1100100028574/1529354437231

to address homelessness would see people from an area housed, and once all people become housed then the program could be done away with. Unfortunately, in practice, there will always be other factors in communal well-being to be addressed or new unhoused people that will show up even after a program is deemed successfully implemented. The idea that social service provisioning should lead to clients becoming self-sustaining misses the point that communal well-being is ever changing and requires continued support.

Additional barriers can be imposed by the state. To varying degrees, any change in the way the services are administered, how policies are implemented, and any changes that are brought on by program or policy reform have drastic ramifications in terms of the financial and nonfinancial barriers to service delivery (Fergerson, 2001, p. 81). Often, statements about policy reform suggest that the objectives of the policy reform are to foster independence and self-sufficiency. But often the actual result in an increase in service denial and marginalization, especially when it comes to access for urban poor to access health and social services (Fergerson, 2001 p. 86).

Another systematic barrier is that Indigenous communities face both urgent immediate needs, and long-term development needs (Rodon et al., 2018). With so much to be undertaken, it is difficult to develop a vision when there are so many issues to address (p.21).

The Government of Canada has shown very little interest in addressing its responsibilities to off-reserve Indigenous populations, leaving a gap of adequate service delivery (CAP, 2019). Literature on this subject has been critical of a federalist approach to service delivery. The Royal Commission on Aboriginal Peoples (RCAP), in 1996, provided several recommendations for urban Indigenous service delivery. Decades later, some of those recommendations have yet to be adopted. There has been little direction from provincial or federal governments regarding their own representation in urban centres in relation to urban Indigenous communities. Rather than building on the models of urban governance provided by RCAP, the federal government has relied on service providers to be the voice of urban Indigenous individuals (Heritz, 2018). The models or urban service delivery and governance provided by RCAP include extra-territorial jurisdiction of Aboriginal nation governments, where "Aboriginal nation governments extend their activities to urban citizens living outside a nation's Category I lands" (RCAP, 1996, Vol. 2, p. 249); service delivery programs, agencies, or institutions run by the nation or those they authorize; the establishment of separate urban political institutions like urban councils or urban councillors which can institute urban service delivery programs; and contracting with other urban service delivery agencies and institutions on behalf of urban citizens to have these agencies provide programs and services to the nation's citizens (RCAP, 1996).

Literature also points to social capital as a mechanism by which much hesitancy can be overcome; that urban Indigenous communities are different from their rural counterparts (Hill & Cook, 2013, p.421). Building social capital means more than just building physical and social infrastructure to

meet a community's needs, it also improves the ability of the community and its members to be resilient. Hill & Cook argue that social capital for Indigenous communities is a means for reconciliation, and that a transfer of knowledge and power should take place from non-Indigenous agencies to allow for Indigenous organizations and communities to have more capacity to deal with ongoing issues. The strategies outlined by this study include these guiding tenets: strategic planning; Elders and children; prayers and medicines; responsibility and ownership; and mentoring and role modelling. This approach would ensure that the community's best interests are at the heart of its development. Importantly, the study cautions that implementation of these strategies is difficult: urban Indigenous communities are marked by different socio-demographic and cultural diversity than their rural counterparts; and lack easily definable community membership and representation which makes identifying a community vision more complex, and the development process more difficult than in other contexts (p. 430).

Other literature states that the knowledge within government policy analysis is colonialized. Indigenous knowledge is excluded and marginalized, and the political construction of knowledge reinforces colonial attitudes (Hernandez, 2012; LaBoucane-Benson & Cardinal, 2004). LaBoucane-Benson & Cardinal (2004), state that change is recent for Indigenous peoples in Canada (challenging the Federal government to enshrine Aboriginal, Métis and Treaty rights in the 1982 Canadian Constitutional document, as an example), and assert that other Aboriginal or Indigenous peoples in Australia, New Zealand, and the United States were undergoing similar changes. Yet, there is still gatekeeping against Indigenous ways of knowing occurring at several junctures: research and participation, intellectual property, and research funding. UAKN research as listed in Appendix III references a lack of understanding of Indigenous Research Methodology (IRM) and this results in propagating colonial attitudes in that space, which results in Indigenous clients remaining improperly serviced because of this lack of understanding.

Research, even when done with community participation, is problematic in that often researchers and participants are not on equal and common ground. When conducting research, the researcher often is unaware of the power dynamic that they hold even by simply setting agenda items, or by being the final author on the paper that they write. There are also problems with information as intellectual property: projects that are conducted by the government or its agencies collect information from Indigenous peoples. Often, once the project is completed, the information becomes the sole property of the government. The information can then be used against the Indigenous community, despite knowledge that was being shared in good faith. Finally, funding for research projects that can be used to guide policy are often administered through Canadian Government programs and agencies. Programs such as the CURA (Community-University Research Alliance), which is available through SSHRC (the Social Sciences and Humanities Research Council), and the Institute for Aboriginal People's Health (IAPH) are examples of such efforts. They are often used by universities and researchers, who are often underfunded, and are reluctant to spend the funds on expensive and time intensive activities like meaningful community

participation, let alone give the money to the communities themselves to conduct their own research (LaBoucane-Benson & Cardinal, 2004).

Further to the above, Hernandez (2012), supported by research by Abele & Prince (2006), states that Indigenous people tend to be receivers of government policies instead of contributors to public policy. They also say that outside of lands and resources policy, little Indigenous knowledge systems have received meaningful inclusion in public policy development. As a result, public policy discourse in Canada has been and continues to be shaped and dominated by Western perspectives, which hold to a colonial model of governance and policy making.

In conclusion, the top-down approach of program and service delivery to urban Indigenous individuals – according to the literature – is still steeped in colonial attitudes and needs to be remodelled according to recommendations in the literature. This would permit the people providing service delivery the latitude needed to overcome the hesitancy that is inherent in transactional relationships.

4.2 Subtheme: Indigenous identities

The literature surrounding Indigenous identity, especially in relation to service delivery, discusses the importance of identity or identities of the communities in urban centres. These communities are diverse and should not be considered monolithic, or treated all in the same manner, as has been done historically. Indigenous peoples that originate from different regions will have different historic and social relations with service delivery by the federal government. The literature suggests that there are unique aspects of urban communities that need to be put into consideration. These are:

1. that urban communities are more diverse and include a wider variety of Indigenous groups and
2. that there are always new arrivals in the city from remote and rural locations (Hill & Cook, 2013).

Literature suggests that identity is one of the most significant barriers to urban Indigenous communities. There is a belief that Indigenous people do not exist outside of the reserves (CAP, 2019). Keep in mind that as mentioned in Section 2.1 more than half of the Indigenous population is urban. Canada does not widely report on the conditions of urban Indigenous peoples, making it difficult to accurately estimate urban Indigenous populations, but organizations like the Congress of Aboriginal Peoples and the Urban Aboriginal Knowledge Network are conducting research to support the assertion that Indigenous populations are growing progressively urban, though the composition of these populations is still unknown.

Community composition in urban areas can be regionalised, especially considering the service delivery providers that can act as social hubs for the different identities. Andersen & Peters (2013) discuss the complexities of the urban Indigenous experience in Canada, especially as it relates to settler attitudes towards the different levels of service that are provided to Indigenous communities based on their composition or identity. Further, they discuss that sociopolitical forces impose on Indigenous persons and communities to self-identify, forcing them to narrow their definitions, and consequently the programs and services to which they are eligible. Gagné & Trépied (2016) assert that historical and societal forces continue to contribute to the idea that Indigenous communities do not exist in cities and that they are at odds with the rural/urban divide established by settler states. Increased mobility in Indigenous communities, along with a growing population means that there will be more Indigenous people in urban locations, and that as they move off-reserve, the services that were provided by the state in those locations may need to shift to Indigenous migration to cities.

Newhouse et al. (2014) state that service providers and organizations often receive funding for very specific programs that cater to a specific Indigenous identity (Newhouse et al., 2014). The research goes on to say that settler states tend to create identifiable populations in order to more easily administer those populations. This has resulted in Indigenous people, especially those who fall outside of state-defined identifiers, unifying and creating political organizations to advocate on their behalf. From the dozens of Indigenous organizations that emerged since Canadian confederation to the hundreds that exist today, the goals of these organizations are to help with recognition and quality of life improvements (Newhouse et al., 2014, p.6). Through their advocacy, they are attempting to shape a public policy agenda that will assist their communities.

Heritz (2018) states that RCAP addresses critical issues, including challenges to their cultural identity, exclusion from opportunities for self determination; discrimination; and difficulties in finding culturally appropriate services. Advancements made by local response to Indigenous input, like Aboriginal advisory boards and other bridges to access municipal or regional governance, fall short as they are overshadowed by policies of service delivery for urban Indigenous peoples in Canada. Local governance structures fail to address the migration of Indigenous People who migrate to urban centres, with the majority of policy implementation for Indigenous People being driven by the federal government. The federal government, for its part is relying "on service providers to speak on behalf of Indigenous communities at the expense of building on models of urban governance recommended by RCAP" (p. 612).

Conversely, Snyder et. al. (2015), argue that Indigenous-led service providers also have the potential to inform urban Indigenous policy as they have intimate knowledge of resources available in urban spaces. Importantly, though, they are often rarely involved in policy decisions, and are left to themselves to secure funding and other resources. They are rarely involved with various

levels of government, nor do they have the resources to consistently reach out to other Indigenous political and service organizations.

In summary, the state-imposed and segmented nature of Indigenous identity means that Indigenous service providers, who are best-placed to advocate for their communities, are too under-resourced to effectively petition organizations and governments. This lack of representation means that the top-down policy implementation by the federal government will fail to reach the service providers that service urban Indigenous communities effectively.

4.3 Subtheme: Service delivery community

The existing service delivery community for urban Indigenous community members includes Friendship Centres, community organizations, not-for-profit organizations, and identity banks. The literature on service delivery communities provides insights as to how urban Indigenous can be supported by an entity like Service Canada by:

- Providing administrative support
- Providing gateways to funding
- Allowing feedback into how services are delivered
- Sharing knowledge about other community members in the area

Literature on social capital underlies the importance of building relationships within the network of service providers and community members (Crable, 2021; Hill & Cook, 2013; Kemper et al., 2013). Activities like community mapping, community value-setting, and community goal-orientation are recommended: community mapping assists in the identification of service delivery providers, especially those that may be serving marginalized groups; community value setting assists in building buy-in from community members and service delivery providers; community goal setting also helps with buy-in but also assists service delivery providers in setting targets for success. Service providers whose managers have built strong social capital have better reach (Kemper et al., 2013). Appendix III references UAKN research on service delivery and how community resiliency is improved through well-provisioned service providers. Notably, research in the Atlantic regions drew on Indigenous lived experiences to inform their research. Service Canada can leverage the existing social capital held by these firms to better reach the underserved urban Indigenous peoples.

Brown and Fraehlich (2010) state that many service organizations are operated by community members within the area that they serve. Significantly, they also state that there has not been a lot of research regarding Indigenous perspectives in this field. They advocate for further research into the benefits of capitalizing on hiring within the community (Brown and Fraehlich, 2010, p.97).

The Taxman (2014) study questions whether the criminal justice system is a part of the service provider network, as it is part of a complex structure of needs. It is also part of the referral network for services within a community. For Taxman, "being part of a service provider network requires the 'feeder' or component to have sufficient access to a population that needs certain services and the ability to provide such services" (p. 10). The study shows that criminal justice organizations that are better integrated with community-based service providers lead to better outcomes for the people involved. However, in many instances, the assessment and supervision process for these individuals is focused on "paperwork" and is not client centered. The study concludes that advancement of our understanding of policies, practices, and an integration services and systems are key to building trust in justice-affected communities.

In a case study involving a 3rd party service delivery organization, Crable, Sue and Richie (2021), show that investing in a service delivery community helps build trust, create meaningful connections, and is a suitable arena for building social capital. This was not a peer-reviewed study, but it provided lessons learned and smart practices, which included that creating the community is suitable for both urban and rural experiences, and that the connections built around a service delivery community are context-specific. Building a community around simple and reciprocal relationships is what allows them to build social capital, creating an interconnected web where barter is used as a basis for building trust, knowledge-sharing, and mutual exchanges. Creating a space that has people create bonds amongst each other, can aid in neutralising power dynamics between organizations. (Crable et al., 2021)

4.4 Summary of Findings: Culturally Appropriate Approach

Adopting a culturally appropriate approach to service delivery is a step towards reconciliation and creating an environment for trust to be built by urban Indigenous communities and service delivery organizations. Acknowledging past actions and moving toward a mutually defined framework for service delivery breaks the settler/colonial mindset and attempts to bring parties closer to parity. Building a systemic, comprehensive urban Indigenous approach is a shared responsibility, with the federal government playing a significant role in decolonizing urban spaces (CAP, 2019).

Hesitancy in urban Indigenous communities needs to be addressed first, as services cannot be provided to a reluctant population. Acknowledging the mistakes of the past and addressing the systemic barriers that are put in place by the dominant hegemony are important first steps. Part of dismantling barriers is by recognizing that Indigenous communities exist in urban spaces and require a say in the way they wish to be served. Adopting a culturally appropriate approach means giving a voice to the residents in the community. Appendix III references research on culturally appropriate community programming and place-based inclusion strategies and how this can help key insights into communities. The Kruz, Esligar, Fukuyama, Hawkins, and Norris study (2019) outlines a methodology which involves culturally-appropriate community engagement, feedback

mechanisms, Elder inclusion, better training, and thoughts on community accessibility. Finally, the service delivery community needs to be supported. Supports entail ensuring more/sustained funding for engaged organizations, but also acknowledging the responsibility governments have towards urban Indigenous peoples (CAP, 2019, p. 28). Part of that responsibility is ensuring that a culturally appropriate approach is adopted by service delivery organizations.

5. Literature Review Findings: Community Partnerships

According to the literature, urban organizations often serve as social anchors for the community, and service hubs of social networks (Hill & Cook, 2013). The literature is supportive of establishing and maintaining community partnerships in service delivery (Brown & Fraehlich, 2019; Crable et al., 2021; DeVerteuil & Wilson, 2010; Heritz, 2018; Hill & Cook, 2013; Howard-Wagner, 2018; Kemper, Schilke, & Brettel, 2013; Snyder, Wilson, & Whitford, 2015).

The literature states that culture plays an important role in including the value of sharing and connection to family and community. Brown & Fraehlich (2010), indicate that the inclusion of service organizations from the community into a service delivery methodology leverages these existing connections (p. 97).

Some caution is warranted when partnering with volunteer service delivery organizations to ensure that there is no erosion of flexibility characteristic of this sector (Hanlon et al., 2007). Though this was based on a study about how the Province of BC affected volunteer organizations, it is applicable to the federal government in this instance because of the influence and resources that the federal government can employ when partnering with service delivery organization. Conversely, Harrop (2012, p.18) writes that partnerships and networks that are located centrally or in co-location agreements are beneficial to integrated service delivery. The focus of Harrop (2012) mostly addresses how there are gaps in service delivery when networks are disjointed and jurisdictions overlapping. They make a case that centralizing service delivery improves effectiveness. The study argues that there is no systems level organization that brings Indigenous service organizations together, and points to the need of a national network that prioritizes partnerships (Harrop, 2012).

Similar problems with integrated service delivery exist in the realm of immigration services. For example, they, too, have overly restrictive conditions attached to funding (eligibility criteria) and quotas (Mukhtar et al., 2015). The Mukhtar et al. (2015) study suggests that integrated policy decisions are needed, and a top-down approach is not going to be effective, especially in a federated system (p.405).

5.1 Subtheme: Decolonization

Literature suggests that there is a variety of decolonization interventions that may help in increasing cultural awareness for both colonizer and from the colonized perspective. The interventions include: action orientation, popular books and media, cross-cultural awareness training, anti-racism and anti-discrimination training, decolonisation workshops, liberation theology and psychology, and truth and reconciliation interventions. The guiding principles for these interventions are:

- Develop small- and large-scale interventions.
- Develop long and short-term interventions, allowing for long-term interventions to continue even if immediate gains are not realized.
- More Indigenous involvement at all stages.
- Providing more detail and context when describing interventions and their steps
- Providing more detail and context when researching both successful and unsuccessful interventions. (Guerin, 2010)

Literature claims that the ability of the federal government to be responsive to immediate and ongoing problems presents opportunities at creating meaningful connections and interactions (Harrop, 2012, p.3).

5.2 Subtheme: Self-Determination

The idea of urban Indigenous communities and their ability to self govern stems from attempts by marginalized non-Status Indians to gain acceptance for non-Status Indians as a category of Aboriginal people, with the National Indian Council (NIC) established in 1961 which then split into the National Indian Brotherhood and the Native Council of Canada (NCC) in 1968. A second split occurred in 1983 when the Métis National Council split from the NCC and the CAP emerged to represent Non-Status Indians and urban Aboriginal peoples (Newhouse et al., 2014, p.4).

Some literature suggests that Indigenous communities should reject state-centered processes as they are embedded within a colonial system. Efforts should be made to find community solutions that are grounded in their own world view (Corntassel, 2009).

Snyder, Wilson & Whitford (2015), support the idea of community partnerships but caution that collaborative paradigms do "not necessarily result in actual decision-making power, autonomy, or governance for urban Indigenous community organizations" (p. 9). They assert that often, services that are downloaded to the non-profit sector remain financially dependent on their funding organization without having a say in the overall program design. The funding restrictions imposed by the government organizations dictate the activities of non-profit organizations. The paper suggests that Indigenous-led organizations are well-placed to inform urban Indigenous policy but are rarely involved in policy decisions. It is recommended that all levels of government commit themselves to long-term, collaborative vision that involves the input of urban Indigenous residents.

The Royal Commission of Aboriginal Peoples (RCAP) addressed how self-determination is critical and still relevant (Heritz, 2018). When self-determination is operationalized, communities demonstrate their ability to make choices in regard to their goals and policy processes. Urban Indigenous governance should move beyond the social service sector so that Indigenous communities may transcend colonialization by becoming self-determining.

From Transactional Government to Community Enablement

Literature on self-determination and enablement is varied. It comes from various nations as they adopt their own efforts at reconciliation of their own Indigenous populations. For instance, in Australia, efforts to move from a transactional government to enablement through community-based organizations have some interesting findings. The colonizing effect of the top-down transactional relationship only reinforces systemic barriers. There are positive effects to enabling self-determination and community development in urban Indigenous communities. Long-term decolonization strategies in service delivery build economic, social, and cultural capacity. They also demonstrate government commitment to Aboriginal peoples. The benefits apply to both the communities themselves and local Indigenous governance bodies. Government has a role to play in the enablement of communities to empower them. A pathway to self-governance is fostering and supporting community organizations. (Howard-Wagner, 2018)

Other literature speaks to building capacity in service organizations. Despard (2016, p.364) claims that government can help these communities indirectly by supporting capacity building in service delivery organizations. For example, conducting workshops, providing technical assistance, and assisting with grant applications strengthens service delivery organizations' capacity in modest ways. More localised literature suggests that collective partnerships improve urban Indigenous peoples' abilities to access services across jurisdictions. Partnerships break down the "extant silo mentality" and encourage cooperation between and amongst service providers (Harrop, 2012, p.26).

In summary, a top-down approach to service delivery will ultimately overlook the input of the community in which it purports to serve. Much of the literature surrounding service delivery to communities require at least some level of community involvement in their design and implementation. Service Canada, as the service delivery branch of many federal programs, services and benefits, should work towards building community partnerships with other service delivery partners, and foster their expertise in order to better serve community members. There should also be mechanisms put in place to gather community input and seek opportunities to redesign program criteria to better suit community needs. This feedback loop should enable program design that empowers communities to implement decolonization initiatives within the program itself and build-in the ability for communities to be truly self-determining for policies that affect them.

5.3 Summary of Findings: Community Partnerships

The federal government is an important partner in enabling community partnerships, even though they are sometimes established at the local level. The centralization of services under a federal umbrella can provide the service delivery community with more efficient means to reach underserved populations (Harrop, 2012). Importantly, partnerships that are supported by the

federal government should attempt to be as flexible as possible and attempt to eliminate barriers and exclusion criteria for program/organizational funding. Adopting a decolonization mindset and supporting self-determination should be top of mind when reviewing policies or programs that are supporting community partnerships. Finally, adopting a bottom-up approach is much more suitable for effectively enabling communities; having communities voice the way they want to be served provides important program design considerations that should not be overlooked by service providers.

6. Literature Review Findings: Removing Service Delivery Barriers

There are many barriers for service delivery to urban Indigenous populations. Colonization, marginalization, the idea of Status (who and who is not eligible for services), and jurisdictional conflicts, are just some of the barriers being faced by individuals in these communities. Literature surrounding these themes is sparse, especially when considering the narrow scope of urban Indigenous peoples. Frameworks for decolonization (Guerin, 2010), alternative service delivery options, and research on the urban Aboriginal service delivery landscape exist, however. The documents will be explored on the following three categories: eligibility, jurisdiction, and alternative service delivery methods.

Studies have shown a lack of funding for social programs for Indigenous communities. For example, Rodon, Lemus-Lauzon, and Shott (2018) discuss Indigenous community development and conclude that some Indigenous communities – because of being underfunded by various levels of government – often choose to invest funds allocated for other things into social programs. This study was not exhaustive but examined four widely used funding models (direct payment, trust funds, social programs and services, and infrastructure investments). Designing and implementing effective service delivery of social programs to these communities will ensure that allocated funds are used for their intended purpose.

Heritz (2018) explains that the Indian Act was a legislative tool that dispossessed Indigenous People's capacity to self-govern and assimilate them into a governable population. The study also asserts that the effect of legislative structures (the Constitution Act 1867 and the Indian Act 1876, as well as its subsequent amendments) surrounding Indigenous Peoples was to shift service delivery responsibilities away from urban centres and into reserves. Eligibility for services was tied to both Indian status and location, with little supports in urban centres. Indigenous migration to cities precipitated additional changes: Indigenous centres and other organizations sprouted to address urban transition and to meet cultural, social, and other needs. The responsibility, however, kept shifting away from federal responsibility and onto voluntary organizations (represented by a broad range of domestic and international organizations). RCAP played a significant role in the remodeling of service delivery as the federal government "prioritized a reliance on service providers to speak on behalf of Indigenous communities at the expense of building on models of urban governance" (p. 612). With these shifts, barriers to service eligibility, overlapping and unclear jurisdictions, and a patchwork of service delivery methods by different levels of government complicates the service delivery environment in which organizations operate.

Findlay et al. (2016) observe that organizations which rely on government funding often face barriers when providing services to communities as they must follow federal policies, some of which restrict the way with which they can assist community members. With a large majority of service providers (92%) receiving some sort of government funding, the funds are usually tied to

specific programs or Indigenous groups (p. 29). Organizations then have to compete for grants which are often program-based or targeted to various Indigenous identities.

Flumian, Coe, & Kernaghan (2007), describe that Service Canada faces important barriers as a service delivery entity. While the goal for Service Canada is to provide an Integrated Service Delivery (ISD) model, the paper outlines several challenges in implementation of this vision. These include political barriers, including those of accountability and transparency to Parliament and Canadians; structural barriers like inter-departmental and inter-jurisdictional compartmentalization, as well as the difficulty in securing adequate funding; operational barriers, like multiple channel delivery, technological compatibility with other departments and agencies, privacy and security concerns; and organizational culture barriers, like a prior focus on programme-centered services. While this paper does a thorough job of explaining its vision and several ways to overcome some of their challenges, it does little to address the needs of Indigenous communities.

6.1 Subtheme: Status and eligibility

The complicated web of legal definitions including Status, band, or community membership has led to a segmented or fractured Indigenous population in various dimensions (Hill & Cook, 2013). This presents additional challenges to Service Canada, as they must navigate disparate perceptions of community membership.

Status and identification: Eligibility requirements inherently involve exclusion. Literature presented by the CAP's Urban Indigenous report (2019) states that there is resistance within the social delivery system through subtle and not-so-subtle racial and ethnic barriers at all levels. The Status of urban Indigenous peoples is not effectively considered when delivering social and health services. Those who are of Status are entitled to certain benefits, while non-status are entitled to other or different benefits. Service providers may not be familiar enough with the nuances of status and eligibility to properly allocate benefits. Identification and tracking of urban Indigenous populations have been sorely lacking, as census counts of Indigenous populations underestimate those in urban locations by 2 to 4 times (CAP, 2019). Canada's legislated racial classifications, as exemplified in Status practices, restrict Indigenous peoples' rights, identities, and access. Since eligibility is controlled by the federal government, it acts as a control over Indigenous populations. Past and present practices work to maintain separation of Indigenous peoples and cities. Movement away from reserves was seen by the Canadian government as a rejection of Status and was a tacit agreement to withdraw from government supports. (CAP, 2019).

Government policies about who is and who is not Indigenous have changed overtime, and created divisions among Indigenous communities, including those who live in urban locations. The urban

Indigenous are often dismissed as less authentic and less legitimate, despite representing most Indigenous peoples living in Canada. (CAP, 2019)

Literature from Australia indicates that decolonization interventions could help guide how government and service delivery providers address eligibility requirements for their programs. Looking through a decolonization lens can help alleviate the exclusionary nature of certain requirements. (Guerin, 2010, p.77). By making service delivery more about helping people in general, rather than just making sure we are only helping the *right* people (i.e. only Status Indians, or those of a certain ancestry or lineage), the state can ensure that those who are in need of benefits receive them.

6.2 Subtheme: Jurisdiction

As eligibility and Status is a strong barrier to effective service delivery, so is the very complex jurisdictional web that surrounds Indigenous peoples, particularly those in the urban setting. Jurisdictional issues come up in the literature often. Of primary concern in service delivery is reaching people in the places where they live. In a federated system, like Canada, this presents unique problems when programs are implemented at different levels. The overlap in jurisdictional service delivery presents unique problems with urban Indigenous populations. Status Indians and Aboriginal Peoples fall under federal jurisdiction. Historically, though, service delivery to these populations falls short of expectations. Often other levels of government have had to step in, especially with regards to health outcomes and other social services. Service Canada, as the service branch for many federal programs, benefits, and services, has a mandate to reach its population wherever they may reside within certain service delivery standards. A historic use case of jurisdictional failures resulted in the application of Jordan's Principle. Jordan's Principle (Section 2.6) is related to a case where an Indigenous child died due to delays in medical service because of a jurisdiction dispute. Jurisdictional disputes of this kind could potentially rise from any situation, especially when there is unclear marking of jurisdictional authority (Blumenthal and Sinha, 2015). Funding service delivery methodology and program delivery falls heavily on jurisdictional authority and can cause service gaps. Various levels of government and NGOs try to these gaps with interim solutions. Unfortunately, many of those stop-gap measures are insufficient to meet the needs of urban Indigenous peoples, and only exacerbate the issue of overlapping services. Additionally, Blumenthal and Sinha (2015, p.18) asserts that some attempts at increasing access to services (such as Jordan's Principle) narrows the scope of eligibility. Wider access could entail service delays, especially when definitions of what constitutes service delivery and delay are absent. Adopting a no-wrong door policy, discussed briefly below, could help prevent some of the problems with program and service delivery overlap, but may entail additional delays, especially when it comes to disbursement of funds. For example, the lack of specificity and consistent repayment and reimbursement from one entity to another could cause additional barriers to timely service (Blumenthal & Sinha, 2015).

The term "no wrong door policy" stems from people arriving or asking for benefits at various ports of entry for services. For example, in Ontario, there is Service Ontario, Service Canada, as well as local municipal service centres, and other community organizations, all providing similar benefits. A no-wrong door policy means that whatever access point is reached by the individual, they will be put in touch with the proper authority to attain the benefit. Current guidelines for outreach[6] encourage that Service Canada provides single-point access to a wide range of federal programs and services. Adopting a no-wrong door policy more broadly would ensure wider access for urban Indigenous population. Caution is urged by the literature, as there is very little recourse outside of legal action for any disbursement of funds or allocation of resources. For example, if Service Canada would redirect to a provincial authority for provincial benefits, the time and effort taken is not reimbursed. Assurances could be made such that adopting a no-wrong door policy does not further marginalize the best interest of urban Indigenous populations (Blumenthal & Sinha, 2015).

The federal government and provinces have provided little direction on urban Indigenous representation in urban centres even though the federal government has used policies of service delivery to address urban Indigenous representation at the local level: "The federal government has prioritized a reliance on service providers to speak on behalf of Indigenous communities at the expense of building on models of urban governance, recommended by RCAP" (Heritz, 2018, p.612). The suggested RCAP models incorporate self-governance (extra-territorial jurisdiction of Aboriginal nation governments, nation-run programs and organizations, Indigenous urban councils/councillors, contracting out, see Section 4.1 Systemic Barriers for details) where direction comes from Indigenous communities. Partnerships with local communities, in this instance, may prove more viable than a top-down approach. For Service Canada to better provide supports, services, benefits, and entitlements to urban Indigenous individuals it should investigate incorporating whichever of the models RCAP proposes that is most compatible with the community which they are serving.

6.3 Subtheme: Alternative service delivery methods

Alternative service delivery options for urban Indigenous populations are examined in a working paper (UBC and P3 Advisor Inc. Project, 2008). They include out-tasking, out-sourcing, partnering, franchising, and privatization. While that working paper focused mostly on public-private partnership methodologies, it does offer insight in several use cases and lessons learned. Consideration for what the service provider community has capacity for and is fit to do is paramount as its ability to sustain a project is an important factor of whether they are suitable for

[6] Outlined in the Outreach section of Programs and service delivery overview – Service Canada

an alternative service delivery method. Services like identification banks could facilitate urban Indigenous service delivery. Identification banks are organizations that assist low income, homeless, and/or marginally housed individuals with obtaining and safely storing identification. Organizations like The Kettle Society in British Columbia are an example of an identity bank. Importantly, the perception of Indigenous populations of some of the alternative service delivery methods (such as out-sourcing) may be seen as a loss of control or exploitation (UBC and P3 Advisor Inc. Project, 2008, p.12). Additional consideration is that funding for alternative service delivery methods remains inconsistent and could present a loss of service once funding runs out.

Social capital is seen as a reflection of the capacity of communities to undertake concerted action and access resources (Hill & Cooke, 2013). While social capital is not a service delivery method *per se,* communities with high social capital have organizations that are able to reach and assist the communities they serve. Methodologies that assist organizations to measure social capital also assist in their understanding of the social networks in their community. As an alternative approach to service delivery, literature surrounding social capital is somewhat limited, especially when dealing with urban Indigenous populations. Hill and Cook (2013) provide some guidelines for building community capacity and social capital for the urban Indigenous demographic. They identify that social capital is an important resource for successful community development activities, especially when it comes to serving their own members. The study they conducted lists important activities that promote social capital: community planning and knowledge sharing; the involvement of elders and children; creating a sense of shared responsibility and ownership; and mentoring and role-modelling. The article states that building this capacity is also an opportunity to bridge Indigenous and non-Indigenous relations through the transfer of knowledge and power. They caution that the implementation of such activities is far from straight-forward, requires overcoming many barriers, and that addressing community membership and representation, especially for fragmented Indigenous communities, is problematic in its implementation even though buy in and community resiliency is increased through this methodology.

Partnering with service organizations that already exist in the community (e.g., Friendship centres) leverages how residents make and keep connections with these organizations to obtain services. Services or organizations that are positively identified by community members are usually consistent with the service delivery organizations that align themselves with the community member's cultural values and incorporate hiring people from the community into their organizations (Brown & Fraehlich, 2010, p.95-96).

Efforts to offload social care responsibilities can lead to gaps in accountability and transparency, increasing pressure to amalgamate smaller organizations into larger ones, and erosion of service delivery efficacy. This can undermine a service delivery organization's comparative advantage in service provisioning (Hanlon et al., 2007, p.49). Thus, any kind of alternative service delivery method (like offloading services to other organizations) can lead to a detrimental effect in service

delivery outcomes to urban Indigenous communities. Therefore, in seeking alternative delivery methods, it important to empower organizations without changing the nature of their relationship with the community.

6.4 Summary of Findings: Service Barriers

The removal of service delivery barriers remains an important piece for service delivery organizations to successfully reach the populations they wish to serve. Systematic barriers are difficult to remove as they are firmly entrenched but are not impossible to address: using decolonization interventions to alleviate the exclusionary nature of requirements (Guerin, 2010); ensuring adequate funding with less restrictions (Findlay et al., 2016); and, acknowledging that a location shift of service delivery responsibilities from reserves to cities is taking place.

Addressing jurisdictional barriers by adopting a "no wrong door" policy should be cautiously considered as the literature suggests that compensation for efforts may be disproportionally shouldered by organizations that can least afford it (Blumenthal & Sinha, 2015). Additionally, looking for alternative service delivery methods through other organizations should also be considered with caution; there is a risk that there be an erosion of service delivery efficacy as well as an offloading of social care responsibilities. It remains important to empower organizations without changing the nature of their relationship with the community (Hanlon et al. 2007).

7. Discussion and Analysis

This section presents a discussion about how each key finding from the literature review may affect service delivery generally, and the objectives of Service Canada particularly, in providing services to urban Indigenous people.

Problem and Answers:

Attempts to answer the research question "How can Service Canada, as the service delivery branch of the federal government, better provide supports, services, benefits, and entitlements to urban Indigenous individuals?" in Section 1.2 through a literature review and thematic analysis revealed several smart practices that could be applicable to Service Canada's outreach efforts. These smart practices are part of the recommendations made in Section 8. Urban service delivery literature was limited and presented findings pertaining to third-party service delivery providers. In many cases, the findings are outside of the scope of what an organization like Service Canada is mandated to provide. Further research into how federal departments can more easily reach urban Indigenous communities through surveys and community-led research would provide valuable information for federal service delivery providers like Service Canada.

For the complementary questions posed in Section 1.2, the findings from this paper provide guidelines in Section 8 on

- how to address the administrative, socioeconomic, and cultural barriers that are present in the urban Indigenous service delivery sphere;
- how current service delivery practitioners and organizations can play a role in facilitating and increasing Service Canada's effectiveness in reaching urban Indigenous people; and
- what steps Service Canada can take to declutter and better delineate their service delivery role.

Many of the findings form this study address the first two points, but the third point, clearly delineating Service Canada's role, is more out of scope. More research should be done to outline Service Canada's mandate and the role it should play in providing services to urban Indigenous individuals and communities.

Key findings and themes:

The literature review reveals several key findings that affect service delivery to urban Indigenous communities. In general terms, there is a level of distrust that must be overcome due to historical and systemic marginalization. To overcome the presence of these barriers three themes developed: cultural sensitivity, community partnerships, and the removal of service delivery barriers.

Cultural approach

First, to overcome the reluctance that some people may feel in approaching institutions that have oppressed or displaced them, is the need for a culturally sensitive approach to service delivery. For service delivery providers and their staff, it is imperative that they be aware and informed of the specific barriers that Indigenous individuals placed in urban environments face. Having a service delivery paradigm modeled on an empathetic and culturally sensitive approach can help build the trust that is required when accessing services that are sometimes necessary when users are in need. Unemployment, death, pension, and supplemental income benefits are needed when users are at their most vulnerable. Having a trusted service provider is key to overcoming that sense of vulnerability.

In addition, reluctance would be reduced if Indigenous ways of knowing, such as the medicine wheel approach and involvement of Elders were brought into program planning (Sanderson, 2010).

Partnerships

As outlined in Section 4.3, it would be important for the service organization to be at least partially operated by the community members that they hope to serve. Thus, Service Canada having partnerships with those urban service organizations overcomes many objections related to the federal government. In practice, this would involve Service Canada actively collaborating with Friendship Centres, provincial governments, municipal governments, and not-for-profit organizations, and to recruit and hire urban Indigenous workers.

Second, there is a need for mutually built partnerships. Building partnerships with already-trusted organizations and agencies will shorten the time required to build trust within the communities. In addition, some individuals may never be comfortable going to a Service Canada office or use their various other channels due to accessibility or language barriers. Building partnerships with established or burgeoning organizations that are already in the community builds and strengthens the support networks that serve urban Indigenous communities. Also of importance is the process by which the partnerships are built. Community input and consent is required to build more significant bonds between service delivery providers and the communities with which they serve.

In Section 5, it was noted that centralizing service delivery improves effectiveness, and that that may only be possible with partnerships. From the viewpoint of Service Canada, it could help to provide seamless access to service across jurisdictions. The federal, provincial, and municipal governments have exclusion criteria for many of their programs and services, some of which are based on location, status, or other criteria. This presents barriers to service and benefit uptake. Having service delivery provided by a network of mutually supportive organizations presents opportunities for collaboration and breaking down some of those barriers. For example, you may have an NGO provide identity banking services to a community so that persons without government identification may obtain and store that information. If that NGO has links to the

provincial and federal governments, they can obtain the identification in a timely manner. If, at the same time, people are applying for identification, the federal agency also provides access to SIN applications, and other applicable benefits like the CCB, or EI, then the client is better served and supported by this network than if they had simply just applied for identification. Therefore, if possible, a partnership between Service Canada and other levels of government and non-government agencies may be a solution for increasing inclusion into programs and benefits individuals may not otherwise have applied for.

Overcoming Service Barriers

Service delivery comes with a certain level of bureaucracy. Institutions must be prudent in providing the services to the individuals who are entitled. As distributors of services that are funded from the public purse, they are accountable and responsible for proper accounting. With that prudence comes program or service requirements that may present barriers to certain individuals. Valid government identification may prove to be a barrier to urban Indigenous individuals who may not have a state-issued birth certificate or other requisite identification. There are other barriers, such as the placement of security personnel at or near the offices which distribute services. This may prove problematic to certain urban Indigenous individuals who have been disproportionately marginalized by security services in the past.

There are also barriers in who should be providing services to Indigenous individuals. Some services, like the issuance of the Secure Certificate of Indian Status (SCIS) and the Non-Insured Health Benefit (NIHB) place the requirements solely on federal institutions, while other services like health or licensing fall under other jurisdictions (provincial or territorial). There have been many attempts to establish self-governing entities or to outsource service delivery to Indigenous communities. Service Canada, as a service delivery branch of many departmental programs, entitlements, and benefits, has a role to play in being able to reach those individuals who may not be the target recipients of these other agencies.

Identity as a barrier

As seen in Section 4, service providers and organizations often receive funding for very specific programs that cater to a specific Indigenous identity (Newhouse et al., 2014). This can create inequities in service delivery, as those who fall outside of a subset of Indigenous identity remain underserved. However, new political communities are being created to address these disparities. The Métis National Council (MNC) and the Congress of Aboriginal Peoples (CAP) are but two examples of such communities. Engagement with present and emerging communities can assist in reaching more urban Indigenous individuals.

Issues of identification and validity of Status is also a very contentious issue and should be approached in a culturally appropriate manner. Indigenous Status, and localisation (on and off reserve), remain part of a colonial system and can be perceived by certain communities as a

mechanism for control. The cultural marginalization, though being Status or non-Status carries a stigma in certain Indigenous communities, and that having or not having government issued identification a symbol of self-determination. Either the government will have to alleviate some of these constraints, or conversely, they will have to destigmatize the use of government identification. RCAP addresses critical issues, including challenges to their cultural identity, exclusion from opportunities for self determination; discrimination; and difficulties in finding culturally appropriate services (Heritz, 2018).

Finally, having Service Canada representatives localise and map out communities as described in Section 4.3 and can aid with their engagement strategy as well as helping communities and service delivery providers build social capital within the urban landscape. The activities outlined in that section, namely community mapping, community value-setting, and community goal-orientation can assist in buy-in, target setting, and community identification. The result is more sustainable and permanent institutions that are better able to control their own development and healing processes (Hill & Cook, 2013, p.425).

Service Canada Objectives

Service Canada's objectives overlap with many of the needs of urban Indigenous individuals and communities. Service Canada, as a service delivery organization, is to reach as many people as they can and provide the services that communities need. They dispatch staff and support to communities which are hard hit by unemployment to provide employment and other benefits. They have outreach staff visit remote or underserved communities at regular intervals. They provide emergency response for the services they administer on behalf of other organizations: when the pandemic started, call centers sprang up to respond to the Canada Emergency Response Benefit (CERB).

Unfortunately, the siloed nature of Service Canada as a service delivery branch of the programs listed in Section 2.4 makes it difficult for the people providing the services to change program criteria. For instance, Old Age Security (OAS) is a program implemented by ESDC but administered through Service Canada. Service Canada is not able to negotiate or modify the program to empower communities through proposals like community self-governance (by having the community administer the program themselves), or implement program delivery alternatives as it is not in charge of program implementation.

As mentioned in Section 4.3, with Indigenous peoples being overrepresented in Canada's criminal justice system (CAP Report, 2019), it may be important for Service Canada to consider communicating with the criminal justice system when considering service delivery to urban Indigenous communities. Upon entry into an incarceration period, individuals should be contacted by Service Canada representatives to provide a touchpoint. The objective of the touchpoint should be to ascertain which benefits/services will continue to be provided to the individual and/or their

families and which will be discontinued or paused during this period. If applicable, any non-incarcerated beneficiaries, like family members, should be contacted and informed how to obtain the benefit in the interim. The individuals should also be contacted prior to their release to ascertain their eligibility and needs. This way, individuals are already either being processed for benefits or are taking steps to receive the benefits and services to which they are entitled prior to leaving correctional services. This would ensure that persons that may be in a vulnerable position regarding income for either themselves or their families are provided additional supports that they might otherwise not think to obtain.

Some needs expressed by urban Indigenous communities fall under Service Canada's jurisdiction. Unfortunately, with the level of mistrust and the barriers outlined in the previous sections, these communities stand to remain underserved. Sending specific and tailored support to urban Indigenous communities fulfils Service Canada's mandate; most urban centers already contain the presence in the form of Service Canada office or offices. Reaching those individuals who might be most in need makes economical and ethical sense.

Service Canada has, as their face, client service specialists (CSS) who are the staff that provide service delivery directly to priority communities. The CSS are the ones that perform outreach to communities, establish relationships with service delivery partners, inform the population, provide direct transactions to their constituency, and track their interactions. Significantly, the guidance they are given is quite broad and not tailored to the differences that they encounter depending on what community they are visiting. They are to provide services to all eligible recipients but are sometimes there without adequate training and support. The eligibility of the programs and benefits they are administering when performing outreach is often restrictive and the CSS are hamstrung by the narrowness of certain programs. They often do not have a mechanism by which they can reach their policy counterparts and make the policies and programs more inclusive (KellySears consulting group, 2015).

Service Canada outreach workers like CSS and SCSS are often overburdened with administrative work, which takes time away from creating and maintaining a network of partnerships. Having to provide adequate service delivery means they cannot spend time building and maintaining meaningful relationships (such as participating in town halls, attending Indigenous functions, etc.). Better guidance and less administrative restrictions from management would relieve many of these barriers to go beyond basic service delivery. Additionally, having higher level administrators be a part of the service delivery paradigm would likely force program and policy changes needed to reach urban Indigenous communities.

Service Canada, as part of a colonial entity, should make every effort to overcome the hesitancy that many urban Indigenous individuals and communities experience to fulfill its mandate to reach eligible program recipients. This can be achieved through a variety of methods, including

involvement in the communities; open and mutually conductive policy exchanges; and taking steps towards self-governance (Findlay et al., 2016; Guerin, 2010; Hill & Cook, 2013). Community involvement is possible, however, policy and program development are difficult cases to navigate, since the people developing policy are often not the ones doing service delivery. Program development is usually at arms-length from service delivery and attempts to fulfil departmental goals. For example, in ESDC the Strategic Service Policy Branch is responsible for the development of economic, social and service strategic policies related to the mandate of the department; research activities in these sectors; strategic planning and priorities; the coordination of Service Canada regional operations; and other activities (Canada.ca).

Future work

In conducting this literature review, several gaps were found. It is recommended that future research related to urban Indigenous service delivery address following:

- Reduce reliance on surveys as a primary or exclusive research tool;
    - Smart practices outlined in the literature warns that survey use to gather information on communities is only part of the solution, and that the surveys have limited use without validation from other sources such as expert testimony or community interviews (Harpham, 2008; Smith-Morris, 2007).
- Utilize more mixed-method research techniques, including Indigenous ways of knowing;
- Conduct studies in government/public sector settings, rather than the already researched 3rd party service delivery providers.

Future researchers should look to expand the work accomplished by the UAKN, which is summarized in Appendix III.

8. Recommendations

8.1 Introduction

Stemming from the literature, there is a myriad of ways in which improvements can be taken in service delivery. The constraints by which service delivery is conducted by Service Canada within the urban Indigenous landscape remain significant. Service Canada outreach workers are restricted in their ability to serve communities in several ways: administrative, socioeconomic, and cultural barriers remain present. These barriers have been outlined in many of the findings of the literature review. Also outlined in the findings is how current service delivery practitioners and organizations can play a role in facilitating and increasing Service Canada's effectiveness in reaching urban Indigenous people. The following sections will outline recommendations stemming from that review.

Importantly, first recognizing that the federal government and its associated departments have abused their trust for urban Indigenous Peoples in the past, fostering trust with Indigenous communities is pivotal. Anchoring an approach that is understood, accepted, and co-created with Indigenous communities and their individual ways of knowing may be required to effectively reach these individuals. Cultural awareness and sensitivity to historic wrongdoings play a central role in fostering trust.

These recommendations follow several categories to address the different themes outlined in the findings from the literature review. They are also formed to address the particular issues that Service Canada may be in a position to address in the future. The recommendations are summarized in a table at the end of every sub-section and numbered for reference but are not presented in any order. A table summarizing all recommendations can be found in Section 9.

8.2 Program and Outreach Development

To improve outreach to urban Indigenous individuals, overcoming problems, such as hesitancy (Section 4.1), lack of partnerships (Section 5), and barriers (Section 6), and given IPOS's position and role at Service Canada (Section 2.5), it is first recommended that service delivery practitioners like CSS, SCSS, and outreach service managers are offered more opportunities to provide input on program design and delivery practices.

Additional recommendations for program and outreach development are:

- Provide more administrative support to CSS so that they may concentrate on building and preserving partnerships that they develop within their service area.
- Create dedicated urban specialist CSS that are separate from CSS that deal with remote and rural populations.

- Recruit CSS from the same communities which they are serving. For example, new recruitment and internal advancement could focus on hiring urban Indigenous people as CSS staff and management.
- Involve higher-level Service Canada executives in building bonds with service-delivery organizations.
- Examine program development, regardless of perceived target demographic, through an Indigenous service delivery lens, and ensure that eligibility requirements do not pose additional burdens.
- Provide more touchpoints with urban Indigenous individuals that may be involved in the criminal justice system.
- Incorporate Indigenous ways of knowing (medicine wheel or other appropriate methodologies) into program development.
- Incorporate a bottom-up approach to priority and target-setting with communities and regions. Give communities more influence on how success is measured. Community and Regional priorities should go beyond being consulted on the national targets after the fact.

Table 3: Summary of Recommendations for Section 8.2: Program and Outreach Development

	Recommendation
8.21	Offer more opportunities to provide input on program design and delivery practices
8.22	Provide more administrative support to those conducting outreach
8.23	Have dedicated personnel to urban outreach
8.24	Recruit staff from communities they serve
8.25	Provide avenues for higher level of executive involvement
8.26	Program development re-examined with Indigenous lens
8.27	Increase touchpoints with justice-involve individuals
8.28	Incorporate Indigenous ways of knowing into program development
8.29	Bottom-up approach to target-setting

8.3 Conduct and Service Delivery Mindset

To improve cultural awareness as outlined in Section 4, Service Canada personnel should be provisioned with adequate cultural awareness training. Conduct should be focused on attraction in addition to promotion, with behaviours and offices that are culturally accessible and approachable. An 'attraction' model is like the ones used by 12-step programs. Organizations begin by reaching out to the public through the media and the professional community to let the public know that Service Canada exists as a valuable resource for families and individuals in need of services. Attraction means the organization shares how it works for all users and how it can work for others who might not otherwise think of leaning on federal assistance. Attraction works when the

organization conveys that it is friendly and inviting to all. Attraction is drawing others to itself by reflecting positive qualities.

Means of attraction include:

- Providing information
- Generating goodwill
- Cooperating with professionals and the media
- Explaining how Service Canada works in peoples' lives

Promotion is no longer simply exhibiting the value or worth of an organization. Instead, it is 'pushing' users towards a goal, which may result in resistance rather than encourage the attraction of new or difficult to reach users. Dangers of promotion include exaggeration or misrepresentation of the assistance that can be attained; making promises that might need to be rescinded later; and, subtle use of pressure tactics, in that there might be strings attached to assistance.

IPOS and those involved in Outreach Services should look into smart practices when deciding what approach they should take with either attraction or promotion and consult with the communities with which they serve. IPOS should also explore the possibility of identifying and supporting a civil servant executive "championing" urban Indigenous outreach at the national and regional levels.

Those doing outreach activities should also take special care to acquaint themselves with what conduct is expected of them when attending, participating, or being present in urban Indigenous communities. There is generalized training on this, however, it is recommended to go one step further, and provide specialized CSS training in urban Indigenous relations. Part of the education/training should involve personnel learning from the community as to what they find important. Learning opportunities should be explored within the community.

To improve partnerships, it is suggested that IPOS collaborate with others to facilitate decolonization interventions by Guerin (2010), including following his guiding principles as stated in Section 5.1.

Finally, we noted a large gap: that there is no explicitly stated urban Indigenous service delivery strategy or mention of it as a priority. No links are posted on the Service Canada website (or at least none that are easily searchable) and while outreach efforts are being made in remote and difficult to reach sites, engagement with growing urban Indigenous communities is not proportional to the growing representation of urban Indigenous voices in these areas. It is recommended that Service Canada update their website to provide clear communication about this topic to the public.

Table 4: Summary of Recommendations for Section 8.3: Conduct and Service Delivery Mindset

	Recommendation
8.31	Increase cultural awareness training
8.32	Adopt a stance of attraction rather than promotion
8.33	Explore the identification of urban Indigenous outreach civil servant "champions"
8.34	Co-create codes of conduct with communities
8.35	Promote and incorporate decolonization interventions into service delivery, where appropriate
8.36	Develop an urban Indigenous service strategy and update national priorities to incorporate them
8.37	Ensure priorities are clearly communicated to the public

8.4 Evaluations

Information is lacking at the general and granular level of what urban Indigenous community needs are. Most literature cautions against a one size fits all approach of service delivery to these communities. Community needs should therefore be assessed to realize effective service delivery prior to conducting activities. It is also important to reassess periodically. Therefore, this report recommends that Service Canada personnel conduct evaluations of service levels. While this paper did not explore appropriate evaluation methods, they should be carefully considered. Using resources like Chouinard & Cram's (2019) book 'Culturally Responsive Approaches to Evaluation', Harpham's (2008) study on social capital surveys, Smith-Morris' (2007) work on community evaluations, or other similar works is recommended.

Client feedback should be regularly sought, even in an informal manner by collecting qualitative data. Caution should be urged that client statements and other qualitative data are not misrepresented, and that those collecting the data be properly trained. Practitioners should continue engagement activities as the urban Indigenous clientele continues to grow and change. Co-creation of successful outcomes should be conducted with participation of community members. Outside facilitators should be brought in with consultation from the urban Indigenous community to conduct evaluation activities.

Table 5: Summary of Recommendations for Section 8.4: Evaluations

	Recommendation
8.41	Be cautious in adopting a one-size fits all approach to service delivery
8.42	Assess service delivery needs prior to implementation
8.43	Explore the use of social capital evaluation and engagement methods
8.44	Explore implementing formal and informal channels of client feedback
8.45	Outcomes should be co-created with participation of community members

8.5 Cross-collaboration

Many Indigenous communities place value on communal solutions (Section 4). Thus, community involvement may play an important factor in obtaining community buy-in. Service Canada personnel should assess the services that are sought out or accessed by Indigenous peoples in the urban landscape. Once identified, they should start building relationships with the organizations that provide those services.

Cross-collaboration techniques, such as those popularized through the International Association of Public Participation (IAP2) Canada or other public participation techniques, especially those that are culturally compatible with the community they aim to serve, are recommended.

Table 6: Summary of Recommendations for Section 8.5: Cross-collaboration

	Recommendation
8.51	Examine communal solution-building opportunities
8.52	Have the community identify the organizations that provide supports they need and build relationships with those organizations
8.53	Find culturally compatible forms of community engagement

8.6 Status, identification, and program criteria

Finally, to address the eligibility problems (Section 6.1), Service Canada should work with the program areas to collectively and consistently change identify requirements. Collectively, program design, Service Canada and community members should find ways to relax identification requirements for programs and benefits or find other ways of verifying eligibility. For example, Service Canada could utilize identity banks and promote their use in communities where housing reliability is an issue.

Table 7: Summary of Recommendations for Section 8.5: Status, identification, and program criteria

	Recommendation
8.61	Work with program areas to change identity requirements
8.62	Explore other ways of verifying identity
8.63	Facilitate client experience in obtaining proper identification if criteria cannot be changed

8.7 Implementation Strategy

Service Canada's capacity and ability to perform all these recommendations may not be possible, therefore as part of the recommendations, this section offers suggestions on an implementation strategy than can be used to prioritize which recommendations to adopt given the constraints.

Easy wins

This section covers recommendations that take little to no resources to implement. They can be considered "easy wins" for the organization to conduct. Most of these recommendations would be conducted internally with little resource reallocation (or additional funding). For instance, Indigenous training is already part of the mandatory civil servant training curriculum and there is a lot of course materials. Ensuring that CSS, SCSS, and management take additional training would be easy to implement. The list is numbered according to the system used in Table 7, ordered in easiest to most difficult to adopt:

- **8.33** Explore the identification of urban Indigenous outreach civil servant "champions"
- **8.31** Increase cultural awareness training
- **8.25** Provide avenues for higher level of executive involvement
- **8.32** Adopt a stance of attraction rather than promotion
- **8.29** Bottom-up approach to target-setting
- **8.27** Increase touchpoints with justice-involve individuals
- **8.24** Recruit staff from communities they serve
- **8.36** Develop an urban Indigenous service strategy and update national priorities to incorporate them

Long Term Strategy

This section proposes implementation of recommendations that would likely require a long-term implementation strategy. This strategy would likely need additional and sustained funding as well as cross-jurisdictional collaboration but would likely see the largest benefit to urban Indigenous communities.

The recommendations from section 8.3 Conduct and Service Delivery Mindset, section 8.5 Cross-collaboration, and section 8.6 Status, identification, and program criteria fall within this category, as they change the dynamic of the communities' participation in service delivery design and require interdepartmental collaboration to change program criteria. A long-term strategy which enacts these recommendations would likely require significant resources (in terms of time and funding) to implement. This strategy may be beyond the scope of Service Canada to enact on its own, and therefore would require larger interdepartmental political pressure to move forward.

9. Conclusion

This report is aimed to assist IPOS in improving service delivery to urban Indigenous individuals. IPOS's mandate is to reach as many Canadians as possible, and reports have shown that urban Indigenous groups are underserved. This report consists of a literature review and draws on the smart practices listed therein to formulate strategic and operational recommendations to IPOS. Service Canada, as the service delivery branch for the government of Canada's programs and benefits, is a front-facing entity that engages directly with the people that they are serving but can also provide feedback on how those programs are being accessed by these individuals.

Summary of findings in the literature review

Culturally Appropriate Approach

The literature overwhelming emphases the hesitancy to trust government service providers, and the fact that historically, the government treated Indigenous communities as a monolith, when they have distinct cultural identities. Moreover, the colonial attitude that permeates Indian Status and non-Status designations foments additional resentment and antagonism.

Meeting Indigenous communities at an appropriate level of cultural awareness and with respect is one small step towards government commitment to reconciliation. It is also what the literature states as the most appropriate way to approach service delivery to these communities. An awareness of past wrongs and a willingness to work together are positive steps towards increasing service delivery uptake.

Community partnerships

Overall, a bottom-up approach will increase the efficacy of service delivery to urban Indigenous peoples. Having a service delivery structure that comes from within the community helps overcome the hesitancy that is inherent in previous colonial structures. Communities that express a desire for information sessions or workshops on applications processes should be provided with the support they request, in the form that is most appropriate for them. The delivery of these sessions can be co-created through Service Canada's involvement with the community, either via CSS, SCSS, or service delivery leadership. If no interactions from the community is requested, this should be respected. Further interactions and attempts at contacting the community should be respectfully conducted at a rate that is amenable to the affected members of that community.

Additionally, the literature indicates that uptake of services will increase as knowledge and awareness of the programs increases (KellySears, 2015). Community organizations and service delivery partners are already trusted by certain community members and can assist in mapping and understanding community needs. For instance, if there are many childcare providers for this community because of growing family needs, programs like child benefits can be targeted. Moreover, if there is an influx of Indigenous peoples from outside communities into the urban

landscape, service delivery organizations will be the first ones to recognize the influx. Again, the literature indicates that moving to an enablement mindset increases community buy in and participation (Hill & Cooke, 2013). For example, CSS who have built strong relationships will likely be invited to events that were organized by other partners, reliving some of their administrative burden (they do not have to organize the event themselves) and reaching a large segment of the urban Indigenous population.

Removing Service Delivery Barriers

Barriers that have been put in place through colonial attitudes and a very structure-mindset rather than a client- or community-oriented mindset need to be broken down. The literature presents three main barriers: eligibility, jurisdiction, and service delivery methods. It was found that easing eligibility requirements has positive effects on service delivery and benefit uptake, without compromising the integrity of the program intent. It was also found that multiple jurisdictions should work together with caution. There can be unintended consequences of the no-wrong-door policy that may engender further marginalization. The literature suggested alternate service delivery methods be explored, also with caution, and include participation of the communities that are affected by changes. Some alternate service delivery models, such as out-sourcing, can be perceived to represent a loss of control. A thorough risk assessment and exploration of impacts should be conducted with participation of the affected communities.

Summary of recommendations

Based on the literature review and thematic analysis, several recommendations for how IPOS can improve service delivery to urban Indigenous peoples were given. They are related to changes to how CSS are deployed (e.g., urban Indigenous specialists) and supported (e.g., through cultural training, and administration), as well as improvements to recruitment and advancement of Indigenous peoples in Service Canada staffing. A table summarizing the recommendations is found on the next page:

Table 8: Summary of Recommendations

8.2 Program & Outreach Development	8.3 Conduct & Service Delivery Mindset	8.4 Evaluations	8.5 Cross-collaboration	8.6 Status, identification, & program criteria
8.21 Offer more opportunities to provide input on program design and delivery practices **8.22** Provide more administrative support to those conducting outreach **8.23** Have dedicated personnel to urban outreach **8.24** Recruit staff from communities they serve **8.25** Provide avenues for higher level of executive involvement **8.26** Program development re-examined with Indigenous lens **8.27** Increase touchpoints with justice-involve individuals **8.28** Incorporate Indigenous ways of knowing into program development **8.29** Bottom-up approach to target-setting	**8.31** Increase cultural awareness training **8.32** Adopt a stance of attraction rather than promotion **8.33** Explore the identification of urban Indigenous outreach civil servant "champions" **8.34** Co-create codes of conduct with communities **8.35** Promote and incorporate decolonization interventions into service delivery, where appropriate **8.36** Develop an urban Indigenous service strategy and update national priorities to incorporate them **8.37** Ensure priorities are clearly communicated to the public	**8.41** Be cautious in adopting a one-size fits all approach to service delivery **8.42** Assess service delivery needs prior to implementation **8.43** Explore the use of social capital evaluation and engagement methods **8.44** Explore implementing formal and informal channels of client feedback **8.45** Outcomes should be co-created with participation of community members	**8.51** Examine communal solution-building opportunities **8.52** Have the community identify the organizations that provide supports they need and build relationships with those organizations **8.53** Find culturally compatible forms of community engagement	**8.61** Work with program areas to change identity requirements **8.62** Explore other ways of verifying identity **8.63** Facilitate client experience in obtaining proper identification if criteria cannot be changed

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Appendix I: How Indigenous Services Canada is different from Service Canada

This appendix describes the ISC mandate and scope to understand how and why it is insufficient for providing all the required services to the urban Indigenous population. Some differences from Service Canada (Section 2.4) exist, thus it is very important that Service Canada continue to provide services for the urban Indigenous population.

ISC provides a lot of services that are specifically (but not exclusively) aimed at on-reserve communities. They do not aid urban Indigenous peoples, whose main service providers continues to be Service Canada and other non-profit organizations. ISC works collaboratively with partners to improve access to high quality services for First Nations, Inuit, and Métis. Their vision is to support and empower Indigenous peoples to independently deliver services and address the socio-economic conditions in their communities (Canada.ca, 2020). ISC was created in the fall of 2017. Its mandate is to work with First Nations, Inuit, and Métis to:

- improve access to high-quality services
- improve well-being in Indigenous communities across Canada
- support Indigenous peoples in assuming control of the delivery of services at the pace and in the ways they choose

As outlined in their Strategic Priorities, ISC is planning on transferring control of service delivery over to Indigenous partners in recognition and support of their inherent right to self-determination (Indigenous Services Canada, 2020, p. 4). Their goal is to also develop an agile, equipped and inclusive public service that supports Indigenous governments and institutions as they assume control over the design and delivery of services (Canada.ca, 2020).

Services Delivered by ISC (https://www.canada.ca/en/Indigenous-services-canada.html)

- Indian Status
- Education
- Indigenous health
- Social programs
    - First Nations Child and Family Services (on-reserve)
    - Family Violence Prevention Program
    - Assisted Living Program (on-reserve)
    - On-reserve Income Assistance Program
    - Urban Programming for Indigenous Peoples (for organizations and projects that support urban Indigenous peoples)

Urban Programming for Indigenous Peoples (UPIP) was created in 2017, based on feedback received during the engagement on the Urban Aboriginal Strategy that took place in 2016. UPIP is designed to assist First Nations (Status and non-Status), Inuit and Métis living in or

transitioning to urban centres. An urban centre is considered to be an urban area having a population of at least 1,000 people and a population density of no fewer than 400 people per square kilometre. In 2017-2018, more than 120 organizations, projects or initiatives received funding for one to five years.

UPIP has four funding streams:

1. organizational capacity
2. programs and services
3. coalitions
4. research and innovation

The Government of Canada is providing $53 million each year to UPIP for five years, beginning in 2017-2018.

Programs and services

This stream provides project funding for up to five years to organizations that deliver programs and services to Indigenous peoples in urban areas. Projects that focus on these six key areas will be considered for funding:

1. women (such as projects to help women transition out of shelters)
2. vulnerable populations (such as projects for persons with addictions, disabilities, seniors)
3. youth (such as projects that provide land-based activities, mentoring)
4. transition services (such as navigator services)
5. outreach programs (such as cultural awareness training for non-Indigenous organizations)
6. community wellness (such as housing plans or studies, anti-racism, pre-employment supports)
    - Jordan's Principle
    - Supporting Inuit children

- Water in First Nations communities
- First Nations housing (on-reserve)
- First Nations community infrastructure (on-reserve)
- Consultation, engagement and the duty to consult
- Governance
- Lands and economic development (on-reserve)
- Emergency management

Contrast ISC mandate above with ESDC (the umbrella department over Service Canada)'s mandate and role below (Canada.ca)

ESDC delivers programs and services to each and every Canadian throughout their lives in a significant capacity. ESDC fulfills its' mission by:

1. developing policies that ensure Canadians can use their talents, skills and resources to participate in learning, work and their community

2. delivering programs that help Canadians move through life's transitions, from school to work, from one job to another, from unemployment to employment, from the workforce to retirement
3. providing income support to seniors, families with children and those unemployed due to job loss, illness or caregiving responsibilities
4. helping Canadians with distinct needs such as Indigenous people, persons with disabilities, homeless people, travelers and recent immigrants
5. ensuring labour relations stability by providing mediation services
6. promoting a fair and healthy workplace by enforcing minimum working conditions, promoting decent work and employment equity, and fostering respect for international labour standards; and
7. delivering programs and services on behalf of other departments and agencies.

Appendix II: Tables of main literature resources

Table 1: List of Academic Journals

Journal	Country	Academic / Non-Academic	Hyperlink
Centre for Aboriginal Economic Policy Research (CAEPR)	Australia		
Aboriginal Policy Research Consortium International (APRCi)			Aboriginal Policy Research Consortium International (APRCi): Custom Email Notifications and RSS (uwo.ca)
The Urban Aboriginal Knowledge Network (UAKN)	Canada	Non	
Environics	Canada	Non	
Urban Anthropology and Studies of Cultural Systems and World Economics	International		https://journals.library.ualberta.ca/aps/index.php/aps/about
Aboriginal Policy Studies	Canada	Academic, multi-disciplinary	
Nonprofit Management and Leadership	United States of America		
Journal of Aboriginal and Indigenous Community Health	Canada, New Zealand, United States of America, and Worldwide		
Australian Journal on Social Issues	Australia		
The International Indigenous Policy Journal	North America, South America, Europe, Asia, and Australia.		International Indigenous Policy Journal (uwo.ca)
AlterNative: An International Journal of Indigenous Peoples	New Zealand, International		AlterNative SAGE Journals
Journal of Indigenous Research	Native American, Alaska Native	Non	Journal of Indigenous Research | Journals | Utah State University (usu.edu)

	and Native Hawaiian, Maori		
Journal of Urban Health	Worldwide	Academic	Journal of Urban Health | Home (springer.com)

Table 2: List of Government Materials

Government Reports: Entity	**Country**
Applied Research Branch, Strategic Policy, Human Resources Development Canada	Canada
TRC	Canada
Urban Indigenous Strategy	Canada
Royal Commission on Aboriginal Canada	Canada
INAC	Canada

Appendix III: Summary of Urban Aboriginal Knowledge Network (UAKN) Reports

The purpose of this appendix is to list, provide summaries and notes on the large body of research conducted by the UAKN (www.uakn.org) that is relevant to the enhancement of promising practices to urban Indigenous outreach efforts. The list is sorted by the following categories:

- Service Delivery
- Policy
- Challenges and Barriers
- Community Practices
- Network Engagement

Bold text denotes important keywords and were added by this document's author, unless otherwise noted.

Service Delivery

The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects

The Urban Aboriginal Knowledge Network, in partnership with the National Association of Friendship Centres, completed a multi-site research project to assess the **urban Indigenous service delivery landscape**. This research project was completed in two phases: the **first was a national overview of the existing services and organizations for urban Indigenous communities** and the second is an in depth **examination of urban Indigenous organizations and services at a regional level.**

Each regional research centre submitted their own regional report for Phase 2 of the national project. These reports can be viewed on the side bar on this page. Each region consists of two provinces, with the exception of the Atlantic region. It should be noted that the Prairie region submitted two reports, one for each province. The goal of this research was to understand this vast and complex terrain, reporting on service gaps, innovations, economic participation, and organizational relationships. The committee for each region organized their own research project, based upon the suggested themes, and proceeded to interview individuals representing different Indigenous service organizations in their area. The specifics of these research projects are contained within the regional reports. Each regional report tells the story of the challenges, innovations and successes of urban Indigenous organizations. Though the regions vary in their histories, landscapes and context, many of the **findings reveal common themes on the need for improvement in services for full economic participation to be realized.**

Document Type(s): National Report, Phase 1 Report, and Phase 2 Regional Reports	Access document(s) here Click for additional Notes

Navigating Government Services: The "lived experience" of young urban Aboriginal families residing in Fredericton, NB

Urban Aboriginal families often have complex dealings with **social services**. Some family members may live on reserve while others may live off reserve and, as a result, **family members may be receiving benefits and services from separate agencies with different rules, regulations and jurisdictions**. This research will establish what the experience of young urban Aboriginal families is in terms of the **working relationship between these organizations, how jurisdiction affects access to services, and whether or not the difference in rules, eligibility, and services are easily distinguished and understood.** Understanding this population's "lived experience" will enable us to **better inform social services**, as well as health, education, and justice policies, programs, and practices.

Document Type(s): Research Brief & Final Report Access document(s) here

"Lifting Spirits": Supporting the Psychological Resiliency of Urban Aboriginal Service Providers in New Brunswick and Nova Scotia

In 2015, NBAPC began collaborating with Dr. Jula Hughes Professor in the Faculty of Law at the University of New Brunswick, to develop a research plan designed to improve the understanding and development of responses to cases of missing and murdered Indigenous women in Eastern Canada. In the planning phase, the NBAPC established a working group which consisted of representation from the Women's Equality Branch of the New Brunswick Premier's Council, Gignoo Transition House, the Indigenous Women's Association of the Maliseet and representation from Mi'kmaq Territory. The collaboration is entitled "Looking Out For Each Other (LOFEO) – Assisting Aboriginal families and communities when an Aboriginal woman goes missing."

This project corresponds to earlier work of "Yes, We Can Look Out for Each Other", a capacity study that is in partnership with the Urban Aboriginal Knowledge Network (UAKN). **The focus of the research study was to assess whether urban Aboriginal service providers including Native Councils, Friendship Centres, and Transition Houses, were able to be responsive in delivering supports and assistance** to missing Indigenous individuals and their families, friends and communities of MMIWG2S.

The intended **deliverables** of the study are:

1. To identify a range of trauma services and supports for and by First Nations, Inuit, and Métis service Providers that are available and unavailable in urban and rural centres in New Brunswick and Nova Scotia.
2. To provide a literature review that will identify relevant trauma interventions in the literature that may shed light on trauma and recovery in urban Aboriginal contexts.
3. **To inform the potential development of in house policy surrounding trauma recovery for urban Aboriginal service providers to support their work in community.**

Methods: The conversations will enable the researcher to identify the resources and other **needs required to support urban Aboriginal services providers in their field of work.** In addition, it will explore common practices that urban Aboriginal service providers currently find supportive in healing their trauma, and possible recognition of gaps in services which could be identified as supportive in the future.

Document Type(s): Final Report Access document(s) here

Populations and the Honour of the Crown

The purpose of this research project is to **provide a ready reference for communities, service providers and researchers** for the state of the law on the duty to consult, the rights, needs and interests of urban Aboriginal populations and their representatives as regards **consultation and accommodation and to guide further research.**

Accessing services across jurisdictions: the gaps, duplications, disjunctions and opportunities experienced by urban Aboriginal peoples in Fredericton, New Brunswick

This paper contributes to our understanding of the challenges around accessing services across jurisdictions and **explores what might constitute culturally appropriate ISD (Indigenous Service Delivery)**. It has also put forward practice and policy recommendations that would improve urban Aboriginal peoples' abilities to access services across jurisdictions. Clearly, success moving forward is predicated on: fostering and strengthening relationships that enhance services for Aboriginal people; and breaking down the extant silo mentality that **prevents cooperation between and amongst service providers**. What's encouraging about this picture is that the urban Aboriginal people and the city of Fredericton, with a little help from the province, have everything at hand to address many of the gaps and disjunctions/duplications cited. Taking action on these gaps and disjunctions is only a matter of political and community will. Furthermore, the proposed provincial portal and Urban Aboriginal Family Resource Centre, as well as the **key take home messages around optimizing communication, networks and partnerships, and identifying and leveraging local resources and capacity — will be of interest to urban Aboriginal communities right across Canada.**

Document Type(s): 2012 UAKN Research Paper Series Access document(s) here

Policy

Urban Aboriginal populations are affected by a variety of governmental policy and legislation **including those related to programming and social services**. Some of the legal requirements for triggering the duty to consult are a poor fit for the rights and interests of urban Aboriginal populations. For example, the requirement of community recognition calls into question which community has rights of recognition. Further, the requirement that the group seeking to be consulted has to be predetermined and of clear scope can be difficult. Research is required to identify areas of policy-making where urban Aboriginal populations and their representatives have an interest in consultation and to develop a legal framework for initiating consultation, for enabling participation, for developing positive outcomes, and for legal remedies where consultation is absent, inadequate or where results are not implemented.

Document Type(s): Final Paper Access document(s) here

Urban Aboriginal Community Building and the Basis of Aboriginal Economic Success in Sudbury

This research idea comes directly from the KINXUS '212' Economic Success Initiative. In proposing to explore the experiences of economic success and the pathways to Aboriginal community life in Sudbury, this research is intended to directly support the KINXUS '212' initiative, which is aimed at better understanding the emerging middle class of Aboriginal professionals in Sudbury and supporting their continued success as well as engagement with the wider Aboriginal community.

To this end, this research focuses on Aboriginal people experiencing economic success outside of the social services, while exploring the following topics:

- Demographic profiles of Aboriginal people experiencing economic success in Sudbury
- **Perceptions of home and community in Sudbury**
- Aboriginal cultures in the city
- Racism and internal discrimination in Sudbury
- The path to a professional life: **key supports and challenges**
- Economic and political relations

Let's Get it Right: Creating A Culturally Appropriate Training Module And Identifying Local Urban Aboriginal Resources for Non-Aboriginal Caregivers of Aboriginal Children In New Brunswick

This project evolved out of a case brought before the New Brunswick (NB) Court of Queen's Bench, Family Division, where the Department of Social Development (DSD) was severely criticized by the Judge for not being **more sensitive and aware** of the government's **historical, legal and moral obligation to service Aboriginal children and their families in ways that are unique to their culture**. In this case, the family was Aboriginal and living in a non-Aboriginal community.

The over-representation of Aboriginal children in care speaks to the critical importance of ensuring that these non-Aboriginal caregivers are knowledgeable, not only about the developmental and emotional needs of the children, but about the importance of an **integrated cultural history**. Clearly, **more than 'cultural sensitivity' is required.** This research project aims to ensure that the care providers can impart a celebratory pride of the Aboriginal history that is unique to the child and his or her extended family and community. An inclusive approach towards families and communities will be foundational.

Document Type(s): Final Report, Appendices, & Literature Review — Access document(s) here

Challenges and Barriers

- Defining success and future aspirations

Document Type(s): Final Report (Book) & Research Brief — Access document(s) here

Truth in Indigenous Ways of Knowing

Although research employing quantitative or qualitative methodology is widely accepted, support and understanding of Indigenous research methodologies is less common. Unfortunately, the comparative lack of published research explicating Indigenous ways of knowing tends to maintain the Status quo of using western approaches to research**. A lack of overall understanding of Indigenous Research Methodology (IRM) and its results continues to colonize Indigenous clients in many service-oriented and agency settings.** Without having relevant and timely research that supports Indigenous epistemology, Western research methods will continue to permeate research practices and devalue and ignore Indigenous ways of knowing and doing. Further, without Indigenous ways of knowing being supported in academia, **most human-service programs will only continue to provide superficial, inadequate and culturally-inappropriate services to Indigenous people that are often based on western constructs of "best / smart practices".**

Literature Review on Urban Aboriginal Peoples

This literature review will examine the current and emerging themes from research on urban Aboriginal peoples, focusing on the following: 1) Health and Wellness; 2) Education; **3) Governance and Policy;** 4) Housing; 5) Justice; **6) Economic Development;** 7) Women; 8) Youth; and, **9) Community**. In addition, the **existing gaps** in research will be addressed, as well as an **understanding of what is working well thus far**. These elements will enable the Urban Aboriginal Knowledge Network to improve and expand the current research.

Document Type(s): Literature Review — Access document(s) here

Community Practices

Document Type(s): Abstract — Access document(s) here

Localizing Housing First as a Culturally Responsive Approach to Understanding and Addressing Urban Indigenous Homelessness

This research examines urban Aboriginal homelessness and its effect on the overall wellbeing and social cohesiveness of peoples living in Winnipeg. Using a community-centered approach, we seek to document and analyze how Winnipeg adapted the mainstream Housing First model to reflect the local Indigenous context. Housing First, briefly defined, emerged as a response to end chronic homelessness in the United States, Canada, and other parts of the Western world, by providing permanent housing with supports to those experiencing homelessness and mental health challenges. In 2009, the Federal Government funded the 6-year, $150 million dollar At Home/Chez Soi (AHCS) research demonstration project to deliver housing and support programs (Goering et al. 2011). One of the hallmarks of the Winnipeg Site was the adaptation of the Housing First model to the local context, **centering on Indigenous leadership, perspectives, and beliefs through all aspects of the project.** The primary objective of this proposal is to

reflect on the early design and implementation of the Indigenous components of the Winnipeg Site of the AHCS project. We intend to explore the processes of the **early relationship building and development phase** as well as the governance structure necessary to localize and adapt the project.

Document Type(s): Final Report Access document(s) here

The Urban Aboriginal Middle Class in Canada

Overall, there were similar patterns throughout the data where Aboriginal people tended to be in the lower income categories more so than non-Aboriginal people. This is a finding that has been repeated in the research for some time now, suggesting that the **issues that are impacting Aboriginal people** and their success which are not yet resolved.

Positively, however, while there are still clear income disparities between Aboriginal and non-Aboriginal people, and between First Nations and other Aboriginal people, the research on the burgeoning urban Aboriginal middle income group is supported in this paper. **The issue is how Aboriginal people can be supported to grow further and to move into the higher income group**. While education and training could be part of the answer, there are other factors at play. This phenomenon must be better understood and more options must be considered if Aboriginal people are to participate fully in economic growth and development in Canada.

Document Type(s): 2012 UAKN Research Paper Series Access document(s) here

Giving Voice to Urban Indigenous Families

Experiences in early childhood are fundamental determinants of lifelong well-being. In this project we will give voice to urban Aboriginal families and caregivers on what they believe is important to the well being of their young children. A methodology adopted from social psychology, called 'echo' enables the values and beliefs of the population of interest to be articulated. The population of interest is individuals working with or raising young urban Aboriginal children (ages 0-6 years) in the Greater Victoria Capital Region. The outcome is a unique and important perspective **to inform early childhood services and practice.**

Document Type(s): Final Paper & Research Brief Access document(s) here

Network Engagement

Inclusion in Mainstream Spaces, Services and Programs in Vancouver's Inner City: Comparing the Experiences and Perceptions of Indigenous and non-Indigenous Seniors

The City of Vancouver recently completed a Downtown Eastside (DTES) local area plan which acknowledges the need for more **affordable and culturally relevant community programming** for Chinese and Aboriginal seniors and better placemaking opportunities' for Aboriginal peoples. This research seeks to generate knowledge that can inform **place-based inclusion strategies**, aiming to engage and support the diversity amongst local seniors.

This research grew out of a **community identified need**. It is by community, for community, and it is meant to become a tool of empowerment for the people while **providing key insights into the inner-workings of the communities.** We aim to: share all information with everyone interested, deepen an understanding of Elder inclusion in our communities, identify common barriers and desires and put forward community recommendations

Document Type(s): Final Report Access document(s) here

Urban Aboriginal Research Charter Template: A Guide to Building Research Relationships

This template is designed to aid in the development of research protocols that **facilitate meaningful dialogue and partnerships between urban Aboriginal organizations and researchers.** It is specifically designed for those who wish to foster collaborations to make a significant contribution to the well-being of urban Aboriginal people, and to the broader social good of our communities.

Objectives

1. To explain key urban Aboriginal ethical principles related to research
2. To support urban Aboriginal people and organizations to engage in research
3. To support urban Aboriginal people to make decisions about research
4. **To support academic researchers and institutions that wish to develop research relationships with urban Aboriginal organizations.**

Document Type(s): Guidebook Access document(s) here

The State of Urban Aboriginal Communities

With reference to the policy goals of the Friendship Centre movement, this paper provides a broad overview of some of the **key characteristics of urban Aboriginal community development** in Canada. The growth of urban Aboriginal communities is highlighted in relation to organizational development and the emergence of urban Aboriginal governing councils as well as improvements in education, employment, and income for some community members. A **diversity of barriers to community development are then reviewed** including poverty and related social challenges, internal class tensions, and internal discrimination. And lastly, this paper examines some of the structural challenges to urban Aboriginal governance and the **need for relationship building and recognition from First Nations and the Canadian government.**

Document Type(s): 2012 UAKN Research Paper Series Access document(s) here

Exploring the Process and Outcomes of Partnering with Urban Aboriginal Partners to Promote Physical Activity for Young Children

Experiences in early childhood impact a lifetime. Sound motor and physical development are important aspects of total well-being and are key factors in the development of young children. Collaborating with urban Aboriginal organizations and with urban Aboriginals working in the local school districts, we will implement community-based, participatory action research methods to explore the process and outcomes of developing and **implementing culturally sensitive physical activity resources for young urban Aboriginal children** (ages 3-8).

An authentic partnership has come together and includes researchers from the Centre for Early Childhood Research and Development at the University of Victoria, the Victoria Native Friendship Centre, the WSANEC school board, the Aboriginal principals of Aboriginal Education in the Victoria, Sooke and Saanich school districts, the Island Métis Family & Community Services Society and others.

Document Type(s): Final Paper & Research Brief Access document(s) here

Additional notes on UAKN research

This section outlines the additional parameters and frameworks undertaken by the UAKN in conducting their research. These parameters helped inform the literature review in this paper from an academic and practical standpoint. The themes explored here provided the initial basis for the recommendations in this paper.

The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects

Several documents comprise this holistic report, that is regional in scope (regions are not analogous to Service Canada regions). The Report is broken down as follows:

- **Phase 1 UAKN National Report**
    - This report represents the first phase of the Urban Aboriginal Knowledge Network's National Project on The Urban Aboriginal **Service Delivery Landscape**.
    - Phase 1 of the project presented here addressed four key areas including:
        1. **Development of a national inventory** of urban Aboriginal **services and their organizations** across regions;
        2. Implications of urban Aboriginal population and community **characteristics for service delivery**;
        3. Determination of service priority areas and **gaps**; and,
        4. **Promising Practices** in the sustainability and improvement of urban Aboriginal **service delivery**.
- **Phase 2 UAKN National Report**
    - This report is the overview of phase two and summarizes the reports submitted by each UAKN region, Western, Prairie, Central and Atlantic.
    - The project's main goals were to:
    1. Examine the **invisible infrastructure of urban Indigenous service delivery organizations** by developing an inventory of organizations and their service areas with a view toward **identifying gaps for increased service improvement**;
    2. Examine organizations that facilitate urban Indigenous people's participation in the economy;
    3. Explore improvement options for urban Indigenous economic participation, for enhanced services in underserviced areas and enriched relationships between urban Indigenous organizations, non – Indigenous organizations and First Nations, Métis, Inuit organizations;
    4. Highlight services that enhance participation in the economy, innovative partnerships, **and positive relationships** between various stakeholders.
- **UAKN National Project Regional Reports**
    - Each regional research centre submitted their own regional report for Phase 2 of the national project.
    - The goal of this research was to understand this vast and complex terrain, reporting on **service gaps, innovations, economic participation, and organizational relationships**.

Each regional report tells the story of the challenges, innovations and successes of urban Indigenous organizations. Though the regions vary in their histories, landscapes and context, many of the findings **reveal common themes** on the need for **improvement in services** for full economic participation to be realized.

Urban Aboriginal Knowledge Network – Research themes

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Appendix IV: Annotated bibliography

This appendix is a table of notations made during the initial scoping of this project. It was initially conducted with a heavy focus on social capital as a framework to conduct further engagement in urban Indigenous communities. As the scope of the project narrowed to providing practical recommendations, the use of social capital as a framework was abandoned in favour of a more realistic approach. A social capital approach to Service Canada's outreach efforts would fall well out of its mandate and scope. This table serves as a reference to the research undertaken before the refocused literature review.

Title	Rating	Citation	Link	Notes
Poverty, Social Capital, Parenting and Child Outcomes in Canada	**10/10**	Jones, C., Clark, L., Grusec, J., Hart, R., Plickert, G., Tepperman, L. (2002). Poverty, Social Capital, Parenting and Child Outcomes in Canada. Report. Applied Research Branch, Strategic Policy, Human Resources Development Canada. SP-557-01-03E.	http://publications.gc.ca/site/eng/243013/publication.html NLSCY link: https://crdcn.org/datasets/nlscy-national-longitudinal-survey-children-and-youth	• Report outlines framework (model), methodology, and survey questions pertinent to measuring social capital • Has definitions on what social capital is, and examples of measurements. • Uses NLSCY (National Longitudinal Survey of Children and Youth) data to extrapolate Social Capital scores, as well as other measures that are useful in determining social/individual barriers. • The National Longitudinal Survey of Children and Youth (NLSCY) is a long-term study of Canadian children that follows their development and well-being from birth to early adulthood. The study is designed to collect information about factors influencing a child's social, emotional and behavioural development and to monitor the impact of these factors on the child's development over time. • Great section on Research Objectives and Key Concepts (pp. 9-11). • Statistical modeling explanations on several pages (pp. 11, 15, 25) • Good sample survey questions (pp. 23 -24) **Keywords**: performance measures, surveys, statistical analysis, social capital, barriers
Nonprofits and social Capital: Measurement Through Organizational Surveys	**9/10**	Passey, A., & Lyons, M. (2006). Nonprofits and social capital: Measurement through organizational surveys. Nonprofit Management and Leadership, 16(4), 481-495. doi:10.1002/nml.122	https://onlinelibrary-wiley-com.ezproxy.library.uvic.ca/doi/abs/10.1002/nml.122 **Behind Academic Paywall**	**This article identifies proxies for measuring certain types of social capital (for instance, to measure bonding social capital they use active membership and volunteering leveraged-in from non-members) and asserts that organizational networks and the measurement of social capital through survey data is a feasible method of evaluation.** • Organizational surveys might be used to asses contributions made by organizations to stocks of social capital (p.483) • Can measure horizontal linkages (between organizations) or vertically (communication to more powerful institutions - i.e. government) • Differentiates between **3 types of social capital**: 1. **Bonding** social capital: i. strong bonds of association that occur in families or tight-knit groups, aka "social glue"

Title	Rating	Citation	Link	Notes
				ii. Measuring proxies: # of "active", "community", & "participatory" members (p. 484) 2. **Bridging** social capital: i. takes the form of weaker ties that cut across social groups, commonly found in more urban settings, aka "social oil" ii. Measuring proxy: # and quality of "horizontal links" to other organizations (pp. 484-485) 3. **Linking** social capital: i. embodied by ties between individuals and organizations occupying different levels of power or Status, which are often mediated by institutions that help groups of people to communicate with those in positions of power and authority ii. Measuring proxy: membership in "vertical" networks. Vertical networking typically comprises of being part of a wider network that provides information, training, and voice and representative functions for associations. (p. 485)
Social capital and nonprofit governance effectiveness	**8/10**	Fredette, C., & Bradshaw, P. (2012). Social capital and nonprofit governance effectiveness. Nonprofit Management and Leadership, 22(4), 391-409. doi:10.1002/nml.21037	https://onlinelibrary.wiley.com/doi/10.1002/nml.21037 **Behind Academic Paywall**	**This study examines the positive link between social capital and governance effectiveness with data collected via surveys.** • Research centered on board of director level of governance in nonprofit sector. The links made there tend to permeate the organization, so the focus was put on that level. • Method: ○ 14-page, pre-tested (2 focus groups and expert feedback) survey sent to national nonprofit organizations across Canada. Sent in 3 mailings (complete questionnaire package w/ cover letter, questionnaire, pre-paid reurn envelope; one week later sending thank you/reminder card; non-respondents were sent a third mailing with questionnaire package without the cover letter) (pp.397-398). ○ Survey format: 7pt. Likert scale questions ○ Questions centered around 3 themes to evaluate Social Capital: Information sharing, Shared vision, and Trust • Findings: Social Capital is powerfully related to effective governance (p. 404) **Some sample survey questions (pp. 398-400):** • *Info Sharing:* ○ "The board members willingly share information with one another" (Agree/disagree)

Title	Rating	Citation	Link	Notes
				○ "The board members share and accept constructive criticism without making it personal" (Agree/Disagree) • *Shared Vision:* ○ "There is a commonality of purpose in the board of my organization" (Agree/Disagree) ○ "People in our board are enthusiastic about pursuing the collective goals and mission of the organization" (Agree/Disagree) • *Trust*: ○ "There is no 'team spirit' among board members in this organization" (reverse coded) (Agree/Disagree) ○ "Overall, the board members at this organization are trustworthy" (Agree/Disagree) Respondents were also asked to rate their satisfaction with their board's capacity to govern using the following four items: (1) the overall performance of the board; (2) fiduciary and financial oversight; (3) safeguarding and fulfilling the organization's mission; and (4) providing regular feedback on the performance of the CEO or executive director. (p.400) **Lots of "liftable" phrases in the early parts of this document. (p393)** • **RE: Social Capital:** ○ Social capital is a generative relational resource reflecting a history of positive past experiences ○ Governing groups, like a board of directors or management group, are often stretched to capacity, with social fabrics that are worn thin and frequently verge on threadbare. Social capital has been argued to provide an important source of collective glue or social repair.
Measuring social capital: An integrated questionnaire	**10/10**	Grootaert, C., Narayan, D., Jones, V. N., & Woolcock, M. (2004). Measuring social capital: An integrated questionnaire The World Bank. doi:10.1596/0-8213-5661-5	http://documents.worldbank.org/curated/en/515261468740392133/pdf/281100PAPER0Measuring0social0capital.pdf	**World Bank Social Capital Integrated Questionnaire Template for measuring Social Capital (SC-IQ). This questionnaire was developed specifically to provide a core set of survey questions for those interested in generating quantitative data on various dimensions of Social Capital (p. 1).** Separated into 6 dimensions: • Groups & Networks • Trust & Solidarity • Collective Action & Cooperation

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<tr><th>Title</th><th>Rating</th><th>Citation</th><th>Link</th><th>Notes</th></tr>
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Information & Communication
Social Cohesion & Inclusion
Empowerment & Political Action

SC-IQ is to get SC information at the household or individual level. For community research it would be best to either add components/modules of the Living Standards Measurements Surveys (LSMS) that concern themselves with idea of community.
However, the Social Capital Assessment Tool (SOCAT) is a broader instrument for colleting data on social capital at the level of households, communities and organizations (Grootaert and van Bastelaer, 2000). Time may be better spent researching SOCAT as a surveying/assessment tool as it offers various instruments for assessment, see (in the Annotated Bibliography) Social Capital in a Mexican-American Community in Dallas, Texas for more info.
Taken from: https://socialcapitalproject.com/social-capital-assessment-tool/
The following table shows the key components of the SOCAT, as designed with the above requirements in mind. The tool comes with detailed instructions, interview guides and questionnaires for each section; however, for our purposes, the higher-level summary is more than enough to draw insights.
<table>
<tr><th>Instrument</th><th>Data collection method</th><th>Unit of analysis</th><th>Type of analysis</th></tr>
<tr><td>Community profile interview guide</td><td>Focus groups, community mapping, institutional diagram</td><td>Community, Institution</td><td>Qualitative</td></tr>
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<tr><td>Household questionnaire</td><td>Household survey</td><td>Household, Individual</td><td>Quantitative</td></tr>
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<table>
<tr><td>Organizational profile interview guide</td><td>Interviews with leaders, focus groups with members and non-members</td><td>Institution</td><td>Qualitative</td></tr>
<tr><td>Organizational profile score sheet</td><td>Scoring by field team</td><td>Institution</td><td>Quantitative</td></tr>
</table>

Practical Applications

The SOCAT is designed around understanding communities, households and organizations, and it was developed primarily in the context of developing countries. Can we apply it in other contexts like assessing social capital across teams in a company? While some of the specific questions and interview techniques in the SOCAT may not be directly applicable, we think it provides valuable guidelines for every context. For example, the community profile includes questions to obtain a list of all formal and informal community institutions, which could be repurposed to analyze organizational groups and partners. Fully elaborating on these is a way of beginning to quantify and compare organizations' access to social capital. We will expand on more specific examples in future posts.

Other working papers on social capital can be found here: https://socialcapitalproject.com/world-bank-social-capital-initiative/
</td></tr>
<tr><td>The measurement of community social capital through surveys</td><td>8/10</td><td>Harpham, T. (2008). The measurement of community social capital through surveys. (pp. 51-62). New York, NY: Springer New York. doi:10.1007/978-0-387-71311-3_3</td><td>https://link-springer-com.ezproxy.library.uvic.ca/chapter/10.1007%2F978-0-387-71311-3_3

Behind Academic Paywall</td><td>This study focuses on key issues that should be addressed when designing social capital measures when incorporating them in a survey. Discusses both the Social Capital Assessment Tool (SOCAT) and the Adapted Social Capital Assessment Tool (ASCAT). Good for lifting the STRENGTHS and WEAKNESSES of these methodologies.

The study focuses mostly on Social Capital from a health perspective. However, the classifications of social capital can help us understand how the measurement of each can bring insights to how community and network behaviour is affected (either positively or negatively) by degrees of social capital.

Some of the items in this table are just good definitions:</td></tr>
</table>

Title	Rating	Citation	Link	Notes

Classification		***Notes***
Structural VS Cognitive *(Ex: High Cognitive Social Capital is associated with good mental health but high Structural Social Capital is associated with poor mental health)*	Structural	Refers to what people *do* (associated links, networks) which could be objectively verified (by observations or records).
	Cognitive	Refers to what people *feel* (values and perceptions) and is thus subjective
Structural **Formal VS Informal networks**	Formal	Comprises of recognized groups related to school, sports, religion, politics, or hobbies
	Informal	Comprised of friends, family, neighbours, work colleagues
Bridging VS Bonding	Bonding	Bonding social capital is the strong ties with people in the same community that enable you to "get by"
	Bridging	Bridging social capital is the formal and informal links with other communities that enable people to "get ahead"

Title	Rating	Citation	Link	Notes
				<table><tr><td></td><td>Linking</td><td>Linking social capital is the concept that brings governance (the relations between civil society and the state) into studies of social capital.</td></tr></table> Definitions taken from pp. 51-52 The study emphasize the need to distinguish things that are NOT social capital and separate them from the survey instruments lest it cause confusion between social capital and measured outcomes. **Useful question to incorporate into our surveys, taken from the UK General Household Survey's social capital component:** "By working together, people in my neighbourhood/community can influence decisions that affect the neighbourhood/community" (Answered in a Likert scale). This study also addresses the idea of Reference area (p. 53), in that it is often difficult to define a 'community' in a standardized, meaningful way that resonates with respondents. It refers specifically to SOCAT's use of a group mapping exercise to define community. It might be important to consider cultural definitions and perceptions of community, as well as whether questions in a survey refer to the community in general or the respondent's perceptions alone. (p. 53)
Using a social capital framework to enhance measurement of the nursing work environment	**9/10**	Sheingold, B. H., & Sheingold, S. H. (2013). Using a social capital framework to enhance measurement of the nursing work environment. Journal of Nursing Management, 21(5),	https://onlinelibrary-wiley-com.ezproxy.library.uvic.ca/doi/abs/10.1111/jonm.12127	**Using a modified World Bank Social Capital Integrated Questionnaire (SC-IQ) the researchers were able to enhance their measurement of the nursing work environment. VERY GOOD PAPER that outlines SUCCESS in using Social Capital as an evaluative tool/framework** • Used a 44 question questionnaire, based on fie-point Likert scale. (p. 794) • The study separated into 3 dimensions of Social Capital (pp. 791-792):

<table>
<tr><th>Title</th><th>Rating</th><th>Citation</th><th>Link</th><th>Notes</th></tr>
<tr><td></td><td></td><td>790-801. doi:10.1111/jonm.12127</td><td>Behind Academic Paywall</td><td>1. Structural Social Capital (group membership, collective action) & Cognitive Social Capital (trust and norms)
• Groups & Networks
• Trust & Solidarity
2. The ways in which social capital operates
• Collective Action & Cooperation
• Information & Communication
3. Outcomes and applications of Social Capital
• Social Cohesion & Inclusion
• Empowerment & Political Action
• Results indicate 28 of the 44 questions provided the most interpretable structure.
• Analysis suggests that Social Capital framework can be substantially adapted to the hospital nursing environment (p. 795, 799).
• The six dimentsion (listed above) are conceptual categories used to array the basic social capital concepts for information gathering (p. 795).
• Cultural norms underlying basic concepts may vary from community to community.
• The survey helped unveil what dimensions are most at play when measuring social capital in this environment (p. 795). For example the final factor listed, the "perception of conflict" would be considered weak. This suggests that future efforts should be directed at carefully examining nurses' perceptions of conflict and its meaning relative to concepts of social cohesion, inclusion, and resolution.
• <u>GOOD FOR THE SERVICE DELIVERY PROVIDERS (MANAGEMENT):</u> Of note, social capital measures derived from the survey were strongly correlated with JOB SATISFACTION.</td></tr>
<tr><td>Measuring Social Capital: Further Insights</td><td>6/10</td><td>Carrillo Álvarez, E., & Riera Romaní, J. (2016;2017;). Measuring social capital: Further insights. Gaceta Sanitaria, 31(1), 57-61. doi:10.1016/j.gaceta.2016.09.002</td><td>https://www.researchgate.net/publication/309448569_Measuring_social_capital_Further_insights</td><td>Taken from a medical health perspective, this study nevertheless examines the usefulness of social capital as a theoretical tool. It provides an overview of measurement approaches to measure social capital in its different dimensions and scales.

Some highlights:

Table 1 highlighting the different measurement divisions of social capital outlined in this study:
<table><tr><td></td><td></td><td>Description</td></tr></table></td></tr>
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Title	Rating	Citation	Link	Notes

Subconstructs	*Bonding*	Relations between the members of the group in terms of homogeneity (who well they work among themselves)
	Bridging	Relations of respect and mutuality between people who know they are not alike in some socio-demographic (or social identity) sense
	Linking	Introduces hierarchical or unequal relations, streaming from differences in power, resources or Status
Dimensions	*Structural*	Describes properties the networks, relationships and institutions that bring people and groups together
	Cognitive	Derived from mental processes and reflects people's perceptions of the level of trust, confidence, and shared values, norms and reciprocity
Scale	Macro-scale	Country and state measures
	Meso-scale	Neighbourhood and community measures
	Micro-scale	Ego-centered measures

Taken from pp. 59-60

Other highlights:

- At the community/neighbourhood level an additional strength of the social capital measurement tools is that the results allow for comparisons between studies, even when cultural adaptations have been made (p. 59).

Title	Rating	Citation	Link	Notes
				• The more different dimensions an instrument is able to capture, the richer will be the data recalled and the more significant the analysis (p. 60).
Using a robust performance measurement system to illuminate intellectual capital (In Progress)	3/10	Asiaei, K., & Jusoh, R. (2017). Using a robust performance measurement system to illuminate intellectual capital. International Journal of Accounting Information Systems, 26, 1-19. doi:10.1016/j.accinf.2017.06.003	https://www-sciencedirect-com.ezproxy.library.uvic.ca/science/article/pii/S1467089515300397 **Behind Academic Paywall**	Intellectual Capital is closely tied to Social Capital. Provides good reasoning for wanting to measure Social Capital (and Intellectual) as an intangible resource.
Social Capital in a Mexican-American Community in Dallas, Texas (SOCAT primer)	10/10	Smith-Morris, C. (2007). Social Capital in a Mexican-American Community in Dallas, Texas. Urban Anthropology and Studies of Cultural Systems and World Economics. pp. 425-456.	https://www.researchgate.net/publication/263090208_Social_Capital_In_A_Mexican-American_Community_In_Dallas_Texas	**Very useful paper that acts as a primer (or a what's involved guide) on how to use the World Bank's Social Capital Assessment Tool (SOCAT). It is a comprehensive narrative on how the tool was used in their investigative research on the marginalized community and how useful Social Captial was as an assessment and measurement tool. A MUST READ!** **Big Takeaway:** The instruments in SOCAT addresses the *trusting relationships* formed between people in a community, and the ability of those people or networks to *access needed resources*. (p 426). The SOCAT tool offers a community/organization/household-level of analysis using both a mixed methods (Qualitative & Quantitative) to substantiate findings. It provides access to training, a work plan, needed resources, and other materials that are needed to conduct a thorough assessment of social capital in an (urban) community setting. This study, is a primer on how to conduct the research and the findings that stem from it. Taken from: https://socialcapitalproject.com/social-capital-assessment-tool/

Title	Rating	Citation	Link	Notes
				The following table shows the key components of the SOCAT, as designed with the above requirements in mind. The tool comes with detailed instructions, interview guides and questionnaires for each section; however, for our purposes, the higher-level summary is more than enough to draw insights.

Instrument	**Data collection method**	**Unit of analysis**	**Type of analysis**
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Community characteristics and services questionnaire	Key respondent interviews, focus groups	Community	Quantitative
Household questionnaire	Household survey	Household, Individual	Quantitative
Organizational profile interview guide	Interviews with leaders, focus groups with members and non-members	Institution	Qualitative
Organizational profile score sheet	Scoring by field team	Institution	Quantitative

Practical Applications

The SOCAT is designed around understanding communities, households and organizations, and it was developed primarily in the context of developing countries. Can we apply it in other contexts like assessing

Title	Rating	Citation	Link	Notes
				social capital across teams in a company? While some of the specific questions and interview techniques in the SOCAT may not be directly applicable, we think it provides valuable guidelines for every context. For example, the community profile includes questions to obtain a list of all formal and informal community institutions, which could be repurposed to analyze organizational groups and partners. Fully elaborating on these is a way of beginning to quantify and compare organizations' access to social capital. We will expand on more specific examples in future posts. Other working papers on social capital can be found here: https://socialcapitalproject.com/world-bank-social-capital-initiative/
Development and validation of the Social Capital Assessment Tool in pregnancy for Maternal Health in Low and middle income countries (LSCAT-MH)	6/10	Agampodi, T. C., Agampodi, S. B., Glozier, N., Lelwala, T. A., Sirisena, K D P S, & Siribaddana, S. (2019). Development and validation of the social capital assessment tool in pregnancy for maternal health in low and middle income countries (LSCAT-MH). BMJ Open, 9(7), e027781. doi:10.1136/bmjopen-2018-027781	https://bmjopen.bmj.com/content/bmjopen/9/7/e027781.full.pdf	**Systematic review of social capital assessment tools and their suitability for adoption/development for maternal health outcomes in a cross-cultural context**

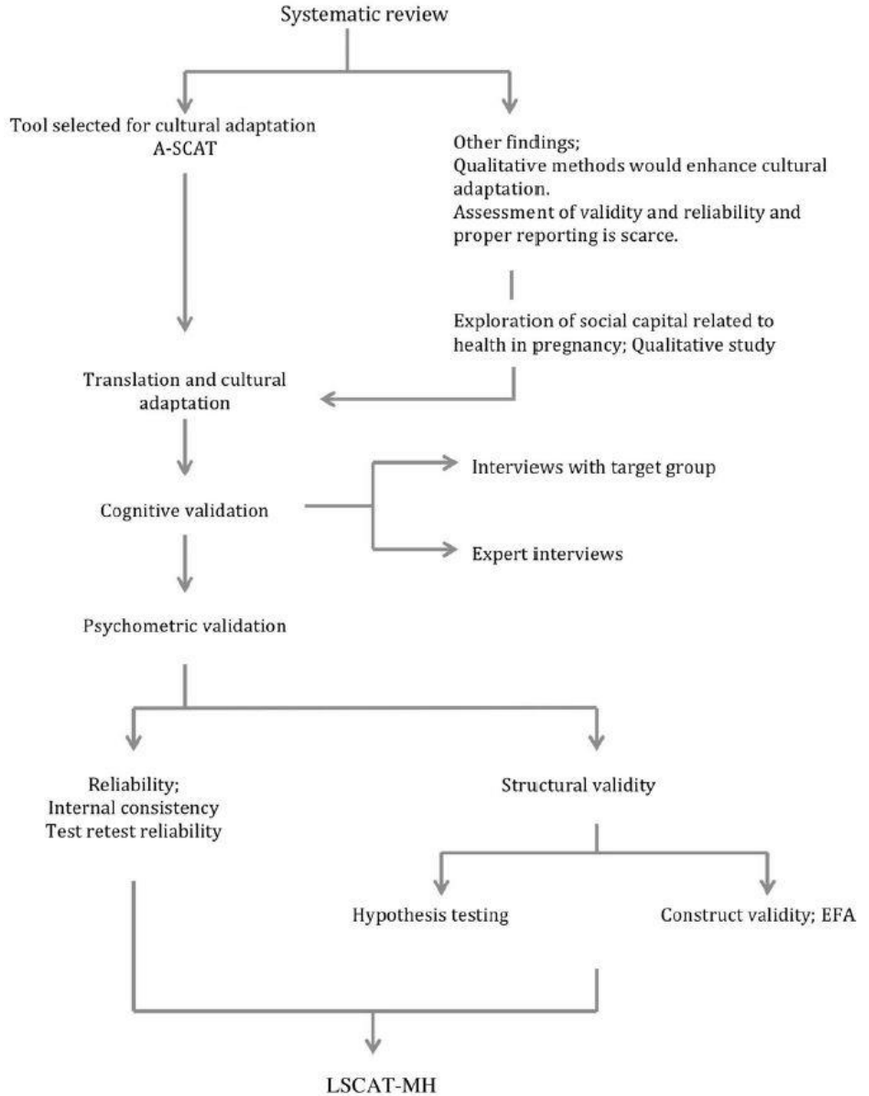
Title	Rating	Citation	Link	Notes
				

Figure 1 Development flow chart of LSCAT-MH. A-SCAT,

Title	Rating	Citation	Link	Notes
Examining walkability and social capital as indicators of quality of life at the municipal and neighborhood scales	6/10	Rogers, S. H., Halstead, J. M., Gardner, K. H., & Carlson, C. H. (2011). Examining walkability and social capital as indicators of quality of life at the municipal and neighborhood scales. Applied Research in Quality of Life, 6(2), 201-213. doi:10.1007/s11482-010-9132-4	https://link-springer-com.ezproxy.library.uvic.ca/article/10.1007%2Fs11482-010-9132-4 **Behind Academic Paywall**	**A case study approach to walkability and social capital as indicators of**
Toronto Social Capital Study	8/10		https://www.environicsinstitute.org/projects/project-details/toronto-social-capital-project	**Very recent Social Capital study in Canada's largest urban area.**

Toronto Social Capital Project: Phase 1 Final Report: Review of Relevant Concepts and Research	10/10	Galley, A. (2015). Toronto Social Capital Project: Phase 1 Final Report: Review of Relevant Concepts and Research. Environics Institute for Survey Research [Report].	https://www.environicsinstitute.org/docs/default-source/project-documents/toronto-social-capital-project/toronto-social-capital-project---phase-1-report---july-24-2015.pdf?sfvrsn=fb001dd_2	**Excellent summation report of the development, background, and research conducted before implementation of the Toronto Social Capital Study.**
				
				Highlight on relevant Social Capital studies that have been conducted:
				• Saguaro Seminar group at Harvard University
				  • best known and most relevant to the TOSC
				  • consisted of a series of population surveys in specific US cities, based on Putnam's model of social capital
				• Equality, Security and Community (ESC) project
				  • led by leading political scientists including Richard Johnston and Stuart Soroka

Title	Rating	Citation	Link	Notes

				• tested Putnam's US-based evidence that increasing ethnic diversity led to declining social capital
				• Statistics Canada:
				  • has conducted several studies focusing on social networks, social engagement and social identity
				  • provide national benchmarks and some basis for longitudinal trends in social capital over time (see Jones, C., Clark, L., Grusec, J., Hart, R., Plickert, G., Tepperman, L. (2002). Poverty, Social Capital, Parenting and Child Outcomes in Canada. Report. Applied Research Branch, Strategic Policy, Human Resources Development Canada. SP-557-01-03E. For direct application of such longitudinal studies
				• handful of **city-specific studies** examining specific aspects of social capital
				  • (e.g., Vancouver, Hamilton, and Edmonton)
				• In Toronto
				  • studies focusing on public health (e.g., Urban Heart) that encompass some aspects of social capital at the neighbourhood level.

Understanding and measuring social capital - a multidisciplinary tool for practitioners	10/10	Grootaert, Christiaan; Van Bastelar, Thierry [editors]; Kahkonen, Satu; Krishna, Anirudh; Pantoja, Enrique; Reid, Catherine; Salmen, Lawrence F.; Shrader, Elizabeth; Grootaert, Christiaan*Van Bastelar, Thierry [editors]*Kahkonen, Satu*Krishna, Anirudh*Pantoja,	http://documents.worldbank.org/curated/en/221161468741319675/Understanding-and-measuring-social-capital-a-multidisciplinary-tool-for-practitioners	**Book/guide for the World Bank development of the Social Capital Assessment Tool (SOCAT)**

<table>
<tr><th>Title</th><th>Rating</th><th>Citation</th><th>Link</th><th>Notes</th></tr>
<tr><td></td><td></td><td>Enrique*Reid, Catherine*Salmen, Lawrence F.*Shrader, Elizabeth. 2002. Understanding and measuring social capital - a multidisciplinary tool for practitioners (English). Directions in Development. Washington, D.C. : The World Bank. http://documents.worldbank.org/curated/en/221161468741319675/Understanding-and-measuring-social-capital-a-multidisciplinary-tool-for-practitioners</td><td></td><td></td></tr>
<tr><td>A Critical Review of Scales Used in Social Capital Research</td><td>6/10</td><td>Salisu, I., Hashim, N. (2017). A Critical Review of Scales Used in Social Capital Research. IOSR Journal of Business Management</td><td>https://www.researchgate.net/publication/316537255_A_Critical_Review_of_Scales_Used_in_Social_Capital_Research</td><td>A fairly comprehensive list (24 in total) of social capital instruments that have been in sue or in development since 1978.

Of note: this study advises strongly that researchers need to weigh the pros and cons of each measure carefully before using, taking into cognizance the nature, context and objective of their study. (p. 35)

The list is expanded upon in the paper and lists some of the pros and cons of each broad category of instruments.

<table><tr><th>Types of Social Capital Surveys:</th><th>Acronym</th><th>Pro/Con</th></tr><tr><td>• Name Generator</td><td></td><td>• Lengthy, not tested for reliability or validity</td></tr></table></td></tr>
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<table>
<tr><th>Title</th><th>Rating</th><th>Citation</th><th>Link</th><th>Notes</th></tr>
<tr><td></td><td></td><td></td><td></td><td>
<table>
<tr><td>• Position Generator
• Resource Generator</td><td></td><td>• Some of these instruments are no longer used</td></tr>
<tr><td>• Social Capital Assessment Tool</td><td>SCAT/SOCAT</td><td>• Not validity or reliability tested</td></tr>
<tr><td>• Adapted Social Capital Assessment Tool</td><td>• A-SCAT
• SASCAT
• SASCAT - B</td><td>• Good for assessing SC at the community/household unit of measurement
• Shorter versions available
• Adaptable to different cultural norms
• Scale has been validated, and found to have content, face and constuct validity, but reliability has not been ascertained.</td></tr>
<tr><td>• Personal Social Capital Scale</td><td>PCSC</td><td>• Measures personal SC</td></tr>
<tr><td>• Personal Social Capital Scale 16 and 8</td><td>PCSC 16 & 8</td><td></td></tr>
</table>
</td></tr>
<tr><td>National Inuit Strategy on Research: IMPLEMENTATION PLAN</td><td>6/10</td><td>Inuit Tapiriit Kanatami (2018). National Inuit Strategy on Research: implementation plan</td><td>https://www.itk.ca/wp-content/uploads/2018/09/ITK_NISR_Im</td><td>Document that presents the research strategy as advocated by the Inuit Tapiriit Kanatami, with priorities, approached and key stakeholders. Great document to consult when outlining ethical conduct in research.</td></tr>
</table>

<table>
<tr><th>Title</th><th>Rating</th><th>Citation</th><th>Link</th><th>Notes</th></tr>
<tr><td></td><td></td><td></td><td>plementation-Plan_Electronic-Version.pdf</td><td>Appendix A has an interesting section on Anticipated roles and responsibilities of Inuit organizations and communities:
<table><tr><th colspan="2"></th><th>Roles</th><th>Key Responsibilities</th></tr><tr><td>Communities</td><td>Community (as determined within each region)</td><td>• Represent local community interests and priorities, such as Hunters and Trappers Organizations (HTO)</td><td>• Identify research and data needs, priorities and capacity development / training needs
• Review research proposals relevant to community
• Participate in regional research advisory committee (see below)</td></tr></table></td></tr>
<tr><td>Grafting Indigenous Ways of Knowing onto Non-Indigenous Ways of Being: The (Underestimated) Challenges of Decolonial Imagination</td><td>N/A</td><td>Ahenakew, C. (2016). Grafting Indigenous Ways of Knowing onto Non-Indigenous Ways of Being: The (Underestimated) Challenges of Decolonial Imagination. International Review of Qualitative Research 9-3. pp. 323-340. DOI: 10.1525/irqr.2016.9.3.323</td><td>https://www.zoology.ubc.ca/~bittick/conservation/wp-content/uploads/2019/03/Grafting-Indigenous-Ways-of-Knowing-Onto-Non-Indigenous-Ways-of-Being.pdf</td><td>This article outlines the initial mindset needed to address the problem of incorporating Indigenous knowledge into the utilitarian (Western) methods of knowing/being. Discusses the barriers, difficulties, and possibilities of ethically working towards a different (non-colonial) relationship.

• Critique of Indigenous knowledge recognition by mainstream knowledge production mechanisms, presented through frames of Western epistemology rather than on its own terms (p. 327)
• Advocates for co-presence of other systems in the "ecology of knowledges" but that this is extremely problematic in a historical an egalitarian context (p. 328). Integrating Indigenous knowledge into Western worldviews tends to erase/lose in translation the Indigeneity of the thought process as well as cause conflicting demands on Indigenous persons navigating this multidimensional space.
• Inclusion as a Paradox: Commitment to inclusion may paradoxically propagate exclusion by naturalizing the 'norms' and prevents diversity from becoming habitual. Important to have broader critical view of wider institutional context of inclusion.</td></tr>
<tr><td>BOOK: Building state capability: Evidence, analysis, action</td><td>5/10</td><td>Andrews, M., Pritchett, L., & Woolcock, M. J. V. (2017). Building state capability: Evidence, analysis, action (First ed.). Oxford;New York, NY;: Oxford University Press. doi:10.1093/acprof:oso/9780198747482.001.0001</td><td>https://bsc.cid.harvard.edu/building-state-capability-evidence-analysis-action

Might need to try google scholar or</td><td>This 270+ page book is separated in two parts: the first outlines the Problems and common pitfalls that befall organizations, the second -- Strategies for Action -- outlines problem-driven iterative adaptation techniques.

Interesting and pertinent chapters:
• Chapter 9: Managing your authorizing environment:
○ One needs authority in order to undertake initiatives
○ Aids in establishing what your authorization needs are
○ Why the authorization environment matters</td></tr>
</table>

Title	Rating	Citation	Link	Notes
			other resource to locate the book. https://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780198747482.001.0001/acprof-9780198747482-chapter-7 The above link provides a chapter-by-chapter download	**Table 9.5.** Questions to ask about gaining and growing authority Your proposed first (or next) action step(s) | Do you comfortably have enough authority to take these steps? | What legitimacy will these steps yield for your authorizer? | How will this legitimacy attract other authorizers to the initiative? | Who might you be looking to include in a coalition, and how might this step help to create the coalition?
Opportunity for All – Canada's First Poverty Reduction Strategy	4/10	Employment and Social Development Canada (2018). Opportunity for All – Canada's First Poverty Reduction Strategy. ESDC Cat. No.: SSD-212-08-18E. ISSN: 978-0-660-26905-4	https://www.canada.ca/en/employment-social-development/programs/poverty-reduction/reports/strategy.html#h2.4	Government document outlining the Poverty Reduction Strategy. **Great foreword by Miles Corak outlining how the strategy is of benefit (pp. 4-5)** **Chapter 7** also has a great section outlining the unique differences/circumstances faced by First Nations, Inuit, and Métis (pp. 46-50). Question: What do we know about this program? Urban Programming for Indigenous Peoples Created in 2017, Urban Programming for Indigenous Peoples assists Indigenous peoples living in, or transitioning to, urban centres. The Government is providing $53 million each year for five years, beginning in 2017-2018. In 2017-2018, more than 120 organizations, projects or initiatives received funding for one to five years. (p. 97)
Indigenous Early Learning and Child Care – Toolkit	8/10	Employment and Social Development Canada (2017).	http://www12.esdc.gc.ca/sgpe-pmps/p.5bd.2t.1.3ls	**Excellent plain-language toolkit good for adaptation to IPOS uses. Highly recommend using this for COLS staff use when discussing with program partners in pilot cities.**

Title	Rating	Citation	Link	Notes
Host your own Discussion on the Indigenous Early Learning and Child Care Framework		Indigenous Early Learning and Child Care – Toolkit. ESDC Cat. No.: SSD-187-05-17	@-eng.jsp?pid=56849	The toolkit includes: • Discussion Guide • Response Template 1. The discussion guide helps the discussion facilitator with introductory explanations: ○ What do we mean by early learning and child care? ○ What do we mean by framework? ○ Why focus on early learning and child care? ○ Who do we want to hear from, and what do we want to know? ○ How does the Government of Canada support Indigenous early learning and child care now? How will your feedback be used?) 2. Leading themes of conversation ○ Early Learning and Child Care Needs ○ Success and Promising Practices ○ Current Federal Programs - Strengths, Benefits and Areas for Improvement ○ Planning for the Future of Early Learning and Child Care 3. Glossary of Terms ○ Affordable ○ Aboriginal Head Start on Reserve (AHSOR) ○ Holistic ○ Inclusive ○ Etc. 4. Always with a CALL TO ACTION on getting responses back to the Government 5. Response template and Questionnaire (Very good)
Urban Indigenous People: Not just passing through (2019 Research Report)	10/10	Congress of Aboriginal Peoples (2019). Urban Indigenous People: Not just passing through. Ottawa. Congress of Aboriginal Peoples. Retrieved from: www.abo-peoples.org	http://www.abo-peoples.org/wp-content/uploads/2019/09/Urban-Indigenous-Report-FINAL.pdf	**2019 Research Report commissioned and distributed by the Congress of Aboriginal Peoples. It is an in depth and contextualized study of the history, policy arena, pathology, sociological and economic realities that Urban Indigenous populations face.** **Initial reading of this report gives the reader an overview of the problem and also delves into the specifics of the realities faced by urban Indigenous Peoples. It should be recommended reading for anyone involved in governance, research, or having to build relationships with urban Indigenous Peoples.**

Title	Rating	Citation	Link	Notes
				The first section entitled ***Indigenous Urban Populations: Overcoming the Sense of Contradictions*** identifies important misconceptions, basic tensions, and lack of awareness of the history Indigenous peoples' exclusion from urban centres and the ongoing consequences of settler/colonial policies. *A summation of the section follows below:* This section also highlights the contradictions inherent in being an Indigenous person living in an urban centre: "Urban Indigenous communities are highly varied networks that are “shaped by the features of the particular city around them” (Environics Institute 2010: 8). Yet a common theme remains across all communities: the belief that Indigenous peoples are not urban" (p. 5). The report emphasizes the lack of culturally appropriate services and supports being provided by all levels of government: "Overwhelmingly, governments have supported the development of Indigenous service providers, as this transferral of responsibility lifts both the burden of service provision and the consequences of accountability from federal and provincial governments onto Indigenous communities. Unfortunately, government support for these initiatives is not reflected in funding: “funding for urban [Indigenous] services has not matched the growth of the urban [Indigenous] population” and these services “remain grossly underfunded” (Snyder et al. 2015: 8), (p. 6). The report relates the significance of Indigenous under-reporting from historical and contemporary census data that underlies much of the difficulty in assessing their needs through statistical or demographic epistemology (pp. 7-9). *(This can make a case for a social capital evaluation method).* The policy arena surrounding urban Indigenous peoples historically enforces settler and Indigenous segregation and seeks to alleviate federal financial responsibility through revocation of Indian Status or forced relocation (eg: residential schools) (p. 13). Despite government efforts to integrate urban Indigenous peoples, the Royal Commission on Aboriginal Peoples found that “strong cultural identities were an important element of [Indigenous] people’s

Title	Rating	Citation	Link	Notes
				success in cities" (Peters 2011: 79). This underlies the importance of urban Indigenous organizations as these organizations continue to act as cultural footholds in the urban environment (Howard 2016: 217). Parallel to these services, urban Indigenous communities are also "creating an effective network of their own self-organizing institutions" where people are able to engage in important activism (DeVerteuil & Wilson 2010: 501) (pp. 14-15). It is important to note that engaging in activism is a component of healthy social capital. The lack of culturally appropriate services has become a focal point of concern. Public services in Canada fail to meet the needs of urban Indigenous peoples because they operate with "assimilationist objectives" and often serve limited target groups (Heritz 2018: 602). Public services have also suffered from steep declines in funding and greater funding instability, which in turn has undermined the organizational capacity of service providers (Heritz 2018). This has placed community organizations in a difficult position; Indigenous organizations have taken on additional responsibilities with fewer resources than needed and little power or autonomy (Snyder et al. 2015). This has left Indigenous organizations with the task of serving a growing population with inadequate funding in an environment lacking co-operative capacity (McCaskill et al. 2011). Because Indigenous organizations struggle with constant financial scarcity, they are placed in greater competition with one another and are often unable to engage in meaningful policy advocacy (Snyder et al. 2015). Rather than supporting Indigenous governance, neoliberalism has made some Indigenous communities "cautious about independent service provision" because collaboration with government is often "tied to reductions" in funding, greater administrative requirements, increased competition, and harsh criticism when "closely monitored" services are found to be lacking (Coombes et al. 2012: 697). The second section, ***Key Themes and Challenges***, highlights the most pressing concerns for urban Indigenous populations that are results from continued colonization through the Indian Act and other legislation, namely:

Title	Rating	Citation	Link	Notes
				• the limits and considerations of reconciliation; • assimilation/integration through the construction of urban Indigenous Peoples as another ethnic minority to be incorporated through multiculturalism; • municipal efforts that "fall short" of meaningful governance for urban Indigenous peoples; • the struggle for urban Indigenous people in defining and asserting their identities (and even their own communities); • and the refusal to acknowledge settler colonialism (resistance to change). The third section, ***Urban Indigenous Policy Priorities***, expands on the policies that derive the most impact on urban Indigenous populations: • Discriminatory practices in the healthcare sector; • housing and homelessness; • child welfare; • gendered violence; • colonial violence (look at the results of the Commission d'enquete sur les relations entre les Authochtones et certains services publics in Québec); • and space-creation for urban Indigenous communities. The ***Looking Forward*** section outlines 11 recommendations that are informed by the comprehensive review of literature and research on urban Indigenous organizations. The following are the ones that might directly or indirectly apply to the urban Indigenous pilot programs: • Governments must begin to decolonize national narratives and create "discursive spaces for worldviews, protocols, and approaches" that are defined and valued by Indigenous peoples (Walker et al. 2017: 9). • All levels of government in Canada must engage with Indigenous organizations equally to create comprehensive policy frameworks for urban Indigenous peoples (Snyder et al. 2015: 21). • Services and policies addressing the needs of urban Indigenous peoples must be informed by the principles of cultural-safety practice

Title	Rating	Citation	Link	Notes
				and must work to actively counter “patterns of exclusion and assimilation” (Fast et al. 2017: 156). • Urban Indigenous organizations must be equitably funded and supported in recognition of the importance of Indigenous-led services, particularly in the areas of “addictions programs, child and family services, and housing services” (Environics Institute 2010: 73). • Specific policy considerations must be made for the most vulnerable and excluded among urban Indigenous populations, including people with disabilities, women and girls, and Inuit, who require culturally specific services and who may experience “cultural alienation in services designed for” non-Inuit Indigenous people (Morris 2016: 24). The report ends with this thought: Though it is difficult to imagine a future in which Canadian cities are decolonized and urban Indigenous peoples are afforded equitable space to live in safety, this vision is not impossible. Decolonization does “not always take the spectacular form” of revolution; it can be as simple as thinking outside of the limits that are forced onto society by a legacy of complacency (Simpson & Bagelman 2018: 9; Robinson & Roy 2015).
Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec: listening, reconciliation and progress	7/10	Commission d'enquete sur les relations entre les Authochtones et certains services publics. (2019). Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec: listening,	https://www.cerp.gouv.qc.ca/index.php?id=2&L=1	**142 Calls to Action** The Commission benefited from an Indigenous relations team to facilitate initial contact. Serving as a link to the communities, from May 2017 to August 2018, the team met with more than 3,000 people. By the end of the exercise, all 11 nations had been visited, as well as nearly all First Nations communities and villages in Nunavik. Several meetings were also held with the urban Indigenous populations. (Summary p. 9) Systemic discrimination can impede individuals throughout their entire lives and its effects can persist over multiple generations. That is the definition I kept in mind in analyzing the testimony and evidence submitted

Title	Rating	Citation	Link	Notes
Commission d'enquete sur les relations entre les Authochtones et certains services publics		reconciliation and progress. Government of Québec, Summary Report.		during the Commission hearings… the Commission hearings have revealed that our current structures and processes show a clear lack of sensitivity toward the social, geographical and cultural realities of Indigenous peoples (Summary, p. 10). The unequal relationship imposed on Indigenous peoples stripped them of the ability to control their own destiny and fuelled a degree of distrust of public services that has been reinforced even further by certain events of the recent past… It should be added that those colonialist policies laid the foundation for systems and organizations dominated by the desire to standardize, which had precious little to do with Indigenous knowledge and traditions. Not only did this method of building and managing services contribute to the distancing of First Nations and Inuit, it also negated – both socially and politically – their centuries-old practices and knowledge (Summary, p. 12). GENERAL CALLS TO ACTION • **CALL FOR ACTION No. 4** Incorporate ethno-cultural data collection into the operation, reporting and decision making of public sector organizations. In practice, this means: ○ Providing public sector organizations with standards and guidelines for collecting data about care and services; such standards and guidelines should define the grounds on which information can be collected and the ways it can be protected; that will have to be done in cooperation with Indigenous authorities and in compliance with existing research guidelines and protocols in order to factor in their cultural characteristics. ○ Requiring public sector organizations to annually draw up and make public an ethnocultural portrait of the persons served. • **CALL FOR ACTION No. 6** Make population surveys on Indigenous peoples an ongoing research priority with sustained funding.

Title	Rating	Citation	Link	Notes
				• **CALL FOR ACTION No. 7 – To Indigenous authorities** Make all the First Nations band councils and Inuit village councils aware of the importance of participating in surveys of their populations. LANGUAGE-SPECIFIC • **CALL FOR ACTION No. 14** Make Indigenous language translation and interpreting services permanently accessible throughout Québec by establishing a centralized database of government-employed interpreters and translators. • **CALL FOR ACTION No. 15** Promote and permit bilingual and trilingual signage in establishments that serve large Indigenous populations who speak a language other than French. • **CALL FOR ACTION No. 16** Make forms available in Indigenous language translations at government service centres. • **CALL FOR ACTION No. 17** Ensure that all government correspondence with Indigenous authorities is accompanied by either an English or Indigenous language translation, at the choice of the community or organization in question. • **CALL FOR ACTION No. 19** Create and fund permanent positions for liaison officers selected by Indigenous authorities to be accessible in the villages of Nunavik, First Nations communities and Indigenous friendship centres in Québec. • **CALL FOR ACTION No. 24** Make the professional orders aware of the importance of including content in their training programs, developed in cooperation with Indigenous authorities, that addresses cultural safeguards and the needs

Title	Rating	Citation	Link	Notes
				POLICE SERVICES (But this can extend to Service Canada as well) • **CALL FOR ACTION No. 39** Conduct information campaigns among Indigenous populations concerning the existing complaints processes. HEALTH & SOCIAL SERVICES • **CALL FOR ACTION No. 86** Initiate tripartite negotiations with the federal government and Indigenous authorities to sustainably fund projects created by Indigenous nations, communities and organizations that seek to identify, reduce, prevent and eliminate sexual assault. • **CALL FOR ACTION No. 88** Fund the development of a network of Indigenous women's shelters in communities covered by an agreement and in urban centres, working with Indigenous authorities. • **CALL FOR ACTION No. 96** Encourage institutions in the health and social services network to set up services inspired by the Clinique Minowé model in urban settings, working with the Indigenous authorities and organizations in their territory. • **CALL FOR ACTION No. 97** Provide recurrent, sustainable funding for services that draw on the Clinique Minowé model and are developed in urban settings for Indigenous peoples.

Title	Rating	Citation	Link	Notes
				It might be worthwhile to check out the Clinique Minowé which is Val d'Or's (Location of the inquiry) Indigenous Friendship Centre: http://en.caavd.ca/ *Their Mission page is pretty interesting and can guide us in developing our own set of principles (which would need to be tested)* *http://en.caavd.ca/mission.html* *They also have an interesting Individualistic/communal approach in their Great Quest page: http://en.caavd.ca/our-great-quest.html* *In their Our Major Project page they outline their MINO PIMATISI8IN INITIATIVE, as well as their Education and Youth strategies:* *http://en.caavd.ca/our-major-project.html* *They also have a well-populated Useful Links page:* *http://en.caavd.ca/useful-links.html* ***From Appendix 6, Innovative Practices*** *The Health Council of Canada, which has assessed a number of models across Canada, singled out Minowé as one of the most promising cultural safety initiatives in the country.* *Looking at the impact of social workers specifically, the youth centre found that between 2011 and 2015, the number of reports and offences on RCM territory in urban areas was reduced by 40.0%. (Appendices, p. 141).* • **CALL FOR ACTION No. 98**

Title	Rating	Citation	Link	Notes
				Issue a directive to urban health and social service institutions to establish clear service corridors and communication protocols with Indigenous authorities in the communities. • **CALL FOR ACTION No. 99** Provide sustainable funding for services to homeless Indigenous clienteles in urban areas. • **CALL FOR ACTION No. 100** Fund the creation of a shelter specifically reserved for homeless Inuit clientele in Montréal. • **CALL FOR ACTION No. 105** Working with the federal government, develop an overall approach for applying the Jordan Principle, coupled with budget forecasts for all First Nations and Inuit. YOUTH PROTECTION SERVICES • **CALL FOR ACTION No. 118** Fund the development of intensive support services in urban environments and Indigenous communities covered by an agreement for parents of Indigenous children who have been placed in foster care. • **CALL FOR ACTION No. 127** Increase availability and funding for local services intended for Indigenous children and their families, including crisis management services, in communities covered by an agreement and in urban environments. TRACKING MECHANISM (Last Section) • **CALL FOR ACTION No. 141**

Title	Rating	Citation	Link	Notes
				In cooperation with the representatives of the Indigenous peoples of Québec, translate this Commission's summary report as soon as possible into all Indigenous languages used in written form in Québec and distribute it. • **CALL FOR ACTION No. 142** Ensure that the content of this Commission's summary report is distributed as soon as possible by means of alternative oral distribution methods identified by the Indigenous authorities themselves based on their peoples' needs and realities.
Program evaluation: Forms and approaches (3rd ed.) (BOOK)	5/10	Owen, J. M. (2007). *Program evaluation: Forms and approaches (3rd ed.)*. New York: Guilford Press.		**One text that I am reading (Program Evaluation: Forms and Approaches, John M. Owen) identifies the following four areas about which negotiation/discussion can take place within an evaluation activity (p. 66):** 1. Overarching principles of the evaluation: • Orientation and purpose of the evaluation; • Models or Approaches to be taken into consideration; • Value set for making judgements. 2. Key player/stakeholder involvement within the evaluation and the role of the evaluator: • Respective roles and responsibilities of stakeholders and the evaluator in operationalizing the evaluation. 3. Details of design and methodology: • The evaluation design and data management process to be employed; • Key questions or issues to be answered. 4. Recommendations, findings and utilization: • Nature of the conclusions, judgements or recommendations to be made; • Identification of who will be involved in the creation of knowledge products and action associated with the findings I find that we can place ourselves well if we are able to answer some of the questions surrounding these areas before moving forward. Maybe we can discuss your thoughts on this once you've had time to think about it. ☺