Supporting Community Development by Fostering Youth Leadership

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EXECUTIVE SUMMARY

There is a large socio-economic gap between Aboriginal and non-Aboriginal people in Canada. This project suggests that one way of working towards closing this gap is to invest in the rapidly growing Aboriginal youth population, as they will be tomorrow's leaders. Due to the cultural genocide, a term that refers to the residential school system's attempted destruction of Aboriginal languages, of religions and cultures in Canada (MacDonald & Hudson, 2012, p. 430, p. 444), there is a need to foster culturally-relevant leadership in Aboriginal youth as a foundation for a subsequent generation of leaders and "progressive agents of change" (King, 2008, p. 2).

The client for this project is Suncor Energy Inc. (Suncor). Near Fort McMurray, Alberta, Suncor extracts and upgrades oil sands, into refinery-ready crude oil products and diesel fuel (Suncor Energy, 2011d). Because this geographical area is the focus of its business, the communities nearby receive the greatest amount of support from Suncor. This report however, will focus on supporting the Burrard Terminal. This is an operating area of Suncor, located in the lower mainland of greater Vancouver, which is currently less supported than some of Suncor's other operating areas.

This report will make recommendations on how Suncor can fulfil its community investment goals by supporting Aboriginal youth leadership development. This will be achieved by analyzing existing research, theories and smart practices of Aboriginal youth investment, that support learning and leadership, as well as conducting primary research. The research includes hearing directly from the Aboriginal communities in the Burrard area how they wish to be engaged with and or be further supported by the client.

Research questions for this report were developed with input from the Director of Community Investment and the Suncor Energy Foundation, the Manager of Stakeholder and Aboriginal Relations, and a Senior Advisor in Aboriginal Relations.

Primary Question

What is the most effective way for Suncor Energy Inc., to support leadership development initiatives and programs for Aboriginal youth, to foster self-sustainable communities?

Secondary Questions

- *What does existing research highlight as smart practices for supporting Aboriginal community development?*

- *What theories of Aboriginal culture, education and leadership development can be applied to guide decisions of what types of leadership/education initiatives Suncor should invest in?*

- *How can Suncor best invest in Aboriginal Youth in the Burrard Terminal area?*

Literature Review

The primary results of the literature review highlight that Aboriginal leadership is characterized by honouring Aboriginal cultural values and traditions, including the use of traditional knowledge, to support and meet the needs of the community. Aboriginal community development often manifests as a community building its own capacities, with the support of an Aboriginal leader or Aboriginal leadership principles. Aboriginal youth work brings these two concepts together. It requires the community, including the youth, to exercise their leadership skills and capacities to develop culturally relevant, holistic programing. Investing in youth in a way that lets them feel heard and exposes them to a culturally affirming environments is likely to further promote community development.

Methodology

The research consists of semi-structured interviews that used open ended questions with key informants and a focus group with the Urban Native Youth Association located in greater Vancouver. Purposive sampling and snowball sampling were used to identify key informants from the identified three major topic areas: community investment, Aboriginal youth work and Aboriginal leadership.

A total of seven interviews and one focus group of seven participants were conducted. All interviews were audio reordered upon approval from participants, and notes were taken. The interview questions varied depending on the participants' area of expertise, but all interviews and

the focus group consisted of semi-structured open ended questions that allowed for further probing to gain more detail or a better understanding.

Data collected during the interviews and focus group was analyzed using qualitative content analysis in which the patterns, themes and categories of analysis come from the data rather than being predetermined prior to data collection and analysis (Hsieh & Shannon, 2005, p. 1279). The interview recordings were listened to repeatedly while notes were taken to identify key thoughts or concepts, which became codes to be sorted into categories. This sorting highlighted recurring themes and meaningful concepts that emerged from the data as codes for organizing the data.

Findings and Discussion

The research findings and the literature highlight that corporations should know if they are welcome in a community, prior to looking to support that community's development. The research determined that community development initiatives should be developed and driven by the community and the role of external parties, like corporations, should be to support the community's programs, initiatives and goals.

Culture was cited as a key characteristic of Aboriginal community development in the literature, and was described as foundational to Aboriginal community development in the research findings. Honouring culture and tradition seek to revive the significance of these phenomena that was dampened by the residential school system's disregard for their importance. Research indicated that when corporations are willing to learn about the community, and support the development of its well-being they are reconciling the effects of residential schools.

In the research findings, descriptions of Aboriginal leadership included mention of the greater community. This is a reflection of a holistic Aboriginal worldview embedded in culture, which sees all things as closely intertwined; one cannot describe a leader without including how the leaders' actions affect the community.

The theme of developing youth leadership as a means of supporting community development brought together all the research findings and much of the literature. Youth leadership development requires the community to be involved in building associated programs and initiatives, of which culture should be a large part. Investing in youth in a way that lets them feel

heard, and exposes them to culturally affirming environments, is likely to further promote community development given the close connection between leadership and the community.

Recommendations

Based on the research, the most effective way for Suncor to support leadership development initiatives and programs for Aboriginal youth to foster self-sustainable communities is to:

- *Be present in the community, upon the approval of the community;*
- *Ensure the community, and particularly the youth, that the programming is intended for are involved in the creation of the initiatives;*
- *Develop or support programs and initiatives that are rooted in Aboriginal culture;*
- *Ensure experiential learning and/or opportunities to practice theories of leadership are included in the programs and initiatives that are created and or supported;*

The recommendations for application of these key themes include highlighting existing Aboriginal organizations that have been developed based on the needs of the community, are rooted in Aboriginal culture, and incorporate experiential learning. An approach to determining if, and how, a community would like to be engaged by a corporation is also recommended.

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TERMINOLOGY

The term 'Aboriginal' will be defined in this report as it is defined according to the Panel on Research ethics (2015):

Aboriginal peoples – include persons of Indian, Inuit or Métis descent regardless of where they reside and whether or not their names appear on an "official register". The term "Aboriginal" fails to reflect the distinctions among First Nations, Inuit and Métis peoples, who have their own histories, cultures and languages, so an attempt has been made to limit use of the term in this Policy to instances where a global term is appropriate. Indian peoples commonly identify themselves by distinct nation names such as Mi'kmaq, Dene or Haida, and as First Nations. In the international context, the term comparable to Aboriginal peoples is Indigenous peoples (Key Concepts and Definitions, para. 2).

Therefore the term Indigenous is used when referring to a common term or theme like "Indigenous knowledge" which represents some commonalities across Aboriginal or Indigenous cultures.

Indigenous North American Peoples will be defined in this report as the first peoples of North America which include Canadian Aboriginal Peoples and Native Americans and First Peoples of the United States of America.

The term 'community' will also be defined in this report as it is defined according to the Panel on Research ethics (2015):

Community – describes a collectivity with shared identity or interests that has the capacity to act or express itself as a collective, […] a community may include members from multiple cultural groups. A community may be territorial, organizational or a community of interest. "Territorial communities" have governing bodies exercising local or regional jurisdiction (e.g., members of a First Nations resident on reserve lands). "Organizational communities" have explicit mandates and formal leadership (e.g., a regional Inuit association or a friendship centre serving an urban Aboriginal community). In both territorial and organizational communities, membership is defined and the community has designated leaders. "Communities of interest" may be formed by individuals or

organizations who come together for a common purpose or undertaking, such as a commitment to conserving a First Nations language. Communities of interest are informal communities whose boundaries and leadership may be fluid and less well-defined. They may exist temporarily or over the long term, within or outside of territorial or organizational communities. (Key Concepts and Definitions, para. 3).

The term 'education' will represent holistic learning with a scope beyond western academic curriculum, which includes traditional cultural learning, spiritual, mental, physical emotional learning as well the inclusion of Traditional Knowledge. Traditional Knowledge refers to the complex bodies of knowledge and practices which were developed and maintained by local or indigenous communities (United Nations, 2005, p. 2). Traditional Knowledge also embodies capability, experience and wisdom that is part of cultural heritage (Panikarova & Vlasov, 2013, p. 32). For the most part, Traditional Knowledge is transmitted via collective memory and shared or taught through stories, myths, legends, songs, rituals and practices (Panikarova & Vlasov, 2013, p. 32).

Indigenous Knowledge refers to the shared knowledge of Indigenous peoples that has been and continues to be learned from the places where they have lived, hunted, explored, migrated, farmed, raised families, built communities and survived for centuries (Battiste, 2009, p. 5). This knowledge is gained, in part, through exercising traditions or living traditionally, meaning before colonial influences, and is therefore also often referred to as Traditional Knowledge.

The term 'youth' will represent persons between 15 and 24 years old as per the definition of youth according to Statistics Canada. (Marshall, 2012, p. 4).

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1.0 INTRODUCTION

This project will be a strategic guide to supporting community development through fostering Aboriginal youth leadership development near Suncor's Burrard Terminal. It is hoped that by supporting the youth to realize their full potential, they will be leaders in positively influencing sustainable communities.

1.1 PROBLEM DEFINITION

The latest information about demographic growth rates in Canada, states that Aboriginal youth between the ages of 18 to 35 are the fastest growing demographic (Statistics Canada, 2010). There is a large socio-economic gap between Aboriginal and non-Aboriginal peoples in Canada (Statistics Canada, 2010). In the Final Report of The Royal Commission on Aboriginal Peoples (1996), one of the recommendations to improve social well-being education and culture of Aboriginal people, is for governments to accord higher priority and support for youth programs, particularly those related to leadership development. This project suggests that one way of working towards closing this gap is to invest in the rapidly growing Aboriginal youth population, as they may become tomorrow's leaders. By supporting youth in developing their leadership skills now, community development programs will help youth find the tools they need to be better able to make current and future decisions for themselves and their communities (Rose & Giles, 2007, p. 427). Due to the "cultural genocide", a term that conveys the residential school system's attempted destruction of Aboriginal languages, religions and cultures in Canada (MacDonald & Hudson, 2012, P. 430, p. 444), there is a need to foster culturally-relevant leadership in Aboriginal youth as a foundation for a subsequent generation of leaders and "progressive agents of change" (King, 2008, p. 2).

There is a direct correlation between learning and the development of leadership skills. This includes education that comes from learning about one's own culture and worldviews, and from Traditional Knowledge, which has positive effects on the development of leadership skills and resilience among Aboriginal youth (Brokenleg, 2015, p. 18; Parent, 2011, p. 30-31). Culturally affirming learning environments, which include Aboriginal cultural values, are a necessary space in order to foster leadership development among Aboriginal youth (MacIver, 2012, p. 158). Traditionally, in a First Nations context the leadership development experience begins in

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childhood (Wesley-Esquimaux, Calliou & Banff Centre 2010, p. 17). The intention on investing in youth to promote community development is that today's youth are going to be tomorrow's leaders (Rose & Giles, 2007, p. 427).

1.2 PROJECT CLIENT

The client for this project is Suncor Energy Inc. (Suncor). Near Fort McMurray, Alberta, Suncor extracts and upgrades oil sands into refinery-ready crude oil products and diesel fuel (Suncor Energy, 2011). Canada's oil sands are one of the largest petroleum resource deposits in the world and Suncor's oil sands operations are the focus of their business. Therefore, there is strong community investment and focus on stakeholder and Aboriginal relations in this geographic area. The communities surrounding Suncor's oil sands operations receive the greatest amount of resources from both Community Investment and Stakeholder and Aboriginal Relations departments at Suncor, in comparison to other operating areas. This report will focus on one of these lesser supported areas, the Burrard Terminal, in Metro Vancouver.

The Community Investment department works closely with the Aboriginal Relations department on matters of supporting, or investing in, Aboriginal communities and Aboriginal Peoples. The company's view is that "responsible development takes into account Aboriginal Peoples' interests regarding the opportunities and impacts of energy development" (Suncor, 2011a). The client also believes that "the way forward is to focus on initiatives where the outcome will close the socio-economic gaps between Aboriginal Peoples and non-Aboriginal people" (Suncor, 2015). Through the Community Investment department and Suncor's non-profit, arm's length organization, the Suncor Energy Foundation (SEF), supporting Aboriginal youth continues to be a priority as today's youth are tomorrow's leaders (Suncor, 2015a).

The Community Investment department, and SEF exist to leverage the "strengths and capabilities as an integrated energy company to actively engage in the creation of strong sustainable communities" (Suncor, 2011b). Suncor defines a sustainable community as a place where: there is a high quality of life that attracts people to the community and keeps them there; there is an abundance of clean, natural resources; there is ample economic opportunity (Suncor, 2011b). One of the ways the client helps communities achieve a sustainable state is by focusing on building qualities within a community that support the process of transforming behaviors, like supporting inspired community leaders who can unite a community and lead social change

(Suncor, 2011b). Suncor is the overall client of this project, but due to the subject matter, SEF, the Community Investment and the Stakeholder and Aboriginal Relations departments are mostly directly involved. The client contact supervising the project on behalf of Suncor is Adam Pommer, Senior Advisor, Stakeholder and Aboriginal Relations.

The Burrard Terminal is adjacent to the Burrard Inlet within the Greater Vancouver Regional District (Suncor Connections, 2014). Petroleum products arrive at the terminal from the Alberta oil sands via the Kinder Morgan pipeline and are distributed via marine tankers, trucks and rail to market (Suncor Energy, 2011c). In the 2011 National Household Survey 52,375 people self-identified as Aboriginal and living in the Greater Vancouver Regional District (Statistics Canada, 2013).

1.3 PROJECT OBJECTIVES

This report makes recommendations as to how Suncor can fulfil its community investment goals by supporting Aboriginal youth leadership development through SEF, the Community Investment, and Stakeholder and Aboriginal Relations departments. The recommendations will include potential community investment opportunities, near the Burrard Terminal.

This is achieved by analyzing existing research, theories and smart practices of Aboriginal youth investment, that support learning and leadership, as well as conducting primary research, to recommend programs and initiatives. The research incudes hearing directly from the Aboriginal communities in the Burrard area, as to how they wish to be engaged with and/or supported by the client. This will build understanding of how to support the development of Aboriginal youth leadership by trying to understand what leadership and community development mean in an Aboriginal context.

Research questions for this report were developed with input from the Director of Community Investment and the Suncor Energy Foundation, the Manager of Stakeholder and Aboriginal Relations, and a Senior Advisor in Stakeholder and Aboriginal Relations.

Research Question(s) and Project Objectives

Primary Question

What is the most effective way for Suncor Energy Inc., to support leadership development initiatives and programs for Aboriginal youth, to foster self-sustainable communities?

Secondary Questions

- *What does existing research highlight as smart practices for supporting Aboriginal community development?*

- *What theories of Aboriginal culture, education and leadership development can be applied to guide decisions of what types of leadership/education initiatives Suncor should invest in?*

- *How can Suncor best invest in Aboriginal youth in the Burrard Terminal area?*

1.4 ORGANIZATION OF REPORT

Following this Introduction the report is organized into seven additional chapters. Chapter Two provides background information for the paper covering the need to foster culturally relevant leadership development amongst Aboriginal youth. This need is highlighted by a brief description of the history of residential schools in Canada, how the intergenerational effects are still impacting Aboriginal youth today, and why Aboriginal youth leadership is relevant. Chapter Three reviews relevant literature. The research for this project is grounded in the need to find applicable solutions to issues of how to best invest in Aboriginal youth, to promote leadership and learning and therefore the literature review covers three major topics; Aboriginal Community Development, Aboriginal Leadership and Aboriginal Youth Work. Chapter Four describes the research methodology for the project. The research design, the process participant selection and recruiting as well as the interviews and focus group are described. Chapter Five presents the findings from the interviews and focus group. The findings have been organized into themes. Chapter Six discusses the findings from the interviews and focus group in relation to the relevant literature. Chapter Seven provides recommendations to Suncor based on the findings of the primary research and the literature review. Chapter Eight concludes the report.

2.0 BACKGROUND

Culturally relevant leadership development needs to be fostered due to the generational effects of Indian residential schools and the loss of culture that was a result of over a century of attempting to forcibly assimilate Aboriginal peoples (MacDonald and Hudson, 2012, p. 428). Canadian residential schools were first established in the mid-1880s and were located off reserves, separating children from their families and aggressively assimilative practices were used to strip the children of their Aboriginal cultures (MacDonald and Hudson, 2012, p. 431).

The intergenerational effects of residential schools have been identified as a major contributor to the below average quality of life that many Aboriginal people live with today (Kenall, 2001, p. 45; MacDonald and Hudson, 2012, p. 428; MacIver, 2012, p. 157). The most current statistics on Aboriginal literacy rates report that the distribution of individuals at either end of the literacy spectrum is associated with significant life outcomes, like presence in the labour force (Statistics Canada, 2008). The major divide between the number of unemployed and employed Aboriginal people is directly related to high school graduation rates (MacIver, 2012, p. 157). The Truth and Reconciliation Commission of Canada (2015, p. 239) report highlights the need for a national education framework that will ensure Aboriginal children and youth see themselves and their cultures, languages, and histories respectfully represented in the classroom thereby supporting reconciliation. The pervasive intergenerational effects that the residential school system, and the current colonial Eurocentric education system has had, and continues to have, on Aboriginal peoples is directly related to the need to foster culturally relevant leadership development among Aboriginal youth.

In an effort to impact employment and high school graduation rates among Aboriginal people, as well as revitalize culture and well-being, the Governments of Canada, British Columbia and some private organizations have created various programs. *The Federal Framework for Aboriginal Economic Development* was launched in 2009 and continues to guide federal actions related to program creation, legislation and partnerships intended to improve Aboriginal peoples' economic outcomes across Canada (Aboriginal Affairs and Northern Development Canada, 2014, p. 5). The Aboriginal Skills and Employment Training Strategy supports Aboriginal people to develop the skills they need to secure employment by partnering with the private sector. In 2012-13, the strategy supported over 51,000 Aboriginal people to complete programs

and provided services to facilitate transition from education to work. Approximately 7,100 Aboriginal people returned to school; and over 16,000 secured employment (Aboriginal Affairs and Northern Development Canada, 2014, p. 5).

At the provincial level, the Government of British Columbia has introduced Aboriginal Education Enhancement Agreements. These are working agreements between a school district, all Aboriginal communities within that district and the Ministry of Education. They are intended to support the educational achievement of Aboriginal students by involving the local Aboriginal communities in decision making and goal setting for the Aboriginal students (Ministry of Education, 2015). The enhancement agreements seek to create collaborative relationships between school districts and Aboriginal communities, as well as give these parties more autonomy to build solutions that meet the needs and goals of the group (Ministry of Education, 2015).

The Aboriginal Youth Internship Program provides a 12-month paid internship for Aboriginal British Columbians. The goal of the program is to support Aboriginal youth in building professional skills and networks, and awaken their capacity for leadership; the program intends to support Aboriginal youth who want to make a difference by supporting skills building so the youth are able to lead their communities in the future (Human Resources for the B.C. Public Service, n.d.).

In 2009, three existing Aboriginal organizations, The First Nations Health Council, the BC Association of Aboriginal Friendship Centres and the Metis Nation of BC came together to create the Aboriginal Sport, Recreation and Physical Activity Partners Council (Aboriginal Sport, Recreation & Physical Activity Partners Council, 2012). The goal of the youth-centred organization is to support the development of healthy Aboriginal communities through sport, physical activity and learning the benefits of a healthy lifestyle. By proxy the youth also develop self-confidence and leadership skills that can influence positive life choices (Aboriginal Sport, Recreation & Physical Activity Partners Council, 2012a).

Research on Aboriginal youth is often focused on problem behaviours like high school dropout rates without fully considering sources of support and strengths that help foster Aboriginal youth in achieving balanced lives (Hare et al., 2011, p. 2). Aboriginal community organizations that offer culturally relevant programming are beneficial to Aboriginal youth because they support

Aboriginal youth in becoming more connected to themselves, their communities and their cultures (Rose & Giles, 2007, p. 427). Studies have supported theorists' beliefs that youth who are exposed to a culturally affirming environment are increasingly motivated towards engagement with school and learning (MacIver, 2012, p. 159).

Providing a background of these subjects is relevant to understanding why there is a need to support culturally relevant Aboriginal youth leadership development. Understanding your own culture is a critical component of positive youth development. By supporting Aboriginal youth in developing their leadership skills now, youth will be better equipped to make decisions now and in the future that support the development of themselves and their communities (Rose & Giles, 2007, p. 427).

3.0 LITERATURE REVIEW

This section begins with a review of the literature that seeks to explain the link between leadership and community development, and what the concepts of leadership, community development and youth work look like in an Aboriginal context. Consistent with the scope of this report and its specific Aboriginal and North American Indigenous cultural context, the literature review will focus primarily on Aboriginal leadership, and how supporting leadership will in turn support Aboriginal community development and why corporations may support this. The project is focused on fostering Aboriginal youth leadership development, and literature on Aboriginal youth work will be included in this review. To help frame the Aboriginal concept of leadership, general ideas of Western leadership will also be covered.

The sources reviewed in this report resulted primarily from targeted searches in academic search engines with keywords and terms that included: leadership, Aboriginal leadership, Canadian Indigenous leadership, Aboriginal youth, Aboriginal youth work, Aboriginal community development, Aboriginal worldviews on leadership, Culture and leadership, corporate support of Aboriginal community development, and Culture and positive youth development. The information accessed for the literature review was limited to peer-reviewed academic literature. Once the initial literature exploration had begun, sources that there referenced in related work were searched to find the original work being referenced in its full context. This method also included scanning the reference list of relevant literature for additional material. Suggestions of relevant literature or authors from other academics who were familiar with the topics of this paper were also searched.

3.1 ABORIGINAL COMMUNITY DEVELOPMENT

3.1.1 ABORIGINAL COMMUNITY DEVELOPMENT CHARACTERISTICS

Community development differs from other development concepts that emphasize profit and the pursuit of growth, often through physical expansion like building infrastructure. Community development is typically focused on the expansion of intangible or qualitative resources, like the well-being or learning development of a community; community development is an alternative form of common conceptions of growth and development (Silver, Ghorayshi, Hay and Klyne, 2006, p. 134). Aboriginal community development is characterized by many factors. It directly challenges Western models of development as it begins with decolonization by recognizing the

importance of and building on Aboriginal people's skills; Aboriginal community development not only recognizes but honours Aboriginal knowledge, traditions, values and cultures, and rebuilds a sense of community among Aboriginal people and goes beyond economic needs by looking at social and cultural needs as well (Silver et al., 2006, p. 145). Aboriginal culture is informed by a holistic worldview, characterized by the belief that life takes place across different spheres of experience including spiritual, physical, emotional and mental dimensions (Alberta Education, 2005, p. 13). Holistic worldviews see experiences as a combination of numerous factors that influence one another, and are unable to be compartmentalized (Julien, Wright & Zinni, 2010, p. 119; Poonwasssie & Charter, 2001). A holistic view of community development takes into account spiritual, physical, emotional and mental development of the community, and any other influences that could affect community development.

Wesley-Esquimaux, Calliou, and Banff Centre 2010, (p. 7-13) reviewed 13 studies on best practices in Aboriginal community and economic development. Recurring primary drivers in each of the studies included: effective institutions that match the culture; strategic direction; strong, action-oriented leadership; participation in decision making; results-based organization; human resource capacity; accountability; capacity building and respecting community values. Seven of the 13 study summaries identified leadership as primary driver of successful community development.

3.1.2 CAPACITY DEVELOPMENT

Aboriginal community development often manifests through building a community's capacities, which include elements that empower a community to effect change (Fletcher, McKenniit, & Baydala, 2007, p. 11). Capacity building starts by understanding the community's needs and assets. Based on those, relevant skills and knowledge are developed within the community so that members are involved in helping their community meet its needs (Solitare & Lowrie, 2012 p. 468; Noya & Clarence, 2009, p. 16). In an Aboriginal context, this capacity growth is fostered by Aboriginal leaders exercising leadership specific competencies that are key elements to sustainable community development (Calliou, 2008, p. 332). Effective leaders support their communities and facilitate networks to allow community members to share and build each other's capacities, and become involved in the development process (Fletcher et al., 2007, p. 12). Participation in community development offers members the opportunity to incorporate traditional knowledge and culture (McCreary, 2013, p. 285); this is also a means of cultural

revival and cultural promotion which helps foster a positive sense of identity, and in turn build further capacities (Silver et al., 2006, p. 146).

It is considered best practice in the literature that development is driven by the community itself, based on the unique needs of that community (Silver et al., 2006, p. 149; Noya & Clarence, 2009, p. 16). Not only does this build a community's capacities, it ensures the outcomes reflect members' efforts. Aboriginal community development initiatives, driven by Aboriginal leaders foster the ability to make positive decisions, as individuals and as a community (Rose & Giles, 2007, p. 447). Functional Aboriginal community development consists of Aboriginal people solving their own problems through their own organizations, using their own capacities and incorporating cultural imperatives and traditional approaches (Silver et al., 2006, p. 156; Poonwassie & Charter, 2001, p. 69).

3.1.3 CORPORATE SUPPORT OF ABORIGINAL COMMUNITY DEVELOPMENT

Corporations operating on claimed Aboriginal lands have developed a variety of ways to attempt to secure community acceptance or support for a project (McCreary, 2013, p. 283). Training, education, scholarships and employment opportunities have been created by various corporations for Aboriginal people in an attempt to make a social and economic impact (McCreary, 2013, p. 283; Lewis & Brocklehurst, 2009, p. 48). Corporations have also committed to financially assisting with the construction of community infrastructure; this might include health care facilities or recreation centres (Lewis & Brocklehurst, 2009, p. 197). These prospects are often met with mixed feelings (National Aboriginal Health Organization, 2008, p. 5). While the community may see the potential benefits, natural resource development industries in particular are at odds with many communities' cultural practices of sustainable use of the environment and deep connection to, and duty to protect, the land (National Aboriginal Health Organization, 2008, p. 3; Reid, 2007, p. 390; Lewis & Brocklehurst, 2009, p. 55). Trust is also a factor in building relationships between corporations and Aboriginal communities; many community development initiatives put forward by corporations intend to build trust, by demonstrating an interest in improving the well-being of the community through the development initiatives (Lewis & Brocklehurst, 2009, p. 55). Communities that have been previously ignored or excluded from any pursuant benefits of development may be hesitant to engage with corporations suddenly seeking to build a relationship (Bentley & Murphy, 2006, p. 295).

3.2 ABORIGINAL LEADERSHIP

3.2.1 WESTERN LEADERSHIP CHARACTERISTICS

The amount of literature on leadership is vast, but leadership theory consists mostly of Western conceptualizations of leadership (Voyageur, Brearley & Calliou, 2015, p. 5). There is a difference between Aboriginal and Non-Aboriginal or Western conceptualizations of leadership and its application (Jules, 1999, p. 41; Dion, 2009, p. 4: Julien et al., 2010, p. 114; Boldt, 1980, p. 19; Rose & Giles, 2007, p. 434).

While there are numerous understandings and applications of leadership in Western context, definitions of leadership are often characterized by a focus on one individual who leads, and his or her influence on followers (English & Lumby, 2009, p. 95; Dansereau et al. 2013, p. 799). Commonly, the relationship between the leader and the follower tends to be related to change and more specifically, the leader leading the follower(s) to change (Gill, 2003, p. 307; Griffith-Cooper & King, 2007, p. 14; Hechanova & Cementia-Olpoc, 2012, p. 12; Mirta, 2013, p. 396). This relationship, particularly when it is centered on change, is dependent on a power relationship characterized by the leader's ability to motivate or influence his or her followers in relation to change (Dansereau et al. 2013, p. 803; Gill, 2003, p. 308; Griffith-Cooper & King, 2007, p. 15; Mirta, 2013, p. 412; Hechanova & Cementia-Olpoc, 2012, p. 13). The application or exercise of this power varies greatly and can be understood in many ways.

In Western literature, leadership has been described as existing on a spectrum. On one end of the spectrum there are authoritarian or dictatorial forms of leadership that are characterized by a leader having extreme power over followers based on a defined hierarchy (Hoog & Adelman, 2013, p. 437). On the other end, there are highly cooperative, collaborative and inclusive forms of leadership in which the power between leader and followers is minimal if existent at all; all parties are peers (Engard, 2011, p. 174; Kramer & Crespy, 2011, p. 1025). Fisher, 2013 (p. 292-296) describes styles of leadership on a continuum from passive to active. On one end, transactional leadership is characterized by a power relationship between leader and followers, in which the followers are rewarded or punished based on outcomes related to the leader's commands. This is passive because the leader does not engage with the followers in a way that develops self-motivation to achieve the goal, rather followers are motivated by reward or punishment. On the other end of the continuum, transformational leadership is considered active. It is characterized by a leader educating or raising follower's awareness of the goal, in a way that

encourages the followers to develop enthusiasm and self-interest in achieving the goal (Mitra, 2013, p. 398).

3.2.2 ABORIGINAL LEADERSHIP CHARACTERISTICS

Cross-cultural leadership studies have shown that culture and cultural context are important considerations when exploring leadership (Voyageur et al., 2015, p. 7). Calliou, 2005 (p. 52) identified the characteristics of Indigenous North American leaders by summarizing biographies, autobiographies and histories of Chiefs and Indigenous political leaders. Six main characteristics of the leaders were: a strong sense of identity and a knowledge of oneself as part of their culture; leaders were visionaries; they shared what they could and provided for their families and communities, and were respectful of their followers; leaders generally sought the council of others; decisions were made upon consensus from the group and; traditional leaders were action-oriented people.

Traditional leadership and traditional principles of leadership have been described as those that were historically exhibited by Aboriginal leaders (Calliou, 2005, p. 49). Traditional leadership also describes leadership practices that incorporate the use of Traditional Knowledge. Not all conceptions of Aboriginal leadership will overtly exemplify traditional leadership principles or the use of Traditional Knowledge, but they will honour traditional Aboriginal values including spiritual, cultural, social and political (Dion, 2009, p. 4). One principle of traditional leadership is recognizing that leadership as a lifelong process that is influenced by formal and informal learning experiences (Wesley-Esquimaux et al., 2010, p. 2). Despite the above, the literature identifies a need for further focus on the characteristics that Aboriginal leaders exhibit (Julien et al., 2010, p. 114; Calliou, 2006, p. 2; Boldt, 1980, p. 15).

3.2.3 ABORIGINAL LEADERSHIP AND COMMUNITY

One of the key themes in the literature on Aboriginal leadership is the importance of community (Voyageur et al., 2015, p. 5; Julien et al., 2010, p. 119; Dion, 2009, p. 4). An Aboriginal leader is someone who is not only capable of, but dedicated to, recognizing the needs of the community and responding to them (Dion, 2009, p. 4; Jules, 1999, p. 51). Leadership, in an Aboriginal context, is a right that is earned and a quality that embodies the strong values of sharing and respect for self, family and community (Kayseas, 2015, p. 233). Aboriginal leaders have stated that programs focused on developing leadership should focus on how to meet community needs

through leadership. Such programs should also incorporate some Western knowledge, skills, and perspectives but be adaptable to the community, and conscious of Aboriginal cultures and of current contexts (Wesley-Esquimaux et al., 2010, p. 2).

An Aboriginal leader is someone who bears leadership responsibilities in order to support and develop leadership skills in others (King, 2008, p. 2). Aboriginal leadership and the principles, or characteristics, that inform it are heavily intertwined, influenced by one another and all of equal importance, which demonstrates a holistic Aboriginal world view (Jules, 2009, p. 50; King, 2008, p. 2). Leadership is not reliant on the presence of one leadership characteristic but many, from all spheres of experience like mental, emotional, spiritual and physical, because all things are connected (Alberta Education, 2005, p. 16; Dion, 2009, p. 4; Julien et al., 2010, p. 120). The presence of characteristics is only one factor that influences Aboriginal leadership, which can also be affected by time, place and circumstance. Leadership lies in everyone, but expression of a certain manifestation of leadership, is dependent on the communities' need for that leadership (Julien et al., 2010, p. 119).

3.3 ABORIGINAL YOUTH WORK

3.3.1 ABORIGINAL YOUTH DEVELOPMENT

Indigenous North American child-rearing philosophies have been cited as a powerful alternative to Western mainstream youth development. Indigenous North American child psychology wisdom is profoundly and fundamentally different than that of Western mainstream conceptions (Brendtro, Brokenleg & Van Bockern, 2002, p. 44). Therefore, youth work and youth organizations that are directed towards affecting Aboriginal youth, should adhere to, or at least incorporate, these Indigenous North American youth development practices.

3.3.2 CULTURE AND PROGRAMMING

The literature states that considering culture is highly important when it comes to community programs or youth work with Aboriginal youth (Brendtro et al., 2002, p. 44). Aboriginal peoples are not only concerned with preserving their culture but also promoting it, and they look to do this through a variety of means including incorporating traditional values into youth programming (Carpenter, Rothney, Mousseau, Halas & Forsyth , 2008, p. 67; Parent, 2011; Rose & Giles, 2007, p. 430). To ensure it is culturally sensitive programming, Aboriginal people, including youth, should be included in the development of programming, particularly if the

programming is being developed by non-Aboriginal people, for Aboriginal people (Rose & Giles, 2007, p. 430). This also empowers youth because when they feel heard, they have a much higher chance to thrive (Nicholson, Collins & Holmer, 2004, p. 55). The inclusion and ownership of involving youth in the planning process allows them to learn valuable skills through the experience, and should be considered a best practice in youth programming (Rose & Giles, 2007, p. 429).

3.3.3 ABORIGINAL YOUTH ORGANIZATIONS

Aboriginal youth organizations administer programs and services that are considered culturally appropriate. The programming is holistic because it considers the spiritual, mental, physical, and emotional aspects of an individual, as well as one's family and community and reaches beyond the limited institutionalized Eurocentric educational practices (Parent, 2011, p. 30). Holistic education that incorporates learning about culture, tradition, and well-being in addition to skills development is a fundamental aspect of Aboriginal culture and traditions (Carpenter et al., 2008, p. 67; Parent, 2011, p. 34).

The number four has sacred meaning to North American Indigenous people who see themselves standing in a circle divided into quadrants representing the four directions, or the four elements as well as the four seasons. This cultural belief provides the foundation of the belief that positive Aboriginal youth development should be grounded in four key characteristics. Belonging, mastery, independence, and generosity are the fundamental principles of affirmative cultures for learning and youth work programs (Brendtro et al., 2002, p. 45; Carpenter et al., 2008, p. 67). Aboriginal youth organizations partially compensate for the lack of holistic education provided in the mainstream education system; the high level of participation in these types of organizations suggests that they provide valued experiences that Aboriginal youth find relevant (Parent, 2011, p. 29-30). Studies have supported theorists' beliefs that Aboriginal youth who are exposed to a culturally affirming environment have increased motivation for school engagement (MacIver, 2012, p. 159). Aboriginal youth organizations support youth to understand who they are, where they come from, and what their cultural heritages can teach them about their present realities, by promoting holistic well-being for youth, and positive ideas of identity, all of which must be nurtured within a culturally relevant context (Parent, 2011, p. 42).

3.4 SUMMARY

Aboriginal worldviews are predominantly holistic; there is an understanding that everything is related and life experiences include spiritual, mental, physical and emotional elements of being. The concepts of Aboriginal leadership, community development and youth work are no exception to this world view and are influenced by many factors including each other.

Aboriginal leadership is characterized by honouring Aboriginal cultural values and traditions, including the use of Traditional Knowledge, to support and meet the needs of the community. Aboriginal community development manifests as a community building its own capacities, with the support of an Aboriginal leader or Aboriginal leadership principles. Aboriginal youth work brings these two concepts together. It requires the community, including the youth, to exercise their leadership and capacities to develop culturally relevant, holistic programing. Investing in youth in a way that lets them feel heard and exposes youth to culturally affirming environments is likely to further promote community development.

4.0 METHODOLOGY AND METHODS

Given the social nature of the research, this project will be grounded in qualitative research. Qualitative methods are suitable for this project because the data the researcher had to collect was a verbal dialogue that did not include information that could be quantified. The research questions were developed to provoke thoughts, impressions, descriptions and observations from the research participants. The research methodology consists of two methods: semi-structured interviews that used open ended questions with key informants and, a focus group with the Urban Native Youth Association located in greater Vancouver. Because the research questions were not specifically related to one single theme or topic area, research participants representing one of the identified three major topic areas, community investment, Aboriginal youth work and Aboriginal leadership were invited to participate. Due to the localized focus of the report on fostering Aboriginal youth leadership in the greater Vancouver area, the focus groups and interviews that pertained more directly to Aboriginal youth work were conducted with participants within the greater Vancouver area. Interview participants who spoke to theories or general methods and practices of community investment and Aboriginal leadership were mostly located outside of the geographical focus of the greater Vancouver area. Targeted interviews offered specific relevant perspectives and experiences with Aboriginal youth work near the Burrard Terminal, Aboriginal leadership development and community investment. Ethics approval to interview human subjects for this report was received from the University of Victoria's Office for Human Research Ethics.

The researcher, as a non-Aboriginal researcher conducting research with Aboriginal participants, adhered to and respected the individual requests of the participants, as well as Chapter 9 Research Involving the First Nations, Inuit and Metis People of Canada, of the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* (2015). Additionally, having previous work experience in Aboriginal Relations, which involved supporting community consultation, and academic experience studying cross cultural communication and differing worldviews, the researcher was acutely aware and respectful of cultural differences.

4.1 SAMPLING

Purposive sampling, and with one potential participant population snowball sampling, were used to identify key informants from the identified three major topic areas: community investment,

Aboriginal youth work and Aboriginal leadership. Because the project is focused on fostering Aboriginal youth leadership development near Suncor's Burrard Terminal, the Tsleil-Waututh Nation, also known as the Burrard Indian Band, was identified as a relevant interview population. The community investment director of the Tsleil-Waututh Nation, and additional community members of the Nation, were identified as potential research participants as they are the First Nation that is in the closest geographic proximity to the Burrard Terminal. The Tsleil-Waututh Nation's research ethics application was requested so it could be adhered to prior to an official invitation to participate in the research. The request was never fulfilled. Nine attempts were made to contact the Tsleil-Waututh Nation over a thirteen week period. A reply was never received and this was interpreted as a refusal to participate in the research.

Community investment experts employed by Suncor were interviewed, as well as individuals with expertise in multiple topic areas. Four individuals were invited to participate and all were interviewed.

Key informants with relevant knowledge in Aboriginal youth work, who had experience with Aboriginal youth organizations that operate in the greater Vancouver area, were selected as potential participants. Program staff and the executive director of The Urban Native Youth Association (UNYA) were invited to participate in the research. One individual interview was requested with the executive director, which was accepted, and seven invitations for the focus group were extended, all of which were accepted.

The executive director of the Knowledgeable Aboriginal Youth Association (KAYA) was invited to participate and accepted.

The Banff Centre is an educational institute that specializes in arts and cultural organization by providing multidisciplinary programming and advancing the practice of artists and leaders (The Banff Centre, nd). The program manager of the Banff Centre's Indigenous Leadership program was invited to participate given the individual's academic and experiential expertise in Aboriginal leadership development and was interviewed.

4.2 RECRUITMENT

Community investment practitioners employed by the client were e-mailed invitations to participate in the research through the Senior Advisor overseeing the project on behalf of the

client, to maintain the participants' confidentiality. In this invitation they received a brief description of the project and a short background on the researcher. The e-mail invitation contained the researcher's phone number and e-mail address and those who wished to participate where instructed to contact the researcher directly. Although the client sent the invitation to a number of potential participants, the client was not informed of which invitees contacted the researcher to participate until this clause was discussed in the Consent for Participation form during the interview, with those who chose to participate. Those employees who contacted the researcher and expressed an interest in participating in an interview were sent a list of the questions that would be asked and a Consent for Participation form to read over and complete prior to the interview.

The executive director of UNYA had an existing relationship with the client. The client asked permission from the executive director to give the researcher the executive director's e-mail address; the executive director agreed. After a brief email exchange, the researcher and executive director had an informal 'meet and greet' and to further discuss UNYA and the project in person. The executive director, having been part of previous academic research, suggested that staff and volunteers of UNYA could add valuable perspective to the project. The executive director and program coordinator at UNYA reached out to some of the UNYA staff and provided a description of the project. Those who wished to participate were given a copy of the focus group questions and consent forms as well as the date, time and location of the focus group through the program coordinator.

The executive director of KAYA was contacted by a publicly available phone number, was informed about the project, sent a sample of the interview questions and agreed to be interviewed.

Program staff of the Banff Centre were contacted through publicly available contact information and given a description of the project and a request to participate in an interview. Once interest in participation was confirmed, a copy of the interview questions and the consent for participation form were sent to the participant.

4.3 INTERVIEWS AND FOCUS GROUP

A total of seven interviews and one focus group, of seven participants, were conducted. Interviews and the focus group were held in person in Calgary, Banff and Vancouver at a day, time and location convenient to the participants. One interview was held over the phone as an in-person interview could not be accommodated. All interviews were audio reordered upon approval from participants, and notes were taken. The interview questions varied depending on the participant's area of expertise, but all interviews consisted of semi-structured open ended questions that allowed for further probing to gain more detail or a better understanding. Interview guides were created for community investment practitioners, those with experience in Aboriginal youth work and for those with expertise in Aboriginal leadership. Participants who had expertise in more than one area were able to share this knowledge during their interview regardless of the interview guide used due to the open ended nature of the questions and the semi-structured style of the interview. The interview questions were developed with consideration of the primary research questions and overall project objective in mind. The complete interview instrument used in each interview can be found in Appendix A.

The focus group was held in a common room at UNYA in downtown Vancouver. An interview guide similar to that used with participants with expertise in Aboriginal Youth work was used as the focus group guide. The executive director of UNYA reviewed and approved the questions that would be posed in the focus group prior to the session. Given the nature of focus groups, there was more tangential conversation and fluidity to the dialogue than in the interviews as participants built-on or responded to one another's statements. The instrument used in the focus group can be found in Appendix B.

4.4 DATA COLLECTION AND ANALYSIS

All interviews and focus group discussions were audio recorded and notes were taken. Participants were given the option to review how and where they were cited in the research findings prior to final editing and submission of the project, or to review transcripts. All participants chose to review where they had been referenced in a draft of the project as this method allowed them to approve of what was being referenced and, provided context for how they were being referenced. Each participant was given a copy of the findings, in which the identifiers of the other participants had been removed to protect confidentially.

Data collected during the interviews and focus group was analyzed using qualitative content analysis. This analysis can be used to describe a phenomenon, if there is limited existing research literature on the phenomenon (Hsieh & Shannon, 2005, p. 1279). In this case, existing research literature on private sector support of Aboriginal youth leadership to promote the creation of sustainable communities is limited. This method encourages researchers to disregard any existing categories associated with the research topic and allow for categories to emerge from the data. Qualitative analysis is often led by an inductive approach. Patton (1980) compared the approach with conventional content analysis in which the patterns, themes, and categories of analysis come from the data; they emerge out of the data rather than being predetermined prior to data collection and analysis (p. 360).

The interview recordings were listened to repeatedly while notes were taken to identify key thoughts or concepts, which became codes to be sorted into categories. This sorting highlighted recurring themes and significant concepts that emerged from the data (Hsieh & Shannon, 2005, p. 1279; Srivastava & Hopwood, 2009, p. 77). The repetition is a reflexive process used to allow meaning to become highlighted in the data (Srivastava & Hopwood, 2009, p. 77) and to achieve deep immersion in the data set (Hsieh & Shannon, 2005, p. 1279).

Key thoughts or concepts from the data emerged as codes from recurring themes, words or specific phrases. Throughout the repetition the researcher took notes of first impressions and initial analysis. As the process continued codes emerged that were related to more than one thought or word, which often come verbatim directly from the data resulting in the coding scheme. The codes were sorted into categories and were used to organize the data into sub groupings (Hsieh & Shannon, 2005, p. 1279). While the researcher was analyzing the data repetition, the following questions were continually applied to the emerging codes: what are the data saying? What is the relationship between what the data are saying and what the research questions are asking? Using these questions to guide the analysis sharpened the focus by identifying gaps, overlaps or relationships between the data and the research objectives to help determine outcomes (Srivastava & Hopwood, 2009, p. 77). Once categories of codes were grouped, definitions for each category were determined. To prepare reporting on the findings, major themes were highlighted and the relationship between categories was identified (Hsieh & Shannon, 2005, p. 1279).

4.5 LIMITATIONS

According to the Panel on Research Ethics (2015) research involving Aboriginal Peoples in Canada has not typically represented an Aboriginal world view, or been of benefit to Aboriginal peoples or communities. This was considered throughout the project; the researcher was cognizant of differing world views between herself, the Aboriginal participants and themes of the research.

Professional experts, including researchers, may have a tendency to align themselves with elite interests, which can make knowledge production a non-neutral process (Bentley & Murphy, 2006, p. 296). The researcher was aware of this throughout the research and remained cognizant of, and addressed any, potential issues of non-neutrality.

Another possible limitation of this research, is that due to a small sample size and purposive sampling, there is the potential for selection bias. However, the research participants were chosen based on a relevant familiarity and experience with the subject matter. The researcher relied on her professional network as well the professional network of the client to identify suitable potential research participants.

5.0 FINDINGS

This chapter reports on the thoughts, impressions, descriptions and observations shared by participants during the interviews and focus group, respectively. The interview findings are sorted into the two main topic areas, community development and leadership. Within those primary categories, the findings are sorted into the following subcategories, which emerged from the data as key, recurring themes and meaningful concepts.

Community development represents the expansion of intangible resources like well-being or the learning capacity of a community. The subcategory Corporate Support of Community Development highlights participants' thoughts on a corporation supporting Aboriginal community development, and how this should be done. Development led by the community is a key theme that highlights the importance of the community in question being part of the creation of initiatives and programs. The importance of culture was reiterated throughout the interviews relevant to community development, and therefore also emerged from the data as a subcategory.

Leadership, in this context, refers to the culturally relevant conceptualization of being a leader in an Aboriginal worldview. Community emerged as a subcategory of leadership due to the inclusion of the collective in numerous participants' definitions of leadership. Participants also spoke to the importance of culture in fostering and exhibiting leadership skills, and therefore culture emerged as a subcategory. Youth leadership also naturally emerged as a subcategory, as participants shared perspectives on how to foster the development of leadership.

The organization of this section is as follows:

5.1 Community Development

      5.1.1 Corporate Support of Community Development

      5.1.2 Development Developed by the Community

      5.1.3 Culture

5.2 Leadership

      5.2.1. Community

      5.2.2. Culture

      5.2.3 Youth Leadership

The focus group was analyzed independently from the interviews and is organized into the following sections.

5.3 Focus Group Findings

        5.3.1 Leadership Definition

        5.3.2 Supporting Leadership Development and the Outcomes

        5.3.3 Culture

        5.3.4 Corporate Support of Aboriginal Youth Leadership Development

5.1 COMMUNITY DEVELOPMENT

5.1.1 CORPORATE SUPPORT OF COMMUNITY DEVELOPMENT

Three interview participants noted the importance of corporations, who seek to build relationships with the community, being present in the community. This was described as employees or representatives of corporations physically being in the community, attending community events and showing support for community initiatives by being in attendance. Funding is often a large part of community development initiatives but participants said being present was important because it demonstrates an effort to be part of the community. One participant said that this would be a challenge for some organizations as she, being a community member, was aware of a few organizations that would not be welcome. This participant clarified that it is important to show up, but it is equally as important to know where and when you are welcome to show up.

Another participant expanded on the importance of being present in detail, explaining that it shows that the company is willing to learn. This is significant because learning can help breakdown stereotypes and certain barriers. This participant further expanded saying that community development is most effective if the community is not only being supported to build its capacities, but the general population is being educated about the community and its culture, in order to reduce resistance or stereotypes about Aboriginal communities. Successful community development is dependent on all parties involved learning about themselves, and each other to facilitate a better working relationship.

When asked to share impressions on a corporation choosing to invest in Aboriginal youth development, two participants described it as a form of reconciliation. One of these participants

described the path towards reconciliation, of the impacts of residential schools, as a path we all share; for corporations to consciously choose to contribute to and support the health and well-being of the Aboriginal community is to invest in the process of reconciliation, because by supporting youth, they support the strengthening of the community as a whole. This participant further expanded stating that to not be proactive in collaborating with Aboriginal youth would be missing a great opportunity to see the full potential that these individuals have to contribute to the population at large; the investment in Aboriginal youth is an investment in Canada and the unique perspectives of urban Aboriginal youth are a wealth of knowledge and experiences to be shared. If we are not proactive in facilitating these voices being heard, we are missing a lot of valuable perspectives.

One participant stated that while support is appreciated, it should not be prescriptive. Corporations and organizations that seek to support Aboriginal communities have, in the past, done so in a manner that meets the need of the company before the needs of the community; they approach the community or organization saying they would like to support something specific, like youth leadership, but it may not be what the community needs. The participant went on to clarify that supporting an organization or community to meet its needs is different than telling them what needs to meet, which is a common occurrence when there is financial support involved. The participant expressed an understanding for the fact that corporations cannot "hand-out money" but they do need to trust that the community or organization knows what it needs and how to meet those needs better than a third party, and that it may be better able to meet the needs if there is flexibility that allows for that.

5.1.2 DEVELOPMENT DEVELOPED BY THE COMMUNITY

Six interview participants spoke to the importance of community development initiatives like those intended to foster Aboriginal youth leadership development being developed mainly, if not entirely, by the community. Two participants said that the community knows what it needs best, and that self-identification of what should be focused on by the community is critical to successful development initiatives. One of these participants elaborated saying that although the literature may state that developing leadership has been a successful approach to community development in some cases, the needs of each individual community should be the priority. The community may have a need greater than the need for leadership development. Four participants shared an opposing perspective that, the community may not know what they need, but they

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must be involved in the process of determining what their needs are, and what programs or initiatives would help them meet these needs.

Two participants specified that it is particularly important to involve youth in the development when the programing in question is intended to be for youth. It was explained that this is imperative because youth are a unique community in and of themselves. While their needs may overlap with the needs of the greater community, youth also face circumstances that the greater community may not be able to identify.

5.1.3 CULTURE

Three participants felt that incorporating culture into Aboriginal community development initiatives and programing is important. One of these participants specified that culture is foundational, but it does not have to be overwhelming; it can be as simple as starting an activity with a smudge (a traditional Aboriginal practice for healing and clearing energy from a space), or having discussions in a circle which may not directly follow the circle teachings, but the intent to incorporate that culture is still there. Another participant stated that culture matters. The participant explained that many Aboriginal communities are relatively small and everything is closely connected; everything impacts something else, in part due to a holistic worldview. It takes a strong cultural foundation for a community to be able to face change, because when change comes it upsets everything; if a community is strong in their cultural foundation, and really know who they are, they will better deal with change, crisis and opportunity because the foundation consists of guiding values and principles. Learning the traditional cultural foundation that is made up of values, ethics and ways of knowing, facilitates how Aboriginal people make decisions in the modern world.

5.2 LEADERSHIP

5.2.1 COMMUNITY

Five participants included a focus on supporting the community in their personal definitions of Aboriginal leadership. One of these participants went on to specify that support does not mean oversight or micro-managing, but working with the collective for the good of the collective. Two participants commented that despite the huge diversity of cultures across Aboriginal peoples, there seems to be a shared recognition of connection to land and a collective responsibility to benefit the community among Aboriginal leaders. One participant said that there is a strong ethic

around caring for your community in a leadership role. Another participant explained that the expectation to support the community is embedded in the very understanding of leadership; when translating the concept of a leader from many Indigenous languages to English it would translate to something in the essence of "the person who serves the people". The participant explained that this conceptualization of leadership was representative of a holistic Aboriginal worldview in which many things are connected; the leader cannot be defined without mention of the others his or her actions impact.

5.2.2 CULTURE

Five participants said that culture and Traditional Knowledge were an important part of developing leadership skills. One of these individuals explained the importance of developing cultural confidence and also addressing cultural fear and how both affect leadership. Cultural confidence is knowing who you are and where you came from. Cultural fear is not knowing about your culture and fearing learning about your culture in case you do it "wrong". One participant shared that in her own experience she has seen some youth exemplify that, while they are proud to be Aboriginal, they are afraid to practice culture and traditions that they are not familiar with in fear of misrepresenting or disrespecting their own culture. Another participant spoke to this circumstance saying that some Aboriginal youth who have been disconnected from their culture, (perhaps due to parents of the residential school era who were stripped of their culture, or growing up in foster care), are embarrassed about not knowing certain things about their culture, its practices and traditions, and this can impact their confidence, sense of self, and in turn their ability to develop and exercise leadership.

Another participant stated that one of the reasons why fewer Aboriginal youth complete high school, or enter post-secondary in comparison to the non-Aboriginal Canadian population, is due to a conflict of identity that stems from not knowing about one's culture. This participant clarified that it has been proven that once youth discover or rediscover their culture, they find their identity and become grounded and succeed very well.

Two participants, who self-identified as leaders during the interviews, credited their leadership skills in part to having had a strong positive sense of culture while growing up. One of these participants went on to say that knowing one's history and being able to experience your culture is not a privilege but a right.

Another participant said that the Traditional Knowledge that culture is rooted in, sustained Aboriginal culture for tens of thousands of years, and it is a different world now, but that this Traditional Knowledge is still very important. Traditional Knowledge is more than knowing about the traditional ways of life like hunting skills; Traditional Knowledge teaches how to be a good person, a person of integrity, and this is fundamental to being a good leader.

5.2.3 FOSTERING YOUTH LEADERSHIP

Three participants felt that a best practice for fostering leadership among Aboriginal youth was to ensure they were being inspired by other Aboriginal people. One participant expanded on this saying that education and learning are important in developing leadership skills, but prior to that, youth need to be inspired to pursue education and learning, and that inspiration would be best coming from an Aboriginal leader.

Two participants said that one of the best ways to foster leadership development, based on their own experiences as leadership practitioners, was to use experiential learning or education. One of these participants said that mainstream education, like post-secondary, is very theoretical and it takes time to learn and apply that knowledge to real life situations. But there are many aspects to leadership that are not well taught in a classroom like: how to work with other people; how to listen; how to make oneself heard and; how does ego come into play. The participant explained that these are things that are best learned through experience.

Seven participants agreed with the statement that fostering leadership skills development among Aboriginal youth would have a positive impact on other aspects of a youth's life. One participant agreed but challenged the statement saying that fostering leadership would not likely have much of an impact on a youth's life without the opportunity to exercise it. While fostering leadership development might seem like a worthwhile initiative, it would be ineffective in isolation. Part of the leadership development initiative should include a subsequent opportunity to apply learnings, or in turn, teach what was learned to other youth.

When participants were probed on how developing leadership would impact other aspects of a youth's life, one participant responded that it is boundless; when youth are making positive changes in their lives it has a positive effect on other aspects of their lives, and on the lives of the people around them. Another participant clarified that while not everyone is a leader, developing leadership skills, which can build confidence and a sense of self, is rarely negative.

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5.3 FOCUS GROUP

The focus group instrument was designed to shed light on the process of Aboriginal youth leadership development through community programming, and was held at the Urban Native Youth Association (UNYA) in downtown Vancouver. The focus group was comprised of seven UNYA program staff.

5.3.1 LEADERSHIP DEFINITION

Participants shared varied interpretations of leadership, building on one another's responses. Many participants incorporated the role of others into their description of leadership by describing leadership as: being open minded to what others need and want; lifting up other people; mutually supporting one another; an opportunity to share a passion with others; a way of supporting others; and an ability to share something you are familiar with as a means to help someone else learn. The group was in agreement that by sharing knowledge, you are supporting someone else's learning, and that takes leadership. One participant highlighted that self-awareness is a characteristic of leadership, and while some youth may not consider themselves as leaders, when they feel confident and self-aware it has a positive effect on other youth and that in itself is a manifestation of quiet, or unspoken leadership.

5.3.2 SUPPORTING LEADERSHIP DEVELOPMENT AND THE OUTCOMES

According to the group, UNYA supports the development of leadership among youth by empowering them. One participant explained that this is achieved by ensuring the programing is youth driven, based on feedback from the youth about what they want and need. Another participant built on this saying that UNYA's approach gives the youth the sense that the programs are theirs and that their voice, needs and wants matter, which builds confidence and leadership. The group's consensus was that this process helps the youth feel heard and gives them what they are looking for, which keeps them engaged in the programming. One participant said that UNYA helps youth believe in themselves, and after that the youth develop leadership on their own. Another participant responded to this comment saying that it is important to have people try and understand you, and once someone listens to you, it is easier to find the next steps for yourself.

The group agreed that fostering leadership development has a positive impact on other aspects of a youth's life. One participant said that youth have provided feedback that the programming at

UNYA has helped develop an ability to work together. Another participant said that in their own experience, they saw the development of leadership skills help foster an ability to pool resources. Some programming at UNYA facilitates certifications, like coaching, which help youth find employment. One participant explained that UNYA's programming allow youth to grow, learn and explore arts, sports and who they are; that exploration nurtures a sense of self and that is only positive.

5.3.3 CULTURE

The group stated that culture is a fundamental part of all of UNYA's programming. In addition to the variety of Aboriginal cultural programs offered, the non-culturally specific programs, like sports and recreation or education and training, are still informed by an Aboriginal worldview and therefore incorporate and consider culture. One participant said that for many youth, UNYA is the first place they have a chance to explore their culture, particularly if they grew up away from their community, and that it can be very intimidating for youth to try traditional activities associated with their People's history. Youth may feel concerned that they do not know enough and are therefore afraid to try. UNYA provides a safe space where youth can ask any question. Another participant said that culture provides a safe haven as a strong foundation to lean on, that can help youth cope with their realities.

5.3.4 CORPORATE SUPPORT OF ABORIGINAL YOUTH LEADERSHIP DEVELOPMENT

When the group was asked their thoughts on a company like Suncor supporting Aboriginal youth leadership, responses varied. The group shared that in the past, a positive way companies or industries have tried to build relationships with the community was by attending community events. It is important that people come together because it builds a sense of community which facilitates working together. When representatives from various companies or industries participate in community events, it gives people an opportunity to see one another as individual members of the community, rather than as representatives of an organization; people see each other for who they are not the jobs they have. However, the participants also shared that some of these community events were developed over time and included input from the community to determine how they wanted various organizations to be involved. This was highlighted as important; companies and industries should inquire how they can participate before they assume they are welcome.

It was also shared that the intent of participation is important; people should be present at such events because they want to know about Aboriginal culture or support the goal of the event. One participant specified that there is a right way and a wrong way to engage with a community, and the wrong way was characterized by approaching the community and putting the corporations' needs first; the right way was characterized by approaching the community and seeing what they wanted the relationship to look like. One participant said that supporting Aboriginal youth leadership development could be positive for the company, because it would help the company learn about the importance of the land to the community. This might help the company look at the land and better consider the people, and not just the resources the land offers. If the company made an effort to understand these things, it would help prove that they are trying to keep the people in mind. If the company better understood the People's connection to the land, it might help them understand why the people fight to protect it. Another participant built on this saying that if company representatives made themselves available, perhaps by attending community events, it would also give community members an opportunity to ask the company questions; it could lead to positive outcomes if the community better understood the company as well, and this is best achieved through person to person dialogue, not through media, marketing or other channels that risk misinformation or perpetuating stereotypes.

6.0 DISCUSSION

This chapter discusses the interview and focus group findings in relation to the relevant literature consulted for this project. The sections of this chapter mirror those in the findings, and are organized into the two primary themes of the report, Community Development and Leadership. The focus group and interview findings have been amalgamated to create the total body of research findings presented by the research participants.

6.1 Community Development

> 6.1.1 Corporate Support of Community Development

> 6.1.2 Development Developed by the Community

> 6.1.3 Culture

6.2 Leadership

> 6.2.1. Community

> 6.2.2. Culture

> 6.2.3 Youth Leadership

6.3 Summary

6.1 COMMUNITY DEVELOPMENT

6.1.1 CORPORATE SUPPORT OF COMMUNITY DEVELOPMENT

Participants from the interviews and focus group who highlighted the importance of supporters being present also highlighted the importance of supporters knowing when they are welcome. This sentiment is echoed in Bentley and Murphy (2006) who explain that each community may have its own impressions about corporate support of its community's development. McCreary (2013) and Lewis and Brocklehurst (2009) note the common intent of community development initiatives is to foster trusting relationships by demonstrating an interest in improving the well-being of the community. Participants' views highlight that being present in the community, and demonstrating an interest in learning about the community and its needs, are positive approaches to building relationships.

Kenall (2001), MacDonald and Hudson (2012) and MacIver (2012) state that the intergenerational effects of residential schools have been identified as a major contributor to the below average quality of life that many Aboriginal people live with today. Participants shared

that by corporations choosing to support the health and well-being of Aboriginal communities is in itself an act of reconciling the legacies of residential schools.

6.1.2 DEVELOPMENT INITIATED BY THE COMMUNITY

Research participants highlighted the importance of the community being included in the creation of development initiatives. This finding is consistent with the literature. For example, Silver et al., (2006) and Noya & Clarence (2009) suggest that it should be considered a best practice that development is driven by the community itself, based on the unique needs of that community. Community inclusion is the first step in building community capacities, as this enhances the understanding of needs, relevant skills and knowledge developed within the community. Solitare and Lowrie (2012) note that effective community development involves community members helping their community meet its needs, and also ensures the outcomes reflect members' efforts.

Research participants said that the community knows what it needs best and that self-identification of what should be focused on by the community is critical to successful development initiatives. In Silver et al., (2006) and Poonwassie and Charter (2001) it is consistent that functional Aboriginal community development consists of Aboriginal people solving their problems through their organizations, using their own capacities and incorporating cultural imperatives and traditional approaches.

6.1.3 CULTURE

Participants shared that it is important that the community be involved in the creation of community development initiatives, in large part to ensure the community's culture is reflected. McCreary (2013), Poonwassie and Charter (2001) and Silver et al., (2006) highlight that culture is a key characteristic of Aboriginal community development and this was reinforced in the research findings as participants referred to culture as "foundational" to community development initiatives. Aboriginal community development recognizes the importance of, and builds on, Aboriginal people's skills, while incorporating traditional values and culture. The incorporation of culture into the development of new programs and initiatives honours culture and traditions, and highlights the importance of culture that was dishonored, and attempted to be extinguished in the aggressive assimilation practices throughout the residential schools era.

Rose and Giles (2007) state that Aboriginal community development initiatives driven by Aboriginal leaders foster the ability to make positive decisions, as individuals and as a community. The research findings agreed with this observation; a strong cultural foundation better enables a community to deal with change, crisis and opportunities because this culture foundation consists of guiding values and principles. Understanding that cultural foundation facilitates how Aboriginal people make decisions in the modern world, including those related to community development.

Both the research findings and the literature acknowledged this interconnectedness of community and culture to the holistic nature of Aboriginal worldviews. Julien et al., (2010) and Poonwassie and Charter (2001) explain that holistic worldviews see experiences, like community development, as a combination of numerous factors, including culture, that influence one another, and are unable to be compartmentalized. This holistic worldview is informed by culture and therefore a holistic approach to community development is rooted in culture.

6.2 LEADERSHIP

6.2.1 COMMUNITY

In the research findings, the inclusion of community in descriptions of leadership was significant; participants explained that the definition of a leader is characterized by serving the community. One of the key themes in Voyageur et al., (2015), Julien et al., (2010), and Dion (2009) is the importance of community. In Dion (2009) and Jules (1999), an Aboriginal leader is described as someone who is not only capable of, but dedicated to, recognizing the needs of the community and responding to them. The research findings also described a leader as someone who shares their knowledge and skills with others, to help them learn. King (2008) supports this by defining a leader as someone who bears leadership responsibilities in order to develop leadership skills in others.

6.2.2. CULTURE

In both the literature and the research findings, culture and Traditional Knowledge were cited as foundational pieces to developing leadership skills, but it was noted that this inclusion is not always obvious. The research findings highlighted that Aboriginal leadership sometimes manifests as a quiet or unspoken form of leadership but it is none the less informed by culture and a respect for tradition. This was echoed in Dion (2009) who stated that Aboriginal leadership

[33]

may not overtly exemplify the application of Traditional Knowledge, but it will honour traditional Aboriginal principles.

Whether it is an obvious component or not, the research findings and the literature highlighted the importance of culture in developing leadership and leadership skills. The research findings suggested that one of the reasons why fewer Aboriginal youth complete high school, or enter post-secondary in comparison to the non-Aboriginal Canadian population, is due to a conflict of identity that stems from not knowing about one's culture; it has been proven that once youth discover or rediscover their culture, they find their identity and become grounded, and succeed. MacIver (2012) states that studies have supported theorists' beliefs that Aboriginal youth who are exposed to a culturally affirming environment, have increased motivation for school engagement. The Truth and Reconciliation Commission of Canada (2015) report highlights the need for Aboriginal youth to see their culture positively reflected in education settings to support reconciliation. Parent (2011) as well as research participants asserted that culturally affirming youth programing through community organizations help to compensate for the Eurocentric nature of mainstream education.

6.2.3 YOUTH LEADERSHIP

Brendtro et al., (2002) and Rose and Giles (2007) note it should be considered a best practice to include youth in building community programs that are intended for youth. Nicholson et al., (2004) assert that this empowers youth because when they feel heard, they have a much higher chance to thrive. This sentiment was reiterated in the research findings. The research findings and Rose and Giles (2007) also agree that this is important to ensure culturally relevant programing.

Culture was a key theme in the research findings related to Aboriginal youth work, like leadership development. In the literature, Parent (2011) highlighted that Aboriginal youth organizations support youth to understand who they are, where they come from, and what their cultural heritages can teach them about their present realities, by promoting holistic well-being for youth, and positive ideas of identity, all of which must be nurtured within a culturally relevant context.

6.3 SUMMARY

The research findings and the literature highlight the importance of corporations looking to support community development, when they know they are welcome. Research participants shared that when corporations are willing to learn about the community, and support the development of its well-being, they are reconciling the effects of residential schools. The research findings and the literature noted the importance of the community being involved in the creation or decision of what supporting community development might look like, to build capacity, ensure the community's needs were being met and include culture in the development program or initiative.

Culture was cited as a key characteristic of Aboriginal community development in the literature; this was reiterated as it was described as foundational to Aboriginal community development in the research findings. Honouring culture and tradition reflect a holistic Aboriginal worldview and also seeks to revive the significance of these phenomena that was dampened by the residential school system's disregard for their importance.

Throughout the literature and the research findings, descriptions of Aboriginal leadership included mention of the greater community. This is also a reflection of a holistic Aboriginal worldview embedded in culture, that sees all things as closely intertwined; one cannot describe a leader without including how the leaders action affect the community.

The theme of developing youth leadership as a means of supporting community development brought together all the research findings and much of the literature. Supporting youth leadership development requires the youth and the community to be involved in building associated programs and initiatives, of which culture should be a large part. Investing in youth in a way that lets them feel heard and exposes them to culturally affirming environments is likely to further promote community development given the close connection between leadership and the community. This overall investment in Aboriginal youth was also cited in the research findings as an investment in the process of reconciliation.

7.0 RECOMMENDATIONS

The purpose of this project is to explore the most effective ways for Suncor Energy Inc., to invest in, and support, leadership development among Aboriginal youth in order to foster self-sustainable communities. The recommendations that follow are focused on the Burrard Terminal operating area, but the principles can be applied to guide decisions about youth leadership development in other Aboriginal communities.

Based on the research the most effective way for Suncor to support leadership development in Aboriginal youth to foster self-sustainable communities is to:

- Be present in the community, upon the approval of the community;
- Ensure the community, and particularly the youth, that the programming is intended for are involved in the creation of the initiatives;
- Develop or support programs and initiatives that are rooted in Aboriginal culture;
- Ensure experiential learning and/or opportunities to practice theories of leadership are included in the programs and initiatives that are created and or supported;

7.1 APPLICATION OF RECOMMENDATIONS

In order for Suncor to support leadership development among Aboriginal youth and sustainable communities, Suncor should action the following specific applications of the recommendations. The common theme across all recommendations is that decisions need to be driven by the community in question.

7.1.2 BEING PRESENT

Suncor employees should attend Aboriginal community events. In doing so, Suncor would be demonstrating their willingness to learn. This is important for building community rapport and proving their commitment to being a part of, and having an interest in, the community beyond their operations.

Prior to attending the events, Suncor would establish open communication channels with the communities, in order to verify that it would be appropriate and welcomed for them to attend the events. Community events are often hosted or organized through an organization, and that organization would be the best point of contact for Suncor to establish communication with.

7.1.3 PROGRAM CREATION

Suncor should approach communities in a way that seeks to understand what their needs are. The communities must develop strategies, programs or initiatives to meet their needs, or at least be involved in the process. Suncor could facilitate this by offering financial, physical and academic resources that the community could use, in a way that they deemed fit, in order to meet their needs.

In addition or alternatively, Suncor could offer resources to existing organizations and programs that have been created by the community to meet its needs. For example, The Urban Native Youth Association (UNYA) is a non-profit, youth-driven organization. Youth sit on the board of directors and program participants are continually encouraged to give feedback on what they need and want in the programs. This feedback is informs the development of programs that will meet the identified needs.

By supporting existing programs that have been developed by the community, the community retains agency and ownership over the programs and in turn over meeting its needs. This encourages and fosters capacity development, which strengthens the community and creates opportunities for the community to be self-sufficient.

This should be done by first meeting with the organization, to allow the parties to begin to establish a relationship. Suncor and the organization should work collectively to understand each other's goals for community development. Based on an understanding of each party's goals and intentions for meeting those goals they can determine next steps. This process and its outcomes should be different for each organization and community as they will have their own unique needs and goals.

Meetings with communities and organizations should be held twice a year at minimum because the needs and priorities of these parties change. The relevance of support is a determinant for understanding what would have to be supported.

7.1.4 CULTURE AND TRADITION

Suncor should support the retention, revival and continuous learning about culture and tradition. This would best be achieved by working with established organizations that seek to achieve this and have a strong and informed understanding of the best way to do it. Aboriginal culture and

tradition are beyond the scope of Suncor's operations, and these important, sensitive matters should be managed by the community. For example, the Vancouver Aboriginal Friendship Centre Society (VAFCS) emphasizes the philosophies of varied Aboriginal cultures and traditions, and seeks to meet the needs of urban Aboriginal people through all its varied programs. The VAFCS is an all-ages organization but includes youth-specific programs grounded in culture, which seek to increase the self-awareness, creativeness, physical wellness and cultural awareness of Aboriginal youth (Vancouver Aboriginal Friendship Centre Society, 2015a).

The research highlighted that some Aboriginal youth are embarrassed about not knowing what it means to be Aboriginal, which can impact their confidence and sense of self, and their ability to develop leadership skills. Organizations that promote cultural learning create a safe space for Aboriginal youth to ask questions about their culture and its traditions, and explore how to participate in their culture and its traditions.

Suncor should consult and communicate with organizations that promote cultural awareness and traditional learning to determine how they would be able to facilitate the organization meeting its goals.

7.1.5 EXPERIENTIAL LEARNING

In order for Suncor to support leadership development among Aboriginal youth, it should specifically seek to support experiential learning.

This would best be achieved by supporting existing organizations that incorporate this into their programming. Suncor is an energy company and a subject like Aboriginal youth leadership development through experiential learning, would be best managed by organizations that are focused on this. For example, Knowledgeable Aboriginal Youth Association's (KAYA's) mandate is to advocate for Aboriginal youth voices, representation and participation in all levels of decision making processes by developing youth friendly strategies, training and opportunities for urban Aboriginal youth to become advocates within their own communities. KAYA operates on an experiential youth-to-youth peer driven model and advocates for mentorship in all levels of community so that Aboriginal youth can build their level of capacity to participate in processes that affect them.

8.0 CONCLUSION

By supporting youth to realize their full potential they will be leaders in positively influencing sustainable communities. Aboriginal worldviews are predominantly holistic; there is an understanding that everything is related. The concepts of Aboriginal leadership, community development and youth work are no exception to this world view and are influenced by many interrelated factors including each other.

Aboriginal leadership is characterized by honouring Aboriginal cultural values and traditions, including the use of Traditional Knowledge, to support and meet the needs of the community. Aboriginal community development manifests as a community building its own capacities, with the support of an Aboriginal leader or Aboriginal leadership principles. Aboriginal youth work brings these two concepts together. It requires the community, including the youth, to exercise their leadership and capacities to develop culturally relevant, holistic programing.

The recommendations in this report are intended to guide Suncor's investment in Aboriginal youth leadership, to in turn support the development of sustainable communities. This will best be achieved by supporting initiatives that the community, including the youth, has been involved in the development of, which are rooted in culture and tradition. These programs should include an experiential learning component to apply the theories learned in a practical setting. Investing in Aboriginal youth in a way that lets them feel heard, and exposes them to culturally affirming environments, is likely to further promote community development because of the close connection between leadership and community in an Aboriginal worldview.

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APPENDICES

APPENDIX A – INTERVIEW GUIDES

Employees of the Client who have expertise in community investment, community development and leadership

1. Why do you believe it is important for a company like Suncor to invest in communities near its operations?
2. Please define/describe leadership in your own words.
3. What have been some of the characteristics of community investment initiatives, which Suncor has done in the past, that were very well received by the communities affected?
4. What should community initiatives look like in the future?
5. What role does culture have in developing leadership skills?
6. Do you think fostering leadership in particular, impacts a community's development, and if yes, how? If no, why not?
7. What differences or similarities do you see in leadership and education?
   a. Do you think that supporting leadership development in youth affects their educational outcomes?
   b. Do you think that supporting education of youth affects their leadership skills?

Program Staff of The Banff Centre's Indigenous Leadership and Management Program

1. How would you describe leadership?
   a. Do you believe there is a difference between Western and Aboriginal concepts and manifestations of leadership?
2. What are some of the key characteristics of a leader, of any age?
3. How do you think the development of those characteristics can be fostered in Aboriginal Peoples?
   a. How do you think the development of those characteristics in youth, can best be supported?
4. Based on your experience, what do you think are the ripple effects of developing leadership skills?
   a. How does the development of leadership skills effect other parts of life, outside of just leading?
5. What are your thoughts on a company, like Suncor, investing in Aboriginal youth leadership development?
6. Can you share some of the feedback program participants of the Indigenous Leadership and Management Programs given you, about the program?

Executive Director of the Urban Native Youth Association

1. On UNYA's website it states that the organization works to empower Native youth. Can you tell me a bit about how you do this?
2. How would you describe leadership? Do you believe there is a difference between Western and Aboriginal concepts and manifestations of leadership?
3. How do you think the characteristics or traits of leadership can be fostered?
4. How do programs at UNYA support the development of leadership among Aboriginal youth?
5. Based on your experience, what do you think are the ripple effects of developing leadership skills? / How does the development of leadership skills effect other parts of life, outside of just leading?
6. How is Traditional culture a part of UNYA's programs?
7. What do you believe are the effects of Traditional culture being part of UNYA's programs and initiatives?
8. Can you tell me, very broadly, about the relationship between Traditional culture and leadership?
9. Do you think it's important for companies like Suncor to invest in the communities their operations effect?
   a. What do you think are some ways this could be/should be done?

Executive Director of the Knowledgeable Aboriginal Youth Association (KAYA)

1. How would you describe leadership? Do you believe there is a difference between Western and Aboriginal concepts and manifestations of leadership?
2. How do you think the characteristics or traits of leadership can be fostered?
3. How does KAYA support the development of these characteristics, and of leadership in general?
4. Based on your experience, what do you think are the ripple effects of developing leadership skills? / How does the development of leadership skills effect other parts of life, outside of just leading?
5. Do you think it's important for companies like Suncor to invest in the communities their operations effect?
   a. What do you think are some ways this could be/should be done?

APPENDIX B – FOCUS GROUP INSTRUMENT

1. How would you describe leadership?
2. How do you think the characteristics or traits of leadership can be fostered?
3. How does UNYA support the development of these characteristics, and of leadership in general?
4. What role do culture and tradition have in the development of leadership skills?

5. Based on your experience, what do you think are the ripple effects of developing leadership skills? / How does the development of leadership skills effect other parts of life, outside of just leading?
6. What feedback have youth who participate in UNYA's programs given you about UNYA?
7. Do you think it's important for companies like Suncor to invest in the communities their operations effect?
   a. What do you think are some ways this could be/should be done?
8. What is the best thing about UNYA? A favourite program, resource, experience at UNYA and why.