Towards a Profession: A Report on a CFAR Professional Recognition Program

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I. Executive Summary

Since its inception one of CFAR’s main objectives was “to encourage the establishment of recognized qualifications and the development of necessary skills, to assist in the growth of credibility of its professional membership, both individually and collectively.”

The purpose of this paper is to review the current practices of other organizations, outline the options for a credential program and recommend a professional recognition program structure for members of CFAR and the CFAR Board. This analysis consists of four parts: (1) a review of relevant literature on professions with a particular focus on Alberta; (2) an analysis of survey results on professional recognition; (3) an outline of professional recognition options with recommendations; and (4) key thoughts on implementation.

(1) Literature Review

The Professions
In terms of defining a profession, the literature suggests six key traits that deserve mention: (1) a cast of mind (i.e. self awareness); (2) a corpus of theory and knowledge; (3) a social ideal; (4) ethical standards; (5) formal organization to promote its interests; and (6) a “hall of fame” to recognize outstanding leaders.¹

While CFAR and the practice of Aboriginal Relations can legitimately claim a degree of self awareness, the reflection of a social ideal and a formal organization to promote its interests, it would seem that the occupation still lacks a corpus of theory and knowledge, concrete ethical standards and a fashion to recognize outstanding leaders. A well designed professional recognition program should be oriented towards filling these gaps.

The Spectrum of Professional Recognition Options in Alberta
Among the models analyzed in this study, the Council for the Advancement of Native Development Officers (CANDO) and the International Right of Way Association exhibited multilevel recognition models. These models allowed for easier entrance into the profession, while maintaining higher standards for higher level certifications. Lower entry points are especially valuable in an Aboriginal context given that Aboriginal educational outcomes tend to lag behind non-Aboriginal outcomes.² By allowing entrance into the profession at a lower

² See for example Ben Brunnen and Mike Jankovic, Completing the Circle: Realities, Challenges and Strategies to Improve Aboriginal Labour Market Outcomes in the Calgary Region (March 2009) p.19.
threshold, those with less education can work towards higher level certifications while using CFAR programs to develop new skills and competencies.

In keeping with the theme of embracing a diverse set of educational backgrounds both Canadian Association of Professional Landmen (CAPL) and IRWA exhibit flexibility in their recognition of equivalencies for education. While CANDO and the Alberta Arbitration and Mediation Society offer competency assessments, the structured approach taken by CAPL and IRWA are much more transparent to those who might be interested in the profession. IRWA’s flexibility, which is based on its ability to recognize IRWA-based course work as a proxy for formal education and work experience, arises because of the sheer number of course offerings from a well developed organization and curriculum. This model is especially attractive, but short of partnering with other professional bodies or post-secondary institutions, IRWA-like educational equivalency is not possible for CFAR.

Out of the five models presented in this study only IRWA offered any specialization options. Still specialization, in one form or another, may be an effective and transparent method to communicate the skills of an individual holding a certain designation.

Both CAPL and IRWA require recertification every five years. These requirements reflect an organizational commitment to lifelong learning and ensure the long term vitality of those professional bodies. Moreover, a recertification model similar to CAPL’s can be used to build the knowledge base and advance the practice of Aboriginal relations by recognizing contributions like research and teaching.

Only the CAPL recognition model included the sponsorship of applicants. A requirement of sponsorship or a mentorship program of some sort has the potential to strengthen the ties of the profession through meaningful networking and can enhance the practice of the discipline through the sharing of best practices between individuals.

(2) CFAR Member Perspectives on Professional Recognition

A CFAR member survey was conducted as part of this research in order to: (1) confirm the desire on the part of CFAR members to continue with the professional recognition process; (2) understand the core competencies of the Aboriginal relations practitioners; (3) develop a sense of how members expected the professional recognition process to operate.

The survey confirmed that members are interested in participating in a professional recognition program, with over 87% of respondents saying they would apply for the designation. A list of core competencies was put before members and a large number of respondents placed high importance on the vast
majority of the competencies listed, which were grouped into the five categories of culture, community development, legal, relationship building and environmental stewardship. The only competencies called into question were a working knowledge of Aboriginal language and a working knowledge of private corporate structures.

In terms of the operation of a professional recognition program CFAR members showed a remarkable range of opinions on the right mix between education and experience required of an Aboriginal relations practitioner. Though they indicated a slight preference for week long intensive courses respondents established, in their comments, a clear impression that a 2-3 day intensive courses should also be a strong option. Finally members indicated a strong preference for a panel interview as a means to determine whether they already had the qualifications necessary to complete their designation.

(3) Example CFAR Professional Recognition model

Based on the review of existing professional recognition models, combined with the feedback provided by CFAR members, it is clear that any professional recognition model would need to incorporate the following three critical elements in order to meet the needs of CFAR members and satisfy professional recognition requirements;

1) Multi-level recognition, with acknowledgement of specializations;
2) A flexible educational equivalency standard, and
3) An explicit commitment to the promotion of the practice of Aboriginal relations.

A summary of an example CFAR recognition model, which embodies these elements, is presented herein for CFAR Board consideration.

Level 1: Apprentice Aboriginal Relations Practitioner (App.ARP)

The first level of recognition aims to facilitate access to the profession and give new practitioners a common knowledge base. It is less onerous than every recognition model analyzed aside from the IAP2 model, but still requires applicants to demonstrate a substantial commitment to the practice of Aboriginal relations through a work or education component supplemented by a proposed CFAR core course package.

Level 2: Aboriginal Relations Practitioners (ARP)

The second level of certification is much more rigorous than the first and will serve as the standard CFAR designation. It aims to ensure that the associated designation is a sign of a true professional committed to the practice of Aboriginal relations, and a signal to potential employers that its holders will fulfill their
responsibilities with distinction. It will require a substantial combination of experience and education, sponsorship from other professionals, allow those already holding a designation to specialize, and require recertification every five years. The model also features an educational equivalency standard that accords credit for post-secondary education (without having completed a diploma or degree), years of Aboriginal relations experience, years living in an Aboriginal community, specialized course work offered by other professional bodies and other professional designations.

Level 3: Master Aboriginal Relations Practitioner (M.ARP)

Conceived as a type of ‘hall of fame’ for the practitioners of Aboriginal relations this designation is reserved for the most outstanding ARPs and can only be earned through a long and varied career or by the judgement of the CFAR Board of Directors.

Grandfathering

In order to recognize those who have been practicing Aboriginal relations for an extended period of time and ease the transition to an institutionalized professional recognition program, CFAR should strongly consider issuing grandfathered ARP certification for a period no longer than three years after the commencement of the program.

(4) Next Steps

Additional groundwork is required to proceed from the recommendations contained in this document to full scale implementation of the findings. Below are a number of key requirements for the successful implementation of a CFAR professional recognition program.

Gain Community Acceptance

Throughout the survey, conference feedback, and interviews one theme remained constant: the importance of gaining community acceptance of a professional recognition program. If a designation is not esteemed in the Aboriginal community it will not, and perhaps should not, be pursued. Although efforts were made to reach out to Aboriginal community representatives to ascertain their views on an appropriate recognition model these efforts have so far borne little fruit. More engagement with Aboriginal communities and Aboriginal community representatives will be necessary before going forward with any program. Some facets of the proposed program may need to be adjusted to better align with the visions of Aboriginal communities, whose members should be a part of any recognition program.
It is recommended that CFAR organize at least one half-day intensive focus group session with key officials and representatives in Aboriginal communities to gather feedback and align the professional recognition model with the vision of Aboriginal communities. It may also be worthwhile to actively seek out community representatives to serve on the Professional Recognition Committee. Through direct input at this level, community representatives will be assured a voice in the finalised recognition model.

Develop a Code of Ethics

Developing a code of ethics is an important step for any occupation, doing so allows a professional organization to:

- define accepted/acceptable behaviours;
- promote high standards of practice;
- provide a benchmark for members to use for self evaluation; and
- establish a framework for professional behaviour and responsibilities;

A code of ethics will also serve as a vehicle for occupational identity and a mark of occupational maturity.³

The development of a code of ethics is an exciting opportunity for CFAR members to turn their attention to the “big questions” about the nature of the practice of Aboriginal relations and further develop an occupational identity based on that code of ethics. A code of ethics, and an appropriate discipline mechanism, will also enable CFAR to withdraw designations from members who act inappropriately. In large part though, a code of ethics should serve as a reference guide to members on how they may want to approach difficult ethical questions they face in their professional lives. A code of ethics may also encourage better stakeholder engagement as expectations of members are clearly communicated to outside entities.

Develop a curriculum and course offerings that focus on CFAR’s strengths

Before developing a curriculum for CFAR, the course offerings of other professional organizations should be considered. In doing so, CFAR can identify potential partners and aim to accept a wide range of educational equivalencies from these organizations. Other organizations that CFAR may want to consult before moving ahead with curriculum development include but are not limited to: educational institutions (e.g. universities and colleges with native studies programs, especially northern colleges which may offer specialized programming in relevant domains and/or private institutions like the Banff Centre), other professional organizations (e.g. AAMS, IRWA and CANDO), and non-profit / government programs (i.e. Alberta Research Council’s Aboriginal Internship

Program in Land Stewardship and the Building Environmental Aboriginal Human Resources program.)

A competency based curriculum may be the best way to proceed given that the current list of competencies has been vetted by Board members and passed the scrutiny of CFAR members in the survey on professional recognition.

*Determine and improve the proportion of practicing Aboriginal relations practitioners affiliated with CFAR.*

It may be useful to measure the number of people acting as Aboriginal relations practitioners against the number of CFAR members acting as Aboriginal relations practitioners. In the short term such a study would allow CFAR to understand its membership and where opportunities to expand membership lie. While over the long term an ongoing analysis could be used as a measuring stick for the successful implementation of a professional recognition program as, presumably, the proportion of CFAR members acting as Aboriginal relations practitioners would increase as the ARP designation becomes more respected. In any case, a major effort to market the designation as a valuable asset to both prospective employers and employees already acting Aboriginal liaison practitioners will be needed.

*The Role of the Professional Recognition Committee*

The implementation of this model will require the empowerment of a Professional Recognition Committee. As seen in the details of the proposed model and in the keys to implementation, there are and will continue to be many unanswered questions about the operation of a professional recognition model. A Professional Recognition Committee is required to interpret and administer the proposed model both in terms of educational equivalencies and the eligibility of certain activities for recertification / specialization points. In addition the Committee may be called upon, on an as needed basis, to make suggestions to the Board on changes to the model or other processes to respond to unforeseen developments in the application of the model.

It may also be advantageous for the Professional Recognition Committee to have a defined structure where all sectors can be heard. One possible structure is:

- Six members (with a possible requirement that they be practicing ARPs), 2 from each sector (Community, Industry, Government)
- One public member

The structure of the committee should reflect the diversity within the practice of Aboriginal relations.
II. Introduction

The Circle for Aboriginal Relations (CFAR) is a registered non-profit, non-partisan society of professionals from diverse backgrounds who work within Aboriginal relations groups in communities, governments and industries. CFAR was created in 2004 at a workshop attended by forty liaison professionals with significant experience in Aboriginal relations.

From its first meetings, CFAR pursued the idea of professional recognition in one form or another. In its application for society status one of CFAR’s main objectives was “to encourage the establishment of recognized qualifications and the development of necessary skills, to assist in the growth of credibility of its professional membership, both individually and collectively.”

The Professional Recognition Committee has put forward a vision and mission for a CFAR Professional recognition program:

*CFAR’s professional recognition vision is to create a professional recognition program to establish Aboriginal Relations as a specific profession, separate from other disciplines.*

*CFAR’s professional recognition mission is to create a professional recognition program all encompassing of the skills and abilities of Aboriginal Relations practitioners.*

The purpose of this paper is to review the current practices of other organizations, outline the options for a credential program and recommend a professional recognition program structure for members of CFAR and the CFAR Board. This analysis will consist of four parts: (1) a review of relevant literature on professions with a particular focus on Alberta; (2) an analysis of survey results on professional recognition; (3) an outline of professional recognition options with recommendations; and (4) key thoughts on implementation.

i. Methodology

Given that CFAR is a non-profit society registered and headquartered in Alberta and its activities are conducted in Alberta, the literature review was focused on the Alberta context especially on organizations that are registered and operating

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4 This section is adapted from CFAR’s website as well as from materials developed by the CFAR’s Professional Recognition Committee.

5 “Professional recognition” was chosen for the term of choice that best represents CFAR’s goals. The Committee responsible for professional recognition has debated the appropriate terminology and settled upon “credential recognition”. In the literature, “credential recognition” usually refers to the recognition of pre-existing credentials, usually from another country.

in Alberta. A list of comparable organizations was developed in consultation with the Credential Recognition Committee. Primary source documents from the websites of these organizations were used to complete the analysis. In addition, to gain more insight into the professions in general and other organizations’ struggles with professionalization scholarly journal databases including JSTOR and Academic Search Complete offered by EBSCO were searched to find relevant academic research. Since most organizations offer extensive guidance for their recognition models on their websites there was no need for further interviews.

As part of the CFAR’s professional recognition process a web-based survey of CFAR members was administered that aimed to achieve three objectives: (1) confirm the desire on the part of CFAR members to continue with the professional recognition process; (2) understand the core competencies of the Aboriginal relations professionals; (3) develop a sense of how members expected the professional recognition process to operate.\(^7\)

The survey was developed in consultation with CFAR’s Credential Recognition Committee and CFAR’s Board of Directors. Using the web-based platform Survey Monkey, the survey was open for responses from 11 May 2009 to 26 May 2009. The survey was sent to 200 CFAR members and elicited 69 responses making for 35% response rate within the normal range for this type of survey.\(^8\)

Of the 69 respondents, 12% (8 respondents) were Community representatives while Community representatives correspond to 25% of the total membership. There is a possibility of sampling error given that responses were governed by the interest and availability of respondents, but given the healthy response rate and the relative homogeneity of the population surveyed, this survey should represent are relatively accurate picture of the views of CFAR’s industry members but may not have been fully representative of the views of Aboriginal Community representatives (suggestions for improving Aboriginal Community input into a CFAR recognition model are in section VI.i).

Supplementing the survey is commentary that was gathered from a questionnaire presented to participants at the annual CFAR conference on June 2\(^{nd}\) and 3\(^{rd}\) 2009 after a presentation on professional recognition models and delivering the survey results. In addition, the consultant conducted in-depth interviews with five CFAR members and received ongoing feedback from members of the Credential Recognition Committee. Interviewees were chosen in consultation with the Credential Committee based on their expertise in professional recognition models and their connection to Aboriginal communities.

\(^7\) The survey instrument has been included in Appendix E and a PowerPoint Presentation with the survey results is presented in Appendix B.

The example model is based both on the findings in the literature review and on the findings of the survey. An effort was made to identify the key elements of existing models and suggest a model that was sensitive to the unique qualities of CFAR's membership and brought significant value to both those who may be interested in the designation and their employers / clients.
III. Literature Review

One of the stated goals of CFAR’s professional recognition process is to establish the practice of Aboriginal Relations as a profession. This section endeavours to explain the features of professions in general, the range of professional recognition options including the legislated expectations of self-regulating professions in Alberta.

i. The Professions

As CFAR endeavours to become a profession, it is important to understand what the word entails both in the general context and in the particular case of Alberta, as the professions are regulated at the provincial level. The following discussion will focus on the concept of the professions in general and the subsequent sections will focus specifically on the Alberta context.

The landmark journal article on the professions, written in 1963, gives us the following definition of the term, “A profession delivers esoteric services - advice or action or both - to individuals, organizations or government; to whole classes or groups of people or to the public at large.” Of particular note in the preceding definition is the specialized nature of the services delivered. In most cases professions require both specialized training and on the job experience of their members. So, by pursuing the status of a profession, CFAR will be purposefully limiting the number of practitioners of Aboriginal Relations “by virtue of long study and by initiation and apprenticeship under masters already members of the profession.”

A more expansive definition of professions is offered by Darrel Pugh in his examination of the professionalization of public administration in the United States. According to Pugh

At least six overlapping traits deserve mention: (1) a cast of mind (i.e. self awareness); (2) a corpus of theory and knowledge; (3) a social ideal; (4) ethical standards; (5) formal organization to promote its interests; and (6) a “hall of fame” to recognize outstanding leaders.

Aboriginal relations, when measured against this stringent standard, must continue its evolution before claiming status as a profession. While CFAR and

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9 Methodological note: Given that CFAR is a non-profit society registered and headquartered in Alberta and its activities are conducted in Alberta, this paper focuses on the Alberta context, including the province’s legislative framework for self-regulating professions.
10 Everett C. Hughes, “The Professions” in Daedalus, 92(4) (Fall, 1963), p. 655.
11 Hugher, p. 657.
the practice of Aboriginal Relations can legitimately claim a degree of self awareness, the reflection of a social ideal and a formal organization to promote its interests, it would seem that the occupation still lacks a corpus of theory and knowledge, concrete ethical standards and a fashion to recognize outstanding leaders. A well designed professional recognition program should be oriented towards filling these gaps.

**ii. The Spectrum of Professional Recognition Options in Alberta**

There are a large number of options in the range of professional recognition CFAR can pursue. Among these options there is one deep division: those professions that are self-regulating and those that are not.

There are many organizations that offer professional designation, accreditation, or certification programs that are not registered as self-regulated organizations in Alberta. For example, the Wild Rose Chapter of the International Association for Public Participation (IAP2) offers a Certificate in Public Participation without any official status other than that conferred by the IAP2 itself. In addition, both the International Right of Way Association (IRWA) and the Canadian Association of Professional Landmen (CAPL) operate outside of the legislated framework for professions, though they may facilitate the licensing of their members as Professional Land Agents. The Alberta Arbitration and Mediation Society (AAMS), in partnership with its sister organization the Alternative Dispute Resolution Institute, offers the Chartered Mediator (C.Med) and Chartered Arbitrator (C.Arb) designations with no official status in Alberta law.

On the opposite end of the spectrum are the established professions. Long established professions like the legal and medical professions are regulated through their own legislation the Health Professions Act and the Legal Profession Act respectively, both of which contain extensive guidance as to the operation of the professional body and restrictions on the activity of their members. Similar legislation exists for accountants, foresters, engineers, land agents and a few others.

Another option available in the Alberta context is the Professional and Occupational Associations Registration Act (PAORA). The PAORA, which allows professional organizations to register themselves with the Government of Alberta, now serves as the umbrella legislation for fourteen organizations. Among those registered are the professional organizations for chemists (ACPA), biologists (ASPB), and community planners (AACIP). In any application for registration the applicant must prove that self-regulation would protect the public interest.  

The benefits of POARA registration are, in fact, not overwhelming. They include a potential increase in legitimacy, legal control over the designation, and the legal authority to discipline members who violate the code of ethics or standards of

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13 This point was stressed by a government official in an interview with the consultant.
practice. The potential increase in legitimacy is offset by the arduous registration process. Simply put, if an organization is able to pass the registration process, it probably already has the legitimacy it needs to proceed with a professional recognition program, and none of the organizations analyzed below are registered under PAORA.

While the benefits are marginal at best, registration can also be somewhat onerous. One of the organizations pursuing registration has taken over 6 years and is still not ready to finalize its registration. Fees associated with registration are nominal as the application for registration is only $750 and organizations that are registered must submit an annual report and annual maintenance fee of $400 to the Minister of Employment and Immigration. The protection of titles and the discipline of members can, however, come at a heavy cost. The official interviewed on this subject suggested that any organization looking to register should have at $400,000 in contingency funds in case of legal issues arising from disciplining titled members.

Given the responsibilities of registration, CFAR may not be ready or interested in registration under the PAORA, and other organizations have been able to set up legitimate programs without government oversight. Nonetheless, the criteria under which an organization may be investigated for registration in section 7(2) of PAORA (see Appendix E and discussion under “Key Thoughts on Implementation”) are of significant use in determining the appropriate directions for an organization seeking to raise the status of its occupation to the level of a profession.

**iii. Models of Professional Recognition in Alberta**

In most cases professional recognition by organizations is given to individuals who meet standards of specialized training and work experience in their chosen field. In consultation with the Professional Recognition Committee, a list of professional organizations in Alberta with professional recognition models whose functions were most similar to CFAR was created. The recognition models of these organizations are presented here with some commentary on the implications for CFAR where appropriate.

*IAP2*

The Wild Rose Chapter of IAP2 offers a Certificate in Public Participation with the full backing of the international organization. IAP2’s recognition model is the simplest of any organization in this analysis. IAP2 offers three modules on public participation: planning for effective public participation, communications for effective public participation, and techniques for effective public participation. Upon the completion of three modules applicants will be awarded their certificate.
CANDO

CANDO started developing its professional recognition program after a survey of its members indicated that they were interested in more professional development opportunities. As it exists currently (the requirements for certification are under review), there are two levels of certification offered by CANDO the Technician Aboriginal Economic Developer (TAED) and the Professional Aboriginal Economic Developer (PAED).

The TAED Certification can be earned by becoming a CANDO member, applying to the TAED certification process, and then demonstrating CANDO’s 16 technician level competencies. CANDO has partnered with 8 post-secondary institutions across the country (none in Alberta) to deliver a course package that covers the competencies but also offers flexibility in competency recognition by recognizing other post-secondary study and offering prior learning assessments to applicants.

After achieving the TAED certification, members of CANDO can proceed to work towards their PAED certification. The PAED certification is earned by completing the CANDO Professional Development Course, having two years of work experience in Aboriginal Economic Development, and writing a final research paper or case study in Aboriginal economic development.

For a two year period CANDO offered grandparent PAED certification, a simplified application and certification process for those with extensive experience in Aboriginal Economic Development. Those who applied with 5 years of work experience and a four year degree, and those who applied with 10 years or more of work experience were certified.

There are a number of important takeaways from the CANDO model. The first is the different levels of certification available. As will be seen below, CANDO is not alone in offering different levels of certification and this method offers a key benefit, accessibility. By allowing a relatively low entrance point, the creation of levels for certification will allow for a broader range of applicants into the profession while still allowing for rigorous vetting of individuals as they ascend the recognition ladder.

Also of importance is the writing of a research paper or case study. While on initial inspection this type of exercise may be seen as a test of the applicant, the generation of literature on the practice of Aboriginal relations could be an important contributor to CFAR’s goal of establishing an Aboriginal relations as a profession because such practices encourage the development of a corpus of

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15 Competencies can be found at http://www.edo.ca/certification/taed/16-competencies.
knowledge. As the number of contributions increase they could form the basis for an online journal aimed both at sharing best practices.

**AAMS**

AAMS, in congress with the national Alternate Dispute Resolution Institute (ADRI), offers two certifications the Chartered Mediator (C.Med.) and Chartered Arbitrator (C.Arb.). Prior to applying for the designation an applicant must complete the prescribed educational and work experience and be recommended by committees at both the provincial and national level.

Applicants for the C.Arb. designation are expected to fulfill educational, work experience, and skills assessment components. The educational component is to have expertise in a particular discipline (through a degree, work experience, or other qualification) and to have successfully completed courses in arbitration offered by the AAMS or the ADRI. The (2) To have practiced as a arbitrator for at least two years and to have chaired at least five arbitration for which at least two the applicant must have been paid; (3) Demonstrated competency in the field as evidence by either:

- Co-arbitration;
- Practicum;
- Role-playing; or
- Videotaped arbitration approved by the ADRI.

Or

- The successful completion of a competency assessment program by the ADRI.\(^\text{16}\)

Applicants for the C.Med. designation have two different paths available to them. The first, similar to the C.Arb., comprises educational, work experience, and skills assessment components. The educational component requires the completion of the AAMS Certificate in Conflict Management or equivalency entailing at least 180 hours of training, though the educational component may be waived by a majority vote of the AAMS Designations Committee. In addition, applicants must fulfill a practical experience component of at least 10 mediations for at least five of which the applicant must have been paid. Finally, the skills assessment component features role-playing of a mediation scenario.

The alternative path to designation is for applicants to demonstrate their competency in mediation the measurement of which the AAMS uses a number of methods. The first is an assessment by a qualified assessor of a co-mediation, \(^\text{16}\) AAMS, “Practice Designation: General Information” accessed at http://www.aams.ab.ca/ on 26 May 2009.
role-play, or videotaped mediation. The others are: (1) Successful completion of a competency assessment program approved by the ADRI; (2) An interview between the applicant and the AAMS Designations Committee; (3) any other means of assessing an applicant’s competency in the process of mediation, proposed by the applicant or the Region and approved by the ADRI.

The primary learning from AAMS is the flexibility with which they are able to designate applicants. This organization chooses an individualized approach to the professional recognition model. While there is a default mechanism to ensure that applicants have the appropriate training and skills, AAMS has left itself enough flexibility for those that are obviously qualified but may “lack” one of the official components for the default stream. The multiple and sometimes seemingly discretionary approval process may, however, hurt the overall legitimacy of the designation. As seen in the CAPL example below, flexibility can also be built in to a more structured professional recognition model.

CAPL

CAPL has developed a professional recognition model that differentiates each applicant on the basis of education and requires different work experience and CAPL course work loads based upon this differentiation.\(^\text{17}\) The organization offers two designations Professional Landman (P.Land) and Professional Surface Landman (PSL). The difference between the two being that PSL candidates must have a Professional Land Agent License and have negotiated at least 10 deals over the past year. Every applicant must take CAPL’s Ethics and Fiduciary Duties courses, write the Certification Exam, and present three endorsements from other professionals from an employer other than the applicant’s. The chart below details the alternative paths to PSL or P.Land certification:

CAPL also offers the ability for those with ten years (full time) of practical experience as a landman, who hold a Professional Land Agent License, and have completed the CAPL Ethics and Fiduciary Duties Courses to challenge the Certification Exam, awarding the designation upon the applicant passing the exam.

CAPL ensures the vitality of the organization through its recertification process. Each professional member of CAPL is required to earn 50 credits over the five-year period following their last certification. CAPL credits can be earned in the following ways: (1) Work experience; (2) Attendance at CAPL courses; (3) Attendance at CAPL Annual Conference; (4) Instruction of Professional Development Courses for the Oil & Gas Industry; (5) Presentation of papers or

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submission of technical papers to the CAPL magazine; and (6) Active volunteering on CAPL or other oil and gas industry association committees.

**Chart 2.1 Alternative paths to CAPL P.Land or PSL certification**

<table>
<thead>
<tr>
<th>Education</th>
<th>Work Experience</th>
<th>CAPL Course Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Four year degree in Petroleum Land Management</td>
<td>One year (full time) of practical experience as a landman.</td>
<td>Completion of the five CAPL core courses.</td>
</tr>
<tr>
<td>Four year degree with a major other than Petroleum Land Management</td>
<td>Two years (full time) as a landman.</td>
<td>Completion of the five CAPL core courses.</td>
</tr>
<tr>
<td>Two year college diploma</td>
<td>Three years (full time) of practical experience as a landman.</td>
<td>A minimum of six full-day CAPL courses including the five CAPL core courses.</td>
</tr>
<tr>
<td>No Post Secondary</td>
<td>Four years (full time) of practical experience as a landman.</td>
<td>A minimum of seven full-day CAPL courses including the five CAPL core courses.</td>
</tr>
</tbody>
</table>

CAPL’s approach is a reasonable compromise that allows those with lower educational levels to participate in the profession while still ensuring that the designation represents a significant achievement on those individuals upon which it is conferred. Of special note, however is CAPL’s recertification process which represents the best effort among the organizations in this study to guarantee continued participation in, and development of, the profession itself.

Also worthy of mention is CAPL’s sponsorship requirement. This requirement encourages networking and mentoring among CAPL’s membership. The connections made through this type of requirement should serve to strengthen the ties of membership and the organization.

**IRWA**

In total, IRWA offers six certifications. A Right of Way (R/W) certification in each of five IRWA specializations, and a Senior Member, IRWA (SR/WA) which indicates knowledge across the right of way discipline.

The R/W certifications are earned through a combination of work experience and IRWA course work. Applicants for the R/W certification must have worked two years out of the last five in their chosen specialization, must take the core courses associated with their specialization, taken an additional number of elective courses depending on their specialization, taken an IRWA ethics course,
and finally pass the Capstone Exam for their chosen certification.\textsuperscript{18} Most IRWA courses last one to three days with very few courses stretching to four days.\textsuperscript{19}

The SR/WA certification requires a much more extensive and long term commitment to the profession, with a comparably high standard of education and experience. Applicants for the SR/WA are expected to have at least five years of relevant work experience and a four-year Bachelors Degree or equivalency as defined in the Chart 2.2. In addition, applicants must complete IRWA course work in SR/WA core courses, communication and negotiations, elective courses, and one ethics course as well as complete either the SR/WA Comprehensive Exam or any four out seven Capstone Exams.

Like CAPL, IRWA requires recertification every five years, however IRWA only considers coursework in its recertification process.

\textbf{Chart 2.2} Applicants must have a combination of any four of the of the cells below (e.g. 60 College / University Credits, 2 years of ROW experience, and 64 QEs)

<table>
<thead>
<tr>
<th>Relevant College / University Credits</th>
<th>30 credits</th>
<th>30 credits</th>
<th>30 credits</th>
<th>30 credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Years of ROW Experience</td>
<td>2 years</td>
<td>2 years</td>
<td>2 years</td>
<td>2 years</td>
</tr>
<tr>
<td>IRWA Course Credits (called Qualifying Educational Units or QEs)</td>
<td>64 QEs</td>
<td>64 QEs</td>
<td>64 QEs</td>
<td>64 QEs</td>
</tr>
</tbody>
</table>

IRWA shows many of the traits referenced in the above case studies. It offers a multi-level certification program with a relatively less stringent entrance point, and a more restrictive senior certification. The SR/WA does, however, show some flexibility in meeting the four-degree equivalency through a combination of post-secondary education, work experience and in-house course work. Unique to IRWA are the specialization options available to IRWA members. The development of specializations allows for more transparency to those outside the recognition body as to the skills that the specialized professional can bring to bear on a particular project / issue.

\textsuperscript{18} IRWA, “Right of Way Asset Management Certification Program – Program Guide and Application” available at \url{https://www.irwaonline.org/EWEB/DynamicPage.aspx?Site=irwa071306&WebKey=88fa2810-4fbb-4733-add5-a51382f909f1}

IV. CFAR Member Perspectives on Professional Recognition

i. Survey methodology

As part of the CFAR’s professional recognition process a consultant was hired to administer a web-based survey of CFAR members that was aimed to achieve three objectives: (1) confirm the desire on the part of CFAR members to continue with the professional recognition process; (2) understand the core competencies of the Aboriginal relations practitioners; (3) develop a sense of how members expected the professional recognition process to operate.

The survey was developed in consultation with CFAR’s Professional Recognition Committee and CFAR’s Board of Directors. Using the web-based platform Survey Monkey, the survey was open for responses from 11 May 2009 to 26 May 2009. The survey was sent to 200 CFAR members and elicited 69 responses making for 35% response rate, which is within the normal range for this type of survey. Of the 69 respondents, 12% (8 respondents) were Community representatives who correspond to 25% of the total membership. There is a possibility of sampling bias given that responses were governed by the self-selection of respondents engendered by the online survey process, but given the healthy response rate and the relative homogeneity of the population surveyed, this survey should represent a relatively accurate picture of the views of CFAR’s industry members but may not have been fully representative of the views of Aboriginal Community representatives.

Supplementing the survey is commentary that was gathered from a questionnaire presented to participants at the annual CFAR conference on June 2nd and 3rd 2009 after a presentation on professional recognition models and delivering the survey results. In addition, the consultant conducted five in-depth interviews with CFAR members and received ongoing feedback from members of the Professional Recognition Committee. Interviewees were chosen in consultation with the Professional Recognition Committee based on their expertise in professional recognition models and their connection to Aboriginal communities.

ii. Expectations of a Professional Recognition Model

Of all the questions asked in the survey the one with the clearest results was designed to gauge CFAR member interest in a professional recognition program.

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20 The survey instrument has been included in Appendix E and a PowerPoint Presentation with most the survey results is presented in Appendix B.
As seen in Figure 3.1 a clear majority of over 87% respondents indicated that they would apply for a designation if a program existed.

Figure 3.1

**CFAR members want credential recognition**

If a program existed to assess whether you have the combination of education, experience, and expertise required for designation as an Aboriginal Relations Professional, would you apply for the designation?

- Yes: 87.50%
- No: 12.50%

Respondents were also given the opportunity to rate the importance of different benefits and outcomes of a professional recognition model on a five point scale where five was most important and 1 was least important. Figure 3.2 shows the average rating of respondent and indicates that respondents were most interested in: creating a network to share best practices, accessing formal training opportunities to develop competencies, gain recognition from Aboriginal communities, and improve their knowledge and experience on how to relate with Canada’s Aboriginal peoples. Less important though still receiving a good degree of support were: establishing Aboriginal relations as a legitimate profession, and recognizing expertise and gaining professional credibility. Last on this list was to attract the next generation of professionals through mentorship opportunities and a defined career path.

It is clear from these survey results that an important feature of a professional recognition program for CFAR members is the educational opportunities that come with the program’s implementation. Less important to respondents was the attraction of new talent to the profession. Though it may be less of a priority for members for CFAR, as an organization interested in promoting the continuing vitality of the practice Aboriginal relations, it would be advisable for this to continue to be a priority in spite of its relatively low score in this instance.
Members see credential recognition as a path to professional development

Importance of Projected Benefits and Outcomes of Recognized Credential Program

- Create a network to share information and best practices: 4.3
- Access formal training and professional development opportunities to develop competencies: 4.27
- Gain recognition from Aboriginal communities: 4.24
- Improved knowledge / experience on how to relate with Canada’s Aboriginal peoples: 4.22
- Establish Aboriginal relations as a legitimate profession: 4.03
- Recognize expertise and gain professional credibility: 4.0
- Attract the next generation of professionals through mentorship opportunities and a defined career path: 3.88

iii. Core Competencies

A key focus of the survey was to determine the core competencies of the Aboriginal relations profession. A list of core competencies was developed by the Professional Recognition Committee and vetted by the CFAR Board of Directors. It was determined that there are five areas of competency (Cultural, Relationship Building, Community Development, Legal and Environmental) each with a number of skill and knowledge components. Members were asked to rate the importance of each of these skill and knowledge components on a five point scale where five was most important and one was least important. Overall the average ratings were very high for all of the competencies listed with no competencies scoring below 3 and the highest rating of any competency was 4.5 for interpersonal communication skills.22

As figure 3.3 shows, cultural competencies were rated quite highly with the exception of a working knowledge of an Indigenous language. The lowest score of any competency went to working knowledge of an Aboriginal language. Many CFAR members may have equated working knowledge with fluency and so perhaps more appropriate for inclusion as a core competency is a rudimentary knowledge (i.e. greetings, titles, etc.) of Indigenous languages.

22 A list of the recommended list core competencies has been included in Appendix A.
Figure 3.4 reflects the average ratings for relationship building competencies. Interestingly, of all the competency groupings in the survey, relationship building had the highest average score.

Figure 3.4

The Importance of Relationship Building Skills on a 5-point Scale

- Interpersonal communication skills: 4.5
- Mediation and conflict resolution skills: 4.37
- Negotiation skills: 4.37
- Consensus building skills: 4.23
- Meeting facilitation skills: 4.23

As seen in Figure 3.5 community development scores showed that business skills were not as important as a working knowledge of how Aboriginal communities operate and the socio-economic conditions of Aboriginal communities. A working knowledge of private corporate structures scored so low relative to other competencies that it may not be a core competency of an Aboriginal relations practitioner.
Figure 3.5

The Importance of Community Development Skills on a 5-point Scale

- Working knowledge / experience of Aboriginal community governance structures: 4.33
- Working knowledge / experience of socio-economic conditions of Aboriginal communities: 4.25
- Working knowledge / experience of corporate social responsibility: 4.15
- Working knowledge / experience of the economic context of Aboriginal business: 4.03
- Working knowledge of the service provider landscape (e.g. government and non-profit programs to assist Aboriginal people): 3.87
- Business acumen (e.g. risk analysis, economic development, business plan development, basic accounting): 3.82
- Working knowledge / experience of private corporate structures: 3.58

Figure 3.6 illustrates the importance of legal skills to the practice of Aboriginal relations, especially the knowledge of government mandated consultation guidelines and processes.

Figure 3.6

The Importance of Legal Skills on a 5-point Scale

- Working knowledge of government mandated consultation guidelines and processes: 4.46
- Working knowledge of Aboriginal rights in the constitution: 4.38
- Working knowledge of the various legally binding arrangements between industry / community / governments such as impact benefit agreements and memoranda of understanding: 4.37
- Working knowledge of relevant federal laws and processes (e.g. Indian Act): 4.28
- Working knowledge of relevant provincial laws and processes (e.g. Métis Settlements Act): 4.26
- Working knowledge of treaty law: 4.1
- Working knowledge of Aboriginal community legal systems: 3.98
The final competency group was environmental competencies. Again CFAR members showed strong support of the competencies chosen by the Professional Recognition Committee. With a working knowledge of Aboriginal community practices, customs, and traditions relating to the environment receiving an especially strong average rating.

CFAR members were also asked to provide their ideas on additional core competencies. One recurring theme in the comments, in presentation feedback and in interviews with CFAR members was the importance of being aware of both Western and Aboriginal cultural practices and creating a unified knowledge base that would facilitate dialogue between Aboriginal relations practitioners from every background.

**iv. The Operation of a Professional Recognition Program**

The survey also featured specific questions on how CFAR members would like to see their professional recognition program operate. Included in the survey, were questions about education and work experience that showed quite a diversity of opinion on the right amount for each aspect.

In an effort to refine the analysis, the two questions were cross-tabulated with the results seen below in Figure 3.8. One might have expected that as those who responded with higher education levels would expect less practical work experience. In fact, it is immediately apparent upon viewing the distribution of responses between the two questions that there is no discernable trend. Those who responded some college and/or university to the education question spread the answers among the experience question between one, two, three, and five years. The trend of even distribution is repeated through each response and so there is no strong correlation between education and experience in this data set. It is clear that there are many differing views on the right combination of education and experience and that any recognition model should reflect the differing paths one can take to acquire the right mix.
Survey respondents had the option of providing additional commentary to these questions and shared some instructive feedback on the question of education. The general theme among those who left comments on the education question was that formal post-secondary training was not as useful as work experience and competency based training. One survey respondent put it this way:

> Although it may be desirable to arrive at the point where post secondary diplomas are a career building block, the development of a series of professional development courses that could be taken as personal development towards a professional accreditation certificate as one [who] works in the field would seem a reasonable and practical step for the current generation of persons involved in the field.

These comments were supported by responses to the next question of the survey on the types of additional training CFAR members would prefer, detailed in Figure 3.9. The majority of respondents were fairly evenly split between week-long intensive courses, part-time study, and day long intensive courses. The comments made on this question made it clear, however, that there was another option available that CFAR members found quite attractive. One member gave this guidance, “A day is too short but people working in the field rarely have a week to give. Two to three day maximum would probably be workable...” This comment was echoed by another member, “Or two or three days in a week, then receive some type of recognition or certification. Could be different levels of certification, i.e. different areas of study.” Other members stressed that a
combination of approaches such as part-time study with day long intensives may be the best approach.

Figure 3.9

If you were required to take additional training to meet certification requirements as an Aboriginal relations professional, what type of course structure would you prefer?

- Week-long intensive courses: 22.40%
- Part-time study (e.g. night classes, distance learning and e-courses etc.): 20.70%
- Day-long intensive courses: 19.00%
- Co-operative / applied learning programs: 13.80%
- Full-time study: 5.20%

CFAR members were also asked about their preferred mechanism to assess whether they already had the necessary qualifications to become an Aboriginal relations practitioners. In one of the clearest results throughout the survey, shown in Figure 3.10, CFAR members showed a great preference for a panel interview. A number of comments suggested that a combined approach would yield the fairest result. Interviewees were insistent that any approach to grandfathered certification not entail a ‘free pass’. A large majority of the feedback at the CFAR Annual Conference looked favourably on grandfathered certification provided that would be available for a limited amount of time.

Finally, survey respondents were asked “Should applicants for recognition be required to seek sponsorship fro an Aboriginal Community?” From the
comments, it is clear that a number of respondents thought this question was asking if Aboriginal communities should provide financial backing for potential applicants. As such the results, which showed that over 75% of respondents said “No”, may have been skewed. Communities may look positively on this type of initiative and should difficulties arise in gaining Community acceptance of the model this measure should be considered.

v. Concluding Remarks

As stated at the beginning of this section the three objectives of the survey were to: (1) confirm the desire on the part of CFAR members to continue with the professional recognition process; (2) understand the core competencies of the Aboriginal relations practitioners; (3) develop a sense of how members expected the professional recognition process to operate.

The survey confirmed that members are interested in participating in a professional recognition program, with over 87% of respondents saying they would apply for the designation. A list of core competencies was put before members and a large number of respondents placed high importance on the vast majority of the competencies listed, which were grouped into the five categories of culture, community development, legal, relationship building and environmental stewardship. The only competencies called into question were a working knowledge of Aboriginal language and a working knowledge of private corporate structures.

In terms of the operation of a professional recognition program CFAR members showed a remarkable range of opinions on the right mix between education and experience required of an Aboriginal relations practitioner. Though they indicated a slight preference for week long intensive courses, respondents volunteered a clear preference that a 2-3 day intensive courses should also be a strong option. Finally members indicated a strong preference for a panel interview as a means to determine whether they already had the qualifications necessary to complete their designation.
V. Example CFAR Professional Recognition Model

Having now looked at both the kinds of recognition models available in Alberta and CFAR member perspectives on professional recognition models the discussion will now turn to suggested directions for a CFAR professional recognition program. The discussion will focus on the key elements of successful recognition programs and a suggested model for professional recognition for CFAR.

i. Key Elements of Existing Models

Among the models analyzed in this study, the CANDO and IRWA exhibited multilevel recognition models. These models allowed for easier entrance into the profession, while maintaining higher standards for higher level certifications. Lower entry points are especially valuable in an Aboriginal context given that Aboriginal educational outcomes tend to lag behind non-Aboriginal outcomes. By allowing entrance into the profession at a lower threshold, those with less education can work towards higher level certifications while using CFAR programs to develop new skills and competencies.

In keeping with the theme of allowing a diverse set of educational backgrounds both CAPL and IRWA exhibit flexibility in their recognition of equivalencies for education. While CANDO and AAMS offer competency assessments, the structured approach taken by CAPL and IRWA are much more transparent to those who might be interested in the profession. IRWA's flexibility, facilitated by the sheer number of course offerings from the well developed organization, is especially attractive but short of partnering with other professional bodies or post-secondary institutions, IRWA-like educational equivalency is not possible for CFAR.

Out of the five models presented in this study only IRWA offered any specialization options. Still specialization, in one form or another, may be an effective and transparent method to communicate the skills of an individual holding a certain designation.

Both CAPL and IRWA require recertification every five years. These requirements reflect an organizational commitment to lifelong learning and ensure the long term vitality of those professional bodies. Moreover, a recertification model similar to CAPL’s can be used to build the knowledge base

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23 See for example Ben Brunnen and Mike Jankovic, Completing the Circle: Realities, Challenges and Strategies to Improve Aboriginal Labour Market Outcomes in the Calgary Region (March 2009) p.19.
and advance the practice of a given profession by recognizing contributions like research and teaching.

Although only the CAPL recognition model included the sponsorship of applicants, this measure provides many benefits and, mentorship and supervised practice by those who have already attained a given designation is a current running through many recognition models (e.g. trades, articling, residency, etc.). A requirement of sponsorship or a mentorship program of some sort has the potential to strengthen the ties of the profession through meaningful networking and can enhance the practice of the discipline through the sharing of best practices between individuals.

**ii. Example CFAR Professional Recognition model**

Based on the review of existing professional recognition models, combined with the feedback provided by CFAR members, it is clear that any professional recognition model would need to incorporate the following three critical elements in order to meet the needs of CFAR members and satisfy professional recognition requirements:

1) Multi-level recognition, with acknowledgement of specializations;
2) A flexible educational equivalency standard, and
3) An explicit commitment to the promotion of the practice of Aboriginal relations.

An example of a CFAR recognition model, which embodies these elements, is presented herein.

*Level 1: Apprentice Aboriginal Relations Practitioner (App.ARP)*

The first level of recognition aims to facilitate access to the profession and give new practitioners a common knowledge base. It is less onerous than every recognition model analyzed aside from the IAP2 model, but still requires applicants to demonstrate a substantial commitment to the practice of Aboriginal relations.

**Requirements:**

1. Either
   i. one year of practical working experience

   Or

   ii. A two year college diploma or higher

2. Completion of CFAR core course package
3. A passing grade on an Apprentice exam

Level 2: Aboriginal Relations Practitioners (ARP)

The second level of certification is much more rigorous than the first and will serve as the standard CFAR designation. It aims to ensure that the associated designation is a sign of a true professional committed to the practice of Aboriginal relations, and a signal to potential employers that its holders will fulfill their responsibilities with distinction. It will require a substantial combination of experience and education, sponsorship from other professionals, allow those already holding a designation to specialize, and require recertification every five years. The model also features an educational equivalency standard that accords credit for post-secondary education (without having completed a diploma or degree), years of Aboriginal relations experience, specialized course work offered by other professional bodies and other professional designations.

Requirements:

1. Either

   i. A four year degree in Native Studies from an accredited educational institution and two years (full time) of practical work experience

      Or

   ii. A four year degree from an accredited educational institution in a major other than Native Studies and three years of practical work experience.

      Or

   iii. A two year college diploma from an accredited educational institution and four years of practical work experience.

      Or

   iv. Any combination of four of the cells below
<table>
<thead>
<tr>
<th>Relevant College / University Credits</th>
<th>30 credits</th>
<th>30 credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Years of AR Experience</td>
<td>2 years</td>
<td>2 years</td>
</tr>
<tr>
<td>Years of Experience Living in an Aboriginal Community</td>
<td>2 years</td>
<td></td>
</tr>
<tr>
<td>CFAR Educational Equivalency Units (EEUs)</td>
<td>64 EEUs</td>
<td>64 EEUs</td>
</tr>
<tr>
<td>Designations from other professional recognition bodies</td>
<td>RW</td>
<td>PAED</td>
</tr>
</tbody>
</table>

2. Completion of CFAR ARP Course Package

   i. Based on CFAR’s 29 Core Competencies with equivalencies accepted from other professional organizations. (Thoughts on curriculum development below)

3. A qualifying grade of 70% or higher on the ARP Exam

4. Sponsorship from three ARPs, one from each practice group (Industry, Government, Community not necessarily a specialist), and none of whom may be from a common employer

Specialization

After having obtained his or her designation an ARP may obtain a specialization in one of the practice groups (Industry, Government, Community) by earning 50 practice credits through the following means:

1. Employment: Five (5) credits per year of full-time employment as an Aboriginal relations practitioners in the chosen practice group (either as an employee or as a consultant). Credits will be pro-rated for part-time employment and sabbatical periods. A minimum of 20 employment credits is required for specialization.

2. Presentation at CFAR Annual Conference in the chosen practice group.
   • 5 credits per presentation

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24 Called Educational Equivalency Units these can be accorded on a 1 unit / hour basis for relevant coursework offered by organizations like CAPL, AAMS, IRWA and CANDO the exact nature of equivalencies would have to be determined by the Professional Recognition Committee on an ad-hoc basis, but can be formalized over time using a precedent system.

25 To a maximum of one credential per applicant.

26 Both the “Specialization” and “Recertification” sections of the model borrow heavily from CAPL documents.
3. Instructing CFAR courses / industry courses / post-secondary institution courses relating to Aboriginal relations within the chosen practice group:
   • 1 credit / teaching hour

4. Papers or submission of technical articles for CFAR
   • Presentation of papers 5 credits / paper on the chosen practice group
   • Submission of technical articles for publication on the chosen practice group by or on behalf of CFAR 3 credits / article

Recertification

ARPs are required to re-certify every five (5) years in accordance with the following guidelines:

Each ARP is required to earn a minimum of fifty (50) credits within each 5-year recertification period. Credits can be earned as follows: (note that credits used for specialization may also be used for certification)

1. Employment: Five (5) credits per year of full-time employment as an Aboriginal relations practitioner (either as an employee or as a consultant). Credits will be pro-rated for part-time employment and sabbatical periods.

2. Attendance at CFAR Courses:

ARPs are required to attend a CFAR Ethics course (*) AND are required to earn a minimum of eighteen (18) credits (**) within each 5-year re-certification period by taking CFAR courses.

   • 24 credits / semester
   • 12 credits / two day course
   • 6 credits / full day course (full day course based on 6 to 8 hours)
   • 3 credits / half day course (half day course based on 3 to 4 hours)

(*) The required ethics course can be from another institution. Before attending a non-CFAR course intended to be used as an equivalent to a CFAR course, applicants are encouraged to obtain written approval of that equivalency from the Professional Recognition Committee.

(**) Credits may also be earned by taking courses other than CFAR courses, provided such courses enhance the professional development within the practice of Aboriginal relations. The Professional Recognition Committee must approve all re-certification credits for non-CFARL courses.

3. Attendance at CFAR Annual Conferences: Full attendance of the program at an annual CFAR conference may earn up to a maximum of six (6) credits, depending on the educational content of the
conference program (as determined by the Professional Recognition Committee).

4. Presentation at CFAR Annual Conference relating to the practice of Aboriginal relations
   • 5 credits per presentation

5. Instructing CFAR courses / industry courses / post-secondary institution courses relating to Aboriginal relations:
   • 1 credit / teaching hour

6. Papers or submission of technical articles for CFAR
   • Presentation of papers 5 credits / paper
   • Submission of technical articles for publication by or on behalf of CFAR 3 credits / article

7. Active volunteering on CFAR or other Aboriginal relations related committees:
   i) President/Directors of CFAR 10 credits/yr
   ii) CFAR Annual Conference
       • Chair 10 credits/yr
       • Committee Volunteers 3 credits/yr
   iii) CFAR Professional Recognition Committee
        • Chair 10 credits/yr
        • Committee Volunteers 3 credits/yr
   iv) All Other CFAR Committees
        • Chair 5 credits/yr
        • Volunteers 3 credits/yr
   v) CFAR Promotional Booth – 2 credits / half day
   vi) Other Aboriginal relations related Committees (as approved by Professional Recognition Committee)
        • Chairman 5 credits/yr
        • Volunteers 3 credits/yr

Note: All re-certification credits and courses are subject to review and approval by the Professional Recognition Committee. ARPs who fail to earn sufficient credits over the 5-year re-certification period will lose their certification. The CFAR office will administer the program and track credits earned by Professional Members. However, the onus is on the Professional Member to submit the required Affidavit for Re-Certification Credits to the CFAR Office. After the fourth year of the 5-year re-certification period, the CFAR office will advise the ARP of the credits earned to date and the required credits needed to be earned to retain Certification. This will be the only reminder given to the ARP. Upon
the fifth anniversary, the Professional Recognition Committee will advise the ARP by letter of the status of recertification.

**Exceptions Due to Longevity & Experience**
All Professional Members aged 55 or over and with a minimum of 25 years of practical experience as an ARP (as well as all M.ARPs) will be exempted from the re-certification requirements.

**Level 3: Master Aboriginal Relations Practitioner (M.ARP)**

Conceived as a type of ‘hall of fame’ for the practitioners of Aboriginal relations this designation is reserved for the most outstanding ARPs and can only be earned through a long and varied career or by the judgement of the CFAR Board of Directors.

**Requirements:**

1. Either
   
   i. *By completing all three of the ARP specializations.*

   Or

   ii. *By special nomination of the Board of Directors and confirmation by majority vote at the CFAR Annual Conference, to be awarded to a maximum of three ARPs a year.*

**Grandfathering**

In order to recognize those who have been practicing Aboriginal relations for an extended period of time and ease the transition to an institutionalized professional recognition program, CFAR should strongly consider issuing grandfathered ARP certification for a period no longer than three years after the commencement of the program.

**Requirements:**

1. **Either**
   
   i. 10 years of practical work experience as a Aboriginal relations practitioner AND confirmation by majority vote of the Professional Recognition Committee after a panel interview to determine whether the applicant can demonstrate CFAR’s 29 Core Competencies.

   Or
ii. 5 years of practical work experience AND at least a college diploma AND confirmation by majority vote of the Professional Recognition Committee after a panel interview to determine whether the applicant can demonstrate CFAR’s 29 Core Competencies.
VI. Next Steps

Additional groundwork is required to proceed from the recommendations contained in this document to full scale implementation of the findings. Below are a number of key requirements for the successful implementation of a CFAR professional recognition program.

i. **Gain Community Acceptance**

Throughout the survey, conference feedback, and interviews one theme remained constant: **the importance of gaining community acceptance of a professional recognition program**. If a designation is not esteemed in the Aboriginal community it will not, and perhaps should not, be pursued. Although efforts were made to reach out to Aboriginal community representatives to ascertain their views on an appropriate recognition models these efforts have so far borne little fruit. More consultation with Aboriginal communities and Aboriginal community representatives will be necessary before going forward with any program.

The Alberta Research Council’s (ARC) Aboriginal Internship Program in Land Stewardship was reported to be a great success in engaging communities. The ARC’s model included extensive consultation with participating communities and resulted in a program that seems to have been tailor made for program participants. CFAR’s approach must balance the needs of communities with those of government and industry representatives and so cannot rely solely on community input, but before moving ahead there is no doubt that more input from communities is a must-have.

Some facets of the proposed program may need to be adjusted to better align with the visions of Aboriginal communities, whose members should be a part of any recognition program. The apprenticeship program is designed to lower barriers to entry into the profession and allow people from Aboriginal communities, where education levels are generally much lower, to grow into a position, whether it be in industry, government, or the community.

It is recommended that CFAR organize at least one half-day intensive focus group session with key officials in Aboriginal communities to gather feedback and align the professional recognition model to fit in with the vision of Aboriginal communities. It may also be worthwhile to actively seek out community representatives to serve on the Professional Recognition Committee. Through direct input at this level, community representatives will be assured a voice in the finalised recognition model.
ii. Develop a Code of Ethics

Developing a code of ethics is an important step for any occupation, doing so allows a professional organization:

- to define accepted/acceptable behaviours;
- to promote high standards of practice;
- to provide a benchmark for members to use for self evaluation;
- to establish a framework for professional behaviour and responsibilities;

and works:

- as a vehicle for occupational identity;
- as a mark of occupational maturity.\(^\text{27}\)

The development of a code of ethics is an exciting opportunity for CFAR members to turn their attention to the “big questions” about the nature of the practice of Aboriginal relations and further develop an occupational identity based on that code of ethics.

A code of ethics, and an appropriate discipline mechanism, may also allow CFAR to withdraw designations from members who act inappropriately. In large part though, a code of ethics should serve as a reference guide to members on how they may want to approach difficult ethical questions they face in their professional lives. A code of ethics may also encourage better stakeholder engagement as expectations of members are clearly communicated to outside entities.

iii. Educational Options

*Develop a curriculum and course offerings that focus on CFAR’s strengths*

Before developing a curriculum for CFAR, the course offerings of other professional organizations should be considered. In doing so, CFAR can identify potential partners and aim to accept a wide range of educational equivalencies from these organizations. CFAR members repeatedly told the consultant that there was no need to “reinvent the wheel”. If another organization offers training which is applicable to Aboriginal relations practitioners, there may be no need for extensive curriculum development, although there would still need to be a mechanism for understanding which equivalencies will be accepted (under the

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proposed model this responsibility lies on the Professional Recognition Committee).

Other organizations that CFAR may need to consult before moving ahead with curriculum development include but are not limited to: educational institutions (e.g. universities and colleges with native studies programs, especially northern colleges which may offer specialized programming in relevant domains and/or private institutions like the Banff Centre), other professional organizations (e.g. AAMS, IRWA and CANDO), and non-profit / government programs (i.e. Alberta Research Council’s Aboriginal Internship Program in Land Stewardship and the Building Environmental Aboriginal Human Resources program.)

A competency based curriculum may be the best way to proceed given that the current list of competencies has been vetted by Board members and passed the scrutiny of CFAR members in the survey on professional recognition. The competencies listed in Appendix A will need to be further broken down into their separate components. For example, what does a working knowledge of treaty law look like? And what must a student do to become familiar with treaty law? Is it only necessary to read the numbered treaties? If students must also be familiar with specific cases, which ones are critical to a working knowledge of treaty law? As these types of questions are asked and answered for each competency, the learning outcomes for course curricula can be determined.

iv. Consider the impact of making Aboriginal relations a profession

As stated previously, some of the criteria for investigation under section 7(2) of POARA may be useful in determining CFAR’s path as an organization. The following suggestions are based on the POARA criteria.

*Determine and improve the proportion of practicing Aboriginal relations practitioners affiliated with CFAR.*

Regulated professions and occupations can rightfully claim that a 100% of those practicing their profession belong to the relevant professional organization because membership is compulsory for those who practice. In the case of non-regulated professions like those profiled in the literature review, legitimacy has been conferred over time by stakeholders through the strength of the organizations’ recognition programs and the value their members have brought to employers / clients.

It may be useful to measure, though this type of measurement may difficult, the number of people acting as Aboriginal relations practitioners against the number of CFAR members acting as Aboriginal relations practitioners. In the short term such a study would allow CFAR to understand its membership and where opportunities to expand membership lie. While over the long term an ongoing
analysis could be used as a measuring stick for the successful implementation of a professional recognition program as, presumably, the proportion of CFAR members acting as Aboriginal relations practitioners would increase as the ARP designation becomes more respected.

*Develop working relationships with similar organizations*

The best way to gain legitimacy is to work with other professional organizations while carving out a specific niche for Aboriginal relations practitioners. Two strategies for inter-organizational cooperation have already been identified: (1) recognizing relevant credentials as experience in a CFAR professional recognition model; and (2) recognizing courses offered by other organizations as relevant educations for the purpose of professional recognition and recertification. Finally, as CFAR course offerings expand they should be opened up to members of other professional organizations.

v. *The Role of the Professional Recognition Committee*

The implementation of this model will require the empowerment of a Professional Recognition Committee. As seen in the details of the proposed model and in the keys to implementation, there are and will continue to be many unanswered questions about the operation of a professional recognition model. A Professional Recognition Committee is required to interpret and administer the proposed model both in terms of educational equivalencies and the eligibility of certain activities for recertification / specialization points. In addition the Committee may be needed, on an as needed basis, to make suggestions to the Board on changes to the model or other processes that are be needed to respond to unforeseen developments in the application of the model.

It may also be advantageous for the Professional Recognition Committee to have a defined structure where all sectors can be heard. One possible structure is:

- Six members (with a possible requirement that they be practicing ARPs), 2 from each sector (Community, Industry, Government)
- One public member

Any approach to the Committee structure should lean heavily towards representativeness of the diversity within the Aboriginal relations profession.
Appendix A: Suggested Core Competencies

Cultural

1. Rudimentary knowledge of an Indigenous language
2. Working knowledge / experience of processes for identifying and protecting traditional land use, culturally significant sites, and Indigenous knowledge
3. Working knowledge / experience of Aboriginal spiritual beliefs
4. Working knowledge of contemporary Aboriginal culture
5. Working knowledge / experience of the processes for protection and management of Aboriginal cultural property
6. Working knowledge of Aboriginal history
7. Working knowledge / experience of Aboriginal cultural communication protocols

Relationship Building

8. Meeting facilitation skills
9. Consensus building skills
10. Negotiation skills
11. Mediation and conflict resolution skills
12. Interpersonal communication skills

Community Development

13. Working knowledge / experience of private corporate structures
14. Business acumen (e.g. risk analysis, economic development, business plan development, basic accounting)
15. Working knowledge of the service provider landscape (e.g. government and non-profit programs to assist Aboriginal people)
16. Working knowledge / experience of the economic context of Aboriginal business
17. Working knowledge / experience of corporate social responsibility
18. Working knowledge / experience of socio-economic conditions of Aboriginal communities
19. Working knowledge / experience of Aboriginal community governance structures

Legal

20. Working knowledge of Aboriginal community legal systems
21. Working knowledge of treaty law
22. Working knowledge of relevant provincial laws and processes (e.g. Métis Settlements Act)
23. Working knowledge of relevant federal laws and processes (e.g. Indian Act)
24. Working knowledge of the various legally binding arrangements between industry / community / governments such as impact benefit agreements and memoranda of understanding
25. Working knowledge of Aboriginal rights in the constitution
26. Working knowledge of government mandated consultation guidelines and processes

Environmental

27. Working knowledge of provincial environmental legislation and regulatory processes
28. Working knowledge of federal environmental legislation and regulatory processes
29. Working knowledge of Aboriginal community practices, customs, and traditions relating to the environment
Appendix B: Survey Results Presentation

Survey Results, Credential Recognition Models and Next Steps

Introduction

- Survey is the first step in a process to determine the best recognition model for CFAR. Other steps will include:
  - Consultation with CFAR members at this conference
  - Focus groups and/or interviews
  - Information gathering from other stakeholders
  - This is your credential recognition program
Survey

- Distributed on 11 May 2009 and closed on 22 May 2009
- 67 respondents in total
- A wide range of feedback on the survey design and in the comments representing a truly diverse set of viewpoints

CFAR members want credential recognition

If a program existed to assess whether you have the combination of education, experience, and expertise required for designation as an Aboriginal Relations Professional, would you apply for the designation?

- Yes: 87.50%
- No: 12.50%
Members see credential recognition as a path to professional development

Importance of Projected Benefits and Outcomes of Recognized Credential Program

Create a network to share information and best practices
Access formal training and professional development opportunities to develop competencies
Gain recognition from Aboriginal communities
Improved knowledge / experience on how to relate with Canada’s Aboriginal peoples
Establish Aboriginal relations as a legitimate profession
Recognize expertise and gain professional credibility
Attract the next generation of professionals through mentorship opportunities and a defined career path

Cultural (not Aboriginal language) skills are crucial to the practice of AR

The Importance of Cultural Skills on a 5-point Scale

Working knowledge / experience of Aboriginal cultural communication protocols
Working knowledge of Aboriginal history
Working knowledge / experience of the processes for protection and management of Aboriginal cultural property
Working knowledge of contemporary Aboriginal culture
Working knowledge / experience of Aboriginal spiritual beliefs
Working knowledge / experience of processes for identifying and protecting traditional land use, culturally significant sites, and Indigenous knowledge
Working knowledge of an Indigenous language
Relationship building skills are just as important

The Importance of Relationship Building Skills on a 5-point Scale

- Interpersonal communication skills: 4.5
- Mediation and conflict resolution skills: 4.37
- Negotiation skills: 4.37
- Consensus building skills: 4.23
- Meeting facilitation skills: 4.23

Business skills are less important, Community is still very important

The Importance of Community Development Skills on a 5-point Scale

- Working knowledge / experience of Aboriginal community governance structures: 4.33
- Working knowledge / experience of socio-economic conditions of Aboriginal communities: 4.25
- Working knowledge / experience of corporate social responsibility: 4.15
- Working knowledge / experience of the economic context of Aboriginal business: 4.03
- Working knowledge of the service provider landscape (e.g. government and non-profit programs to assist Aboriginal people): 3.87
- Business acumen (e.g. risk analysis, economic development, business plan development, basic accounting): 3.82
- Working knowledge / experience of private corporate structures: 3.58
Knowledge of the legal context of AR is a core skill

The Importance of Legal Skills on a 5-point Scale

- Working knowledge of government mandated consultation guidelines and processes: 4.46
- Working knowledge of Aboriginal rights in the constitution: 4.38
- Working knowledge of the various legally binding arrangements between industry/ community/governments such as impact benefit agreements and memoranda of understanding: 4.37
- Working knowledge of relevant federal laws and processes (e.g. Indian Act): 4.28
- Working knowledge of relevant provincial laws and processes (e.g. Mi’kmaq Settlements Act): 4.26
- Working knowledge of treaty law: 4.1
- Working knowledge of Aboriginal community legal systems: 3.98

Knowledge of Aboriginal peoples’ relationship to the environment is especially important

The Importance of Environmental Skills on a 5-point Scale

- Working knowledge of Aboriginal community practices, customs, and traditions relating to the environment: 4.45
- Working knowledge of federal environmental legislation and regulatory processes: 4.15
- Working knowledge of provincial environmental legislation and regulatory processes: 4.12
Practical working experience is the best way to acquire core skills

More than 77% of respondents think that a college diploma is or is more than sufficient for a career in AR
More than 68% of respondents think that three years experience is or is more than sufficient recognition as AR professional.

In addition to the education level listed above, what do you think is the minimum experience working in Aboriginal Relations required to become an Aboriginal Relations Professional?

- The level of education above is sufficient: 1.40%
- 5 years: 17.20%
- 4 years: 13.80%
- 3 years: 29.30%
- 2 years: 25.00%
- 1 year: 10.30%

CFAR Members are not interested in going back to school full-time!

If you were required to take additional training to meet certification requirements as an Aboriginal relations professional, what type of course structure would you prefer?

- Week-long intensive courses: 22.40%
- Part-time study (e.g. night classes, distance learning and e-courses etc.): 20.70%
- Day-long intensive courses: 19.00%
- Co-operative / applied learning programs: 13.80%
- Full-time study: 5.20%
Most CFAR members prefer the panel interview as a method to measure pre-existing qualifications

What would you consider to be the best means of measuring whether you already have the combination of education, experience, and expertise required for designation as an Aboriginal relations professional?

- Participating in a panel interview with Aboriginal relations professionals: 62.50%
- Applied skills testing: 22.90%
- Writing a skills-based test: 10.40%
- Writing a standardized test: 4.20%

A large majority of CFAR members do not think sponsorship from an Aboriginal community is necessary

Should applicants for recognition be required to seek sponsorship from an Aboriginal community?

- No: 75.90%
- Yes: 24.10%
Credential Recognition Models

- Four organizations selected on the basis of their similarity to the function of Aboriginal Relations Professionals:
  - International Right of Way Association
  - Canadian Association of Professional Landmen
  - Alberta Arbitration and Mediation Society
  - Council for the Advancement of Native Development Officers

International Right of Way Association (IRWA)

- The Right of Way (R/W) Certification is in five specializations.
  - Appraisal
  - Asset (Property) Management
  - Environmental
  - Negotiation/Acquisition
  - Relocation Assistance
- IRWA also offers Senior Member Right of Way (SR/RW).
International Right of Way Association (IRWA)

- Requirements for the Right of Way (R/W) Certification:
  - 2 years relevant experience in the chosen specialization within past 5 years
  - 3 core course for the chosen specialization
  - 4 elective courses for the chosen specialization
  - One course in ethics
  - Capstone exam
- The SR/RW certification requires 5 years of experience, more extensive coursework, and a more comprehensive exam covering a range of specializations

Canadian Association of Petroleum Landmen (CAPL)

- CAPL offers the P.Land certification
- There are five alternative paths (or streams) to certification depending on the applicant’s level of education.
- All applicants must take the CAPL Ethics and the CAPL Fiduciary Duties courses.
Alberta Arbitration and Mediation Society (AAMS)

- The C.Arb requires:
  - education (including in-house programming),
  - experience (2 years and five arbitrations)
  - skills assessment (through observation or competency assessment).
- The C.Med requires
  - Education (can be waived)
  - experience component (at least 10 mediations)
  - a skills assessment component (through Conflict Management certificate)

Council for the Advancement of Native Development Officers (CANDO)

- CANDO offers two levels of certification
- The TAED is earned through demonstrating 16 competencies through one of the following methods:
  - a two-year college program offered at 8 post-secondary institutions across Canada
  - a prior learning assessment
  - by equivalent post-secondary study in institutions across the country.
Council for the Advancement of Native Development Officers (CANDO)

- The PAED is earned by completing the following requirements:
  - CANDO Professional Development Course
  - Two years of work experience in Aboriginal economic development
  - Final research paper or case study in Aboriginal economic development

Council for the Advancement of Native Development Officers (CANDO)

- CANDO also opened up a 2-year window for “grandparent certification” whereby an applicant for PAED is certified with:
  - 5+ years experience in Aboriginal Community Economic Development supplemented by a Degree; or
  - 10+ years experience in Aboriginal Community Economic Development
Questions for Discussion

- Are the core competencies of an Aboriginal community representative different from those of representatives of industry and government? If so, how?
- Should there be separate certification depending on the represented group (i.e. for those coming from the community side or those coming from the industry / government side)?
- Should there be different levels of certification for CFAR members like in the CANDO model (TAED and PAED)?

Questions for Discussion

- How can the Accreditation Committee and the consultant better engage Aboriginal Community representatives?
- Should CFAR pursue “grandparent certification”? Should there be a sunset on its availability (e.g. 2 years)?
- What key stakeholders, in addition to CFAR members, should be consulted in moving forward with the credentialing model?
- Any other comments?
Appendix C: Responses to CFAR Conference Questionnaire

Are the core competencies of an Aboriginal an Aboriginal community representative different from those of representatives of industry and government? If so, how?

No.

Look at job descriptions for different positions to determine differences, there are both similarities and differences:

- Similarities:
  - Interpersonal skills
  - Cross cultural communication skills
  - Respect / ethics
  - Legal awareness

- Aboriginal
  - Closer knowledge / relationship with the land
  - In-depth knowledge of the community being served
    - i.e. history and language

- Government
  - Policies
  - Law (fiduciary responsibilities)
  - Aboriginal rights

- Industry
  - Technical knowledge of project
  - Legal knowledge

No – I think all groups should have the same skill sets – cultural knowledge (aboriginal, gov’t and industry), relationship building (negotiation, facilitation), legal context, environmental skills.

Varying ways of doing business based on culture.

Yes. Different motives, but should all have same abilities, have same goals (even though not always possible)

Yes they are different because they may have different levels of knowledge (i.e. traditional vs. western science)

Yes, currently there are various understandings and perspectives of community rep’s roles between industry and government on what they are supposed to do.
There needs to be a working knowledge of the processes of each community, industry and government. On a generic level there needs to be a minimum standard of understanding of each, which could be offered as an overview course on process.

There are different competencies, but together we can achieve understanding. Perspectives can differ based on the individual.

No, the core competencies should be the same however the individual strengths / weaknesses of those core competencies can be different.

All should have the same competencies.

Local knowledge, protocols, ceremonies need to be a priority, it is difficult to certify personal characteristics like openness, honesty, attitude, collaborative thinking all of which are key to relationship building and so are core competencies.

No, I think education is currently the biggest difference, a community rep would have greater knowledge of local culture and protocols and of the inner workings of the community.

Competencies are 5/6 comparable, however level of knowledge is likely different relative to a specific community. Community representative will have a broader range of interests or concerns then an industry rep.

Yes, assuming the Aboriginal Comm. Reo has Aboriginal background (i.e. grassroots connection to the land, knows the sensitivities within the community over time, & they would/may already be familiar with the communities policies) in this case the reps should have the cultural component waived.

Level playing field. Transferable skills that can be brought to different with flexibility.

No, should have same training, same core competencies.

No, core is the same, individual competencies more diverse

Aboriginal community rep – negotiating course – industry overview – contract law (land admin) – leadership training (Banff)

Industry / gov – core competencies as outlined
Core competencies should be similar, may have deeper level of understanding of aboriginal communities, certain type of personality, open, honest, good listener, good interpersonal skills. Community presentation on how community works, maybe industry government should also do a presentation.

I believe they have different competencies, but can come to understanding through liaisons. Perspectives from the individual reps can be different.

Yes
Skills for an Aboriginal community liaison
- respect and trust of the community
- culture, tie to the land, tie to the language
- combination of education and experience

From an Aboriginal community liaison perspective – found it easy to master cultural understanding trust and respect for the community – but it was hard to get industry recognition. Credential recognition is an opportunity to get recognition for skills.

Industry and community representatives require different knowledge and skills – for example an Aboriginal community liaison would not be in a position to develop a consultation report for approval to the provincial government – this is something an industry rep would do.

Should there be separate certification depending on the represented group (i.e. for those coming from the community side or those coming from the industry / government side)?

No

Could be three streams but each must include a core set of knowledge (similar to the RW)

No – same certification would build a solid basis for relationship!

No similar certification would enable various groups to create a common framework.

No. Common certification to establish common framework, make each group understand the workings of the other two.

No similar certification may bring about more common framework.
Yes

There needs to be a generic credential offering which can be expanded upon with specializations or gradients of experience (i.e. junior or senior) or achievement of specific skill sets. Designations in regulatory, environment, community etc.

No, I believe that everyone should have a good sense of everything, regardless of which side they are on.

No, should be the same and be able to move from one to the other.

No, whether you work for industry, government, or the community, the certification or education that would direct the program should be well rounded and broad enough to allow for flexibility.

No, separation creates confusion, all trying to work together.

Yes.

No

No, however there may be levels of knowledge that would make someone more effective in certain areas (e.g. culture, marketing, finance, traditional knowledge)

No, the core skill set would be the same.

No, should be the same means of skill assessment for everyone. Could have specializations.

No separate certifications

No, too specific / restrictive

No

No, should be the same and be able to move from one to the other skill wise.

No, I believe that everyone should have a good sense of everything, regardless which side they are on.

Yes - There should be a specialization in all three streams
Develop three streams similar to IRWA, CAPL, PSL (surface landman)
- core competencies – respect, ethics, interpersonal communications,
industry knowledge is critical to an Aboriginal community liaison that already has the respect and trust of the community

cross cultural knowledge critical for all

Need to differentiate government specialization between fiduciary responsibility and regulatory (e.g. duty to consult met)

Should there be different levels of certification for CFAR members like in the CANDO model (TAED and PAED)?

Yes

Yes

Yes

Yes, as long as the final result is the same. It would be useless if different levels of certification come out with totally different goals & values.

Yes, will help keep people active in long-term learning

Why?

Yes, a general “Level 1” certification, and additional “detailed” ones after.

Yes, a general one with specializations to follow

No

No

Only one level of certification

Yes.

No, unless you want to refer to a speciality (eg cultural etc.)

Yes, the two levels, an entry level (new to the profession OR right out of postsecondary) & experienced (i.e. 2 years)

Yes, We’re building a process that will continue. Levelling is important: identify value of education and skills to recognize professional career salary commensurate, higher levels gives more incentive to continue with education.

Yes, different levels.

One junior and one senior.
Yes – recognize years of experience, education efforts.

Basic – Aboriginal awareness training for all industry people who work with first nation members. Community specific aboriginal awareness for industry members. Higher level of core competencies of industry and gov. reps.

Some level of certification for all.

No

No

How can the Accreditation Committee and the consultant better engage Aboriginal Communities?

- Find a CFAR Champion to meet.
- Offer a prize for answering the survey (e.g. $500 gas) (x2)
- Put on a workshop with a qualified facilitator to achieve objectives.
- Where / when feasible host workshops near Aboriginal communities.
- Target IRC Offices or consultation offices within FN
- Consultation offices
- Go ask Aboriginal communities.
- Focus groups, IRCs and Land departments / consultation offices
- Hold more workshops in first nations communities, Strike a committee to discuss curriculum
- Ask for a brief meeting
- Engage directly with contacts in communities. Discuss potential cost reductions for community members to access the training.
- Phone rather than email
- One on one – phone or face to face
- Use CFAR FN connections
- Use the personal touch with phone calls or face to face meetings
- Industry reps can present info to the communities
- Spend a lot of time in the communities in a wide range of levels and activities.
- Get our community rep members together – maybe a luncheon – before the conference is over.
- Ensure you have the proper representative of the Aboriginal community. Use all lines of communication to engage aboriginal communities (email, fax, in-person, local paper). Establish documentation (i.e. database to track attempts to engage communities)
- Have to go out in the field, focus groups, contact IRCs to participate, schools where potential programs
• Do more than email
• CFAR Champion to engage
• Continue working with existing community CFAR members
• Identify and talk to them.
• Pick up the phone, emails have to compete with all other business related emails.
• One on one – phone or meeting
• Phone rather than emails

Should CFAR pursue “grandparent certification”? Should there be a sunset on its availability (e.g 2 years)?

No.

Yes for those with lots of experience, No for newcomers

Yes (2-3 year window)

Yes, as long as previous experience isn’t stale (2-5 year window)

Yes (2-3 year window)

Yes (2 year window)

Yes

Yes, given the turnover in the industry make sure to have a generous window

Yes

Yes

Yes, there should be a way to capture and encourage certification of experienced Aboriginal liaisons.

Yes (time period needs to be discussed)

No. Having said that experience should always be recognized. A key part of this is, do the communities that the individual has worked in have respect and trust for them?

Yes to both.

Yes (no sunset)
Yes to both

Yes to both

No grandparenting, relationship building is always important

Yes (2 years)

Yes

Yes

Yes

Yes, they will give ideas to younger members.

**What other key stakeholders should be consulted in moving forward the credentialing model?**

- Schools / post-secondary, environmental leaders
- Other / related organizations (CAPL currently working on new design, IRWA 2010 Annual International Conference will be in Calgary)
- CAPP, CAPD, NAAF, OSSOG, IABC, CPRS, PAR
- Treaties 6,7,8 MNA
- Elders to give reflection of their communities & traditional values
- Aboriginal organizations
- Elders from Aboriginal communities
- Government / regulatory bodies / CAPP / CCAB (PAR)
- Aboriginal Consultation Coordination Group
- FN chiefs and councils
- Educational institutions, Industry, gov’t
- Academics who are experts in program / accreditation design, fields related to aboriginal community relations.
- CAPP, ASET, IOGC to make sure they will recognize the certification
- Social science academics to include in program design.
- Get input for government, align with government guidelines, MNA, T8FNA, AWN, Nonstatus, T6 Confederacy
- Industry, government, communities, and educational institutions
- Letters of reference
- You need FN to buy into core competencies.
- Communities
- Educational institutions, local colleges, environmental groups
- Alberta Arbitration and Mediations Society, CAPL, IAP2, Banff Centre
- Other industry reps and community members
Any other comments?

Keep getting community feedback as this process continues.

Make sure to include documentation of accreditation.

Concerns as to whether Aboriginal people will benefit from the process, suspicion that industry/gov’t would accredit undeserving people because of education.

General knowledge of Aboriginal issues does not replace specific local knowledge. This cannot be a process to introduce additional barriers to Aboriginal people working in the field. There needs to be an awareness program so communities know what the designation means.

There should be a standard code of ethics.

Need standard code of ethics. The currency to allow you to work with an Aboriginal community is respect.

Need a code of conduct/ code of ethics to manage the integrity of the program

Need to have a recognition of other certification/ coursework already completed where required competencies have been developed.
Appendix D: POARA Section 7

Professional and Occupational Associations Act cP-26 RSA 2000

Registration investigation

7(1) On receipt of an application for registration as a registered association, the Registrar shall conduct an investigation into whether an association should be recommended for registration under this Act.

(2) In conducting the Registrar’s investigation, the Registrar may consider

(a) whether the association serves to protect the public against incompetence and fraud that could affect the life, health, welfare, safety or property of the public and whether it is in the public interest that the association be registered;

(b) whether the association represents a group of persons practising an identifiable profession or occupation and whether it represents persons whose primary object is to advance the interests of a profession or occupation practised by the members of the association;

(c) whether there are a sufficient number of persons engaged in an identifiable profession or occupation to warrant the exclusive use by those persons of a name identifying that profession or occupation;

(d) the proportion that the members of the association are of the total number of persons in Alberta who engage in the practice of the profession or occupation seeking registration and whether the association represents a significant number of the persons engaged in the practice of a profession or occupation;

(e) whether the profession or occupation is governed by an Act in force in Alberta;

(f) whether the name proposed by the association may cause the public undue confusion with the name of any other profession, trade, occupation or calling already governed by an Act or regulation;

(g) whether the proposed designated title or its abbreviations conflict with those of another registered association or profession or occupation governed by any other Act in force in Alberta;

(h) whether other associations support the association’s application for registration as a registered association;

(i) whether the association represents or is normally engaged in representing its members in the negotiation of collective bargaining agreements;
(j) the number of members in the association, the length of time it has existed, whether it is incorporated and its financial position;

(k) whether the association has a continuing education program for its members;

(l) the academic and experience requirements for registration as a member of the association;

(m) whether the association has proposed regulations;

(n) whether the association has an elected governing body;

(o) any other matter that the Registrar considers appropriate.
Appendix E: Survey Instrument (Please find attached)