

AFN ISET NATIONAL ANNUAL MEETING 2026

Cultural Humility and the Inclusion Journey

A session on Indigenous Works' Seven-Stage Inclusion Continuum, and what gives that journey its meaning: cultural safety and cultural humility.

Presented by: Kathleen Sawdo, CIHRP, THRP
Executive Director, Indigenous Works & Kocihta



About Indigenous Works



Our Foundational Mandate

Launched in response to the 1996 Report on the Royal Commission on Aboriginal Peoples (RCAP), our national mandate is dedicated to increasing Indigenous engagement within the Canadian economy. ISO Certified and recognized as a National award-winning Indigenous organization.

- **Leadership Circle:** Creating spaces where individual medicines (gifts) can be shared for the strength of the whole circle.
- **Employer of Choice Certification:** Evidence-based system certifies and guides corporate Canada to evaluate, scale, and validate their workplace inclusion systems, building deep relational partnerships with Indigenous talent and communities.



The Three Sisters

Our Integrated Governance Structure



Indigenous Works HRD

Workplace inclusion systems, employment models, and strategic partnership development.



Luminary

SSF funded division driving academic research and innovation



Kocihta

Charitable division dedicated to unleashing the full potential of Indigenous youth and Indigenous peoples with disabilities.

Reciprocity in Action: Building cultures grounded in respect, relationship, and the healthy balance of perspectives.



Kathleen Sawdo, CIHRP, THRP

Executive Director, Indigenous Works HRD & Kocihta

An Anishinaabe Kwe from the Bear Clan, Lac des Mille Lacs First Nation.

Over 20 years of expertise in HR and business administration. Has developed cultural safety training programs for health and academic institutions.

Guided by a Two-Eyed Seeing approach, weaving Indigenous and Western perspectives for inclusive workplace cultures.



SESSION OVERVIEW & WORKING ROADMAP

A 60-minute working session in three parts, moving from framework to story to practice.

PART ONE · 15 MIN

The Map

The three definitions, then the Inclusion Continuum's seven stages, with what cultural humility asks of leadership at each one.

PART TWO · 25 MIN

The Journey

Anonymized stories from transportation, utilities, health, and public institutions, worked through together: where policy and lived experience pulled apart, and what brought them back.

PART THREE · 20 MIN

Safety & Humility in Practice

Power in small moments, genuine versus performative curiosity, a humble-response rehearsal, how Indigenous Works prepares employers, and one accountable next step.

BY THE END OF THIS SESSION

A working understanding of the Inclusion Continuum as a map, not a scorecard. The ability to tell cultural safety from cultural competency in practice, not just in definition. Grounded examples of what humility looks like in leadership. Reflection questions to bring back to your own workplace or employer partnerships. And a clear picture of how prepared employers benefit ISET holders and communities.

DOWNLOADABLE RESOURCE

Inclusion Insights is yours to keep.



Inclusion Insights

The QR code brings you to a downloadable PDF. For an email version after the session: kathleen@iworks.org

PART 1 · THE MAP · 15 MINUTES

The Map

Three definitions, one framework, and the thread that runs through every stage of it.



"Many workplaces can point to a policy, a training certificate, or a land acknowledgement and call themselves inclusive. Far fewer can say, honestly, that an Indigenous employee feels safe there: safe to speak, to disagree, to bring their full self to work without having to manage how they are perceived."

Inclusion is not a status an organization achieves once. It is something felt, day to day, by the people living inside a workplace. It is not something an outside framework can certify on their behalf.

THREE WORDS WE NEED BEFORE WE NEED SEVEN STAGES

CULTURAL COMPETENCY

What an organization knows

The knowledge, skills, awareness, and attitudes an organization builds about Indigenous histories, rights, protocols, and ways of life. Training completed, information absorbed, a body of knowledge the organization can point to.

It can be taught, measured, and claimed. It is an input.

CULTURAL SAFETY

What an Indigenous employee experiences

Whether an Indigenous employee can speak, disagree, and bring their full self to work without managing how they are perceived or fearing repercussions. It is about power: the organization examining its own culture, not the employee's.

Only the person living inside the workplace can say whether it exists. It is an outcome.

CULTURAL HUMILITY

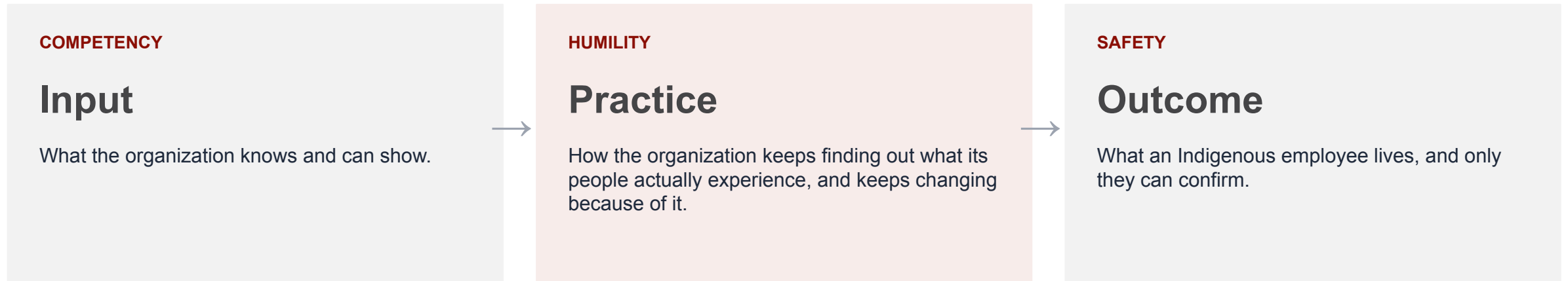
What leadership practices

A lifelong commitment to honest self-evaluation, to noticing and redressing power imbalances, and to building partnerships that are accountable in both directions. It is not a feeling; it is a decision in a moment, and then a structure.

It cannot be completed. It can only be chosen, again. It is a practice.

Sources: Tervalon & Murray-García (1998), cultural humility versus cultural competence. Ramsden (2002), cultural safety in Aotearoa nursing.

HOW THE THREE RELATE



- An organization can be fully competent on paper and unsafe in practice. Competency is necessary; it is not sufficient.
- Safety cannot be trained into existence. It is produced by what leadership does with what it learns, over and over.
- Humility is the practice that connects the two. It is chosen in moments, and then it gets built into policy, metrics, and supervision.
- You can have competency without safety. You cannot get to safety without humility.

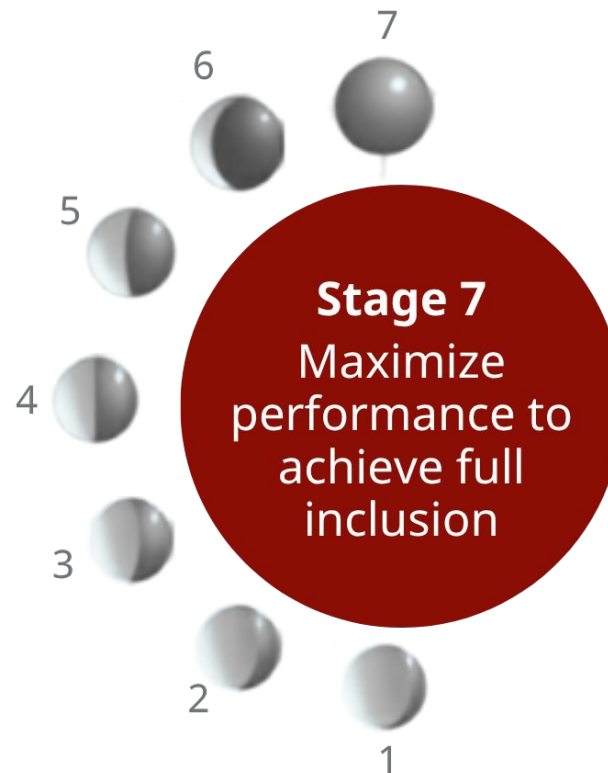
THE SEVEN-STAGE INCLUSION CONTINUUM

A developmental roadmap of how an organization's commitment to Indigenous workplace inclusion matures over time. This is a map, not a scorecard.

1. Indifference
Inclusion is not on the radar

2. Intimidation
Inclusion as forced compliance

3. Image
Inclusion as public relations



6. Integration
Inclusion as a catalyst for growth

5. Incubation
Inclusion nurtured as a core competency

4. Initiation
Inclusion as a business imperative

KEY INSIGHT: Organizations frequently report Stage 4 or 5 based on policy investments, while Indigenous employees experience Stage 2 or 3 daily dynamics.

STAGE 1: INDIFFERENCE



WHAT IT LOOKS LIKE

No policy, no plan, no hostility. Recruitment goes where it has always gone. Indigenous customers, communities, and employees are served "the same as everyone," by systems designed without them in mind.

WHAT INDIGENOUS EMPLOYEES OFTEN EXPERIENCE

Being the only one, often for years. Learning quietly which parts of yourself are easier not to mention. Meeting rules that were never written against you and never written for you either.

WHAT HUMILITY ASKS OF LEADERSHIP HERE

To notice what it has never looked at. To ask who is not in the room and why. To enter by watching and listening rather than assuming the organization already understands itself.

STAGE 2: INTIMIDATION



"We have to now." Inclusion as forced compliance.

WHAT IT LOOKS LIKE

A funder requirement, a contract clause, a complaint, a regulator's question. Policy written quickly. Training made mandatory. Completion rates reported. Leadership can now point to something.

WHAT INDIGENOUS EMPLOYEES OFTEN EXPERIENCE

Colleagues completing a module between customers. Being asked whether the training "seemed accurate." Nothing about daily treatment has changed. Inclusion has arrived as compliance, and compliance is how it is felt.

WHAT HUMILITY ASKS OF LEADERSHIP HERE

To receive outside pressure as information rather than threat. To learn without asking Indigenous staff to grade the homework. And to know the difference between competency, which it now has some of, and safety, which it does not yet.

STAGE 3: IMAGE



"Look at what we've done." Inclusion as public relations.

WHAT IT LOOKS LIKE

A strategy launch and a press release. Sponsorships, campaigns, a land acknowledgement at every meeting, a hiring target. The first Indigenous hires, often in visible roles, often photographed.

WHAT INDIGENOUS EMPLOYEES OFTEN EXPERIENCE

Being asked to speak at the event, explain history on demand, sit on the panel. Knowing exactly why the photo was taken. Learning within weeks which things are safe to say in a meeting and which are not.

WHAT HUMILITY ASKS OF LEADERSHIP HERE

To check the distance between what the organization displays and what its people live. To stop asking Indigenous staff to perform inclusion. And to accept that only the employee can say whether the place is safe.

STAGE 4: INITIATION



"This is good for business." Inclusion as a business imperative.

WHAT IT LOOKS LIKE

Genuine commitment. An executive sponsor, a budget line, a multi-year plan, ISET partnerships, hiring numbers rising. Leadership sincerely believes the work is being done and would place itself at Stage 4 or 5.

WHAT INDIGENOUS EMPLOYEES OFTEN EXPERIENCE

Policies that still fit someone else's family: leave that does not recognize kinship, metrics that cannot see relationship work. Sitting in a performance conversation the same quarter the organization celebrates its hiring numbers.

WHAT HUMILITY ASKS OF LEADERSHIP HERE

To read the conditions, not the map. To examine who each policy was designed around. And when someone finally speaks, to sit with impact before explaining intent. This is where the gap is widest, because the organization believes it has arrived.

THE TURN: WHEN SOMEONE SPEAKS

Between Stage 4 and Stage 5, every organization faces the same moment. An Indigenous employee, or an ISET partner, says what it has actually been like. The whole continuum turns on what happens next.

THE DEFENSIVE RESPONSE

"I'm sorry to hear that. I want you to know we are deeply committed to reconciliation. We've invested significantly, and the training numbers are strong. Let me look into what additional support we can offer you."

Polite. Sincere. Closes the door.

Explains intentions before understanding impact. Reaches for what the organization has done. Turns the person's experience into a support need.

THE HUMBLE RESPONSE

"Thank you for trusting me enough to tell me. I want to understand the impact before I say anything about what we intended. What are you seeing? And what would meaningful follow-through look like to you?"

Still. Curious. Opens the door.

Receives critical feedback as trust, not as an attack to manage. Sits with impact before intent. Asks what would change things, and then does it.

Humility is not a value on a wall. It is a decision in a moment, and then it becomes a structure: the policy rewritten, the metric changed, the supervisor prepared.

STAGE 5: INCUBATION



"We are learning how to do this." Inclusion nurtured as a core competency.

WHAT IT LOOKS LIKE

Feedback turns into structure. Policies redesigned with Indigenous staff at the table, not consulted after. Metrics that can see relationship work. Supervisors prepared, not just informed. Cultural labour paid for, or removed.

WHAT INDIGENOUS EMPLOYEES OFTEN EXPERIENCE

Being asked what you want your role in this work to be, and "nothing extra" being an acceptable answer. Disagreement heard as insight. A review that reflects what you actually built. Going home for ceremony without explaining who your uncle was.

WHAT HUMILITY ASKS OF LEADERSHIP HERE

To put Indigenous people at the table when things are designed, not afterward. To turn what it hears into policy, metrics, and supervision. And to treat people as gifts carrying responsibilities, not as resources to draw on.

STAGE 6: INTEGRATION



"This is how we work." Inclusion as a catalyst for growth.

WHAT IT LOOKS LIKE

No longer a project with a sponsor. Indigenous staff across functions and in leadership, not only in Indigenous-facing roles. Disagreement from Indigenous staff changes decisions. ISET and community partnerships are co-designed and accountable both ways.

WHAT INDIGENOUS EMPLOYEES OFTEN EXPERIENCE

Not being the only one. Newer Indigenous hires arriving to supervisors who are ready and policies written with them in mind. Still noticing when something is off; the difference is that when you say so, it moves.

WHAT HUMILITY ASKS OF LEADERSHIP HERE

To share authority, not just seats. To let disagreement change the decision. To make partnerships accountable in both directions, including with ISET holders: shared standards, shared follow-up, shared responsibility when a placement does not hold.

STAGE 7: INCLUSION



"We are better because of this." Maximizing performance to achieve full inclusion.

WHAT IT LOOKS LIKE

The organization can say its Indigenous employees report the workplace is safe, and it has the relationships to hear when that stops being true. Indigenous talent is retained, advanced, and asked to lead. Inclusion drives performance rather than costing it.

WHAT INDIGENOUS EMPLOYEES OFTEN EXPERIENCE

Safety that is reported, not declared, and re-checked. When conditions change, a new executive, a new region, a bad quarter, someone notices, because someone is responsible for noticing.

WHAT HUMILITY ASKS OF LEADERSHIP HERE

To never declare arrival. To keep asking. To make sure someone is responsible for tending what has been built. Stage 7 is not a place. It is a practice.

HUMILITY IS WHAT MOVES AN ORGANIZATION ALONG THE MAP



Policy and structure can move an organization along the Continuum. Whether that movement means anything is something only the people inside can say. Humility is how leadership keeps finding out.

1 Indifference

Notice what has never been looked at. Ask who is not in the room.

2 Intimidation

Treat pressure as information. Know competency is not safety.

3 Image

Check display against experience. Stop asking Indigenous staff to perform.

4 Initiation

Read the conditions, not the map. Sit with impact before intent.

5 Incubation

Design with Indigenous people at the table. Turn feedback into structure.

6 Integration

Share authority. Make partnerships accountable both ways.

7 Inclusion

Never declare arrival. Make someone responsible for noticing.

PART 2 · THE JOURNEY ·

The Journey

Four sectors. Where stated progress and lived experience pulled apart, and what brought them back together.



HOW WE WILL WORK THROUGH EACH STORY

Four stories, four sectors. We will work through each one together, with the same three questions every time..



1

What stage is reflected in what the organization says about itself?

What evidence supports that? A policy, a plan, a training number, a partnership.

2

What stage is reflected in what Indigenous employees are living?

Look at the distance between the two. Where is power operating, and who carries the cost?

3

What would a culturally humble response look like?

What one move would close the distance? What could an ISET partner reasonably ask of this employer?

STORY A: TRANSPORTATION

WHAT THE ORGANIZATION SAID

A national carrier with an Indigenous recruitment strategy, cultural awareness training rolled out to supervisors, and partnerships with two ISET agreement holders. Leadership described itself at Stage 4 or 5.

WHAT INDIGENOUS EMPLOYEES LIVED

New Indigenous hires placed in remote yards on rotating shifts with no consideration of distance from home community. Supervisors had completed the training; the yard foreman who set the daily tone had not. First-six-month turnover was high and was attributed to "fit."

Q1 What stage is reflected in what the organization says about itself? What is the evidence?

Q2 What stage is reflected in what Indigenous employees are living? Where is power operating, and who carries the cost?

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WHEN SOMEONE SPOKE

An ISET coordinator told the regional HR lead that three of five placements had left and the reasons were consistent. The HR lead's first response was to describe the training program.

Q3 What would a culturally humble response look like? What one move would close the distance, and what could an ISET partner ask?

STORY A: TRANSPORTATION: WHAT HAPPENED

WHEN SOMEONE SPOKE

An ISET coordinator told the regional HR lead that three of five placements had left and the reasons were consistent. The HR lead's first response was to describe the training program.

WHERE HUMILITY SHOWED UP, OR DID NOT

It took a second conversation. Humility showed up when HR stopped defending the program and asked the coordinator what the placements had actually experienced. The change was structural: placement location and shift patterns became part of the ISET agreement, and foremen were included in the training.

STORY B: UTILITIES



WHAT THE ORGANIZATION SAID

A provincial utility with an Indigenous relations department, an Indigenous procurement policy, and a target for Indigenous hiring in its line and field crews. Leadership would say Stage 4.

WHAT INDIGENOUS EMPLOYEES LIVED

Field crews rotate through remote camps for weeks at a time. Indigenous crew members from nearby communities asked to go home for ceremony and were told the rotation could not flex. A leave policy that recognized "immediate family" did not recognize kinship. Two experienced Indigenous linemen left in one season.

Q1 What stage is reflected in what the organization says about itself? What is the evidence?

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WHEN SOMEONE SPOKE

An Indigenous crew lead told the operations director the rotation was designed around workers who had no community within reach. The director said the safety rules could not bend.

Q3 What would a culturally humble response look like? What one move would close the distance, and what could an ISET partner ask?

STORY B: UTILITIES: WHAT HAPPENED

WHEN SOMEONE SPOKE

An Indigenous crew lead told the operations director the rotation was designed around workers who had no community within reach. The director said the safety rules could not bend.

WHERE HUMILITY SHOWED UP, OR DID NOT

Humility did not show up the first time. It showed up when exit interviews were finally read together and the pattern was undeniable. The rotation was redesigned with Indigenous crew at the table, the leave policy was rewritten to recognize kinship as the employee defines it, and camp scheduling became a standing item with community partners.

WHAT THE ORGANIZATION SAID

A regional health authority with an Indigenous health strategy, an Elder-in-residence, and cultural safety training mandatory for all clinical staff. Leadership would say Stage 5.

WHAT INDIGENOUS EMPLOYEES LIVED

An Indigenous admin support staff member was routinely pulled from her work to help with Indigenous patients across the hospital, translating and other tasks, unpaid and unassigned. When she raised it, she was told she was a valued resource. Her performance review noted she was often away from her work area.

Q1 What stage is reflected in what the organization says about itself? What is the evidence?

Q2 What stage is reflected in what Indigenous employees are living? Where is power operating, and who carries the cost?

STORY C: HEALTH

WHAT THE ORGANIZATION SAID

A regional health authority with an Indigenous health strategy, an Elder-in-residence, and cultural safety training mandatory for all clinical staff. Leadership would say Stage 5.

WHAT INDIGENOUS EMPLOYEES LIVED

An Indigenous admin support staff member was routinely pulled from her work to help with Indigenous patients across the hospital, translating and other tasks, unpaid and unassigned. When she raised it, she was told she was a valued resource. Her performance review noted she was often away from her work area.

WHEN SOMEONE SPOKE

She told her manager she was exhausted and that the role she was hired for was not the role she was doing. The manager thanked her for her passion for the work.

Q3 What would a culturally humble response look like? What one move would close the distance, and what could an ISET partner ask?

STORY C: HEALTH: WHAT HAPPENED

WHEN SOMEONE SPOKE

She told her manager she was exhausted and that the role she was hired for was not the role she was doing. The manager thanked her for her passion for the work.

WHERE HUMILITY SHOWED UP, OR DID NOT

Humility showed up two levels up, when a director heard the story and asked one question: who decided this was her job? The answer was nobody. The work was made a funded, assigned role with its own hours, and a policy was written that Indigenous staff are not on-call cultural resources unless it is their job and they are paid for it.

STORY D: PUBLIC INSTITUTION

WHAT THE ORGANIZATION SAID

A city with a reconciliation action plan, an Indigenous relations office, a land acknowledgement at every council meeting, and a target for Indigenous hiring. Leadership would say Stage 4.

WHAT INDIGENOUS EMPLOYEES LIVED

The Indigenous relations office was two people, both Indigenous. Every department sent its questions, complaints, and consultation requests to them. Neither had authority over any department's practice. One went on leave.

Q1 What stage is reflected in what the organization says about itself? What is the evidence?

Q2 What stage is reflected in what Indigenous employees are living? Where is power operating, and who carries the cost?

STORY D: PUBLIC INSTITUTION



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WHAT INDIGENOUS EMPLOYEES LIVED

The Indigenous relations office was two people, both Indigenous. Every department sent its questions, complaints, and consultation requests to them. Neither had authority over any department's practice. One went on leave.

WHEN SOMEONE SPOKE

The remaining staff member told the CAO the office was being used as a shield. The CAO said the city was deeply committed and asked what additional training would help.

Q3 What would a culturally humble response look like? What one move would close the distance, and what could an ISET partner ask?

STORY D: PUBLIC INSTITUTION: WHAT HAPPENED

WHEN SOMEONE SPOKE

The remaining staff member told the CAO the office was being used as a shield. The CAO said the city was deeply committed and asked what additional training would help.

WHERE HUMILITY SHOWED UP, OR DID NOT

Humility showed up when the CAO, after that meeting, asked department heads to show him where Indigenous inclusion sat in their own plans. It sat nowhere. Accountability was moved into every department's performance framework, with the Indigenous relations office as advisor rather than shield.

REFLECTION: NAME THE UNSPOKEN POLICY

Every story had one: the yard shift, the camp rotation, the admin pulled from her work, the two-person office. An unwritten expectation, in no policy, doing more work than the policy.

Name it: What unwritten expectation exists in a workplace you know, even though it appears in no policy?

Examine it: Who benefits from this expectation? Who carries its cost or is required to adapt?

Change it: What must shift in policy, management practice, workload, relationship, or accountability?

WHAT TENDS TO CLOSE THE GAP

Across every sector, the pattern repeats. None of these are policies. All of them produce policies.

1

Staying curious

Choosing to keep asking rather than assuming the work is already done.

2

Taking feedback without defensiveness

Receiving critical feedback as trust, not as an attack to manage. This is the hinge.

3

Continuing to ask

Treating inclusion as an ongoing relationship, not a completed project.

In every story, the organization was sincere and the gap was still there. Sincerity is not the variable. Humility is.

PART 3 · 20 MINUTES

Safety & Humility in Practice

From story to daily behaviour, and from daily behaviour to what prepared employers mean for ISET holders and communities.



HOW POWER SHOWS UP IN SMALL MOMENTS

Who is asked to explain their culture on demand, and who is never asked.

Whose disagreement is read as insight, and whose is read as difficulty.

Who gets the benefit of the doubt in a tense meeting, and who does not.

Who is expected to do unpaid cultural labour on top of their actual job.

Whose family counts as family in the leave policy, and whose does not.

GENUINE CURIOSITY VS. PERFORMATIVE CURIOSITY

PERFORMATIVE CURIOSITY (extractive and defensive)

Asking Indigenous staff to explain complex history or trauma on demand.

Listening to feedback in order to justify existing policies or defend intentions.

Treating inclusion as a checklist item to achieve and complete.

Consulting Indigenous staff after the draft is finished.

GENUINE CULTURAL HUMILITY (relational and accountable)

Doing self-directed learning before asking Indigenous colleagues for guidance.

Receiving critical feedback with stillness: "Thank you for trusting me enough to tell me."

Examining how personal and institutional power operates in every meeting.

Designing with Indigenous people at the table from the start.

Humility is an ongoing practice, not a training outcome.

REHEARSAL: THE HUMBLE RESPONSE

THE FEEDBACK

"Your organization recruits Indigenous people, but supervisors are not prepared to support us once we arrive."

In pairs. First give the defensive response you have heard before. Then give the humble one. Notice what each one does to your body and to the room.

A STRUCTURE YOU CAN BORROW

- "Thank you for trusting me with that."
- "I want to understand the impact before I explain our intentions."
- "What are you seeing?"
- "What would meaningful follow-through look like to you?"
- Then: do the thing, and come back to tell them what you did.

"A fire does not continue because someone lit it once. It continues because people pay attention, take responsibility, and make room around it."

The four teachings gather here.

- We enter by watching and listening, not by assuming we already understand. (Stage 1)
- We read the conditions, not the map. The plan is not the journey. (Stage 4)
- We treat people as gifts carrying responsibilities, not as resources to draw on. (Stage 5)
- And none of it holds unless someone keeps tending it. Policy may light the fire. Relationship and accountability keep it alive. (Stage 7)

HOW INDIGENOUS WORKS PREPARES EMPLOYERS



SETs prepare and support Indigenous people entering, returning to, and advancing in the workforce. Indigenous Works prepares the systems, leaders, and workplaces those people are walking into.

Diagnose honestly

The Inclusion Continuum and Leadership Circle assessments locate an employer by evidence, system by system, not by self-report. Stated stage and lived stage, side by side.

Build humility into structure

Training for leaders and supervisors, policy and practice review (leave, kinship, metrics, cultural labour), and advisory support that turns feedback into policy.

Hold employers accountable

Employer of Choice certification is evidence-based and re-checked: not a plaque for Stage 3, but a standard that asks whether Indigenous employees say the workplace is safe.

Keep them walking

Peer exchange and ongoing advisory through the Leadership Circle, so an employer does not declare arrival and slide back.

WHAT THIS MEANS FOR ISET HOLDERS AND COMMUNITIES

Placements that hold

Fewer six-month exits attributed to "fit."
Supervisors ready before the person arrives.
Rotation, leave, and kinship handled before they become the reason someone leaves.

Advancement, not just entry

Employers measured on retention and progression, so your clients move from first job to career, and the next hire does not carry what the first one carried.

A partnership, not a pipeline

Shared placement standards, shared follow-up, and shared accountability when a placement does not hold. You are a partner with standing, not a referral source.

Honest signals both ways

An employer's Continuum stage tells you what to expect and what to ask for. Your placement experience tells the employer where it actually is. Both sides read the water.

Community benefit that lasts

Wages and skills that stay home. Employers who understand ceremony, kinship, and distance. Relationships that survive a change of manager.

Something to ask for

Every stage in Part One came with what humility asks of leadership. Those are questions you can put to an employer before, during, and after a placement.

REFLECTION: WHAT I KNOW, AND WHAT I ASSUME

Think of one employer partnership, or your own workplace. Not to rate it. To notice.

What I actually know

What evidence do I have about what Indigenous employees experience there? Who told me, and when?

What I have been assuming

Where have I taken a policy, a plan, or a partnership agreement as proof of the lived experience?

What one honest question would tell me the difference

Who would I ask, and what would I ask them?

MY ACCOUNTABLE NEXT STEP

Choose one meaningful commitment, not ten intentions.

1. ACTION: What one concrete change will I initiate within the next 30 days?

2. RELATIONSHIP: Whose experience or perspective must inform this action?

3. EVIDENCE: What will tell us that experience, not only activity, has changed?

4. FOLLOW-THROUGH: When will I check back, and with whom will I share accountability?

What part of the fire will you tend?

"What will I tend, who needs to be brought closer, and what one honest action will help close the gap between what an organization says and what its people live?"



Miigwech | Marsi | Nakurmiik | Thank You

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Connect with Indigenous Works and how we can help