



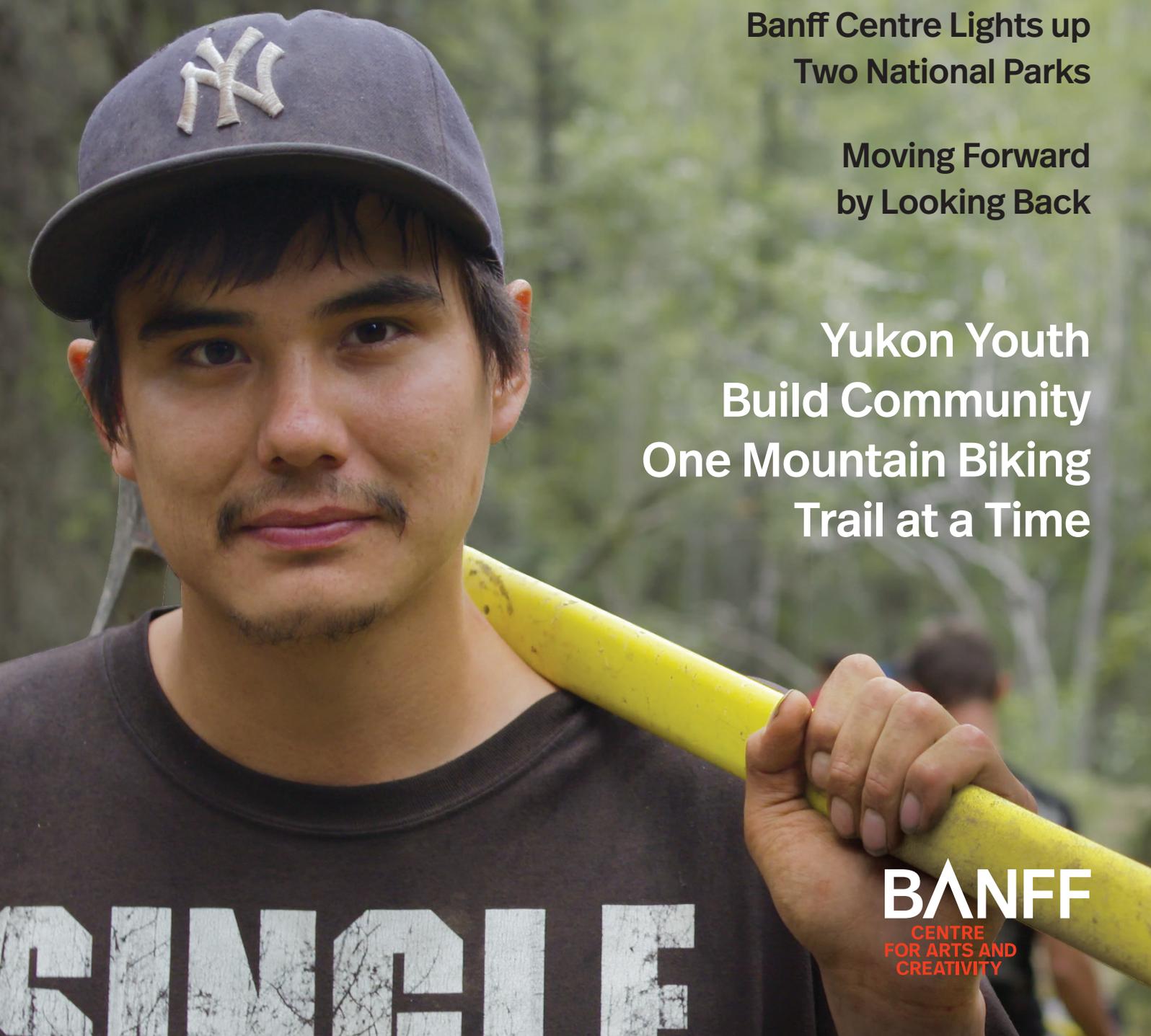
# Buffalo Mountain Drum

Indigenous Leadership Programs 2017-18

Banff Centre Lights up  
Two National Parks

Moving Forward  
by Looking Back

Yukon Youth  
Build Community  
One Mountain Biking  
Trail at a Time



**BANFF**  
CENTRE  
FOR ARTS AND  
CREATIVITY

Indigenous Dance Residency.  
Photo by Donald Lee.

Cover photo:  
Shane Wally, Trail Crew Leader,  
Singletrack to Success Program.  
Still from *SHIFT*.



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Bison in Elk Island National Park.  
Photo by Noel Hendrickson.  
Courtesy Travel Alberta.

## Director's Message



**TANSI!** Now is a time of new hope in Canada with so many sectors interested in playing an active role in reconciliation. For example, after more than a century, bison have returned to their historical land on Treaty 7 Territory in Banff National Park. In February 2017, Parks Canada successfully relocated 10 pregnant two-year-old females and six two-year-old bulls from Elk Island National Park to the remote Panther Valley. The first calf was born on Earth Day, Saturday, April 22, signaling the start of spring and furthering the reconciliation process between Parks Canada, wildlife managers, and Indigenous Nations from Canada and the U.S.

When published in 2015, the Truth and Reconciliation Commission report and 94 Calls to Action sparked a phenomenon across the country, and organizations, individuals, and post-secondary institutions like Banff Centre for Arts and Creativity responded in bold ways. In this edition of *Buffalo Mountain Drum*, we celebrate those who have helped move right relations forward for a more inclusive Canada by looking back at the teachings that helped shape our culture.

In each article, we showcase lived examples of The Seven Sacred Teachings of the Anishinaabe, that is, the core values that lie at the heart of reconciliation: love, respect, humility, courage, wisdom, honesty, and truth. We dig deep into the research behind *ILLUMINATIONS: human/nature*, a participative installation commissioned by Banff Centre to explore the shared history of Canada's first national park, Banff National Park, and first urban park, Rouge National Urban Park in Toronto. We learn about the courageous work youth from the Carcross/Tagish First Nation are doing to turn their community into a world-class mountain biking destination. And we see how listening to each other with respect and humility can create new connections and powerful opportunities.

Since hosting a Truth and Reconciliation Summit in October 2016, Banff Centre has reaffirmed its own commitment to reconciliation by introducing a new Leadership intensive program focused on Reconciliation and Right Relations. The program is dedicated to creating space for Indigenous and non-Indigenous Canadians to understand the truth of our country's shared history – and move forward together. We've also appointed a new Director of Indigenous Arts to expand Indigenous Arts programming to offer more year round training and creation opportunities in all artistic genres, a key pillar of Banff Centre's strategic plan, *The Creative Voice*.

I hope you enjoy this edition of *Buffalo Mountain Drum*, and I look forward to welcoming you to our campus on Treaty 7 Territory in Banff National Park.

Sincerely,

**Brian Calliou "Apahto' Kii",**  
Director, Indigenous Leadership Programming,  
Banff Centre for Arts and Creativity

# Grandfather Teachings Resonate Today

BY AFTON AIKENS

Johnston Canyon, Banff National Park. Photo by Nathan Hendry. Courtesy Paddy Pallin.



**THE SEVEN SACRED TEACHINGS OF THE ANISHINAABE** are the core values that lie at the heart of reconciliation. These grandfather teachings – love, respect, humility, courage, wisdom, honesty, and truth – have been passed down in many Indigenous cultures over generations as a way of living well.

The teachings are now being applied in communities in contemporary ways, says John Borrows, Nexen Chair in Indigenous Leadership at Banff Centre for Arts and Creativity.

Borrows holds a PhD and LLD, and is also the Canada Research Chair in Indigenous Law at the University of Victoria. He teaches in the areas of constitutional and environmental law. Borrows is Anishinaabe/Ojibway and a member of the Chippewa of the Nawash First Nation in Ontario.

“In Ojibway culture there is a phrase of encouragement to try to live a good life: *mino bimaadiziwin*,” Borrows says. “In that vein, you would take the Seven Sacred Teachings and be encouraged to learn stories and ways of being in the world. The principles are not just ideas, they’re practices.”

The Seven Sacred Teachings and the *Anishinaabemowin* language are correlated to the natural world. For example, the word *zaagidiwin* (love) originates from the concept of a river mouth, *zaagiin*.

“You think about what love is when you think about the river mouth, which holds a lot of energy and nutrients that allow life to flourish,” Borrows says. “Love also delivers nourishment, energy, and growth. A lot of the teachings are rooted in the land, which is why they’re so powerful.”

These grandfather teachings can be practical in their application, he adds. Take the concept of *dabaadendiziwin*; it means to be humble in your thoughts – to not think you have all the answers but to measure your thoughts and call upon the insights of others, he explains.

“Leadership schools are also examining this concept of humility. The literature says that humility is necessary in successful leaders.”

Banff Centre’s Indigenous Leadership and Management programs explore concepts like humility in classroom and outdoor settings. Borrows has enjoyed introducing these ideas to program participants; though sometimes words like humility and love can seem ambiguous or empty because they’re so familiar, he says.

“If we put these words into our legal instruments and policies, they become more than words – they become guiding actions.”

“In the Canadian Constitution we talk about peace, order, and good government,” Borrows continues. “Those words are equally ambiguous but important, as they give us goals to reach toward so we can live with one another more productively.”

Currently, about 43 constitutions are being drafted in *Anishinaabe* communities in the Great Lakes area. Many communities are using the Seven Sacred Teachings in their constitutions’ preambles or in the text of the constitution itself.

For example, Banff Centre’s Right Relationship document describes humility as such: “Acknowledge that the struggle is different for everyone, use your best judgment, and approach each interaction with kindness.” Therefore, humility derives meaning from this context.

Because the Seven Sacred Teachings resonate with Indigenous and non-Indigenous communities, Borrows says, they will continue to influence how Banff Centre does its work, as reconciliation and the resurgence of Indigenous lifeways continue to grow on campus.

“Love is something we maybe rarely talk about publicly, but everyone is motivated by it. Perhaps it would raise an opportunity for bringing that kind of expression into the circumstances we find when communicating between Indigenous and non-Indigenous peoples.”



# Building Community one Trail at a Time

BY JENNY SPURR

“We have a long journey ahead of us, but sometimes it’s the little things we can do together – like giving a kid a shovel, or teaching them to ride a bike – that can get us a bit further down that path.”

KELLY MILNER, FILMMAKER

**YOUTH FROM THE CARCROSS/TAGISH** First Nation have spent the last 10 years building a world-class network of mountain biking trails – developing their community and their skills along the way.

Montana Mountain stands tall over the village of Carcross, Yukon Territory (population 286). The mountain has been a spiritual cornerstone for centuries, providing food, medicine, and shelter for the Carcross/Tagish people. In the early 1900s, thousands stampeded its steep cliff faces in search of silver, building an extensive network of trails, trams, and tracks to transport the treasure. But when the last mine closed in the 1980s, Carcross fell quiet and, like so many Yukon First Nations, community leaders knew they had to take action in order for the village to survive.

In 2004, the Carcross/Tagish First Nation signed a Land Claim Agreement with the Governments of Canada and the Yukon, giving them self-governance over 1554 square kilometers of Traditional Territory and the right to develop their own economy. That same year, the Carcross/Tagish Management Corporation

created the Singletrack to Success Program, a trail-building program dedicated to boosting adventure tourism in the area and connecting local youth to their culture. Since then, 40 local youth – most of them members of the Carcross/Tagish First Nation – have transformed the traditional trails on Montana Mountain into some of the best mountain biking trails in the world. Now, thousands are racing to the area once again – this time in search of a different treasure: nearly 100 kilometers of hand-built and restored singletrack.

Initially, the idea of building mountain bike trails on Montana Mountain – which the First Nation had just reclaimed – was a tough one for some people to grasp, but as time passed, the focus became less about breaking trails and more about breaking cycles of poverty. Suddenly, these kids had confidence, strength, and determination.

That’s what attracted Kelly Milner, a Yukon-based storyteller and mountain-bike enthusiast, to the Program. She had been watching the Trail Crew head off to work on the mountain, axes in hand, every morning since buying a recreational property at the base of Montana Mountain in 2011.

“I saw something really special happening,” says Milner. “Here the First Nation was doing something that was helping to build up their youth, helping to build a connection to the land, helping to develop a new economy on their terms... I felt like I needed to shine a light on this really positive and beautiful story.”

So, she rounded up a film crew (of people entirely from the Yukon) and got to work.

From the outset, Milner knew she wanted to let the members of the Trail Crew do the talking. “I wanted to tell the story in a way that gave the kids on the Trail Crew a voice and an opportunity to show why the work they do is so important to them.” Turns out, it wasn’t always easy.

“We were out there with the kids on days when they were doing some really hard work, and things would get emotional. Things would get hard,” she says. “But it was wonderful how open they



were and how much they shared, and how willing they were to tell their story and trust me – that was a big honour for me.”

“This film is about a lot more things than biking,” she says. “It’s about land claims and the opportunities these agreements provide for First Nations and what one First Nation has done with that opportunity. It’s also about change – generational, social, economic change. And change can be hard. But it is also about hope and hope is a powerful thing. We live in a country that is grappling with its relationship with Indigenous people. The Truth and Reconciliation Commission had 94 Calls to Action, which sounds like a lot. We have a long journey ahead of us, but sometimes it’s the little things we can do together – like giving a kid a shovel, or teaching them to ride a bike – that can get us a bit further down that path.”

Following the film’s debut in Whitehorse last summer, *SHIFT* has launched onto the international film circuit, taking home the People’s Choice Award at the 2016 Banff Mountain Film Festival and raising over \$10,000 for the Singletrack to Success Program.

Milner is proud of the response. “I don’t think that people knew what the kids were up to on the mountain and this has helped to tell their story and make it understandable to people in the Carcross community, Whitehorse, and the Yukon in general.”

Since then, Carcross has seen a slow but steady increase in visitors coming to the community. Last fall, the town became the centre of international attention when William and Kate, the Duke and Duchess of Cambridge, came to Carcross to meet the kids from the Singletrack to Success crew and check out the trails on Montana Mountain.

“It’s still a pretty quiet place,” says Milner. “There are a couple new shops, but change doesn’t happen overnight. I think everyone is taking it slow and making sure everyone is comfortable with how the town is growing. But there are definitely more bikes. Always more and more bikes.”

To watch *SHIFT* or find out more about the film and the Singletrack to Success Program, visit [shiftthefilm.info](http://shiftthefilm.info)



Previous page and left: Stills from *SHIFT*.

# Illuminating Multiple Histories in Canada's National Parks

BY DEVON MURPHY



A glimpse into the creative process from the team's residency at Banff Centre in January. Photo by Dylan Toombs.

“I was trying to not privilege one history, but to look at as many as I possibly could.”

JESSIE SHORT, RESEARCHER

**ILLUMINATIONS: human/nature** is a large-scale participative artistic project that explores two of Canada's national parks, and their complex and at times fraught histories.

Commissioned by Banff Centre for Arts and Creativity, the project takes place at Lake Minnewanka in Banff National Park – the oldest national park in the country – as well as Rouge National Urban Park in Toronto, the first and only park of its kind in Canada.

The creators behind the project are contemporary visual artist Sarah Fuller and Montréal multimedia studio Moment Factory. In order to ensure that the multiplicity of narratives of each site are represented in the final work, the team also engaged three researchers who spent time interviewing Elders and community leaders from nations who share Lake Minnewanka on Treaty 7 Territory and the Rouge National Urban Park site to discuss responsibility to land, memory, conservation, and future hopes for land use on each site.

Jessie Short is an artist and filmmaker from Calgary who focused her research on the Lake Minnewanka site. “It’s a place that I’ve come to quite a bit throughout my life but haven’t thought a lot about what’s happened here and how it’s come to be,” says Short, who is of Métis heritage.

In her work, she discovered new things about the site that were in some ways familiar to her, including the varied and expansive histories of the many Indigenous communities that have lived here. “I was trying to not privilege one history, but to look at as many as I possibly could,” says Short.

Creating an artistic piece with a backbone of this depth of research makes the project that much stronger, as it helps people interrogate what they think they know about places and the stories they contain. “People probably do think a little bit about where they are living, but on such a limited scale. I think you really have to be prompted to look further than that,” says Short.

"There are many different perspectives, narratives, and histories in each place," says Sarah Fuller, who works with photography and site-specific installation pieces. "To try and bring that together in a meaningful and respectful way is a really humbling challenge."

"It was really important to include both archival research, but also in-person conversation with the 10 first nations on the advisory circle of Rouge Park, who all have traditional territory on that land," says Rouge Park researcher, Zoë Lepiano.

That balancing act lead to a lot of learning on the part of the researchers. "If I have a real takeaway it's that it's very complex," says Rouge Park researcher, Simon M. Benedict, of the many nations and histories represented in the area. Benedict, who is of mixed French-Canadian (or Franco-Québécois) and Abenaki descent, researched the history of First Nations presence in and around the site, and, along with Short and Lepiano, distilling the information for Fuller and Moment Factory so that those histories could be folded into the project respectfully and with permission.

Because nature plays a leading role in the work, another important question the team grappled with was "How can we bring multimedia into nature and be respectful?" says Moment Factory's creative director Gabriel Pontbriand. The goal isn't to disrupt the natural beauty of the space. "What we want to do is enhance and amplify nature with the magic of multimedia," he says.

Indeed, one of the goals of the project is to get people to reconnect with nature in a meaningful way – to think about their place

within it, and the role they have to play in preserving it into the next 150 years and beyond.

To be able to do that in two national park sites is an added layer for people who will be able to walk the path this team will create. "Being able to create an artwork in a park and have it speak to that environment is really special," says Fuller.

"We would love to understand this vastness," says Pontbriand.

**ILLUMINATIONS: human/nature** takes place October 5-7, 2017 in Banff and October 19-21 in Toronto. Free ticket registration will be available at [banffcentre.ca](http://banffcentre.ca) starting summer 2017.

Rouge National Urban Park is located on the traditional territory of the Huron-Wendat, Haudenosaunee, and Anishnabee peoples, most recently the Mississaugas of the New Credit First Nation. The territory was the subject of the Dish With One Spoon Wampum Belt Covenant, an agreement between the Iroquois confederacy (Haudenosaunee) and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes.

Situated on Treaty 7 territory, Banff Centre acknowledges the past, present, and future generations of Stoney Nakoda, Blackfoot, and Tsuut'ina Nations who help us steward this sacred and protected land, as well as honour and celebrate this place. Our home has a long history as a sacred gathering place for trade, sharing, visions, ceremony, and celebration. That tradition continues today as creative individuals in all artistic disciplines meet here to realize their creative potential.



A detail of one of the conceptual sketches. Photo by Dylan Toombs.

With a strong passion for social justice for Indigenous communities, Calliou always asked the big questions that underlie the way society works; something he explains his ancestors have been doing for a very long time.

"When everyone was fed and the hunting was done, being out in nature drove one to wonder about why things are the way they are," he says.

Philosophers, Elders, and thinkers in Indigenous communities have been contemplating those questions and sharing those teachings for a very long time. The cultural teachings from Elders told through stories full of morals and principles are becoming a lost art, but Indigenous leaders in the community like Calliou, and John Borrows (Nexen Chair in Indigenous Leadership), know the impact of strong cultural values.

"The successful Indigenous communities are the ones who are really confident in their culture – they really understand who they are, what their values are, and they know their principles and traditional teachings – therefore they are able to adapt much better being rooted in their culture," Calliou explains.

Right now, Canada is facing a legacy of historical trauma, still uncovering the impact of residential schools and dealing with the social pathologies that were left behind in Indigenous communities. Reconciliation in Canada is a big opportunity to start moving beyond the struggle. Canadians need to build their collective wisdom to understand the history of trauma and be culturally and historically aware, then we will be able to build better relationships to serve Indigenous communities, Calliou says.

"If Indigenous people are strong and healthy culturally, they can establish successful communities and all of Canada wins."

Calliou's work at Banff Centre and in his Wise Practices research is based on the notion that culture matters, and that's how the Indigenous Leadership program is designed. Participants come from all over Canada, from different communities and backgrounds. They are encouraged to share their traditional teachings and concepts so that the group can gain new perspectives, and reflect back on how their community can benefit from these teachings. The most important thing is for communities to realize the strength and wisdom in their own communities to turn their big dreams into reality.

There is a lot Canada and the world can learn from the Indigenous traditional teachings, says Calliou.

"There are traditional teachings about being a steward of the land, and working in harmony with nature; those ideas might help the rest of the world be sustainable. We are all agents of change, if we want to be."

# Indigenous Communities Embrace Traditional Culture

BY MAIA SCHOR

**ACCORDING TO THE SEVEN SACRED TEACHINGS** of the Anishinaabe, wisdom refers to knowing and understanding the special gifts given to each and every one of us, learning from each other, and using collective wisdom to build a healthy community. As the program director of Indigenous Leadership at Banff Centre, Brian Calliou has focused his Wise Practices research on what makes healthy and successful Indigenous communities, and the impact of sharing those success stories.



## Banff Alumnus Reflects on his Roots

BY JOSH KNELMAN

**DARRELL BROWN IS MIXED-BLOOD CREE.** His mother is from the Duncan First Nation in Alberta. His father is Canadian born, of European heritage, and served in the Canadian Armed Forces. So Brown grew up as an army brat and travelled a lot. “You go where the army sends your dad,” he says.

Calgary, then West Germany, back to Calgary, over to Germany again. His dad’s last posting was Winnipeg and that’s where the family settled down.

“I’d been away from all of my relatives. It wasn’t until we moved back to Canada that I was able to start reconnecting with the Cree side of my ancestry.” It’s also when he first experienced racism – in high school.

“It was weird,” he remembers. “And it was because of the colour of my skin. I was called everything from not-very-nice racist words associated with Indigenous heritage, to slurs about an East Indian heritage I don’t have.”

The experience added energy to his quest to learn about his Cree ancestors. “The racism helped me want to know more about where I came from. There wasn’t a Cree student population in high school.” Nor was there a course that offered Brown a chance to connect to that aspect of his heritage. So, he found options outside of formal education system.

After high school, he worked at an insurance company for eight years, and then enrolled in Red River College and earned an

Advanced Diploma in International Business. The pieces started adding up in terms of engaging with his heritage. Straight out of Red River he started Kisik Marketing & Communications Inc., a “100% Native owned company formed in January of 1999 to serve the marketing needs of the Native tourism industry in Canada.” In 2003, he followed up with another start-up, Kisik Commercial Furniture, a dealership that supplies and installs office furniture to the Federal Government and to First Nations clients across Canada. Then in 2004, he joined a group of 30 business owners who founded Winnipeg’s Aboriginal Chamber of Commerce.

Less than a decade later, in 2012, Brown was in the waiting area of the Aboriginal Centre in Winnipeg. On a coffee table in front of him sat a magazine he’d never seen before: *Buffalo Mountain Drum*.

Brown flipped through the magazine. He was fascinated – the articles introduced him to an Indigenous Leadership program offered at Banff Centre. He’d never heard of the program, so he took the magazine home with him, did some research online, and started making inquiries. A few months later, he was standing on the Banff Centre campus looking up at Sleeping Buffalo Mountain.

Brown had never been surrounded by a group of Indigenous peers. It was the opposite of high school. “You start off your experience with a smudge ceremony and a prayer ceremony with the Elders. That’s on the first morning, first day. I knew I was in the right place. You feel safe in that environment. Relaxed. And ready to learn.”

After that first course, Brown was hooked. He decided to take courses back to back so as to move through the process quickly and earn his leadership certificate in just one year.

Now, Brown is helping to tackle an array of energy solutions for off-grid First Nations communities across Canada as an advisor for Lumos Energy. “The goal is to reduce their diesel power dependency. These are remote communities, and they run diesel generators for power.” The idea is to replace diesel with wind, solar, geo-thermal, and small hydro projects. “We hope to have a comprehensive community plan by September 2017,” he says.

The Indigenous Leadership program at Banff helped him in this process: “I understand how treaties work and what they mean. I understand our duty to consult with communities.” Another lesson Brown learned during his time at Banff Centre: “You’re never too knowledgeable to learn more.”



Previous page: Darrell Brown’s graduation with Elder Tom Crane Bear, Brian Calliou, and Don McIntyre. Photo by Excepra Autem.

Top and bottom: Indigenous Leadership participants and faculty. Photos by Rita Taylor.

## Lighting the Fire: The Power of Right Relations

BY ERIN DIXON

A look back at the Truth and Reconciliation Summit



**DURING A MORNING CIRCLE**, Elder Tom Crane Bear illuminates how being together in this place grounds our sense of interdependency, reminding us to be humble with all relations, and that the spirit of Sleeping Buffalo Mountain also brings people here as it has long been a place to gather in understanding, re-generativity, and vision.

The spectral power of right relations arise out of the sacred waters and spirit of *Iniskim*, Buffalo Rock in the *shining mountains* – traditional lands of the Stoney Nakoda, Blackfoot, and Tsuut’ina Nations in Treaty 7 Territory. This is a territory working towards harmony through an open Buffalo Treaty; where many partners and Nations are cooperating to reintroduce bison into Banff National Park.

With this power and vision of place, Director of Indigenous Leadership programs, Brian Calliou, and Associate Director, Alexia McKinnon, carried a sense of responsibility into collective action by hosting the Truth and Reconciliation Summit – inspiring momentum across the Bow Valley bioregion. Truth and Reconciliation Commissioner Marie Wilson encouraged the principle that reconciliation is a movement we support each other in and practice together. In this essence, Elders and national thought leaders guided our walk together, to first deeply listen to the truth of our history, lifting us up with wise approaches and sparking people in breakout sessions to take personal action.

Lorraine Widmer-Carson, Executive Director of Banff Canmore Community Foundation explored their role in energizing local youth, sharing research that shows communities thrive when they feel like they belong and how sports, arts, and storytelling projects can strengthen awareness, connection, and right relations. Faculty member Don McIntyre reflected that, “Artists

“Right relations can be very hard to talk about because it is not something we can solve overnight, it is a good thing we are talking about it and carrying the message... We have the power of speech use it... We have to continue to focus on working towards a good mind together – worldwide – because transformation and change will come.”

ELDER TOM CRANE BEAR



can take people to the uncomfortable places, in a comfortable way; they can go deeper as they step into the story or art form together.” As an artist, McIntyre’s sessions expand a sense of openness, resonant connection, and responsibility within oneself and all of life.

An introspective keynote by Former AFN National Chief Phil Fontaine aligned the values of personal presence and openness, and the respect that reconciliation is very different for everyone and must be lived into all facets of life. Dr. Alika Lafontaine identified this value and organizational responsibility in engaging narrative structures as reinforcing loops, “When we talk about colonization we must transform systems unless we want the same outcomes.”

The integrity of this foundational awareness sparked Dr. Leroy Little Bear’s ultimate view of reconciliation in recentralizing Indigenous science that acknowledges everything as animate, in sacred relationship – communicating in waves and flux of dynamic life energy.

Awakening the spirit of Indigenous knowledge within the emergence of holistic systems thinking is a reminder that we are living in an exponential age where we can light the fire of a transformational cycle. We not only go further when we come together to advance right relations – we become open and connected, returning to cycles of reciprocity and the potential to regenerate ourselves, and all of our relations – braiding true power, thriving, and resiliency.

Alexia McKinnon invited everyone to become aware of how one’s voice can leverage this conversation, to break through gaps and create space for the benefit of generations to come. “I think that is our responsibility as leaders and Canadians, and I feel at this point, Canada is at that pivotal turning point and we get to choose if we want to go 5 degrees, 10 degrees or if want to completely change and actually make Canada look different moving forward.”

A year following the Summit, Banff Centre’s Indigenous Leadership program remains committed and will provide opportunities to maintain the movement and momentum of Truth and Reconciliation, to live into the Calls to Action in the offering of a Reconciliation and Right Relations program. The program emerged out of the inspired response from Summit participants and thought leaders, weaving together the 10 Principles of Reconciliation with the themes identified in the research report. The program provides a generative process grounded in Indigenous ways of knowing, being and doing – to advance right relations and opportunities to build personal awareness, communication, connection, collaborative leadership, and action.

For more information about the Reconciliation and Right Relations program, visit [banffcentre.ca](http://banffcentre.ca)

As an Indigenous Awareness Trainer within the Ontario Provincial Police, **Erin Dixon** shares her Otipemisiwak-Métis heritage and passion for traditional healing to living systems transformation in the regenerative spirit of reconciliation. She is faculty for the Reconciliation and Right Relations program.

## Celebrating Our Faculty

**Leroy Little Bear** and **Amethyst First Rider** were recognized by the University of Lethbridge’s Faculty of Management and its Advisory Board for their contributions at the Management Scholarship Fundraising Dinner on April 13, 2017.

**John Borrows**, Nexen Chair in Indigenous Leadership at Banff Centre and Research Chair in Indigenous Law at the University of Victoria, was named the 2017 Killam Prize winner in Social Sciences by the Canada Council for the Arts on May 30, 2017.

**Margaret Froh** was elected as the first woman to serve as President of the Métis Nation of Ontario in May 2016.





The Scar Project, 2005-2013.



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Truth and Reconciliation Summit



## Year in Review

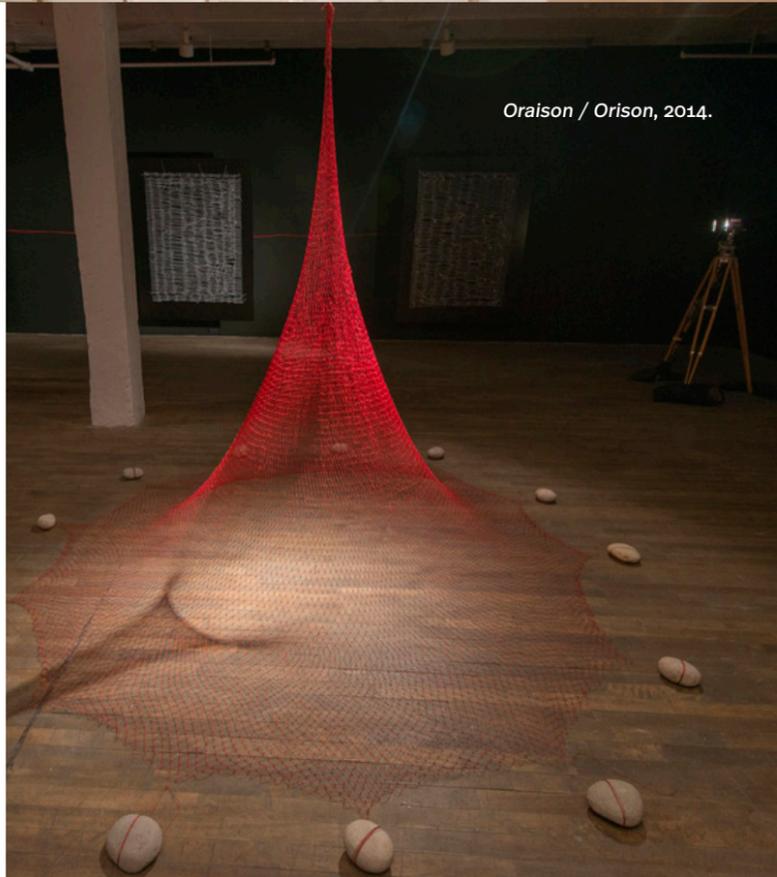
Top: In October 2016, over 250 Bow Valley residents joined Banff Centre at the **Truth and Reconciliation Summit** to learn about and respond to the Truth and Reconciliation Commission's 94 Calls to Action.

Left: **Wanda Nanibush**, the Art Gallery of Ontario's first curator of Indigenous Art is lead faculty for Banff Centre's Literary Arts program *Future Narratives: Contemporary Indigenous Artistic Practice*. The program is a space for Indigenous and non-Indigenous writers to critically discuss the future narratives of Canada upon its 150th anniversary, while taking Indigenous contemporary thought into consideration.

Top and right: **Nadia Myre**, a Quebec-based visual artist and an Algonquin member of the Kitigan Zibi Anishinabeg First Nation, received the inaugural Walter Phillips Gallery Indigenous Commission Award at Banff Centre to support the creation of a new work. The work, tentatively titled *Living with Contradiction*, is a two-channel video that explores the challenges and issues that contemporary Indigenous artists and arts professionals face working within a global Indigenous paradigm.

Bottom left: Banff Centre has appointed **Renetta Arluk** as Director of Indigenous Arts, effective late 2017. Arluk is of Inuvialuit, Cree, and Dene descent originally from the Northwest Territories. For over a decade, Arluk has been part of or initiated the creation of Indigenous theatre across Canada and overseas. At Banff Centre, she'll expand Indigenous Arts programming to offer more year round training and creation opportunities in all artistic genres.

Banff Centre was honoured to develop and host an **Indigenous Writing & Publishing Symposium** in April 2017, bringing together writers from across the country to discuss the future of contemporary Indigenous literature.



Oraison / Orison, 2014.



Decolonial Gesture or Doing it Wrong? Refair le chemin, 2016.



## Power in Togetherness

### A look at the Suncor Energy Foundation Gathering



**THE GATHERING IS THE STORY OF POSSIBILITY** and the power of coming together. It began in 2013 as an effort to bring 140 diverse community partners and thought leaders from across the country to Calgary for a two-day event to recognize the 15th anniversary of the Suncor Energy Foundation. What emerged were new connections, powerful perspectives, and countless opportunities no one saw before.

“As funders we have to learn to love the problem, not the solution. This is the great deficiency of the whole philanthropic exercise, we’re all so focused on solutions that we forget to think about the problem,” reflects Tim Brodhead, Co-Chair of Canadians for a New Partnership and a Gathering participant.

Since 2013, two more Gatherings have been held, including one at Banff Centre in the spring of 2017. The events bring social innovation concepts to three focus areas: Indigenous youth leadership, community resilience, and the energy future we’ll all share.

“Since we began hosting the Gatherings with our partners, we’ve learned there are no easy solutions when we’re working to address complex community needs that impact us all,” says Lori Hewson, Director, Community Investment and Social Innovation, Suncor. “We have to take the time to understand what we’re working on, open ourselves up to all perspectives, and stay in it long enough to see the opportunities.”

Through the Gatherings, participants have learned about and explored the connectedness of their work, and considered

community needs from a systems perspective. As work is further brought together, distinct roles – whether as funder, community partner, or thought leader – begin to fall away.

“When you start weaving together you create a basket of knowledge. That’s what the people deserve - what you put into that basket. It feeds the multitude with knowledge, it feeds them with hope. And I think that’s what we all come together for, to create that community out there that’s going to benefit all peoples,” reflects Casey Eagle Speaker, a member of the Blood Tribe of Southern Alberta and a recognized Elder in the community, as well as the Indigenous Resource Coordinator for Hull Services.

One outcome of the Gathering for Suncor and participants has been a powerful new way to look at the spectrum and evolution of our shared community work, the to-for-with-of model. Funders and community partners are often in the ‘to’ or ‘for’ space, wanting to provide support ‘to’ communities or clients, or ‘for’ them to address specific needs. But to truly tackle complex community needs and bring about lasting change all players in a system – including funders and communities – need to work in the ‘with’ and ‘of’ space, the space of co-creation and going beyond themselves to something much larger.

“That’s what the Gathering is all about. We don’t know exactly what we’ll learn each time we get together, or what the impacts may be,” says Hewson. “But the space - and the trust we create there - gives us the time to imagine the possible, step into the future, and together bring forth the world we want to see.”



Top left: A smudge ceremony to open the SEF Gathering.

Top right: Moderator Lee Rose talks with Roberta Jamieson, President & CEO, Indspire, and Karen Joseph, CEO, Reconciliation Canada, about the themes of time and trust in shared work.

Bottom: Participants share perspectives on what it takes to make social change happen during a ‘fishbowl’ exercise at the Gathering.

Photos by Sunshine Chen, Storybuilders Inc.

## Towards (Re)conciliation: The Role of Relationships and Indigenous Governance

BY JEFFERY G. HEWITT



**IN RESPONSE** to the recent work of the Truth and Reconciliation Commission (TRC), Canada has been engaged in a national reconciliation project. Yet there are competing definitions of reconciliation. The courts have called section 35 of the Constitution Act, 1982, the reconciliation section and seem to focus on how to reconcile the continued existence of Indigenous Peoples with the laws of Canada. On

the other hand, the TRC set out 10 principles of reconciliation including addressing the ongoing legacies of colonialism; sharing responsibility for establishing respectful relationships; and supporting cultural revitalization and integrating Indigenous knowledge systems, and laws. The former approach is about Canadian law, the latter is about relationships. Like law, relationships matter. Forming good relationships is part of living a good life, which is a key legal concept in Cree law.

I have been told by Cree Elders that there is no word in Cree for reconciliation. There are ways of explaining it but it is not a stand-alone concept that earned a Cree word. I have been taught reciprocity is a foundation of Cree law when harm has been caused but not reconciliation. Perhaps with so much of Cree law being instructive on how to be good, a word like reconciliation is unnecessary? Some Anishinaabe Elders have said this national effort to bring Canada and Indigenous Peoples together should be conciliation because the relationship was not set right in the beginning. Much ado is being made about the concept of reconciling with Indigenous Peoples without asking Indigenous Peoples the ways in which to restore relationships, redress ongoing harm, and how to best frame that discussion. In spite of the slow pace of (re)conciliation and the resistance to transformative change in reimagining Canada, change is happening. One area that (re)conciliation is taking place is the area of Indigenous governance.

I was involved in a recent program at Banff Centre called Good Governance for Indigenous Councils and Boards, in which there was a focus on how leaders conceptualize leadership and governance, and make the approximately 35,000 conscious decisions we engage with every day. Though there are some increases in

the length of terms based on Indigenous laws, the average single term of a Chief and Council in a First Nation is two years. That equals approximately 25,550,000 decisions each Chief and Councillor make during their term.

The program focused on drawing upon Indigenous concepts of governance to help give shape to those decisions. Here it is important to note that there is no one monolithic Indigenous concept of governance and no single set of Indigenous laws. The program is designed to draw upon each Indigenous Nation's own specific governance structures and laws. Over the five-day program what became clear is that each participating Indigenous Nation has well-developed and tested structures of governance along with accompanying laws.

Moreover, there is an underlying assumption that strong relationships are central to good governance and laws. It is also clear that Indigenous governance, like law, is not solely sourced in written English text – the way Canada's constitutional framework is. Rather, for Indigenous Nations, the governance structures were formed through dodems (clans), protocols, and council fires. Laws, such as those informing redress of conflict and reciprocity, were placed in wampum belts, stories, and ceremonies. In other words, for Indigenous Peoples, governance is located in many sources. The program engaged participants in citing, explaining, sharing, and re-connecting with original governance structures and laws of their respective Indigenous Nations. It explored how to draw upon that rich heritage to help their decision making. Banff Centre's Good Governance program is a lot of work. It requires effort and dedicated time. It requires listening to understand. It requires a focus on good relationships. In these ways, the work of the participants was an act of reconciliation in keeping with the principles set out by the TRC and demonstrating how to make room for Indigenous laws and governance.

To learn more about the Good Governance for Indigenous Councils and Boards program, see page 28 or visit [banffcentre.ca](http://banffcentre.ca). As Assistant Professor, Faculty of Law, University of Windsor and legal counsel, **Jeffery G. Hewitt** continually focuses his writing and law practice on serving the Indigenous community. He was faculty for the Southern First Nations Secretariat custom program, Leading Teams for Indigenous Councils and Boards.

# Indigenous Leadership Programs

**Join an intergenerational legacy of strong community leaders. Gain skills and knowledge to build resilient and revitalized Indigenous communities and organizations.**

"Banff Centre has helped me broaden my horizons and push boundaries to realize there is no limit to what people can accomplish working together."

**Rene McCarthy, Kehewin Cree Nation, AB**

"This was my first time participating in a program here, and my experience was absolutely amazing. The teaching and women I have been blessed to be surrounded by are such an inspiration, and I feel so supported and confident moving forward on my journey. Thank you."

**Kimberley Terrance, Mowhawks of Akwesasne, ON**

"This experience has been extremely uplifting and has brought new life to our great nation."

**Tony Bagga, Heart Lake First Nation, AB**

"Attending this program has given me the tools to bring back to my community, and I can't wait to put my new knowledge to use. I feel as though I can now contribute even more. [The program] has given me more self-confidence."

**Lindsay Wilcox, Fort McKay Group of Companies, AB**

"Every time I am involved in an Indigenous Leadership program at Banff Centre I see a clearer vision of a prosperous future."

**Logan Ashley, Catcher Project Consulting, BC**

"Having this opportunity has helped me grow more as a leader, individually, and professionally. The program has helped me identify the tools that I had and to access the resources to make my vision happen."

**Christa Ermineskin, Confederacy of Treaty Six First Nations**

"I am more inspired than ever to continue my journey of leading my people to a better life. Thank you."

**Tina Draney, Cook's Ferry Band, BC**

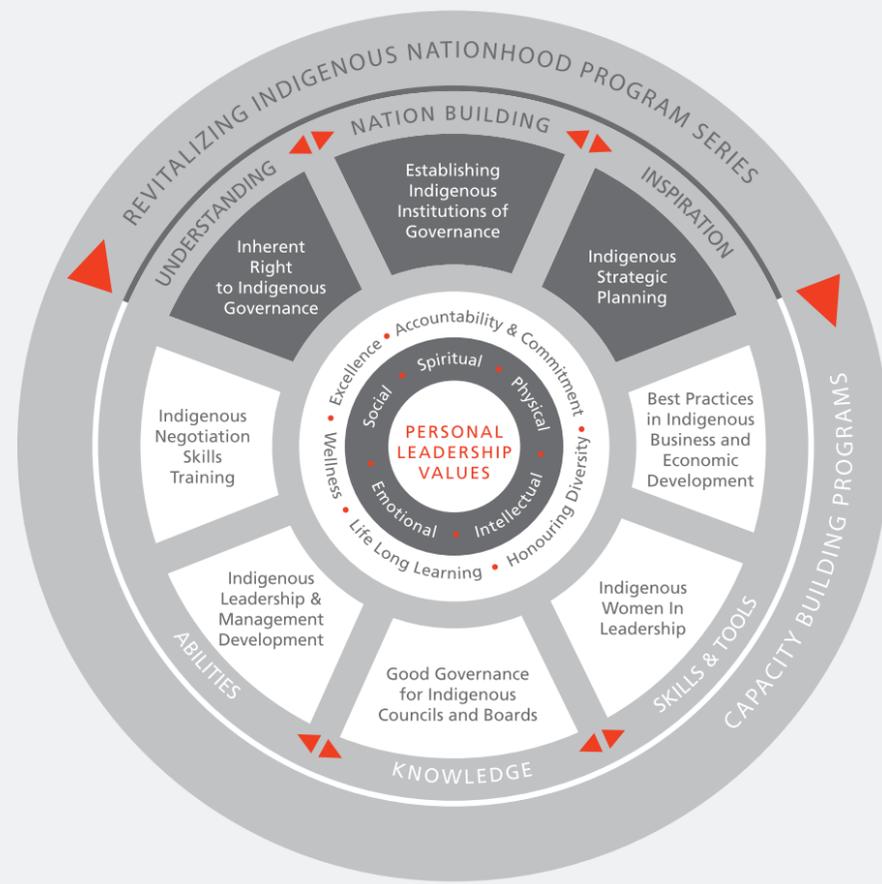
## Indigenous Leadership Program Model

Our programs provide leaders an opportunity to gain a better understanding of how to establish a strategic direction for their communities and organizations, implement that plan through focused effort, and measure performance. Leaders also learn the knowledge and skills necessary to run effective organizations and build communities with sustainable economies. With investment in their professional development, community leaders will have additional knowledge and tools to achieve incredible change and growth.

### Sacred Circle of Life

Our programming model is in the form of the sacred circle of life. It is based on the “Revitalizing Indigenous Nationhood” series of three programs developed in response to a needs assessment survey and alumni think-tank. This foundational series explores the underpinnings and the route to local sovereignty, determines how to establish effective institutions that reflect the best of traditional and contemporary ways, and provides direction through strategic planning, implementation, and measurement.

Five additional programs fill out the remainder of the model’s outer ring. Each provides a different set of capacity-building skills and knowledge that is aligned with the building of strong and viable nations and organizations. The inner circles reflect the values and various facets of personal and professional development within an Indigenous paradigm.



## Certificate of Indigenous Leadership, Governance, and Management Excellence

To recognize a commitment to continued education, Banff Centre for Arts and Creativity awards a Certificate of Indigenous Leadership, Governance, and Management Excellence to individuals who have successfully completed a total of six Indigenous Leadership programs. In order to complete the Certificate, you will need to take three compulsory programs and three additional programs from the options available.

### Compulsory Programs

#### Indigenous Strategic Planning

December 10 – 15, 2017  
 May 13 – 18, 2018  
 September 23 – 28, 2018

#### Inherent Right to Indigenous Governance

February 11 – 16, 2018

#### Establishing Indigenous Institutions of Good Governance

March 11 – 16, 2018

### Optional Programs

#### Indigenous Women in Leadership

September 24 – 29, 2017  
 December 2 – 7, 2018

#### Indigenous Negotiation Skills Training

September 24 – 29, 2017  
 October 15 – 20, 2017  
 March 18 – 23, 2018  
 October 21 – 26, 2018

#### Indigenous Leadership and Management Development

November 19 – 24, 2017  
 February 25 – March 2, 2018  
 November 25 – 30, 2018

#### Good Governance for Indigenous Councils and Boards

November 26 – December 1, 2017  
 April 22 – 27, 2018  
 November 18 – 23, 2018

### Best Practices in Indigenous Business and Economic Development

January 28 – February 2, 2018

### How to Register

To register for a program visit [banffcentre.ca/leadership](http://banffcentre.ca/leadership) or complete the Registration Form on page 35. Mail or fax it to 403.762.6422, email [leadership@banffcentre.ca](mailto:leadership@banffcentre.ca), or phone 1.888.255.6327.

### Scholarships and Grant Funding

#### Group Savings

Enroll four members of your organization or community and your fifth member will receive free tuition to that program.

#### Grant Funding

Grants may be available to help you offset some of the costs of attending a program. Please complete the Grant Funding Form on page 36, or visit [banffcentre.ca/leadership](http://banffcentre.ca/leadership)

### Registration Policies

Please read Banff Centre’s Registration Policies provided on the Registration Form carefully before submitting. We have policies that cover changes you make to your registration after your initial submission, including a Change Policy, Substitution Policy, Transfer Policy, and Cancellation Policy.

*\*Please note dates are subject to change.*

## Indigenous Strategic Planning

December 10 – 15, 2017 | May 13 – 18, 2018  
September 23 – 28, 2018

### REVITALIZING INDIGENOUS NATIONHOOD SERIES

#### Overview

Research and best practices indicate that successful Indigenous nations and organizations set strategic direction and long-term goals. A viable strategic plan is required to keep pace with changes in the world, reduce dependence on governments, and raise the standard of living for Indigenous Peoples now and in the future. Learn a proven model for strategic planning based upon systems thinking and its associated processes, tasks, and activities. This program will prepare you to implement a community, organization, or board strategic planning session; help you focus resources on specific strategies; and provide an understanding of how to keep the plan alive through evaluation, revision, and performance measurement.

#### Who Should Register?

- First Nations, Métis, and Inuit councils, tribal councils, and boards
- Boards of Indigenous economic and social development agencies, governing boards, commissions, and legal entities for Indigenous for-profit and not-for-profit organizations
- Managers, administrators, and team leaders

#### What Does the Program Offer?

- Systems thinking
- Techniques involved in a strategic planning model
- Identifying the vision, mission, and values for your community/organization/board
- Determining key factors of success
- Completing a current state assessment and environmental analysis
- Setting strategies to focus resources and efforts
- Understanding the link between the vision and business and operations plans
- Implementing your strategic plan and evaluate and measure its performance

#### Faculty

**Murray Dion**, President, PMP, P.Log, Syntolis Group Inc.

**Elizabeth Logue**, Director, Policy and Research, Inuit Relations Secretariat,  
Aboriginal Affairs and Northern Development Canada

#### Fees and Financial Assistance

**Tuition:** \$2,300 + applicable taxes

**Accommodation and meals:** \$1,310 + applicable taxes

**Grant funding may be available, please ask for details.**

*Register at [banffcentre.ca/leadership](http://banffcentre.ca/leadership)*



## Inherent Right to Indigenous Governance

February 11 – 16, 2018

### REVITALIZING INDIGENOUS NATIONHOOD SERIES

#### Overview

Indigenous communities and organizations are at various stages in exercising local sovereignty. You will come away from this program with an understanding of what reconciled models of governance look like after exploring and discussing traditional forms of Indigenous governance and gaining a fuller understanding of the colonial forms of governance. Learn how successful self-governance begins with a complete understanding of the constitutional and legal framework regarding the various levels of governments.

#### Who Should Register?

- Indigenous leaders, administrators, senior management
- First Nations, Inuit, and Métis regional or tribal executive directors
- Consultants and legal counsel who work closely with Indigenous nations and organizations
- Provincial and federal policy analysts and negotiators

#### What Does the Program Offer?

- Examples of traditional forms and processes of governance
- Examples of traditional political philosophies and worldview
- Transitioning from traditional governance to legislated governance
- Reconciling traditional and contemporary forms of governance
- Looking at sovereignty and inherent right to self-determination
- Understanding of legal frameworks for various levels of governments
- Self-government case study

#### Faculty

**Leroy Little Bear, JD**, Faculty of Native American Studies, University of Lethbridge;  
former Director, Native American Studies Program, Harvard University

**James (Sakej) Youngblood Henderson**, Research Director, Native Law Centre,  
University of Saskatchewan

**Jean Teillet**, Barrister and Solicitor, Partner at Pape Salter Teillet

**Kim Baird**, Strategic Initiatives Director, Tsawwassen First Nation

#### Fees and Financial Assistance

**Tuition:** \$2,300 + applicable taxes

**Accommodation and meals:** \$1,310 + applicable taxes

**Grant funding may be available, please ask for details.**

*Register at [banffcentre.ca/leadership](http://banffcentre.ca/leadership)*

## Establishing Indigenous Institutions of Good Governance

March 11 – 16, 2018

REVITALIZING INDIGENOUS NATIONHOOD SERIES

### Overview

Establishing strong and appropriate institutions of good governance is essential if Indigenous nations and political organizations are to achieve successful nationhood. Research has shown that implementing Aboriginal jurisdiction without establishing effective, culturally legitimate institutions results in unhealthy communities that remain in poverty. Nations that establish effective, culturally appropriate institutions are economically successful and better positioned to take action to improve the lives of their peoples. In this program, you will be shown tools to build Indigenous institutions of good governance.

### Who Should Register?

- Aboriginal leaders, administrators, senior management, negotiators, and planners
- First Nations, Inuit, and Métis regional or tribal managers and executive directors
- Consultants and legal counsel who work closely with Aboriginal nations and organizations
- Provincial and federal policy analysts and negotiators
- Industry or government officials interested in Aboriginal issues of self-government

### What Does the Program Offer?

- Institution building for good governance in Aboriginal communities
- Types of Aboriginal institutions in Canada and their sources of authority
- Establishing capable Aboriginal institutions that reflect cultural values and legitimacy
- Understanding how to run institutions of government
- Processes for developing and adopting a nation's constitution
- Processes for developing laws, regulations, policies, and community plans
- Ensuring community support for governance reform and institution building
- Structures and processes for implementing and operationalizing institutions
- Creating a professional, independent, and culturally appropriate public service

### Faculty

**Kory Wilson**, Executive Director, Aboriginal Initiatives and Partnerships, BCIT  
**Dr. T.J. (Tim) Raybould**, Senior Consultant, The KaLoNa Group

### Fees and Financial Assistance

**Tuition:** \$2,300 + applicable taxes  
**Accommodation and meals:** \$1,310 + applicable taxes  
**Grant funding may be available, please ask for details.**

*Register at [banffcentre.ca/leadership](http://banffcentre.ca/leadership)*



## Indigenous Women in Leadership

September 24 – 29, 2017 | December 2 – 7, 2018

### Overview

Created specifically for women leaders, you'll examine the issues, challenges, and inequities faced as you strive to fulfill the responsibilities of your job, meet the needs of your family members, and answer the demands of the community. It offers the opportunity to acquire a variety of made-to-measure tools. Newly gained skills will serve as the foundation of a personalized action plan that you can take back to implement in your community or organization. Participants will develop a network of colleagues whose support you can leverage when you return home. You will leave empowered and capable of confronting the issues that await you back in the workplace.

### Who Should Register?

- Women leaders, Elders, and youth responsible for the future of communities and organizations

### What Does the Program Offer?

- Challenges of leadership: accountability, performance, decision-making, delegation, and mentoring
- Social and economic issues, trends, and implications
- Change management and becoming an agent of change
- Hands-on strategic planning: a model for personal, community, or business planning
- Life balance: stress management, healing, personal boundaries; separating self from career, family, and community
- Facilitation skills training
- Resolving conflict with integrity, creating options, and managing anger
- Spirituality and leadership

### Faculty

**Dr. Cora Voyageur**, Professor of Sociology, University of Calgary  
**Bernadette Scharpen**, Leadership Facilitator and Consultant

### Fees and Financial Assistance

**Tuition:** \$2,300 + applicable taxes  
**Accommodation and meals:** \$1,310 + applicable taxes  
**Grant funding may be available, please ask for details.**

*Register at [banffcentre.ca/leadership](http://banffcentre.ca/leadership)*

## Indigenous Negotiation Skills Training

September 24 – 29, 2017 | October 15 – 20, 2017  
March 18 – 23, 2018 | October 21 – 26, 2018

REVITALIZING INDIGENOUS NATIONHOOD SERIES

### Overview

Many communities and organizations are in negotiations, or are preparing to negotiate, for important issues such as land claims, self-governance, fiscal arrangements, natural resources, co-management agreements, and business partnerships. Learn and practice each step in the negotiation process by using proven, interest-based negotiation techniques.

### Who Should Register?

- Leaders and managers mandated to negotiate on behalf of their communities and organizations
- Government negotiators and policy advisors who want to understand the First Nations, Métis, and Inuit negotiations environment and context
- Private-sector parties in negotiations with First Nations and the Crown
- Lawyers, consultants, and advisors to First Nations, Métis, Inuit, and government
- Leaders and managers involved in negotiations with funding agencies

### What Does the Program Offer?

- Interest clarification and the goals of negotiation
- Community participation and support in the negotiation process
- Anticipated results of the negotiation outcome
- How to choose your negotiation team and prepare for negotiations
- Building your negotiating skills by participating in simulations, role-play, and improvisation
- Getting expert advice on how to be a powerful negotiator
- Examining the duty to consult, the Crown as negotiator, and multi-party negotiations

### Faculty

**Troy G. Chalifoux**, Senior Negotiator, Aboriginal Affairs and Northern Development Canada  
**Lorne Ternes**, Lorne J. Ternes Professional Corporation and Tamera Services Ltd.

### Fees and Financial Assistance

**Tuition:** \$2,300 + applicable taxes  
**Accommodation and meals:** \$1,310 + applicable taxes  
Grant funding may be available, please ask for details.

Register at [banffcentre.ca/leadership](http://banffcentre.ca/leadership)



## Indigenous Leadership and Management Development

November 19 – 24, 2017 | February 25 – March 2, 2018  
November 25 – 30, 2018

### Overview

Gain an understanding of the critical skills leaders and managers need to succeed and prosper. You will be provided with tools to help you improve your performance and the opportunity to practice using them. Discover hands-on techniques to help you master competencies to create strategic focus within your organizations and achieve both personal and organizational goals. Learn a model that will help move your nation or organization from forming a vision, through to developing tactics, to implementation and operational priorities for management.

### Who Should Register?

- First Nations, Métis, and Inuit leaders and administrators
- Senior management and personnel working with or within First Nations, Métis, and Inuit organizations
- Indigenous artists and administrators
- Cultural and heritage managers

### What Does the Program Offer?

- Systems thinking and problem solving
- Change management
- Budgeting, financial management, and funding arrangements
- Measurement and management of programs and performance
- Conflict resolution
- Team building

### Faculty

**Don McIntyre**, Artist and President, Copperwolf Consulting  
**Murray Dion**, President, PMP, P.Log Syntolis Group Inc.  
**Erin Dixon**, Indigenous Awareness Trainer, Ontario Provincial Police

### Fees and Financial Assistance

**Tuition:** \$2,300 + applicable taxes  
**Accommodation and meals:** \$1,310 + applicable taxes  
Grant funding may be available, please ask for details.

Register at [banffcentre.ca/leadership](http://banffcentre.ca/leadership)

## Good Governance for Indigenous Councils and Boards

November 26 – December 1, 2017 | April 22 – 27, 2018  
November 18 – 23, 2018

### Overview

Leaders, managers, and directors are faced with increasingly complex issues, accelerated change, and new ways of doing business. They are also finding new and creative ways to move beyond standard corporate models of governance to embrace culturally grounded models of Indigenous governance. Explore the structure and management of a governing body for maximum efficiency and effectiveness, with particular focus on building solid foundations for good governance. Learn tools to strengthen your governance foundations, facilitate new processes, run productive meetings, and be more effective in your decision-making.

### Who Should Register?

- Chiefs, councillors, and senior administrators of First Nations, tribal councils, Métis, and Inuit and Northern communities
- Indigenous economic and social development agencies
- For-profit and not-for-profit organizations
- Managers and administrators of service delivery agencies and organizations
- Indigenous arts and culture organizations

### What Does the Program Offer?

- Principles of good governance and wise practices in community development
- Structures of governance and accountability—moving beyond the corporate model
- ‘Indigenizing’ corporate systems of governance to make the model work for you
- New insights on roles, responsibilities, and performance
- Emotional intelligence and team effectiveness
- Strategic planning and management systems
- Legal and financial responsibilities of governing bodies

### Faculty

**Margaret Froh**, President/CEO, Turquoise Buffalo Consulting  
**M. E. Tracey O’Donnell**, Barrister & Solicitor, Nipissing First Nation, Ontario  
**Robert Breaker**, Education and Management Consultant, Breaker & Associates

### Fees and Financial Assistance

**Tuition:** \$2,300 + applicable taxes  
**Accommodation and meals:** \$1,310 + applicable taxes  
**Grant funding may be available, please ask for details.**

*Register at [banffcentre.ca/leadership](http://banffcentre.ca/leadership)*



## Best Practices in Indigenous Business and Economic Development

January 28 – February 2, 2018

### Overview

Achieve successful, sustainable, and self-determined economic activity by building effective policy. In this program, you’ll examine fundamental issues of governance including the creation of culturally appropriate institutions. Participants will explore the process of effectively planning, creating, and promoting economic policy for self-determined Indigenous development. Through this foundational work, you’ll uncover the realities of doing business with Indigenous communities, Indigenous-owned companies and institutions, and individual Indigenous entrepreneurs.

### Who Should Register?

- First Nation, Métis, and Inuit economic development corporations
- Those responsible for the political and economic future of their Nation—executive, legislative, and programmatic
- Leaders who are in the forefront, developing a local economy by assisting businesses and economic development in their communities, organizations, and commercial enterprises

### What Does the Program Offer?

- Harvard Project on American Indian Economic Development
- Nation-building practices: tools, policies, and leadership for Indigenous governments
- Rethinking Indigenous economic policy; insights and implications
- Case study presentations of “Best Practices” in Indigenous economic policy and Indigenous governance presented by invited representatives
- Taking steps towards nation-building: asserting self-governance, building institutions, setting strategic direction, and taking action through strong leadership
- Separating politics and business—a community necessity
- Community economics model from an Indigenous perspective
- Financing Indigenous economic ventures

### Faculty

**Trent Blind**, Senior Advisor and Executive Management Consultant  
**Carol Ann Hilton**, CEO, Transformation  
**Stephen Cornell**, Director, Udall Center for Studies in Public Policy, University of Arizona

### Fees and Financial Assistance

**Tuition:** \$2,300 + applicable taxes  
**Accommodation and meals:** \$1,310 + applicable taxes  
**Grant funding may be available, please ask for details.**

*Register at [banffcentre.ca/leadership](http://banffcentre.ca/leadership)*

## Custom Programs and Applied Research

### Custom Programs

Our core programs can be customized to meet the needs of your organization or community. Ongoing applied research, experienced facilitators, and innovative experiential approaches combine to deliver sustainable and positive impacts. We can also customize specific modules of programs to meet your two- to four-day development needs.

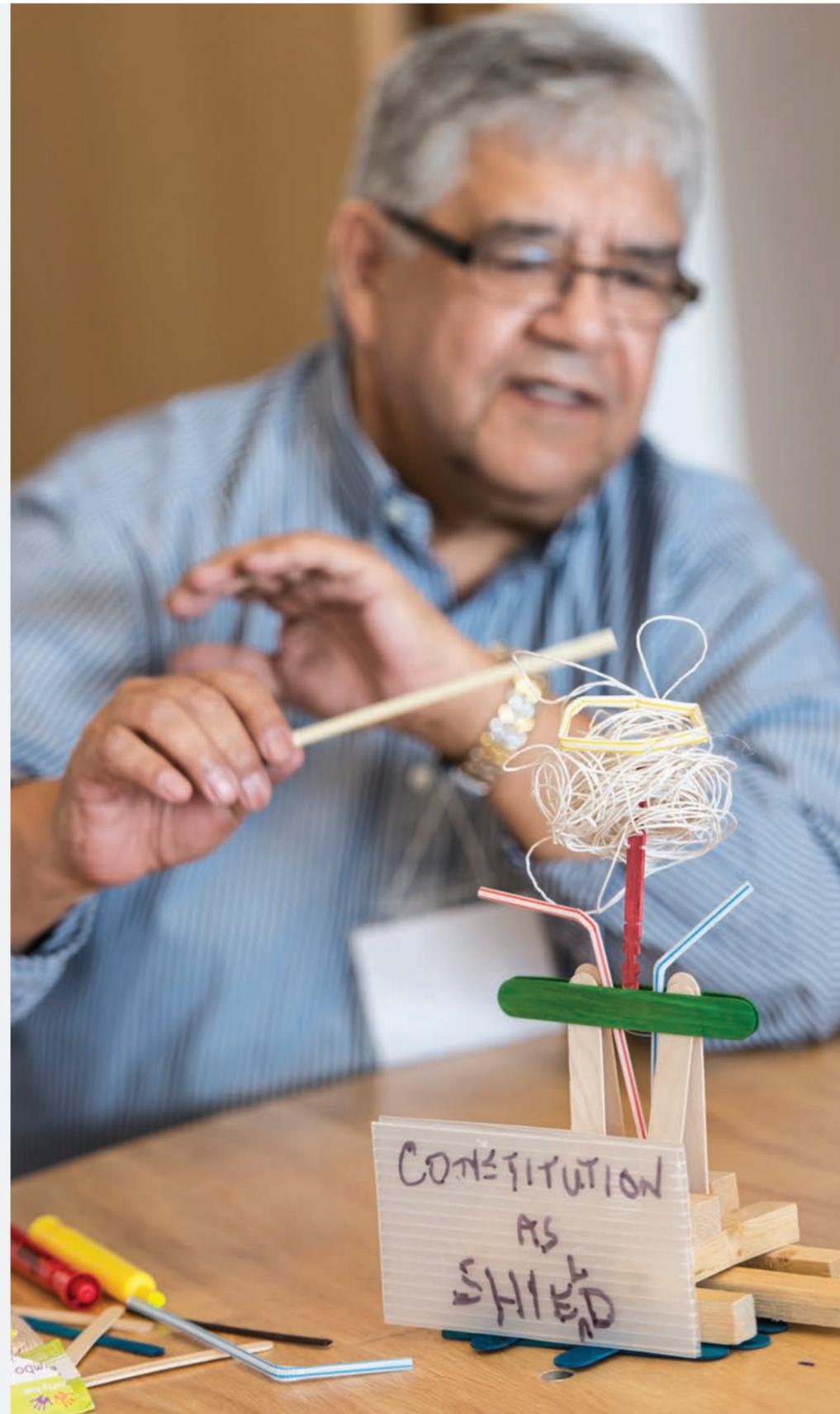
Programming is designed to enhance the capabilities of First Nations, Métis, and Inuit leaders and managers, and reflect a clear understanding of Indigenous leadership issues. We assist Indigenous nations and organizations in building capable governing bodies that are compatible with their cultures and traditions.

### Applied Research

We can supply the resources and expertise to work with Indigenous communities and organizations on specific challenges through an applied research project. Applied research takes theoretical and/or abstract knowledge and applies it to a specific challenge for the community. The community plays a significant role in applied research in that it partners in the project and also takes an active part in the exploration and dialogue toward a creative and innovative solution.

#### For more information:

[banffcentre.ca/leadership](http://banffcentre.ca/leadership)  
1.888.255.6327  
[leadership@banffcentre.ca](mailto:leadership@banffcentre.ca)



## Indigenous Program Council

Banff Centre for Arts and Creativity utilizes an advisory body of Indigenous community and business leaders to ensure the quality and relevance of Indigenous leadership programming. Members bring a wide range of knowledge, experience, expertise, and breadth of perspectives.

### Ex-Officio Members

**Elder Tom Crane Bear**, Siksika Nation, Alberta  
**Russell Willis Taylor**, Banff, Alberta

### Member in Perpetuity

**Leroy Little Bear**, Lethbridge, Alberta

### Co-Chairs

**France Trepanier**, Sidney, British Columbia  
**Patrick Kelly**, Victoria, British Columbia

### Members

**Bonnie Devine**, Toronto, Ontario  
**T. Brenda Etienne**, Kanesatake, Quebec  
**Tracy Friedel**, Vancouver, British Columbia  
**Diane Gray**, Toronto, Ontario  
**Rick Hansen**, Ottawa, Ontario  
**Jordan Head**, Lethbridge, Alberta  
**Marilyn Jensen**, Whitehorse, Yukon Territory  
**Tina Kuckkhan-Miller**, Olympia, Washington  
**Vincent Yellow Old Woman**, Siksika, Alberta



## Supporters

We celebrate and deeply appreciate the commitment to developing Indigenous leadership capacity across Canada demonstrated by the following generous supporters who provide key programming and access support.

**Founding Supporters:**



**Nexen Chair in Indigenous Leadership Supporter:**



**Access and Travel Supporters:**

Providing learning experiences with significant impact—not just for the individual who attends, but for the community at large—is a primary objective for Banff Centre for Arts and Creativity. But for so many individuals, simply being able to afford to attend is their biggest challenge. The following generous supporters are enabling Indigenous participants to access programs by covering tuition, accommodation expenses, and travel from remote communities.

**\$100,000+ Access Supporters:**



**\$15,000+ Access Supporter:**

**Seven Generations Energy Ltd.**

Communications  
Supporter:

Travel  
Supporter:

**\$25,000+ Access Supporters:**



**Women's Scholarship Supporter:**

Award to Honour Indigenous Woman's Achievement in Community Leadership provided by Anonymous Donors.

This work is developed with support from the Peter Lougheed Leadership Program at Banff Centre, in partnership with the University of Alberta, made possible by funding from the Government of Alberta.

# Empower Indigenous Communities

Donate today to strengthen communities through the wise practices and creative approaches of our Indigenous Leadership programming.

[banffcentre.ca/support](https://banffcentre.ca/support)

or call Candice Noakes  
at 1.888.495.4467

# Together we innovate.



When we share diverse thoughts, backgrounds, and passions, we all create something much larger than ourselves. That's why the Suncor Energy Foundation is proud to partner with Banff Centre's Indigenous Leadership programming. At Suncor, we believe the best way to build Canada's future is by working together.

## Registration Form

Complete this form and fax to 403.762.6422,  
register online at [www.banffcentre.ca](http://www.banffcentre.ca),  
or call 1.888.255.6327

Program name: \_\_\_\_\_

Program date: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Organization: \_\_\_\_\_

Address: \_\_\_\_\_

City/Province: \_\_\_\_\_ Postal code: \_\_\_\_\_

Phone: \_\_\_\_\_ Fax: \_\_\_\_\_

Email: \_\_\_\_\_

Arrival date: \_\_\_\_\_ Departure date: \_\_\_\_\_

Please plan your travel to arrive at Banff Centre mid- to late afternoon the day the program starts and depart late afternoon on the last day of the program. The Calgary airport is two hours away from Banff.

Note: All bedrooms at Banff Centre are non-smoking. Please advise if you plan to bring a guest. Let us know of any dietary restrictions or allergies. Extra nights may be available at an additional cost.

### Payment Options

To retain your place in any of our Indigenous Leadership Programs, we require a \$500 deposit when you register. Subsequent payments can be made either by cheque or credit card up to 10 business days prior to the start of the program.

I am enclosing \$ \_\_\_\_\_, towards full payment. OR

Please charge a \$500 deposit to my:

VISA     MASTERCARD     AMEX

Credit card number: \_\_\_\_\_

Expiry date: \_\_\_\_\_

Signature: \_\_\_\_\_

If your organization is GST exempt, you must include your exemption letter and GST number with your faxed or mailed registration. Please note: GST Exempt Exception—GST is payable on "off reserve" purchases of short-term accommodation and meals.

### Program Fee Information

Tuition: \$2,300.00

Meals and accommodation: \$1,310.00

Tourism Improvement Fee: \$14.30

Alberta Tourism Levy: \$29.15

GST: \$181.22

**Total: \$3,834.67**

### Cancellation Policy

Due to high program demand, and limited number of spaces, Banff Centre must adhere to a strict cancellation policy. Please carefully note these charges.

- More than 30 days before the start of the program: a \$500 administration fee.
- 15 to 30 days before the start of your program: 50% of your program tuition fee.
- 0 to 14 days before the start of your program: full program tuition fee and first night's accommodation fee.

Please note: Full payment of both tuition and meals and accommodation must be received by Banff Centre prior to the commencement of the program. Cancellation fees are subject to GST. Program dates, content, tuition, and accommodation fees are subject to change.

### Substitution Policy

If, after registering, you are unable to attend, we encourage you to substitute another appropriate participant from your organization. To allow time for pre-course work, please make the substitution a minimum of 15 days in advance of the program start date. An administration fee will apply if new pre-course materials are required. For late substitutions, there will be an administrative fee of \$500, subject to GST.

### Transfer Policy

If you must change your registration to a future date, a one-time transfer will be allowed if received more than 30 days prior to the program start date (otherwise regular cancellation policies will apply). There will be a charge of \$500 to cover administrative costs for the transfer. Transfer fees are subject to GST.

### Change Policy

Program dates, content, tuition, and accommodation fees are subject to change.

I have read and accept the above policies.

Participant signature: \_\_\_\_\_

### Registration Checklist

- \$500 credit card deposit (or full fees) paid with online registration
- Balance of fees paid by certified cheque within 10 business days of registration
- GST exemption letter attached
- Funding Grant Application signed and attached
- Proof of eligibility for grant attached

Please Note: You are not registered until all of the required information is received.

# Grant Funding Form

Through the generous support of various donors, Banff Centre for Arts and Creativity is pleased to offer a limited number of funding grants to help individuals attend Indigenous Leadership and Management programs. Your application for financial support will be reviewed and assessed on the basis of receiving the following information.

## Step 1

**We require proof that you or your organization qualifies for funding under the following criteria:** Indigenous or non-Indigenous Canadians who are employees or members of Indigenous nations, councils, enterprises, or institutions within Canada.

**Acceptable proof** is a letter on organization letterhead stating that you are an employee or member of the organization. The letter must be attached to this application. Also, Indigenous persons not affiliated with an Indigenous organization must present proof of Indigenous identity (eg. Status card, Métis membership, Inuit membership, band membership, etc.).

## Step 2

### Terms and Conditions:

1. The grant is awarded to the organization sending the individual-payment is applied to the account.
2. The participant must complete the full program and must stay on campus.
3. Should the intended participant not be able to attend, substitution by the organization is permitted (\$500 administration fee applies).
4. A participant not showing up for a program will result in the participant and their organization being ineligible for further grants for the next two years. Regular cancellation penalties will also apply (see registration form).
5. Participants may be asked to meet with their donor during the program to share their experience.
6. Participants must provide a donor thank you letter

**I have read and agree to the terms and conditions above, and on the registration form.**

**Note: two signatures are required.**

Participant signature: \_\_\_\_\_

Date: \_\_\_\_\_

Supervisor signature: \_\_\_\_\_

Date: \_\_\_\_\_

Print supervisor name and title: \_\_\_\_\_

Phone: \_\_\_\_\_

## Step 3

Please print clearly.

I wish to apply for a grant for the following program:

Program name: \_\_\_\_\_

Program date: \_\_\_\_\_

The amount of funding requested is: \_\_\_\_\_

Participant's name: \_\_\_\_\_

Organization and / or Nation: \_\_\_\_\_

Full Address: \_\_\_\_\_

\_\_\_\_\_

Phone: \_\_\_\_\_

Fax: \_\_\_\_\_

Email: \_\_\_\_\_

**Please ensure your funding application includes the acceptable proof of identification or we cannot consider your request for funding.**

**To register, and to learn more about our programs, see [banffcentre.ca](http://banffcentre.ca)**



The personal information on this form will be used for the purposes of registration, evaluation, and to keep you informed about Banff Centre for Arts and Creativity. The information is collected under the authority of the Post-Secondary Learning Act, Revised Statutes of Alberta, that mandates the programs and services offered by Banff Centre, and will be protected by the provisions of the Alberta Freedom of Information and Protection of Privacy Act. For inquiries about the collection and use of this information, contact Leadership Programs, Banff Centre, Box 1020, Station 45, Banff, Alberta T1L 1H5. Telephone: 1.888.255.6327.

# Right Relations Agreement

## Love

Approach the conversation, each other, and the community from a place of love and caring.

## Respect

Be open and listen to each other as we explore a conversation that is greater than all of us as individuals. Contribute to a respectful environment at all times.

## Humility

Acknowledge that the struggle in reconciliation is different for everyone, use your best judgment and approach each interaction with kindness.

## Courage

To acknowledge this is not an easy conversation and to explore truths in an open space – it is okay to make mistakes.

## Wisdom

Being open to learning, listening to each other, and contributing our thoughts helps to build collective wisdom and grow from this experience.

## Honesty

Taking the time to reflect on individual experiences together and honoring the silence as people consider the questions asked.

## Truth

Approach with an open mind what lies beneath the surface – speak your truth with an open heart.

Artist Bridget Reweti at work in her studio during the Visual + Digital Arts Indigenous Residency. Photo by Rita Taylor.

Back cover: Sleeping Buffalo Mountain. Photo by Don Lee.



## Calendar

SEPTEMBER 24 – 29, 2017  
INDIGENOUS WOMEN IN LEADERSHIP

SEPTEMBER 24 – 29, 2017  
INDIGENOUS NEGOTIATION  
SKILLS TRAINING

OCTOBER 15 – 20, 2017  
INDIGENOUS NEGOTIATION  
SKILLS TRAINING

NOVEMBER 19 – 24, 2017  
INDIGENOUS LEADERSHIP AND  
MANAGEMENT DEVELOPMENT

NOVEMBER 26 – DECEMBER 1, 2017  
GOOD GOVERNANCE FOR INDIGENOUS  
COUNCILS AND BOARDS

DECEMBER 10 – 15, 2017  
INDIGENOUS STRATEGIC PLANNING

JANUARY 28 – FEBRUARY 2, 2018  
BEST PRACTICES IN INDIGENOUS  
BUSINESS AND ECONOMIC  
DEVELOPMENT

FEBRUARY 11 – 16, 2018  
INHERENT RIGHT TO INDIGENOUS  
GOVERNANCE

FEBRUARY 25 – MARCH 2, 2018  
INDIGENOUS LEADERSHIP AND  
MANAGEMENT DEVELOPMENT

MARCH 11 – 16, 2018  
ESTABLISHING INDIGENOUS  
INSTITUTIONS OF GOOD  
GOVERNANCE

MARCH 18 – 23, 2018  
INDIGENOUS NEGOTIATION  
SKILLS TRAINING

APRIL 22 – 27, 2018  
GOOD GOVERNANCE FOR INDIGENOUS  
COUNCILS AND BOARDS

MAY 13 – 18, 2018  
INDIGENOUS STRATEGIC PLANNING

SEPTEMBER 23 – 28, 2018  
INDIGENOUS STRATEGIC PLANNING

OCTOBER 21 – 26, 2018  
INDIGENOUS NEGOTIATION  
SKILLS TRAINING

NOVEMBER 18 – 23, 2018  
GOOD GOVERNANCE FOR INDIGENOUS  
COUNCILS AND BOARDS

NOVEMBER 25 – 30, 2018  
INDIGENOUS LEADERSHIP AND  
MANAGEMENT DEVELOPMENT

DECEMBER 2 – 7, 2018  
INDIGENOUS WOMEN IN LEADERSHIP





# Welcome to Banff Centre for Arts and Creativity

Canada's home for arts  
training and creation

Situated on Treaty 7 territory, Banff Centre for Arts and Creativity acknowledges the past, present, and future generations of Stoney Nakoda, Blackfoot, and Tsuut'ina Nations who help us steward this sacred and protected land, as well as honour and celebrate this place. Our home has a long history as a sacred gathering place for trade, sharing, visions, ceremony, and celebration. That tradition continues today as creative individuals in all artistic disciplines meet here to realize their creative potential.

Banff Centre for Arts and Creativity is generously supported by many passionate individuals, corporations, and foundations. Banff Centre is also grateful for funding from the Government of Alberta through Alberta Advanced Education, Alberta Infrastructure, and the Alberta Foundation for the Arts.

Alberta Government

Canada

Canada Council  
for the Arts

Conseil des arts  
du Canada

Alberta  
Foundation  
for the Arts

