

Buffalo Mountain Drum

Indigenous Leadership Programs 2019-20

Identity and Culture

How leaders and
artists are shaping
their communities

BANFF
CENTRE
FOR ARTS AND
CREATIVITY

FRONT COVER: Artwork by Laura Grier.

Sóot'ine, Nai-Nę: My Relative, Our land

It is here, where I was once struck
by a spirit

Igniting connection

Relatives from the now world

guide me

Relatives from the upper world

talk to me

This land is a language

This land is a spirit

This spirit is my relative

[+]

Learn more about Laura's
artistic practice on page 8.



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Wise Practices in Indigenous Leadership.
Photo by Jessica Wittman.

Director's Message



TANSI!

Now is an exciting time for Indigenous leaders and artists at Banff Centre for Arts and Creativity. Following years of applied research, Banff Centre has refreshed its programming model and made practical changes to its Certificate of Indigenous Leadership, Governance, and Management Excellence. These changes offer a renewed focus on local knowledge and land-based experiences to help leaders to draw upon their own culture, values, and wisdom. Known as “wise practices”, this model combines

seven elements of success that enable leaders to go back to their communities and begin building from a position of strength.

The excitement continues. In September 2018, Banff Centre celebrated the official launch of year-round Indigenous Arts programming. Led by Reneltta Arluk, who was appointed Artistic Director of Indigenous Arts in 2017, Indigenous Arts programs at Banff Centre aim to strengthen Indigenous storytelling not only in Canada but around the world. Programs are now offered in dance, storytelling, performance, and visual arts.

In this issue of *Buffalo Mountain Drum*, we shine a spotlight on one of the most significant of the seven elements: identity and culture. Each article showcases a Banff Centre alumni who has relied on a strong sense of identity to effect positive change in their own life, organization, or community. We start with a behind-the-scenes look at Banff Centre's first ever *Urban Moose Hide Tanning Residency*; part of a cultural resurgence that faculty member Mande McDonald calls the “Indigenous Renaissance”. We learn about the work acclaimed musicians Cris Derksen and Jeremy Dutcher are doing to create space for Indigenous voices in classical music. And we see how one leader's training at Banff Centre has led to new connections and powerful opportunities.

I hope you enjoy these stories of success, and I look forward to welcoming you to our campus on Treaty 7 territory in Banff National Park.

Sincerely,

A handwritten signature in black ink that reads "B. Calliou". The signature is fluid and cursive, with a long horizontal line extending from the end.

Brian Calliou “Apahto’ Kii”

Director, Indigenous Leadership Programs
Banff Centre for Arts and Creativity

Participants during the *Urban Moose Hide Tanning Residency* processed various hides from start to finish by watching the elders and instructors and helping each other. The residency created space for sharing important Dene protocols about how to respect the animal and the natural materials harvested for the process.

Photos by Jessica Wittman.

Revolution Moose Hide

BY MANDEE MCDONALD

IN 2018, DENE NAHJO HIDE TANNERS were invited as faculty for the first ever *Urban Moose Hide Tanning Residency* Indigenous Arts program at Banff Centre. Hide tanning is more than a utilitarian practice once essential for producing clothing. Hide tanning, on the northern half of Turtle Island anyway, is a growing movement largely led by Indigenous women. It's a cultural resurgence. The Indigenous Renaissance. We learn, teach, enact, and invoke values and ideas Indigenous to our peoples while physically engaging with hide tanning.

“We embody knowledge as we work together, and we embody our connections to each other and the land through the hides and the natural materials we need to tan them.”

Traditional hide tanning is an art form practiced by many different Indigenous groups around the world. In Denendeh, and my home region in northern Manitoba, the Dene and the Maskigow tan moose and caribou hides using similar yet distinctive methods. Clothing and other practical items are created out of the tanned hide. Sometimes these items are decorated with beads, fur, and/or quill work to create exquisite adornments that can signify regional affiliations, families, landscapes, and/or stories.

The *Urban Moose Hide Tanning Residency* included artists from more than 15 Indigenous communities. We came together at Banff Centre for two weeks to work on four moose hides. We set up a teepee for smoking the hides in the middle of campus. Smoke billowed from it for almost 10 hours per day. Luckily, the fire ban was lifted the day before the residency. After two weeks, we were able to put the final smoke on two moose hides, which is the fastest I've ever witnessed anyone finish a moose hide.

The best part about a typical hide camp is working on hides in a safe space set with intention by and for Indigenous people. This does not mean they're necessarily Indigenous-only spaces, but they are created with the safety and comfort of Indigenous people in mind. The best part about hide camp is having the space to work on something positive that makes us feel good. We are not reacting. We get to focus on joy and foster the knowledge, practices, and relationships that are still here for us, despite systemic attempts to erase or undermine them.

Tanning hides at Banff Centre is a very different experience from tanning hides at a community camp. At a community camp, everyone has responsibilities other than working on hides. We cook. We clean. We spend time with children. We stoke fires. We fetch water. We take care of each other. At Banff Centre, we tanned hides. The support of the institution enabled us to focus on teaching and engaging with the art of hide tanning, a rare privilege for Indigenous hide tanners, and one that I hope will be ceded again and again.

Mandee McDonald is a Maskikow-iskwew from Mántéwisipihk residing in Somba K'e, Denendeh. She has a M.A. in Indigenous Governance from the University of Victoria, and is a founding member of Dene Nahjo.

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Follow [/banffcentre](#) on Facebook to watch a video about the *Urban Moose Hide Tanning Residency*.



Banff Centre's Wise Practices Approach to Leadership Programming Highlights Identity and Culture

BY AFTON BRAZZONI



Photo by Kari Medig.



SEVEN ELEMENTS OF SUCCESSFUL LEADERSHIP underpin Banff Centre's Indigenous Leadership programming. These elements inspired the recent changes to the Centre's Certificate of Indigenous Leadership, Governance, and Management Excellence. Aligned with applied research indicating Indigenous leaders will be 500 per cent more successful if they are knowledgeable in these seven elements, participants must now choose one program from each element – identity and culture, leadership, strategic vision and planning, governance and management, accountability and stewardship, performance evaluation, and collaborations, partnerships, and external relationships – to earn their certificate.

Brian Calliou is the Director of Indigenous Leadership programming at Banff Centre, and we sat down with him to find out more about this holistic approach to learning.

AB: How has Indigenous Leadership programming at Banff Centre evolved over the years?

Brian: Our prior model was based on a think tank and alumni survey where we asked Indigenous leaders what competencies they were interested in developing. It was all about the capacity of communities as well as individual leader and manager development. In the meantime, we started to do applied research and a literature review of best practices. We took all the elements to successful leadership that came out of the studies and grouped them into our present day program model, which is based on a wise practices approach to leadership and aligned with what the communities were asking for.

How do wise practices differ from best practices?

Best practices is a more corporate model that doesn't necessarily leave room for local experience, local knowledge and voices, or Indigenous voices – but with wise practices, these things are at the centre, and part of that is the notion that there is wisdom within communities. Wise practices is an asset-based approach that asks leaders to look at their own communities and build from their strengths. We can always learn from best practices, but when you focus on values, principles, and knowledge, you grow from the wisdom of the community. Sometimes it just takes a shift in mindset to realize you already have a lot and you don't always need to look outward.

How do the seven elements of success in the new program model complement one another to help shape leaders?

We learned community leaders who are competent in all seven areas are 400 to 500 per cent more successful than those who aren't competent in those areas. We know leaders need a more holistic approach to things like governance, economic

development, and community development and our programs reflect that. In our research we've gotten feedback that culture and identity matter to leaders. This has always been a theme in our programming, but now it's fully formed into the programming and makes it unique compared to other leadership development education. We've designed some new programs and those have really resonated as well. They're hitting what leaders perceive as necessary.

What is unique about Indigenous Leadership programming at Banff Centre?

A few organizations were doing this kind of work but they no longer do as much of it as we do. Quite often colleges or universities do extension programs. Our programs are accessible because they don't require pre-requisite courses or entrance exams; they're focused on knowledge and skills. Of what we're aware of in the marketplace, the experience participants get when they come to Banff Centre is a unique mix of Indigenous perspectives, knowledge, and wisdom – but we do also bring best practices and modern knowledge and skills into the learning. We also offer arts based and experiential learning approaches on the land of this sacred place. When you put all of that together you've touched people's hearts and minds and really transformed them. They come to appreciate the wisdom of Indigenous knowledge and the wisdom and strengths of their own communities.

What can people expect to see in the future from your team?

We'll continue to explore other programming. Our present Chair in Indigenous Leadership is based at the University of Victoria and has several PhD students working with our wise practices model documenting case studies of successful economic development enterprises on the west coast. The model is not only being used by Banff Centre; it's resonating around the world from Australia to India, Germany to the U.K., the Cayman Islands, and beyond. Another piece that I sometimes refer to as 'wise practices 2.0.' is to go deep into Indigenous culture and cultural knowledge. That probably involves researchers and maybe PhD students working with us. I'm really happy that at this institution we're able to do this kind of work that resonates so much with communities, and that it's being applied.

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Learn more about the Certificate of Indigenous Leadership, Governance, and Management Excellence on page 19 or at banffcentre.ca/indigenous-leadership.

Bringing the Classroom into the Community

BY SARA KING-ABADI

AFTER THE 2016 TRUTH AND RECONCILIATION SUMMIT held at Banff Centre for Arts and Creativity, Associate Director of Indigenous Leadership and Management, Alexia McKinnon, was searching for ways for the Centre to uphold a leadership role on the issue.

The question was already answered before being asked: with so many prominent faculty coming through the Indigenous Leadership programs, why not invite those voices off of Sleeping Buffalo Guardian Mountain and into the Bow Valley? That was the start of the Truth and Reconciliation Speaker Series.

Now in its second season, the monthly speaker series invites Bow Valley residents to engage in relevant topics, local discussions, and learn more about Indigenous culture, history, and knowledge.

"We wanted to help educate and inform not only the Centre, but the Valley, about the importance of the work that was done honouring the survivors of residential schools," said McKinnon.



But also importantly, she wanted to delve into how a group of people, grounded in the truth of Canada's shared history, could be motivated to look into the action of reconciliation.

"We felt that people needed to be inspired about what's already happening around the country, and what can be done to move forward," she said. "How do we work together so that we can make a better Canada for us all?"

The series has a partner in the Banff Canmore Community Foundation. "I found each one of these sessions to be so powerful and I've learned so much," said Executive Director of the Foundation, Bill Fisher. "And I don't think it's just me." He's not wrong. According to a survey in the Bow Valley conducted by the foundation, 60 per cent of survey respondents believe that following the calls to action of the Truth and Reconciliation Commission is important.

"[The series] imparts a new source of information, knowledge, and commentary on topics that are often either neglected as part of a school or university education," he explained. "You have to have the truth before you can move to the reconciliation."

The series also creates a space for Indigenous culture to be transmitted into the consciousness of our community. Each talk is opened with a local elder, and you have the opportunity to hear the language of the people from this land and participate in an opening ceremony. There is also space for Indigenous youth voices. By the end of the evening, audience members will have been introduced to five Indigenous voices dedicated to making positive change in our communities. "It's created spaces for Indigenous people to share who we are, and bring our whole selves to the work that we do," McKinnon said. "It's collective learning and moving forward together."

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Learn more about the monthly Truth and Reconciliation Speaker Series and register to attend at banffcentre.ca/events.

Empowering Nations Through Self-government

BY BRIAN MACDONALD



THE YUKON HAS BEEN ON A PATH OF RECONCILIATION FOR 45 YEARS.

Together Today for our Children Tomorrow, created by Yukon First Nations in the 1970s, framed a vision of the Yukon where Indigenous people are equals. This path supported Indigenous peoples' ability to participate meaningfully in matters and issues of importance to them. The vision spoke to the significance of culture, education, resource management, governance, and economic prosperity.

The vision of a partnership between Indigenous and non-Indigenous people was most groundbreaking. The elders and leadership of that time realized that for the Yukon to reach its full potential there must be a full and meaningful partnership built on collaboration and trust.

Since those days, the Yukon has created 11 comprehensive land claim and self-government agreements. Implementation of these agreements helped create collaborative processes, build capacity, and rebuild Indigenous governments. At times progress has been challenging. In recent years, reconciliation in the Yukon has built upon the work undertaken by the Truth and Reconciliation Commission and has helped the Yukon government rethink its approaches to advance reconciliation.

When there has been success at reconciliation, a critical component has been trust. Reconciliation is about building relationships that support true partnerships. Reconciliation cannot succeed if the partners do not trust in each other.

To build relationships we must understand and appreciate the context in which our partners are coming to the table. In the Yukon, the history of assimilation is a lived history for many Indigenous people. Many elders recall first hand experiences of being relocated from the homes and villages their families lived in for centuries. As well, many of the Indigenous people working in communities are residential school survivors or children the 60s Scoop.

Many Indigenous people will speak first hand of governments' efforts to assimilate them. Therefore to support reconciliation, governments and officials must be patient and appreciate that in many cases, trust must be built and can only be built over time. Government officials must recognize that in many cases there have been officials before them who have promised a different way of doing things, only to continue the status quo – or in some cases to do things differently only to leave Indigenous people worse off than before.

For reconciliation to continue to move forward meaningfully, it requires action. This action can begin with small changes. It needs to be sincere and people must follow through. True partnerships mean that we may not always agree. However, even when we are not able to agree, we must remain committed to understanding the interests of our partners and to finding solutions.

As part of reconciliation, the Yukon's territorial government has sought to align its priorities with Indigenous governments. Territorial and Indigenous governments have established collaborative processes to advance shared interests. At first there was apprehension on both sides, however, once they began to talk about their interests and priorities, they quickly realized that in many cases the issues and priorities were similar.

It was also quickly realized that the governments' constituents have similar expectations: better education, a strong economy and jobs, improvements to healthcare, and communities that reflect their values and culture. Previously, the government addressed solutions by imposing their ideas on others. When there was consultation, it was with respect to solutions that the territorial government had developed. The approach over the past three years has been to support a collaborative process that allows our governments to seek solutions within a partnership that reflects everyone's interests.

Advancing a collaborative approach has taken patience on all sides, innovative thinking, and a willingness to move beyond the status quo. It has required decision-makers to appreciate the need to be collaborative, and those with power to accept and recognize that they are no longer the sole decision-makers.

Reconciliation is a journey and we are not there yet. However, I believe the path we are on will result in long lasting change, which all our children will be able to enjoy equally.

Brian is from the Champagne and Aishihik First Nations located in the Southwest Yukon and Northwest B.C. He has been practicing law since 1999 in Whitehorse, Yukon. In March 2019, Brian was a guest speaker for the Truth and Reconciliation Speaker Series co-hosted by Banff Centre and Banff Canmore Community Foundation.



ABOVE: *Denewá ke Ts'éku*
21 x 28 Lithograph and CMYK Screenprint
by Laura Grier.

RIGHT: Laura Grier. Photo by Chris Amat.



Banff Centre Alumni

Laura Grier Uses Printmaking as a Tool to Reclaim

BY AFTON BRAZZONI

LAURA GRIER IS A DÉŁJNĚ FIRST NATIONS PRINTMAKER

born in Somba Ké (Yellowknife), now based out of Edmonton, Alberta. Laura is the front cover illustrator of this year's edition of *Buffalo Mountain Drum*.

We caught up with them to talk about their artistic practice, and the inspiration behind the *Drum* front cover – an evolution of a series Laura created during the *Banff Artist in Residence* program at Banff Centre. The series of screen prints and lithographs, called *People Walk Backwards / Dene K'et'a Ditla*, is based on Laura's personal stories from their childhood. It was exhibited at Harcourt House Art Incubator Gallery (Edmonton) in fall 2018.

AB: Tell me about your artistic practice and the inspiration behind it.

Laura: I started printmaking back in 2011. I found that the methodologies and processes inherent in printmaking were crucial for my ability to reflect and relate to the contemporary world. Printmaking, to me, has a long history of communicating propaganda. I use printmaking as a tool to convey my own Indigenous lived experiences, and to reclaim and in a way, decolonize. I'm currently doing my master's at the Ontario College of Art and Design and I've been working a lot on how I'm starting to think about Indigenous printmaking, specifically.

One element to our Indigenous Leadership programming at Banff Centre is identity and culture. How do identity and culture inform your work?

I've only just started working on ideas of race and Indigenous identity. It's important for me as an artist to start a dialogue surrounding this. One has to be careful when doing work surrounding race and identity – the terms alone are connected to colonial constructs and have colonial connotations. The work carries the risk of wiping out the difficulty and complexity behind it. We need to find a way that doesn't romanticize race, but decolonizes such concepts so we have a greater dialogue of indigeneity. My intention making works around race was kind of a dialogue between me and other Indigenous bodies, and to help heal my own experiences of racism, trauma, and painful history.

You participated in a Visual Arts residency at Banff Centre in 2017. What was your experience in that program like?

It was a very important time – I was very goal-oriented and organized and I had a concrete plan to do these six stone lithography and CMYK screen print works. They were anywhere between four to six layers of printing. A lot of the time when people look at these images or concepts, they don't investigate or know the time commitment and emotional labour behind each image and story. I managed to grab pictures from my family photos, so each one of the six pieces has stories of growing up as an Indigenous and racialized person. I grew up with a non-Indigenous family who've been extremely supportive, but I still haven't been able to escape experiences of racism.

Tell me about the inspiration behind your illustration for this year's cover of *Buffalo Mountain Drum*.

I think it's important to consider place, and maybe moments of joy and connectivity to my inherent Indigenous spirit. I've been thinking about images of when I used to spend time in a place just outside of Cochrane with my uncle who was a rancher out there. That time was the beginning of my own internal reflection of connection to land and place.

What are your plans for the next year?

My master's is definitely taking up a large amount of time. I'll also be doing an Indigenous intensive residency in Kelowna this summer called *UnCourse*. It's kind of an inclusive, non-academic pedagogy. I'm letting what happens happen, whether I feel like I need time with the ideas I'm thinking about, or maybe even just time in a place where there's no condos and concrete.



LEFT: For the first time in Banff Centre's history, Indigenous Arts residencies were programmed throughout an entire calendar year. **Reneltta Arluk**, Banff Centre's Director of Indigenous Arts, curated and directed programs in dance, storytelling, performance, and visual arts. Her passion for Indigenous artistic storytelling was introduced with three major highlights from her 2018-19 season: *BodyWeather* (pictured below); *Ghost Days: Making Art for Spirit*; and, an immersion in Cree Creation storytelling with Elders Jo-Ann and Jerry Saddleback as guests called the *Indigenous Storytellers and Spoken Word Residency*.

Photo by Donald Lee.



Year in Review

BY JOE HENSCHEL

LEFT: **Dr. Leroy Little Bear**, a distinguished Niitsitapi Scholar from the Kainai Nation who has been recognized for a lifetime of contributions in education, policy, science, and more, was recently appointed as an Officer of the Order of Canada. As an expert in the field of Indigenous Governance, Dr. Little Bear helped establish Banff Centre's Indigenous Leadership programs in the 1970s and continued to nurture them in the 1980s. He is also a former member of the Banff Centre Board of Governors. Dr. Little Bear believes honouring Indigenous history and artistic traditions is very important to rebuild the foundations of our Indigenous cultural. Recalling a moving artistic experience, he says, "The creative retelling of the Truth and Reconciliation Commission at Banff Centre through opera was a wonderful example of the arts challenging perception. The arts have the power to heal and unite."

Photo courtesy of Dr. Leroy Little Bear.



TOP: **Meagan Musseau**, the 2018 *Emerging Atlantic Artist Residency* award recipient, is an interdisciplinary visual artist of Mi'kmaq and French ancestry from Elmastukwek, Ktaqmkuk territory (Bay of Islands, Newfoundland). During her summer 2018 residency, Musseau created artwork in response to a collection of Beothuk caribou bone pendants, which was taken from traditional burial grounds to be held in the vault at The Rooms provincial museum in St. John's, NL. Through the work, *Necklaces Were Broken*, Musseau sought to symbolically "reclaim" these pendants, while honouring the dreams and strength of her relations through artistic creation.

Photo by Jessica Wittman.



ABOVE: Banff Centre alumna **Nayo Marie Snow** received a Certificate of Indigenous Leadership, Governance, and Management Excellence following her participation in the *Indigenous Women in Leadership* program.

Photo courtesy of Nayo Marie Snow.



LEFT: In February 2019, Banff Centre received a \$10 million investment from **Suncor Energy Foundation** in support of Indigenous Leadership and Leadership for Social Impact/Innovation programs.

Speaking of Suncor's transformational support, Eric Axford, Chair of the Suncor Energy Foundation Board said, "Through this gift, our hope is more leaders have the opportunity to develop the perspectives and capabilities needed to create connections and spark a bright future for all Canadians."

Photo by Chris Amat.

Seeking Sovereignty

The Future of Indigenous Classical Music

BY NICOLE MANFREDI



*Canadian Indigenous Classical
Music Gathering*

TOP: Composer / Pianist Sonny-Ray
Day Rider and Pianist / Composer
Beverley McKiver.

LEFT: Violist / Percussionist /
Composer Melody McKiver and
Composer / Cellist Cris Derksen.

Photos by Jessica Wittman.



IN FEBRUARY 2019, 11 Indigenous artists came together at Banff Centre to discuss the Indigenous voice in classical music and build an Indigenous Classical network as part of a program called the *Indigenous Classical Music Gathering*. Led by acclaimed musicians Cris Derksen and Jeremy Dutcher, the collective explored what makes a story definitively Indigenous, and from there, how arts institutions can and should better indigenize their spaces to end legacies of tokenization and appropriation. The result of these conversations is a document titled *Musical Sovereignty*, which Dutcher describes as “a call for investment in relationships.”

The two-week residency was a call to collaborate, to be accountable, and to bear witness. Both Dutcher and Derksen recognize a need to build relationships by creating an Indigenous Classical network so musicians may support one another, collaborate on new works, and discuss their experiences as Indigenous creators in a traditionally Eurocentric sphere. “Within these classical music spaces – within these institutionalized spaces – we are often the only Indigenous people in the room,” Dutcher explains. “The burden is on us when something uncomfortable is happening or an appropriation has taken place. It is upon us to speak to that, and yet, if we are the only ones in the room, it’s hard to feel empowered to do that.”

Dutcher and Derksen make clear that for genuine collaboration to occur, the work extends beyond what an arts institution may neatly summarize in a grant application. True engagement cannot be found in a top-down advisory meeting or in an invitation for feedback after-the-fact. Inclusion means Indigenous authority and ownership.

The document calls on non-Indigenous composers “who seek to tell ‘Indigenous-inspired’ works” to ask themselves why they feel compelled to tell the story, and whether they are the right person to do so. Specifically, the artists seek an end to works that retraumatize and tokenize Indigenous communities for the purpose of outside entertainment and shock value. Addressing the importance of positionality, the group created a working definition outlining what makes a story Indigenous.

“Simply, a story is Indigenous when it is created by an Indigenous artist, regardless of theme or topic. A story is Indigenous whether it comes from ancestral knowledge through to the present day and beyond.”

All at once, the artists clearly define who can rightfully create and tell Indigenous stories while also deconstructing the notion that only certain stories can be told. Here, the group illuminates a tendency within classical music and the arts to impose certain expectations on Indigenous narratives, which are not only limiting but can make caricatures out of the art and its cultural importance. Dutcher recalls audiences invalidating his work by claiming “it doesn’t sound Indigenous,” as though his individual identity and contemporary cultural experiences must conform to a monolithic sound and historic time frame to be legitimized. Artists have given themselves the space to expand beyond the existing canon of Indigenous work, to hold themselves accountable to their communities as storytellers, and to move away from imposed tropes. Now, says the group, the world must do the same or be left behind.

“The days of other people telling our stories are done. That time has passed,” says Dutcher. “I think what we need to do is forge a new model together and that’s what this document might do.” Dutcher’s words are reflective of a shift in Canadian classical music through which many Indigenous artists now feel they have a platform to make changes within a discipline that has always been, as Derksen describes, “a bit behind the times.”

Together in a space of their own making, these artists empowered each other to speak and document their collective truth. Now, they are asking arts institutions everywhere to listen and as Derksen says, “take it to heart.”

“We’re letting you know how to work with us. We’re giving you some insight into our worldview in all of this [...] and I hope these institutions are ready to sit with that and understand that the way that things have been for the last 150 years – and you know, since the start – that’s not the way it’s going to be,” says Dutcher.

“There is no reason for us not to be at the forefront of creating and telling our stories.”

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Follow [/banffcentre](#) on Facebook to watch a video about *The Future of Indigenous Classical Music*.

What Does Nation Mean?

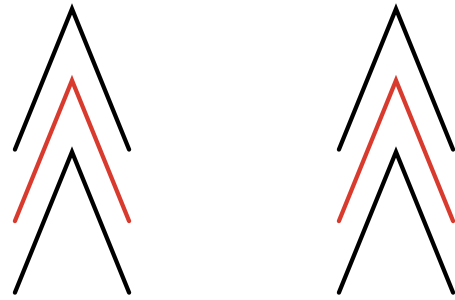
BY EDZI'U

Edzi'u is a mixed race Tahltan and inland Tlingit artist, songwriter, and composer who recently participated in the *Indigenous Storytellers and Spoken Word Residency* Indigenous Arts program at Banff Centre. We asked her to share her most recent body of work, *Kime Ani* (2018), which samples audio from old recordings of five generations of her matriarchs.

KIME ANI, "LET'S GO HOME", is a sonic family portrait of my identity, experience, and relationship with my family, myself, and our stories. The album is meant to provoke contemplation of the questions: What is our current political climate? What are our relationships? Who are we? What is tradition? In exploring these questions, the listener is invited to traverse identity.

The album pulls braids through five generations of past, current, and future matriarchs. For the opening track, "What does nation mean?" I had a thought that I wanted to include my little sister's voice amongst the voices of our grandmothers; grandmothers that she was too young to know and had never met. I wanted to include her amongst their love and stories, through sound, through the veil, through the spirit world. I recorded her on a rainy afternoon in Vancouver as she was playing with her toys in her room. Pushing play on my recorder, I started talking to her about who she was – her Tahltan and Tlingit identity. She began telling me her names – her Tahltan name and her English name – and within that exchange I asked her what nation she was. It was there that I caught her phrase, "What does nation mean?" and it became the heart and essence of the entire album. What does nation mean for us as sovereign people, amidst an occupation of the colonial state? What does it mean to survive, to thrive, to grow, and change, while bringing our songs from our grandmothers forward?

Kiera succinctly and eloquently articulated what I had been trying to find through my whole process of creating the album. I set about to record the sonic landscape where I wanted that phrase to live. All recorded or audio sampled sounds heard in



my music are those that I record myself at a location that means something to me. I begin to look for software instruments that feel true to the audio, analyzing presence, feel, emotion, volume, and spirit of those sounds. When I have carved out the bones of the piece, I invite play into the sound world; experimenting with the sound, the audio, and following instinctively what I want to paint with the sound and where the sound itself is pushing to go. Trusting the sound, the audio, and leaving the sound world open for impulses is a large part of my artistic process. Allowing for space and trust, and setting intention about building relationship with what is being created, is how I wrote *Kime Ani*.

"As Kime Ani is heavily sampled by old recordings of my grandmothers, I leave myself open to the spirit of their divine instruction and follow their lead."

Ultimately in my heart I feel these songs are an incarnation of my family's ancient tradition of storytelling, which I strive for by designing sound through vintage and current audio recordings, electronic instruments and the voice. They are vessels of history, tradition, and adaptation; a record of Indigenous experience through a contemporary Indigenous lens.



Photo courtesy of Edzi'u.

"What does nation mean?"

Excerpt from *Kime Ani* (2018) by Edzi'u

Grandmother's voice: This the god's truth...true story.

-
- Edzi'u: Um, can you talk about what your nations are?
- Kid sister's voice: Raven and crow and raven.
- Edzi'u: Are those your nations or your clans?
- Kid sister's voice: Clans.
- Edzi'u: What nation are you?
- Kid sister's voice: I don't know...
- Edzi'u: What do you mean you don't know?
- Kid sister's voice: What does nation mean?
- Edzi'u: Are you Haida?
- Kid sister's voice: No.
- Edzi'u: Are you Nisga'a?
- Kid sister's voice: No.
- Edzi'u: What nation are you?
- Kid sister's voice: Tahltn?
- Edzi'u: Mhhmm and?
- Kid sister's voice: Tlingit?
- Kid sister's voice: What does nation mean?
- Edzi'u: Tlingit.
- Kid sister's voice: Tlingit.
- Edzi'u: What kind? Do you live in the ocean or do you live by the rivers?
- Kid sister's voice: Rivers?
- Edzi'u: Which is inland right? So you're inland Tlingit?
- Kid sister's voice: Yes.
- Edzi'u: Can you say that?
- Kid sister's voice: I am in, inland Tlingit.
- Edzi'u: Say, I am inland Tlingit!
- Kid sister's voice: I am inland Tlingit!

Finding Her Voice

Banff Centre alumna Charlene Baglien shares her learning journey

BY JOSHUA KNELMAN



CHARLENE BAGLIEN grew up near Fort William First Nation on the outskirts of Thunder Bay. Her family lived off-reserve in rural Ontario, where the nearest bus stop was about a kilometre and a half away. Her dad was a surveyor while her mother raised five kids. Charlene was the oldest daughter.

She attended a Catholic school with plenty of Anishnawbe students, excelling in math and science. Things changed in high school when her family moved into the city and she started high school at Sir Winston Churchill Collegiate.

"I didn't know anyone there and buried my Indigenous identity. Instead, I focused on academics." On weekends though, she would hang out with her Indigenous friends at the Thunder Bay Indigenous Friendship Centre where she loved going to youth dances every Saturday night. "It was almost like living two lives," she remembers.

By the time Charlene graduated high school she was a mother. Life wasn't easy. She'd look for work in the newspaper classified ads, but the criteria made her feel inadequate. Instead, she took a one-year course at the Ontario Business College. Days were long. She'd wake at 6 a.m., feed her one-year-old, put him on the toboggan and pull him to daycare, then get on a bus and head to school. Charlene was determined to support herself and her son.

Charlene earned a certificate in computerized accounting, and a few years later she received a job offer at the place where she used to socialize and meet Indigenous youth – the Thunder Bay Indigenous Friendship Centre. They needed help with finances and accounting.

Charlene worked her way up through the organization: finance, administrative assistant, healing and wellness coordinator, and then 25 years as program director. The centre was a social hub for the Indigenous community members migrating to the city, and it offered a variety of programs: everything from healing and wellness, employment training, and cultural resources. Working there, she felt good, and it revitalized her own Indigenous identity. Today she is Executive Director.

In February 2015, Charlene applied to take a course as part of Banff Centre's Indigenous Leadership programming: *Inherent Right to Indigenous Governance*.

"The course inspired me, especially the model of Indigenous knowledge sharers. I appreciated Dr. Leroy Little Bear's methodology of teaching – he didn't use blackboard and paper, he used his voice and created a picture in your mind that would stay with you forever, as opposed to something you read on a page and then forget."

A couple of years after completing her first course, a colleague who was finishing the Certificate of Indigenous Leadership, Governance, and Management Excellence encouraged her to do the same. The board of directors at the Friendship Centre was supportive, and they provided her the approval and resources to finish the certificate. Now, in May 2019, Charlene will graduate.

"The best gift that the Indigenous Leadership courses gave me is my voice," Charlene says. "Banff Centre's programs helped awaken my voice and made it stronger." In the last few years, Charlene has done several media appearances and she feels much more confident about speaking publicly, advocating for change, as well as networking and forming partnerships with both Indigenous and non-Indigenous agencies.

Charlene's Anishnawbe name is "Buffalo Woman."

"A buffalo has many gifts to share: it's not easy to pierce its skin or to take it down. Most importantly, the buffalo is supported by the herd around them." Charlene attributes her strength from the Friendship Centre team, and she feels a sense of affinity and comfort each time she returns to Banff Centre, located on the side of Sleeping Buffalo Guardian Mountain – the spirit of the buffalo watching over her.





Indigenous Leadership Programming

Be part of a legacy of strong Indigenous leaders who have taken their knowledge and skills learned in Banff back to their communities or organizations to lead change and achieve results.

“The instructors are knowledgeable and grounded in culturally appropriate approaches. Staying on campus is excellent. The power that exists amongst the mountains is indescribable.”

Jennifer Chuckry, Cedar Child & Family Services, BC

“This [programming] is both excellent and unique in assisting current and future leaders to help provide tools to their nations, to promote healing, well-being, prosperity, and self-sufficiency.”

Jeffery Harper, Samson Management Ltd., AB

“I now have the confidence to go out into my own community to create change. I plan on creating a cultural summer program for youth in my community. Being here has helped me gain so much knowledge – I will hold this in my memory for a lifetime.”

Kelsey Jules, Tk’Emlups Te Secwepemc, BC

“This program has provided me with the confidence and the tools to create and manage meaningful programming [for] my community. Banff Centre is a gorgeous, welcoming environment that fosters an inspiring learning space.”

Zoe Laycock, Métis Nation of Alberta, AB

“During my week at Banff Centre I have enjoyed the opportunity to meet lots of great people from across the country [who] have inspired me in new and positive ways.”

Rene McCarthy, Kehewin Cree Nation, AB

“This is my second [Banff Centre] course, and my wife said to me how much of an improvement it has made [in] me [as] a better man, leader, husband and father...and for my community.”

Manley Moberly, Aseniwuche Winewak Nation, AB

Indigenous Leadership Program Model

Our programs support leaders 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 their performance. Learn the knowledge and skills necessary to run effective organizations and build communities with sustainable economies rooted in cultural and traditional ways of knowing, being, and doing.

Our programming model is inspired by the sacred circle of life. The inner circle roots us within the values that ground our work, which we call Right Relations and which are influenced by the seven sacred teachings. The next circle is our Wise Practices model and seven elements of determining success, which were developed from our best practices literature review.



Certificate of Indigenous Leadership, Governance, and Management Excellence

To recognize a commitment to lifelong learning, 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 seven Indigenous Leadership programs. To complete the certificate you will need to take one program from each of the seven elements of Wise Practices.

Please choose one program from each Wise Practices Element

[1] Identity and Culture

- Wise Practices in Indigenous Leadership
- Indigenous Women in Leadership

[2] Leadership

- Inherent Right to Indigenous Governance

[3] Strategic Vision and Planning

- Indigenous Strategic Planning

[4] Good Governance and Management

- Establishing Indigenous Institutions of Governance

[5] Accountability and Stewardship

- Leading Teams: Governance for Indigenous Councils and Boards

[6] Performance Evaluation

- Project Management for Indigenous Organizations
- Indigenous Evaluation Frameworks

[7] Collaborations, Partnerships, and External Relationships

- Negotiation Skills Training
- Indigenous Business and Economic Development

How to Register

To register for a program visit banffcentre.ca/leadership, mail the completed Registration Form supplied on page 35 or fax to 403.762.6422, email 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

Scholarships 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.

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, Transfer Policy, and Cancellation Policy.

** Please note, program dates are subject to change.*

Indigenous Strategic Planning

September 29 – October 4, 2019 | May 10 – 15, 2020

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 of Indigenous citizens now and in the future. You will learn a proven model for strategic planning, based upon systems thinking and its associated processes, tasks, and activities.

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

What Does the Program Offer?

- Learn systems thinking
- Learn to use the techniques involved in a strategic planning model
- Identify the vision, mission, and values for your community/organization/board
- Learn how to determine the key factors of success
- Complete a current state assessment and an environmental analysis
- Set strategies on which to focus resources and efforts
- Understand the link between the vision and business and operations plans
- Learn how to implement your strategic plan and how to evaluate and measure its performance

Faculty

Elizabeth Logue, Director of Inuit Relations, Indigenous and Northern Affairs Canada

Murray Dion, Non-Indigenous executive, entrepreneur, strategic consultant, lecturer, and visual thinker

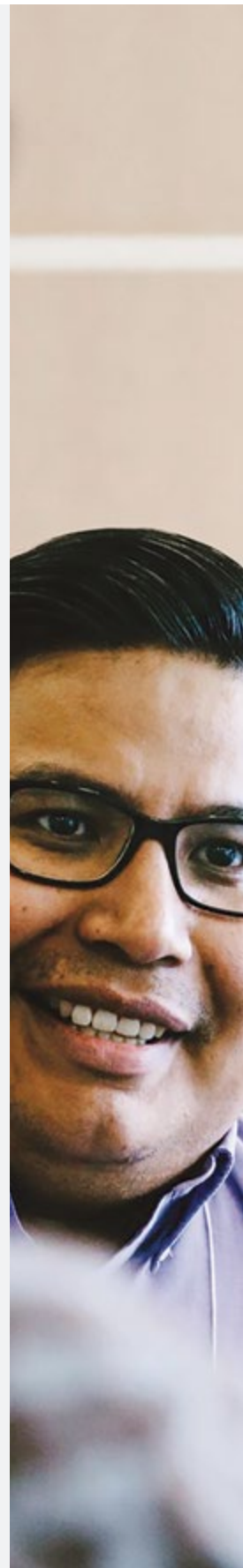
Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes

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

Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership



Negotiation Skills Training

October 20 – 25, 2019 | February 2 – 7, 2020

Overview

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

Who Should Register?

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

What Does the Program Offer?

- Community and organizational interest clarification to determine your goals for the negotiation outcomes
- A community-based approach to participation and support in the negotiation process
- Good and bad results of the negotiation outcome
- How to choose your negotiation team and how to prepare thoroughly for your negotiations
- Negotiation skills building by participating in simulations, role-play, and improvisation
- Expert advice on how to be a powerful negotiator
- An understanding of the duty to consult, the Crown as negotiator, and multi-party negotiations

Faculty

Troy G. Chalifoux, Sessional Instructor in Crown/First Nations/industry negotiations,
Faculty of Law, University of Alberta

Lorne Ternes, Barrister and solicitor

Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes

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

Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership

Wise Practices in Indigenous Leadership

November 10 – 15, 2019 | March 15 – 20, 2020

Overview

This program asks, at this time in our collective history what are the critical skills, gifts, and vision that leaders need to thrive – living wholistically into responsibilities while restoring inherent wellbeing and prosperity?

You will have the opportunity to bring the Wise Practices Indigenous leadership model to life in your roles and organizations while taking a personal and professional leadership journey. This program will create a space for you to regenerate and vision while deepening roots of identity, knowledge, and cultural values within your own authentic leadership style. The program will move from theory and practice into action through the guidance of elders, land based learning, hands-on case studies, culture, arts, and community dialogue.

Wise Practices in Indigenous Leadership will provide an opportunity to balance and strengthen cultural and contemporary leadership competencies. The program will create a strategic focus through a Wise Practice action plan to overcome leadership challenges and actualize personal, organizational, and community goals.

Who Should Register?

- Indigenous leaders, administrators, and service providers
- Indigenous artists, change makers, and visionaries
- Senior management and personnel working with or within Indigenous organizations

What Does the Program Offer?

- Wise Practices Indigenous leadership model, research, and case studies in practice
- Indigenous knowledge, leadership, and management concepts in practice
- Transformational change: exploring the concept of systems thinking
- Life promotion: historical wellbeing, trauma, and resilience
- Land based learning
- Relational leadership: collaboration and partnerships
- Transformational, value-based leadership
- Authentic leadership and leadership transparency

Faculty

Erin Dixon, Systems Management Consultant

Daryl Kootenay, Traditional singer, dancer, artist, speaker, youth leader

Dr. Cynthia Wesley-Esquimaux, Honorary witness for the Truth and Reconciliation Commission;
Chair on Truth and Reconciliation at Lakehead University

Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes

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

Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership



Leading Teams: Governance for Indigenous Councils and Boards

November 24 – 29, 2019 | June 7 – 12, 2020

Overview

Indigenous 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.

This program will explore the structure and management of a governing body for maximum efficiency and effectiveness, with particular focus on building solid foundations for Indigenous governance. Participants will come away with tools to understand their leadership style in order to strengthen governance foundations, facilitate new processes, run more productive meetings, and be more effective decision-makers.

Who Should Register?

- Chiefs and senior administrators of First Nations, Tribal Councils, Métis Councils, and Inuit and Northern communities
- Indigenous economic and social development agencies
- Legal entities for Indigenous profit and not-for-profit organizations
- Managers and administrators of service delivery agencies and organizations
- Indigenous arts and culture organizations
- Urban Indigenous organizations

What Does the Program Offer?

- Principles of governance and wise practices in community development
- Structures of governance
- Indigenizing corporate systems of governance to make the corporate model work for you
- Ensuring organizational effectiveness through governance at the board/council level
- New insights on roles, responsibilities, and performance
- Strategic planning and management systems
- Legal and financial responsibilities of governing bodies
- Emotional intelligence and team effectiveness

Faculty

Margaret Froh, Associate Chief Operating Officer, Metis Nation of Ontario

Tracey O'Donnell, Lawyer, Nipissing First Nation

Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes

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

Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership

Project Management for Indigenous Organizations

January 19 – 24, 2020 | June 14 – 19, 2020

Overview

Project Management (PM) is an essential results-oriented management function of modern organizations, institutions, and communities – large and small. Understanding, proposing, and establishing a professional PM environment is critical to program and project funding development.

High achieving individuals and organizations know that adopting standardized PM processes, techniques, and tools greatly increases their capacity to ensure successful projects. Beyond the best practices aspects of PM, this program explores developing your PM knowledge and skills in the context of Indigenous Wise Practices – a critical factor. Learn to effectively lead projects to deliver the expected outcomes, on scope, on time, and on budget.

Who Should Register?

- Indigenous leaders and managers
- Chiefs and councillors
- Nation administrators
- Portfolio directors

What Does the Program Offer?

- What is PM and why is it so important?
- The link between strategic planning and PM
- Understanding the difference between PM and operational management
- The PM profession, certifications, standards, frameworks, and methodologies
- PM fundamentals, processes, techniques, and tools
- The PM Triple Constraint
- PM technology applications (desktop and web-based mobile)
- Establishing an Indigenous Wise Practices approach to PM
- PM planning techniques through a practical business case exercise
- Change management and performance management
- Implementing PM in your world: where to start?

Faculty

Murray Dion, Non-Indigenous executive, entrepreneur, strategic consultant, lecturer, and visual thinker

Karen Dove, Senior Learning Advisor, Canada School of Public Service

Sheila Niganobe, Risk Management and Strategic Planning Director, Mississauga First Nation

Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes

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

Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership

Inherent Right to Indigenous Governance

January 26 – 31, 2020

Overview

Indigenous nations and organizations are at various stages in exercising local sovereignty. The Supreme Court of Canada, in the Van der Peet case, stated that the sovereignty of Indigenous societies must be reconciled with Crown sovereignty. You will come away from the program with an understanding of what a reconciled model of governance would look like after exploring and discussing traditional forms of Indigenous governance, while gaining a fuller understanding of the colonial forms of governance.

Successful self-governance begins with a complete understanding of the constitutional and legal framework regarding the various levels of governments. Learn from an Indigenous case study – implementing their self-government agreement.

Who Should Register?

- Indigenous leaders, administrators, and 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 worldviews
- Transition from traditional governance to legislated governance
- Reconciling traditional and contemporary forms of governance
- A look 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, Director of the American Indian Program, Harvard University and Professor Emeritus of Native Studies, University of Lethbridge

Sakej Henderson, Research Fellow, Native Law Centre of Canada at the University of Saskatchewan

Jean Teillet, Lawyer, Pape, Salter, Teillet LLP

Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes

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

Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership

Indigenous Business and Economic Development

February 9 – 14, 2020

Overview

Building effective economic policy will help achieve more successful, sustainable, and self-determined economic activity. In this program, fundamental issues of governance, such as the creation of culturally appropriate governmental institutions and the role of Indigenous leaders in effectively planning, creating, and promoting economic policy for self-determined Indigenous development will be examined. Having determined these foundations, the program will shift focus to the realities of doing business with Indigenous communities, Indigenous-owned companies and institutions, and individual Indigenous entrepreneurs.

Who Should Register?

- First Nations, Métis, and Inuit economic development corporations and officers
- Leaders 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
- Anyone interested in Indigenous business and economic development opportunities

What Does the Program Offer?

- Review of the Harvard Project on American Indian Economic Development
- Nation-building: 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 made 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
- All aspects of community economic development and business planning
- Financing Indigenous economic ventures

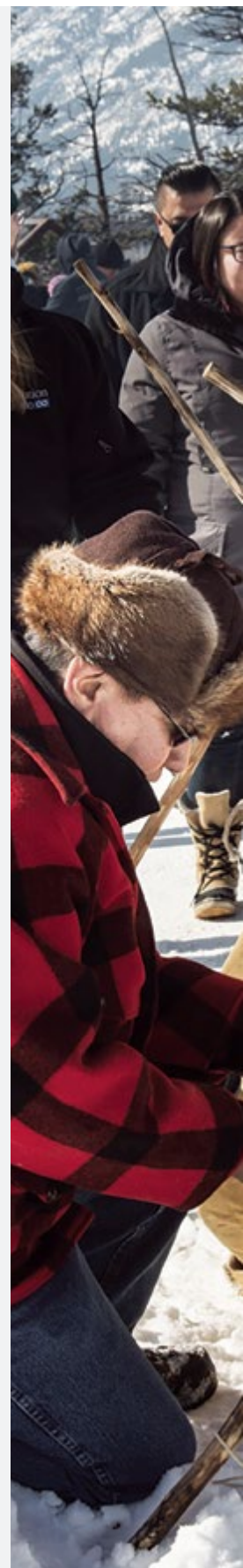
Faculty

Trent Blind, Senior Advisor and Executive Management Consultant
Stephen Cornell, Faculty Chair, University of Arizona, Native Nations Institute
Chris Derickson, Westbank First Nation Councillor

Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes
Accommodation and meals: \$1,310 + applicable taxes
Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership



Establishing Indigenous Institutions of Governance

March 1 – 6, 2020

Overview

As Indigenous and treaty rights are recognized and affirmed, both through the courts and as the outcome of reconciliation activities with the Crown, Indigenous Peoples are implementing self-government as an exercise of self-determination. Establishing strong and appropriate institutions of governance is essential if Indigenous nations and political organizations are to achieve successful nationhood.

Research has shown that implementing Indigenous jurisdiction without establishing effective, culturally legitimate institutions results in unhealthy communities that remain in poverty. Nations that establish effective and culturally appropriate institutions are more successful. These nations are in a much stronger position to take action to improve the lives of their citizens, including the ability to revitalize their culture and language. They are also less dependent on government transfer payments and become politically and economically more powerful. In this program, participants will be shown tools to build their own Indigenous institutions of governance.

Who Should Register?

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

What Does the Program Offer?

- Establishing capable Indigenous institutions that reflect cultural values and legitimacy
- Understanding how to run institutions of government
- Processes for developing and adopting a nation's constitution, laws, regulations, policies, and community plans
- Institutions for the enforcement of a nation's laws
- Ensuring community support for governance reform and institution building
- Building structures and processes for implementing and operationalizing institutions
- Creating a professional, independent, and culturally appropriate public service

Faculty

Kory Wilson, BSc., LL.B Executive Director, Indigenous Initiatives and Partnerships, BCIT

Dr. Tim Raybould, Senior Consultant, First Nations Finance Authority

Brian MacDonald, Assistant Deputy Minister, Executive Council Office, Yukon Government

Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes

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

Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership

Indigenous Evaluation Frameworks

March 22 – 27, 2020

Overview

Evaluation is a mechanism for amplifying the collective of Indigenous voices. Following Right Relations and the Wise Practices leadership and governance model, this program explores how accountable leaders act as stewards of a vision, uniting good governance and ethical practices while honoring their identity and culture.

Indigenous Evaluation Frameworks will provide leaders with skills and tools to implement and assess community driven change that reflects community values and cultural practices. The program will demonstrate how evaluation as a tool can support Indigenous practices and inform the design of programs and projects.

Who Should Register?

- Indigenous leaders, administrators, senior management, and those involved in program design and delivery
- Indigenous evaluation students
- First Nations, Inuit, and Métis regional or tribal evaluators
- Consultants who work closely with Indigenous nations and organizations
- Cultural organizations and non-profit leaders
- Government leaders
- Provincial and federal policy analysts and evaluators

What Does the Program Offer?

- Understand evaluation, as well as the use of evaluation tools and assessment processes designed to support community change and growth
- Uncover the roots of Indigenous evaluation practices and include these in your own processes
- Gain an understanding of the history and context of western evaluation
- Through information sharing, lectures, and evaluation exercises, learn to create an evaluation framework that reflects your community or organization
- Learn to bring reflective leadership practice to your work and well-being
- Build and add to your Indigenous evaluation toolbox

Faculty

Marilyn Poitras, Lawyer, professor, and leadership facilitator

Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes

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

Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership



Indigenous Women in Leadership

June 21 – 26, 2020

Overview

Created specifically for women leaders, the Indigenous Women in Leadership program examines the issues, challenges, and inequities that you as a woman face as you strive to fulfill the responsibilities of your job, meet the needs of your family members, and answer the demands of your 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.

An important program asset is the network of colleagues you will develop and 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?

- Indigenous women leaders and managers

What Does the Program Offer?

- The 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

Fees and Financial Assistance

Tuition: \$2,500 + applicable taxes

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

Grant funding may be available, please ask for details.

Register at banffcentre.ca/leadership

A woman with long brown hair, wearing a white and grey striped sweater and a red beaded necklace, smiling and holding a small silver object. She is standing in front of a whiteboard with handwritten notes and diagrams. The whiteboard has a box labeled "Serious gathering" and other faint, illegible text. The photo is oriented vertically.



Indigenous Program Council

Banff Centre for Arts and Creativity engages 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

Howard Jang, 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

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.

Visionaries:

The Lougheed Family
John and Bunny* Ferguson

Founding:



Access and Travel:

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:



\$20,000+ Access:



ConocoPhillips Canada

\$80,000+ Access:



Communications:



Travel:



\$30,000+ Access:



Women's Scholarship:

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

or call Candice Noakes
at 1.888.495.4467

A silhouette of a person standing with their arms raised high, reaching towards the sky. The person is positioned on the right side of the frame. The background is a dramatic sunset or sunrise sky with warm orange and yellow hues near the horizon, transitioning to a lighter blue at the top. The sun is partially obscured by the person's arms, creating a bright lens flare effect. The overall mood is one of inspiration and achievement.

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.

together.suncor.com

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Registration Form



Complete this form and fax to 403.762.6345,
register online at 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 \$250 deposit when you register. Subsequent payments can be made either by cheque or credit card and all balances are due on or before arrival.

☐ I am enclosing \$ _____, towards full payment. OR

☐ Please charge a \$250 deposit to my:

☐ VISA ☐ MASTERCARD ☐ AMEX

Credit card number: _____

Name on credit card: _____

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: \$2,500

Meals and accommodation: \$1,310

Tourism Improvement Fee: \$14.30

Alberta Tourism Levy: \$29.15

GST: \$181.22

Total: \$4,034.67

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,

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, subject to GST.

- More than 30 days before the start of a program – a \$250 administration fee per participant cancelling.
- Seven to 30 days before the start of a program – 50% of the program tuition fee per participant cancelling.
- Zero to seven days before the start of a program – full program tuition fee and first night's accommodation fee plus applicable taxes per participant cancelling.

Cancellation fees are subject to applicable taxes.

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 \$250 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

- ☐ \$250 credit card deposit (or full fees) paid with online 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 and you have been sent a confirmation email. Acceptance is subject to availability.

A group registration form is available; please contact the Office of the Registrar to obtain a copy.

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 28, Banff, Alberta T1L 1H5. Telephone: 1.888.255.6327.



Funding Form

Complete this form and fax to 403.762.6345,
register online at banffcentre.ca,
or call 1.888.255.6327

Thanks to our donors' generous support, Banff Centre for Arts and Creativity is pleased to offer a limited number of partial funding grants for Indigenous community members. Funding is allocated on a demonstration of need for funds, strength of an application, and community eligibility. We encourage you to speak to the impact the program will have on you both personally and professionally.

Your application for financial support will be reviewed and assessed on the basis of receiving the following information.

Step 1

Attach with your grant application a one-page document outlining:

1. The reasons why assistance is required (e.g., limits in your organization's training budget).
2. The anticipated benefits you and your organization will derive from your participation in this program. Describe the impact this program will have on you both personally and professionally.
3. You/your organization's financial contribution to attendance of the program.
4. Specification of any external grants you have or are applying to for additional support, and the amounts.
5. The minimum amount of funding required from Banff Centre.

TIP: When calculating your numbers above, please be aware that Banff Centre does not have funding available to cover travel costs. Therefore, all requests should reflect only the program costs as advertised in the Fees & Financial Assistance section of our program webpages.

Step 2

We require confirmation that you qualify 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.

Please submit one of the following:

- Letter from organization indicating you are a member or an employee of the organization.
- Or proof of Indigenous identity (e.g. Status Card, Metis membership, Inuit membership, band membership, etc.).

While your funding is under review, we cannot guarantee the amount we can offer, or availability of a place in the program.

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

Program name: _____

I agree to the terms and conditions below, should I receive a grant.

Terms and Conditions

Once an amount of funding has been allocated to you, it is unavailable for someone else. Due to this, and additional reasons established by our donors, the following conditions apply to all of our grant awards.

1. The grant is awarded to the individual – payment is applied to their individual Banff Centre account.
2. The participant must complete the full program.
3. Should the intended participant not be able to attend the program, no substitutions are permitted.
4. Cancellations (less than two weeks prior to program start) and no-shows will result in you being ineligible for further grants for at least one year. Regular cancellation penalties will also apply; please inquire for details.
5. Participants may be asked to meet with their donor at the closing banquet during the program to share their experience.
6. Participants receiving this funding must complete the required evaluation process at the end of the program.
7. Participants must provide donor thank-you letters and post-program requests for testimonials and additional feedback. Participants may also be asked to reflect on the expected benefits and processes, to share their learning, and report on the impact of the program on their leadership and organization.

Participant signature: _____

Date: _____

If you have questions about this process, please call
1-888-255-6327 or email leadershipadmissions@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 28, 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 honouring 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.

Listen / Anârapâtâ Satellite Residency Indigenous Arts program with Elder Buddy Wesley and Jason Botkin. Photo by Jessica Wittman.

BACK COVER: Photo by Nahanni McKay.



Calendar

SEPTEMBER 29 – OCTOBER 4, 2019
INDIGENOUS STRATEGIC
PLANNING

OCTOBER 6 – 10, 2019
TRUTH AND RECONCILIATION
THROUGH RIGHT RELATIONS

OCTOBER 20 – 25, 2019
NEGOTIATION SKILLS TRAINING

NOVEMBER 10 – 15, 2019
WISE PRACTICES IN
INDIGENOUS LEADERSHIP

NOVEMBER 24 – 29, 2019
LEADING TEAMS: GOVERNANCE
FOR INDIGENOUS COUNCILS
AND BOARDS

JANUARY 19 – 24, 2020
PROJECT MANAGEMENT FOR
INDIGENOUS ORGANIZATIONS

JANUARY 26 – 31, 2020
INHERENT RIGHT TO
INDIGENOUS GOVERNANCE

FEBRUARY 2 – 6, 2020
TRUTH AND RECONCILIATION
THROUGH RIGHT RELATIONS

FEBRUARY 2 – 7, 2020
NEGOTIATION SKILLS TRAINING

FEBRUARY 9 – 14, 2020
INDIGENOUS BUSINESS AND
ECONOMIC DEVELOPMENT

MARCH 1 – 6, 2020
ESTABLISHING INDIGENOUS
INSTITUTIONS OF GOVERNANCE

MARCH 15 – 20, 2020
WISE PRACTICES IN
INDIGENOUS LEADERSHIP

MARCH 22 – 27, 2020
INDIGENOUS EVALUATION
FRAMEWORKS

MAY 10 – 15, 2020
INDIGENOUS STRATEGIC
PLANNING

JUNE 7 – 12, 2020
LEADING TEAMS: GOVERNANCE
FOR INDIGENOUS COUNCILS
AND BOARDS

JUNE 14 – 19, 2020
PROJECT MANAGEMENT FOR
INDIGENOUS ORGANIZATIONS

JUNE 21 – 26, 2020
INDIGENOUS WOMEN
IN LEADERSHIP



**Aba Wath Tech. Oki.
Gwanistli Naniya.
Bienvenue. Welcome.**

**Banff Centre for Arts and
Creativity is 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

Alberta
Foundation
for the Arts

Canada Council
for the Arts
Conseil des arts
du Canada