

BUFFALO MOUNTAIN DRUM

PETER LOUGHEED LEADERSHIP INSTITUTE

Indigenous Leadership and Management
2015 – 2016

Making an Impact
Connecting Yukon's Youth

Reaching Communities
Leadership Training in Rural
Communities

**Cultures-Based
Innovation**
Connecting with
Personal Stories

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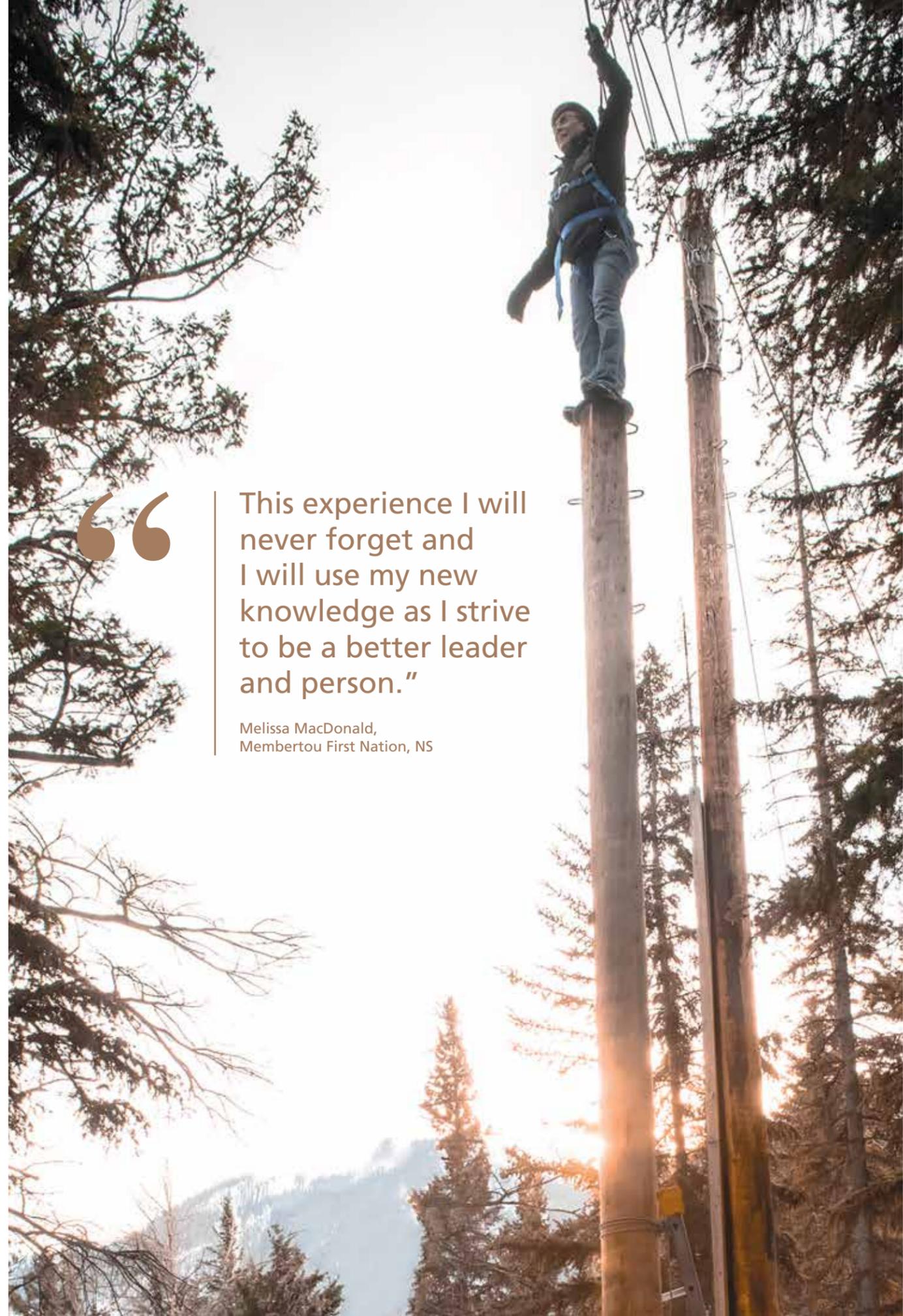
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The Banff Centre is a magical place that recharges our minds and our hearts. Thank you for making this journey possible.”

Jaymie Campbell, Aseniwuche
Winewak Nation, AB

Cover Image: Courtesy Alistair Maitland Photography, Kwanlin Dun First Nation.



“

This experience I will never forget and I will use my new knowledge as I strive to be a better leader and person.”

Melissa MacDonald,
Membertou First Nation, NS

DIRECTOR'S MESSAGE



TANSI!

Indigenous knowledge and experiences, that is, their wise practices, will now inform much of the programming and events that occur in the new Peter Lougheed Leadership Institute here at The Banff Centre. This has been an area that we in our Indigenous Leadership and Management programs have been exploring for a while, so this is very exciting especially in this time of reconciliation in Canada. The Truth and Reconciliation Commission released its recommendations this summer and now we are seeing governments, institutions, non-profits and community organizations stepping up to the plate to play their role at reconciliation. Lougheed Leadership programs create a safe space to bring multiple sectors and perspectives together to tackle society's complex problems and co-create innovative solutions. Thus, previously marginalized voices and perspectives can be heard and play a role in making systemic changes. Having Indigenous wise practices play a prominent role in this space will influence a new generation of leaders in Canada.

This edition of our Drum reflects this new scope of work along with stories of the impact our programs, projects and initiatives are having in communities. Communities are learning how principle-based negotiations are a way to reconcile diverse interests through a collaborative exercise to reach agreements. Indigenous youth from the north, the next generation of leaders, are taking it upon themselves to hold conversations across boundaries and collaborate on initiatives to address hopelessness. The research into the stories of the challenges and successes of Chiefs and other leaders is important for our programs. Our applied research continues to document case studies of successful Indigenous ventures. Our book, *Restorying Indigenous Leadership* and our wise practices approach is resonating with leaders and academics across the country as well as around the globe. This strength-based approach which is culturally grounded and promotes agency has influenced leaders to take on bold initiatives and lead positive changes in their communities.

We recently selected our Nexen Chair in Indigenous Leadership, John Borrows, an esteemed scholar in law, Indigenous rights, and environmental management. John has been a leader in the reconciliation of Indigenous laws and knowledge of the Canadian legal system. John will continue our documentation of successful Indigenous ventures as case studies and will strengthen our role in bringing Indigenous culture and knowledge into leadership development for a better world. John uses the storytelling method to bring Indigenous knowledge to contemporary institutions and issues. He will play an important role in building our reach into the international scene with his comparative research into institution building.

In these times of complex social problems facing society, where multiple perspectives are required to co-create innovative change, along with the new era of reconciliation in Canada, Indigenous knowledge and experiences add an important perspective that the leaders of the future need. Come to The Banff Centre to explore in this creative space and help lead the change that is necessary to build a better world.

Brian Calliou "Apahto' Kii",
Director, Indigenous Leadership and Management
Peter Lougheed Leadership Institute, The Banff Centre



OUR VOICES:

CONNECTING YUKON'S YOUTH

When Kluane Adamek's cousin committed suicide, she struggled with trying to understand how a young person could get to such a place. As she searched out support and coping strategies from a community that has been consumed by this all too familiar circumstance, she realized that there wasn't as much in place as might be expected.



“We wanted to create a space to honour youth. Not when they pass away, but to let them know they matter and are important now.”

Kluane Adamek

By Kevin Duncan

Out of this difficult situation, Adamek connected with a core group of Yukon youth and collectively began to look at potential opportunities to address a growing concern in remote northern communities: drug and alcohol abuse, bullying, racism, cultural under-representation in educational systems, and ongoing depression leading to high suicide rates. This network of emerging leaders inspired a project known as *Our Voices* as a way to encourage and equip youth across the Yukon, Northwest Territories, and northern British Columbia with the capacities to overcome the specific challenges they face.

“We wanted to create a space to honour youth. Not when they pass away, but to let them know they matter and are important now,” said Adamek, who co-chairs more than 30 group members alongside Wilfred Johnson and Jordan Peterson. “It was a hard time in the territory. We wanted something that could inspire, engage, and a set of tools to help us thrive. If we help one person choose life we’ve done something.”

A fellow with the Walter and Duncan Gordon Foundation who works on youth engagement and education projects in the Yukon, Adamek knew that one of the biggest challenges *Our Voices* would face was the feelings of isolation found within remote and under resourced First Nations communities. To address this, *Our Voices* coordinated a gathering of over 150 youth, Elders, and inspirational guest speakers to kick start a sense of connection. The event focused on networking opportunities, sharing knowledge and traditional cultures, generating a sense of identity for youth, confidence and capacity building, and health and wellness initiatives.

“[Yukon youth] are in desperate need of positive role models, experiential leadership training based on traditional values and contemporary skills, and most of all, a network of peers and mentors who support them to choose healthy pathways to success,” said Math’ieya Alatini, Chief of the Kluane First Nation, one of fourteen Yukon First Nations communities engaged with the project. “Youth in their teens and early twenties are facing a new set of challenges for which there has been little support and understanding to date.”

The overwhelming success of the initial gathering led to a strong recommendation that the initiative continue to grow and look at ways to develop comprehensive leadership training and a cohesive support network of youth in each community.

“After the initial gathering we recognized the need to have young people passionately involved in pushing the initiative forward. We needed to build them to be strong leaders and better prepare them to make the positive change they want to see in their communities,” said Katie Johnson, lead project consultant. “It’s a ripple effect. It’s not just one community that benefits, but all youth in the north. When you see momentum like this happening you really start to believe that change is happening. You just need the right resources, people, and partners. The opportunities are limitless. There is so much this group can do.”

CONTINUED ON NEXT PAGE





It has been incredibly powerful. The work that we are doing is setting the stage for the next generation of Indigenous leaders, to recognize their responsibilities and take the reins"

Kluane Adamek

Our Voices has worked closely with The Banff Centre's Peter Lougheed Leadership Institute through the Wise Practices Community Learning Initiative, a fully-funded opportunity provided by Suncor Energy Foundation. Over twelve months, they co-created a series of training and mentoring programs that reflected the needs of *Our Voices* and learned project management, strategic planning, and leadership development skills. The goal was to help foster the growth of passionate, confident, and competent youth leaders between the ages of 18 and 35. The group has worked closely with faculty member Murray Dion on a 3-year strategic plan, how to move that vision forward tactically, what is the structure of the organization, and tools for communicating across remote areas.

"Murray is awesome. We've gone through so much with him. He's honest and real and requires us to be innovative. We were all so blown away by everything he taught us. People with business backgrounds and others without experience all left the first training session with a totally different perspective on how to develop an organization from the ground up," said Adamek.

With eleven of the fourteen Yukon First Nations having negotiated land claims and self-government agreements, the need to prepare youth for key leadership roles is stronger than ever.

One of the key pieces to *Our Voices* is maintaining relationships with Elders to ensure a close connection to traditional and contemporary values.

Hosting an annual gathering has proven to be a way to do this, as a second event was held in the summer of 2015 with more than 200 participants in attendance. It has given youth a chance to share their stories and talk about solutions and a unified vision alongside Elders. One potential idea is having the annual gathering hosted by each Nation so they have the opportunity to be fully engaged partners.

"We have been able to bring together people from across the Territory who would not have had the opportunity to connect. We are seeing more opportunities for support with community level initiatives because our network continues to grow," said Adamek. "We are seeing more collaboration and more conversations across communities and really working hard at removing these boundaries. It has been incredibly powerful, the work that we are doing is setting the stage for the next generation of Indigenous leaders, to recognize their responsibilities and take the reins."

Images: Courtesy Alistair Maitland Photography, Kwanlin Dun First Nation.



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DEEPENING RELATIONSHIPS BY SHARING PERSONAL STORIES

By Laurel Dault



Carol Anne Hilton is the first member of her family in three generations who didn't attend a residential school.

Raised in foster care with her brother and separated from her two oldest siblings, her traditional name is Wakatush ("Big Sister"), continuing a long line of eldest daughters in her ancestry to hold a name which gives influence in the community. Standing at the front of a conference room, this is how Hilton introduces herself to fourteen other cultural innovators — people who use traditional knowledge to inform innovative design, research, and business practice.

She tells the story of looking for her first job. As a scruffy fourteen-year-old living in a small town with not much work available, she decided to try her luck at the only native store in town which sold art, crafts, and t-shirts. She didn't know anyone at the store, but slunk over to the desk and mumbled "May I have a job, please?" The store owner looked Hilton up and down and said,

"I want you to go outside, tie your shoelaces, tuck in your shirt, stand up straight, speak clearly, and ask me for a job again." When a tidier Hilton returned inside, she looked the store owner directly in the eye and in her clearest voice asked, "May I have a job please?" The clerk replied, "Of course you may have a job."

Hilton tells the group that she hasn't slouched since. "That was the day I learned that it is important how you represent yourself. That lesson has carried me through; the importance of representing who you are and where you come from."

In addition to finding a job that day, Hilton found her family. After working in the store for a few weeks, she and the store owner discovered a connection; it turned out that she was Hilton's biological aunt, and became the link to reconnecting with her family from whom she had been separated many years before.

Only after sharing her personal story does Hilton go on to tell the group about her business practice and share examples of her work. As she describes her mandate to increase options for First Nations people and communities, it becomes clear how the thread of her past is woven through her work today. In sharing her personal stories, she was able to connect others more clearly to the heart of her work.

[Finding that true connection with others] nourishes your soul to allow you to keep doing the work. That's what it means."

Elizabeth (Dori) Tunstall, founder and director of the Cultures-Based Innovation Initiative

Over the five days of the Cultures-Based Innovation Symposium, fifteen designers, anthropologists, innovation consultants, and Indigenous activists each took time to share their personal stories and backgrounds, before they went on to present their work. The participants, who hailed from across the Americas (Chile, Canada, Brazil, Jamaica, Mexico, and USA), also went on group field trips, lingered over meals together, and, above all, spent time getting to know one another.

Elizabeth (Dori) Tunstall, founder and director of the Cultures-Based Innovation Initiative, wonders why so many conferences are based solely on the principle of sharing ideas instead of deepening relationships among the participants. She says the intention of the Cultures-Based Innovation Symposium is to break down the focus of other conferences that are centered exclusively on the work, and not who you are as an individual. Instead of the typical two-minute conference introduction in which presenters report their geographical base, their job title, and a laundry-list of accomplishments, Tunstall suggests that sharing a profound background of yourself creates an intimacy among the participants, allowing them to collaborate deeply once the conference comes to an end.



How does Tunstall know this connection has occurred? She explains how one member of the original symposium passed away a couple of weeks ago and fellow participants sent messages of love and fond memories, sharing how special he was. Even participants who attended a different symposium — people who had never met the man, but were connected through the network — shared messages and reached out to support those who had worked with the researcher.

"All of the people in the network collaborate together, work together, and find strength in each other," says Tunstall. "It's not uncommon for a participant to be working through the middle of the night wrestling with a problem, and to receive a ding on Skype from another fellow checking in. These late-night conversations begin by sharing the challenges and the frustrations they're facing."

Tunstall says that despite the practical and academic nature of how these conversations start, they somehow always end with laughter. In that moment the researchers are able to be vulnerable in a way that they cannot in a typical professional relationship. "[Finding that true connection with others] nourishes your soul to allow you to keep doing the work. That's what it means."

So what makes Cultures-Based Innovation the perfect field to try this experimental relationship-based conference structure? The goal of the symposium is to expand the global network of scholars/practitioners with an interest in Cultures-Based Innovation, defined as a set of innovation methodologies that use traditional ways of knowing to drive transformative innovations that directly benefit communities of high cultural wellness, yet who may experience social and economic distress.

In their extended introductions, more than one presenter remarked, "In my work, I feel so lonely." As participants tell the stories of their backgrounds, a theme emerges: these are people who moved a lot during their childhood, many to different countries where they had to learn to speak a new language as they adjusted to a new home. Even the participants who didn't move around during their childhoods had their own unique upbringing; the majority of the Canadian fellows grew up on a reserve where their own parents had been displaced to residential schools.



"We are the misfit kids. We are on the margins of margins but we're doing good work," Tunstall says. "As individuals, who tend to be out of step with the rest of the world, to have a group of people all over the world who get it — that you're understood. This is so nourishing and confirming."

For Hilton, this was proven true over the five-day symposium. While she is well-accustomed to presenting her work to an audience (the day after her presentation, she gave a talk at the 65th Annual Oilmen's Conference with the Right Honourable Paul Martin as her co-presenter), she rarely has the timeframe to present in depth why she does the work she does; to share her residential school legacy and how that made her see what's possible for her clients' transformations. She was glad to have the time to hear the other presenters' stories as well. "I found it absolutely powerful to spend time with people in a really different way."

Hilton says that although participants were confused by the open-ended model at first, they left Banff understanding the benefit of hearing personal stories — the deeper your knowledge of the person, the more you can understand the work.

"Even though people came from such diverse backgrounds and work in totally different fields, at the end you could see a common weaving theme around what people did and how they applied their humanity to their work. I thought that was really powerful."

REACHING RECONCILIATION THROUGH INTEREST-BASED NEGOTIATIONS

By Troy Chalifoux

Over the past few decades Canadian courts have called for a collaborative and restorative approach to negotiating settlements on a host of issues facing Indigenous communities. More recently, courts across the country have also defined and upheld the duty to consult, thereby triggering a seemingly endless string of tension between First Nations, governments, and industry. But despite these directives, meaningful reconciliation has been largely evasive and parties to these challenges are left to their own devices to determine the manner in which these disputes can be addressed outside of the judicial forum. Essentially, parties are being encouraged to the table with little else than a directive to negotiate, thereby illuminating the question of how meaningful reconciliation can be achieved within this void.

Today, many communities and organizations have found themselves immersed in negotiations or looking to processes to assist them in addressing important issues within their communities. Moreover, reconciliation of historical, legal or economic circumstances of many communities with their immediate or distant neighbors has been an ever increasing current throughout many communities.

The fundamental objective of the modern law of Aboriginal and Treaty rights is the reconciliation of Aboriginal peoples and non-Aboriginal peoples and their respective claims, interests and ambitions. The management of the relationships takes place in the shadow of a long history of grievances and misunderstanding.”

The Supreme Court of Canada, Mikisew Cree v. Sheila Copps

Matters such as land claims, commercial development, governance, fiscal arrangements and partnerships are among the few issues in which many leaders require the tools to overcoming the challenges associated with these issues. And while helpful, directions from the courts or an invitation to negotiate are not themselves a panacea for more settlements or better outcomes. Shifting this paradigm will require parties to first understand and appreciate the negotiation process before they can secure the benefits of a collaborative exercise.

Assuming negotiated solutions with desirable outcomes are the goal of every leader, securing more desirable and predictable outcomes becomes more possible when leaders possess the tools necessary to consummate reconciliation. Where there are willing participants to collaborative engagements, Indigenous communities can place themselves in a desirable position to use these authoritative directions to develop processes that generate better outcomes, better decisions and ultimately better futures for their communities. At its core, interest-based negotiation is essentially a collaborative process, not a competitive one, that requires parties to commit to an exploration of interests and imposes a structured framework that guides participants to better outcomes as negotiation partners as opposed to adversaries.

The Peter Lougheed Leadership Institute’s Indigenous Negotiations Skills Training and custom programming provides leaders with skills, strategies, and new methodologies to negotiate emerging issues in a complex world.

The emphasis of the program advocates interest-based negotiations as a critical tool in processes designed to reconcile differences and achieve mutually beneficial outcomes. The week-long program has experienced faculty leaders who guide participants with hands-on exercises to enhance the learning experience. Based on seven core concepts including relationships, communication, interests, options, legitimacy, alternatives and commitment, participants discover the interrelationship of these intuitive elements and learn how to apply them in various circumstances.

While the seven elements are critical to effective interest-based negotiations, participants also explore how intensive and methodical planning enhances the potential of better outcomes and prepares communities and organizations to face some of the difficult decisions necessary to achieve success. A commitment to an interest-based process will ultimately improve a party’s bargaining position once they are prepared to negotiate. Applying this process allows for a greater understanding of not only your community’s interests, but those of the other party as well. It thereby enables leaders and communities to evaluate their own strengths and weaknesses and identify options that may not have seemed as obvious at the outset.

Delivered within a culturally and circumstantially relevant context, the program offers participants an opportunity to apply these skills to their own personal experiences. As part of Lougheed Leadership programs, communities and organizations can also customize any aspect of the course in a manner more specific to their community or organizational needs.

Many participants of the program have gone to apply these skills to numerous challenges of their daily professional lives as well as those facing their communities.

As Chief Roger William of the Tsilhqot’in First Nation states, “As the Tsilhqot’in partake in discussions with the Province of B.C., The Banff Centre’s workshop on interest-based negotiations has proven valuable to moving forward with reconciliation in a manner that can benefit all parties involved.”

While negotiation is certainly no guarantee of reconciliation, an interest-based approach can be a valuable tool for addressing these challenges, creating opportunities to shift the paradigm from competition towards collaboration and ultimately reconciliation.



Faculty member: Richard Price, Professor Emeritus of Native Studies, University of Alberta.



Troy G. Chalifoux, B.A. L.L.B., is a Cree-Metis lawyer and negotiator. He is the faculty lead for the Peter Lougheed Leadership Institute’s Indigenous Negotiation Skills Training Program and is a sessional instructor at the University of Alberta, Faculty of Law where he teaches Industry, Crown, First Nations Negotiations.

A commitment to an interest-based process will ultimately improve a party’s bargaining position once they are prepared to negotiate.

EXAMINING THE LEADERSHIP APPROACHES OF FEMALE AND MALE CHIEFS



By Dr. Cora Voyageur

What are the differences and similarities in the lives of female to male First Nation chiefs?

I've been studying Indigenous leadership since the early 2000s and these are the most common questions I face. Who are they? How did they get into their position? What factors empowered them to take on the most important elected position in their community? How would they define their leadership style? And, how does their gender play a role in their leadership?

Intrigued by this myself, I am currently conducting a study of both male and female First Nations Chiefs across Canada. This research examines the tensions between, and conflicts experienced by, First Nations Chiefs as they are pulled between their

multiple roles as community members, administrators, and First Nations representatives and advocates. There is very little research into the issues and experiences facing First Nations Chiefs in Canada. With this study, the hope is to enhance our knowledge and challenge previous notions about First Nations leadership with a unique focus on issues of power, race, and gender relations. This is an important way to determine whether there are differences between experiences, leadership styles, management techniques, rewards, struggles, and approaches to leadership of male and female Chiefs.

Over the course of three years, I hope to tackle four main objectives: provide insights and factual information on a previously under-researched topic; explore Chiefs' experiences from their perspective; profile progressive Chiefs, and conduct a gender-based analysis of the information. This research looks to build off the first academic study of women Chiefs in Canada that I conducted, research that received a tremendous amount of interest. Beyond the publication of *Firekeepers of the 21st Century: First Nations Women Chiefs*, the work has been referenced in academic articles and book chapters, newspaper and magazine articles, including a feature piece in *Chatelaine* magazine.

Changes to the Indian Act in 1951 paved the way for women to become officially involved in First Nations politics, positions once held by men. Since the first woman Chief Elsie Knott was elected in Curve Lake, Ontario in 1952, there has been a steady increase in the number of women who have taken leadership roles in First Nations communities. Women are currently elected to lead 120 communities in Canada, up from 40 in 1995. Using a range of qualitative research strategies including surveys, participant observation, interviews, and discussions with focus groups, I hope to collect information around how First Nations leaders from diverse backgrounds navigate the hierarchies of government bureaucracy and policy, industry and the sometimes unkind world of reserve politics. And, how does their leadership style differ in how they deal with conflict inside and outside of their communities.

This work has received support from the Assembly of First Nations, the Treaty 8 Chiefs of Alberta, the Athabasca Tribal Council, and the Athabasca Chipewyan First Nation and supports the work of the Indigenous Leadership and Management programs at the Peter Lougheed Leadership Institute at The Banff Centre.

Dr. Cora Voyageur holds a Ph.D. in Sociology from the University of Alberta. She is a professor in the Sociology Department at the University of Calgary and lead faculty for the Indigenous Women in Leadership program at The Banff Centre. Her research focuses on the Indigenous experience in Canada: women's issues, politics, employment, community and economic development and health. Voyageur is a member of the Athabasca Chipewyan First Nation in Fort Chipewyan, Alberta.



Since the first woman Chief Elsie Knott was elected in Curve Lake, Ontario in 1952, there has been a steady increase in the number of women who have taken leadership roles in First Nations communities.

LOUGHEED LEADERSHIP CELEBRATES



John Burrows Appointed Nexen Chair

An internationally-respected scholar at the forefront of Indigenous legal education, we are excited to announce that Professor John Burrows has been appointed Nexen Chair in Indigenous Leadership at The Banff Centre.



Kim Baird Winner of Indspire Award

The Banff Centre congratulates Lougheed Leadership faculty member and former Chief Kim Baird on receiving a 2015 Indspire Award in the category of Politics.



Jody Wilson-Raybould Named Justice Minister

The Banff Centre celebrates former Crown prosecutor Jody Wilson-Raybould appointed Minister of Justice. Jody was a speaker on our Governance and Administration panel during our Wise Practices Symposium in 2012.

Scientific effort to arrive at a so-called Grand Unified Theory of the Universe will not succeed unless we first allow for the constant motion of energy and spirit.

Leroy Little Bear

CHALLENGING THE CHANCE OF THE CHESHIRE CAT'S SMILE

By Kevin Duncan

Look to the mountain.

This is a key metaphor when trying to bridge the gap between Indigenous knowledge and western science, according to Dr. Gregory Cajete, director of Native American Studies at the University of New Mexico.

"We need to observe history, the path you come from; understand the present, the top of the mountain; and look at possibilities of the future, the things you can see; with the idea of spirit and resonance, a participation of the world that Indigenous people have always had," Dr. Cajete explained, to an attentive audience at The Banff Centre's Max Bell Auditorium.

The Indigenous academic was joined by Banff Centre faculty Leroy Little Bear, former director of the American Indian Program at Harvard University and professor emeritus of Native Studies at the University of Lethbridge, and Rob Cardinal, a research associate at the University of Calgary and executive director of The First Light Institute. Each panel member examined differences and similarities between traditional Indigenous knowledge and western science – especially western physics and astronomy. Two commentators offered insights from their unique perspectives before a discussion period moderated by science broadcaster and writer Jay Ingram.

One of the continent's leaders in the advancement and acceptance of North American Indian philosophy, Leroy Little Bear compared the foundational base of Blackfoot knowledge to quantum physics. He explained how Blackfoot teachings are based around constant motion and constant flux, which can be examined further as energy waves and spirituality – or subatomic particles as referred to by physicists. He said that the scientific effort to arrive at a so-called Grand Unified Theory of the Universe will not succeed unless we first allow for the constant motion of energy and spirit.



"Look at the Cheshire Cat from *Alice in Wonderland*. In the story it left a smile and disappeared. Maybe certain things can exist without the particle, without the cat in this case. The notion of the smile comes back to dichotomous thinking. There is more than one science, more than one way to look at things," said Little Bear.

A renowned Native American educator whose work is dedicated to honoring the foundations of Indigenous knowledge in education, Cajete said that western scientists are not taught alternative perspectives or creating curriculum that acknowledges the role of intuition in scientific methodology. At present, traditional western educational structures focus on a rigid transfer of technical knowledge and scientific theory.

"Native science works with the rational and metaphoric mind simultaneously. Its processes are tied to creativity, perception, images, physical sensing, and intuition. Indigenous physicists not only observe the world, but participate in it with all his or her sensual being because everything in native thought is "alive" with energy. Therefore, becoming open to the natural world with all one's senses — body, mind, and spirit — is the goal of native science. Metaphor mind or "native" mind has been evolving in human beings for over 3 million years," he explained.

Cardinal acknowledged that the idea of everything being inter-related is becoming more of a discussion in western science recently (albeit quietly), but has been talked about for millennia in Indigenous thought. Though the adoption of Indigenous thinking by western-trained scientists may not change the scientific method, Cardinal felt that Indigenous ideas encourage scientists to view the objects they study with more respect.

"When you look at the world you see people, plants, trees, sky. But, where did this all come from? We know the earth was inhospitable... life sprung from stone and we got here. We can't agree how it happened, but we know these rocks led to the solar system and the creation of us. We are dust from a previous generation of stars, in a sense we are related to the stars."



Facing Page: Leroy Little Bear. **Top:** Rob Cardinal. **Right:** Dr. Greg Cajete. Photos by The Banff Centre.

CUSTOM INDIGENOUS PROGRAMS CREATED IN RURAL CANADIAN COMMUNITIES

By Kevin Duncan

Along the Alaska Highway in the Peace River Valley, the City of Fort St. John serves as a central hub for economic development in Northeastern British Columbia. Despite being the largest city in the region, its remoteness requires a strong commitment from residents to reach out for leadership learning opportunities that help strengthen and grow their community.

Local Indigenous business and wellness entrepreneur Paulette Flamond, a Métis woman originally from Battleford, Saskatchewan, understands the need to bring more of these opportunities into the community. First Nations people represent over eleven per cent of the city's population, not including residents from the six nearby First Nations. As an enthusiastic advocate, Flamond speaks openly about continuing to address concerns specific to the context that they are living in.

"I firmly believe that we need to bring more training into communities to allow more people to be able to attend. There is a real need for leadership development training, but it's hard to travel such a long distance and be away from family for a week at a time," said Flamond.

Flamond boasts a lengthy resume as a founding member of the Northeast Aboriginal Business and Wellness Centre, currently serving as executive director. She also sits on the Native Economic Development Advisory Board for the Ministry of Aboriginal Relations and Reconciliation, is vice president of the B.C. Aboriginal Business Service Network Society, and a board member of the Fort St. John Métis Society. She considers herself a lifelong learner and found value in a custom program offered by Loughheed Leadership in Fort St. John.

"There was lots of time to collaborate with our peers through hands-on exercises. It was an informal setting that allowed participation. That type of learning allows people from all areas to learn from one another," said Flamond. "The faculty was phenomenal. They had a breadth of experience working with First Nations across Canada and the United States. The content diverted into stories and that is extremely impactful from an Aboriginal perspective."

Graphic: Points on the map represent communities receiving support from Shell Canada.

Support from Shell Canada enabled The Banff Centre to provide Indigenous leaders with customized training in rural Canadian communities to address their most pressing needs. This partnership allowed First Nations leaders a chance to participate in learning opportunities focused on negotiation skills, good governance, and economic development.

"Supporting Indigenous leadership and economic development programs provides opportunities for leaders to enhance the skills required to assist their communities," said Bea Ewanchuk, senior social investment advisor, Shell Canada. "The Banff Centre is well-known for delivering culturally-relevant programs that assist participants to develop strong leadership skills. These programs give participants practical hands-on learning experiences and the faculty teams are subject matter experts."

Future modifications of this customized program includes increasing its length so programs can go towards the Certificate of Indigenous Leadership, Governance, and Management Excellence; formalizing the inclusion of a local Elder in each program to provide spiritual guidance; and continued research into which topics are most suitable for communities.

"We debrief after each session, incorporating feedback from participants, faculty, and staff to ensure that participants are receiving the best value from the program and to ensure the program is continually being enhanced," said Ewanchuk.

Shell has supported The Banff Centre for over 20 years through scholarships that allow Indigenous leaders to attend programs. This support has resulted in more economically sustainable communities, effective mentorship of the next generation of leaders, and more effective relations with industry. This commitment has made a meaningful difference in enabling Indigenous communities to address their most pressing needs. Now, this new partnership is enabling more access to these programs in remote and rural areas.

“

I was given the opportunity to experience various industry related matters from the perspective of First Nations communities. The program helped me see first-hand the tremendous value of working together with First Nations towards mutually beneficial solutions.”

Kristina Zimmer, Senior Aboriginal Consultation Advisor, Shell Sarnia Manufacturing Centre

"Having the program delivered at Aamjiwnaang First Nation in Southwestern Ontario meant we could offer the platform to more individuals than we would ever be able to send to Banff. Participants from four First Nations communities attended and the feedback was overwhelmingly positive," said Kristina Zimmer, senior Aboriginal consultation advisor, Shell Sarnia Manufacturing Centre.

Peer-to-peer learning is a critical element of the programming, learning from a community that includes Elders, business experts, researchers, practitioners, and artists – all supplemented with stories of success from documented case studies. This powerful methodology creates a safe space for participants to develop the skills required to better manage the needs and issues facing their specific organizations and communities: how to generate ideas, explore possibilities, and implement action plans with real and meaningful results around issues that tend to be complex and divisive.

This customized in-community partnership let participants not only improve their own skills and capacities, but also allowed them to inspire others to make extraordinary contributions to their cultural landscape. Using this new toolkit, participants were able to share their new teachings with their staff, peers, and families.

"The instructors took the time to understand the climate in Northeast BC, the priorities of the First Nations, and ensured there were real life examples that applied to those concerns," said Tamara Dokkie, senior Aboriginal consultation advisor, Shell Canada. "They made themselves available to assist the communities and were very knowledgeable about a broad spectrum, they could also 'think outside the box' and give unique and new ideas to explore."

LEADERSHIP OPPORTUNITY TAKES FLIGHT FROM REMOTE NORTH OF NUNAVUT

By Karen McCall

It takes one set of skills to teach youth how to survive out on the land, and another to be a strong communicator and leader.

Darrell Ohokannoak of Cambridge Bay, Nunavut, can attest to that. As a cadet leader, he was comfortable teaching youth in his community how to safely use firearms, set up camp, and fix a broken-down snowmobile, but says he always struggled with delegation.

Eager to take his leadership skills to the next level, Ohokannoak, also a manager at PolarNet, an internet service provider in the Kitikmeot region of Nunavut, enrolled in the Certificate of Indigenous Leadership, Governance, and Management Excellence at The Banff Centre's Peter Lougheed Leadership Institute.

The certificate program, which consists of six five-day courses, is aimed at helping Indigenous leaders, administrators and managers "dream big" and move community projects forward, says Brian Calliou, program director.

With a travel scholarship from Canadian North and support from his company, Ohokannoak travelled to Alberta several times over two years to take courses on subjects like Indigenous governance, strategic planning, and leadership and management development.



Ohokannoak says the program helped him to hone his people skills, work outside of his comfort zone and start delegating. "Now I can feel better about just stepping aside and knowing ... the task at hand will be successfully completed without my direct involvement," he says.

The programs have been running since 1972, making The Banff Centre one of the oldest Indigenous leadership development programs in the country. Most of the faculty are Indigenous and Calliou says the program is designed to allow participants to draw from their own experiences and culture. For Ohokannoak, that was one of the most important aspects. "Exposure to other leaders from throughout the rest of Canada was just so invaluable."

Despite their different geographical backgrounds, the participants had something in common. Ohokannoak noticed many of them had developed their leadership skills through Elders in their communities, just like him.

"It kind of reminds you to keep your ears open and your eyes open for whenever [the Elders] have a chance to speak. Whenever you don't do that, you're missing something."

The Banff Centre is an arts and culture post-secondary institute with access to different learning opportunities, including the outdoors. Whereas big cities can be intimidating and distracting for northerners from small remote communities, Ohokannoak says Banff was "magical" and staff at the facility, "so welcoming."

Ohokannoak hopes other northerners apply to the certificate program. Canadian North is proud to provide a travel scholarship to successful applicants from the Northwest Territories or Nunavut who enroll in the program. Between 2012 and 2014, Canadian North provided flights to sixteen participants in the program.

"Without Canadian North, I wouldn't have been able to take those courses," says Ohokannoak. "They played a huge role in that."



ELDER IN THE MAKING: ROADTRIP DOCUMENTARY NAVIGATES TRAGEDY AND HOPE

Kevin Duncan in conversation with director Chris Hsiung

Just as the words of Elder Narcisse Blood filled the room, Chris Hsiung's emotions took hold. Standing in front of program participants as a guest speaker and presenter, the documentary filmmaker began to fight back tears speaking just months after tragedy struck Canada's creative and Indigenous communities.

While Hsiung was in post-production on a documentary inspired by last year's *Making Treaty 7* theatrical performance work shopped at The Banff Centre, a vehicle accident killed producer Michael Green, Elder Narcisse Blood, and actresses Lacy Morin-Desjarlais and Michele Sereida. Close friends of Hsiung's and alumni of The Banff Centre, it was a somber moment until a clip featuring Elder Narcisse Blood reminded Hsiung how his teachings would live on through shared stories like these.

Elder in the Making follows a Blackfoot and a first generation Chinese-Canadian on a road trip through Treaty 7 territory where they examine the relationship between First Nations, settlers and newcomers and what it means to be an Elder in a contemporary world. To be able to share this story, in the wake of the tragedy, has been a driving force for Hsiung and his collaborator Cowboy SmithX.

While *Elder in the Making* premiered at the 2015 Calgary International Film Festival, Hsiung and Cowboy generously shared stories, photos, and video clips of the creative process to engage an audience to ask questions, contribute ideas, give feedback, and shape the narrative of the final film. Previewing the film led to valuable in-depth, in-class discussions around reconciliation, numbered Treaties, residential schools, and the importance of inclusion and identity.

I spoke with Hsiung about how this story is an important step towards the *Making Treaty 7* project's shared belief that "we are all Treaty people."



Images courtesy: Chris Hsiung

Q: What kept you inspired to finish the documentary given such a sudden loss?

A: They set an exemplary example for all of us. They will be missed by friends, family and the wider community. I think one way to honour them is to take the torches they lit and carry them a bit further for the benefit of future generations. They talk to me all the time in the studio. I listen to their stories over and over again. The gift I have as a filmmaker is being able to bring their spirit alive through film.

Q: How difficult was it to lose the project's cultural and spiritual advisor mid-process?

A: Narcisse was my Elder, mentor and friend. He had a unique blend of the modern and the traditional. In one moment he would dispense deep wells of wisdom, and in another he would be giddy with excitement over my new camera equipment. His name translates to Middle Bull. This is a guy who is a bridge maker between traditional and modern ways. He had the ability to bring two bulls together, two worlds together, in ways I've never seen. Even in his absence, that is our goal with this project, bringing worlds together.

Q: Was there a hope of inspiring future leaders?

A: Being an Elder is a culture of transference. We should all strive to pass on wise, important stories and lessons to future generations. Cowboy is very much an Elder in the making. He's a modern guy trying to understand traditional ways. You can't move forward as a culture, as a country, without knowing our past. But, that's not the world we live in anymore. The hard part is what we mix together. What traits do we redeem and make relevant again today as emerging leaders.



Without him, this film could never have been made. He was a visionary man who saw great creative and artistic possibilities."

Chris Hsiung speaking about Michael Green



Q: What attracted you to this project?

A: It's an exploration. I had heard of Treaty 7 before but I was astounded by the level of ignorance after watching the *Making Treaty 7* theatre performance. Theatre does a great job of bringing the outside world in, but I thought it needed more than that. Film has the ability to share it out more widely. Michael encouraged me to pursue this documentary in the first place and supported me, connected me with the stories of Treaty 7. Without him, this film could never have been made. He was a visionary man who saw great creative and artistic possibilities.

Q: What similarities do you find between you and Cowboy?

A: Both of us grew up in a Canadian culture, so traditional ways seemed like they weren't relevant to that world for us. Part of being an immigrant is bridging two cultures; the culture with my parents is still very much alive. For me, it's the Chinese sense of the collective with the Canadian creative capacity. Cowboy has a similar challenge. He's trying to pull strength from that history and set his own path.

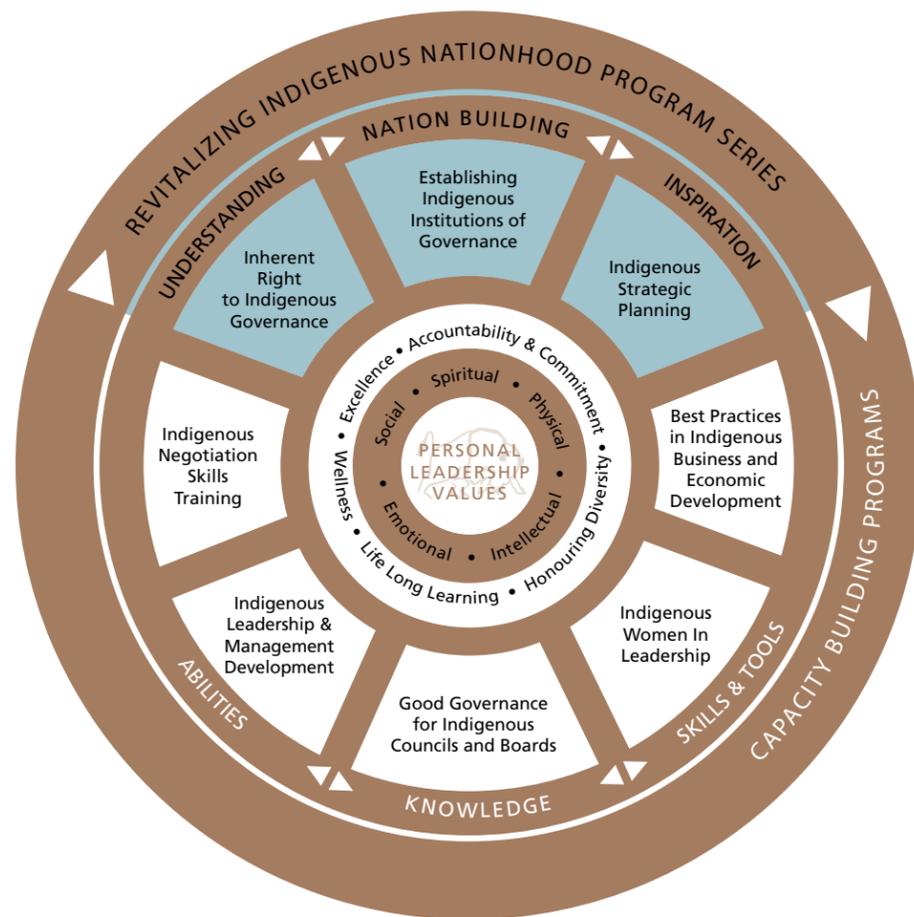
Q: After this experience, how do you view a Treaty?

A: I grew up thinking that a Treaty was a contract, like a mortgage document. I've come to see it as more of a lifelong commitment with continuous relationships that needs to be refreshed and renewed. The film is only a small start on a long road of reconciliation. Reconciliation is a multi-generational affair that requires an on-going repair and renewal of a relationship with the people that helped build our country.

To organize a screening, request a workshop, or learn more about an educational license and curriculum support, please visit
www.elderinthemaking.com

INDIGENOUS PROGRAM MODEL

For over 40 years, our programs have provided leaders an opportunity to gain a better understanding of how to establish a strategic direction for their communities and organizations, to implement that plan through focused effort, and to measure performance. Leaders can also learn the knowledge and skills necessary to negotiate better, run organizations more effectively, and build communities with economies that are sustainable. With this investment in their professional development, these 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 first explores the underpinnings and the route to local sovereignty; then determines how to establish effective institutions that reflect the best of traditional and contemporary ways; and finally provides direction on realizing the dream 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 professional development within an Indigenous paradigm.

CERTIFICATE OF INDIGENOUS LEADERSHIP, GOVERNANCE, AND MANAGEMENT EXCELLENCE

The Certificate of Indigenous Leadership, Governance, and Management Excellence is awarded to individuals who recognize the importance of continuing education and have successfully completed a total of six programs. The programs are strategically focused on building your capacity to assist your community and organization to successfully move forward into the era of asserting self-determination. In order to complete the certificate you will need to take the three compulsory programs and three additional programs from the options available.

HOW TO REGISTER:

To help you with any of your questions or to assist you with your registration form, or program selection, please contact us:

The Banff Centre
 phone: 1.888.255.6327
 fax: 403.762.6422
 email: leadership@banffcentre.ca

NOTE: Registration form (p. 41)

Scholarships and Grant Funding

Group Savings

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

Grant Funding (p. 42)

Scholarships may be available to help you offset some of the costs to attend your program. Please complete the Special Grant Funding Application Form found on page 42, or on our website at www.banffcentre.ca/leadership

Registration Policies (p. 41)

Please read our Registration Policies on page 41 carefully before submitting your registration. We have policies that cover changes that you make to your registration after your initial submission, including a Change Policy, Substitution Policy, Transfer Policy, and Cancellation Policy.

Certificate Programs:

All three listed are compulsory

Revitalizing Nationhood 1: Inherent Right to Indigenous Governance (p. 26)

Examine the philosophical, linguistic, and cultural bases of traditional governance and how these manifest themselves into contemporary governing institutions.

Faculty: Leroy Little Bear
 February 14 - 19, 2016

Revitalizing Nationhood 2: Establishing Indigenous Institutions of Governance (p.27)

Explore how culturally appropriate institutions of good governance improve the chances of economic and social success.

Faculty: Kory Wilson
 March 13 - 18, 2016

Revitalizing Nationhood 3: Indigenous Strategic Planning (p.28)

Learn strategic planning models, tools and techniques to successfully reduce dependence on government and to realize the dream of sovereignty.

Faculty: Murray Dion, Don McIntyre
 April 24 - 29, 2016

Optional Programs:

Choose three

Indigenous Negotiation Skills Training (p. 29)

Faculty: Troy Chalifoux, Richard Price
 February 21 - 26, 2016
 Oct 16 - 21, 2016

Indigenous Leadership and Management Development (p. 30)

Faculty: Don McIntyre, Murray Dion
 March 6 - 11, 2016
 November 13 - 18, 2016

Good Governance for Indigenous Councils and Boards (p. 31)

Faculty: Margaret Froh
 November 29 - December 4, 2015
 November 27 - December 2, 2016

Indigenous Women in Leadership (p. 32)

Faculty: Dr. Cora Voyageur
 December 6 - 11, 2015
 December 4 - 9, 2016

Best Practices in Indigenous Business and Economic Development (p. 33)

Faculty: Trent Blind
 January 31 - February 5, 2016

*Please note that dates are subject to change.

"I have gained more confidence in my abilities to create positive change in my community and my workplace."

Sade Auger, Bigstone Cree Nation, AB



Inherent Right To Indigenous Governance

February 14 - 19, 2016

Program overview

Indigenous communities 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.

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
- Anyone interested in learning about Indigenous issues

Register at banffcentre.ca/leadership

Program highlights

- Examples of traditional forms and processes of governance
- Examples of traditional political philosophies and world-view
- 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

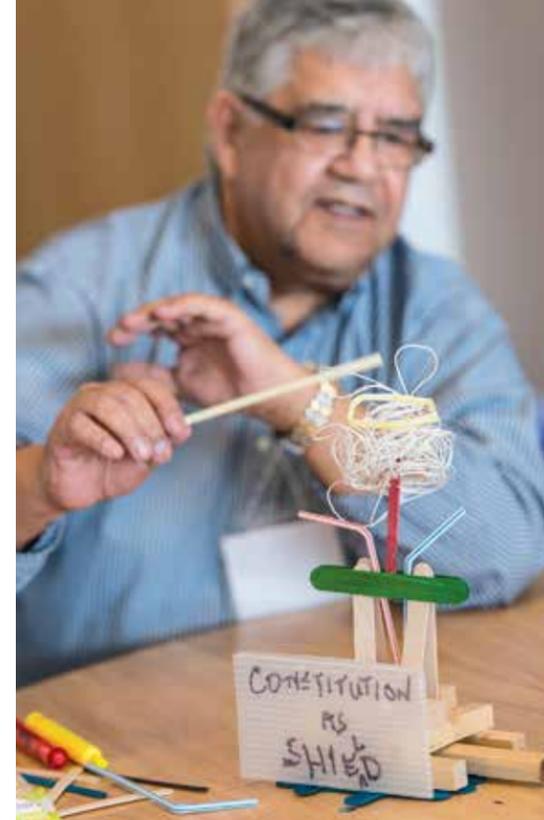
Faculty

Leroy Little Bear, JD, a member of the Blood Tribe of the Blackfoot Confederacy, lectures in the Faculty of Native American Studies at the University of Lethbridge, former director of the Native American Studies Program at Harvard University.

James (Sakej) Youngblood Henderson, Research Director, Native Law Centre, University of Saskatchewan; **Jean Teillet**, Barrister and Solicitor, Partner, Pape Salter Teillet, Vancouver, BC; and **Kim Baird**, Strategic Initiatives Director, Tsawwassen First Nation.

Program costs

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



Establishing Indigenous Institutions of Governance

March 13 - 18, 2016

Program 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 good 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, culturally appropriate institutions are economically more successful and do better. They are in a much stronger position to take action to improve the lives of their people including the ability to revitalize their culture and language. They are less dependent on government transfer payments and became politically and economically more powerful. Participants will be shown tools to build their own Indigenous institutions of good governance.

"The training I have received has taken me a step closer to becoming the leader I would like to be for my community. There is no greater feeling than knowing what I have learned here will help me personally, and more importantly my people for years to come."

Gabe Jules, Skeetchestn Indian Band, BC

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

Program highlights

- The nature and importance of institutions
- Institution building for good governance in Indigenous communities
- Types of Indigenous institutions in Canada and their sources of authority
- 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
- 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
- Institutions for the enforcement of a nation's laws

Faculty

Kory Wilson; **Dr. T.J. (Tim) Raybould**, Senior Consultant, The KaLoNa Group; **Kim Baird** and **Jean Teillet**.

Program costs

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



“A great surprise for me were the number of participants who made their journeys from across the country to join this unique program. Their stories and experiences were very diverse and inspiring to the point where I wanted to make immediate changes to the way I do my work.”

Erwin Letendre,
Alexis Nakota Sioux Nation, AB

Indigenous Strategic Planning

April 24 - 29, 2016

Program 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 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, tribal councils, and boards
- 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

Program Highlights

- 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

Murray Dion, President, PMP, PLog, Syntolis Group Inc.;
Don McIntyre, Artist and President, Copperwolf Consulting.
Elizabeth Logue, Manager, Director, Policy and Research, Inuit Relations Secretariat, Aboriginal Affairs and Northern Development Canada.

Program costs

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



Indigenous Negotiation Skills Training

February 21 - 26, 2016; October 16 - 21, 2016

Program overview

Many 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?

- 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

Program highlights

- 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
- Build your negotiating skills by participating in simulations, role-play, and improvisation
- Get expert advice on how to be a powerful negotiator
- Examine the duty to consult, the Crown as negotiator, and multi-party negotiations

Faculty

Troy G. Chalifoux, B.A. L.L.B., sessional instructor, University of Alberta. **Richard Price**, Professor Emeritus of Native Studies, University of Alberta.

Program fees

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



Indigenous Leadership and Management Development

March 6 - 11, 2016; November 13 - 18, 2016

Program overview

This program will provide the critical skills leaders and managers need to succeed and prosper. You will be provided with tools to help you improve your performance, along with the opportunity to practice using them. The emphasis throughout this program will be on using 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
- Cultural and heritage managers

Program highlights

- 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.;
Scott Walker, Provincial Director – Aboriginal Services, Alberta, MNP.

Program costs

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



Good Governance for Indigenous Councils and Boards

November 29 - December 4, 2015;
 November 27 - December 2, 2016

Program 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. 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 good governance. You will come away with tools to strengthen your governance foundations, facilitate new processes, run more 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
- Profit and not-for-profit organizations
- Managers and administrators of service delivery agencies and organizations
- Indigenous arts and culture organizations
- Urban Indigenous organizations

Program highlights

- 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
- Ensuring organizational effectiveness through good governance at the board/council level
- 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

Program Costs

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

"I felt strengthened and inspired to meet so many courageous Indigenous women who are working tirelessly to make our people and communities healthy, vibrant, forward thinking places that will impact our future generations in a positive way."

Elizabeth Bosely, Teslin Tlingit Council, YT



Indigenous Women In Leadership

December 6 - 11, 2015; December 4 - 9, 2016

Program overview

This program has been created specifically for women leaders. It 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 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. 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?

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

"Your sponsorship allowed me to come here to learn, to succeed, to engage, to inspire, and to remember me, an Indigenous woman, who is a leader."

Jennilee Louis, Samson Cree Nation, AB

Program highlights

- 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
- Women, spirituality, and leadership

Faculty

Dr. Cora Voyageur, Fort Chipewyan First Nation in northern Alberta, Professor of Sociology at the University of Calgary. **Bernadette Scharpen**, Senior Consultant, Ingenus Management and Consulting and **Bonnie Healy**, Operations-Manager, The Alberta First Nations Information Governance Centre

Program costs

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



Best Practices in Indigenous Business and Economic Development

January 31 - February 5, 2016

Program 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 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 apply?

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

Program highlights

- 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, Calgary, AB. **Joan Timeche**, Executive Director, The Native Nations Institute; **Stephen Cornell**, Director Udall Center for Studies in Public Policy.

Program costs

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

INSPIRE YOUR COMMUNITY WITH TOOLS FROM WISE PRACTICES RESEARCH

Are you a member of an Indigenous community or organization working on a strategy or vision for a new initiative, economic enterprise, or potentially beneficial partnership? Learn from the experiences of other Indigenous communities that have undertaken a variety of successful ventures.

We are pleased to offer a selection of tools to individuals and organizations interested in Indigenous community and economic development.

- Case studies from four Alberta Indigenous communities offer in-depth information on how they achieved success, managed and overcame challenges, and persevered while facing a variety of obstacles
- Documentary video titled *Best Practices in Rural Alberta*
- Slideshow presentations from the Wise Practices in Indigenous Community Development Symposium at The Banff Centre
- Wise Practices Toolkit with links to reports, handbooks, guides, templates, articles, and other valuable resources
- Detailed research report and an academic review of Wise Practices
- Personal guidance from our research officer is available to help you select the tool that will match your needs and inspire you to the next level in your project

Wise Practices research will continue as a priority for Indigenous Leadership and Management programs at the Peter Lougheed Leadership Institute. If there is an opportunity to collaborate with your community, or to share a story of success, please contact us.

For more information:
banffcentre.ca/leadership
 1.888.255.6327
leadership@banffcentre.ca



BUILD YOUR NATION OR ORGANIZATION'S SUCCESS

Ask about a customized program

We offer exciting ways to learn new management and leadership skills which allow you to become more creative, inspired, and focused. By partnering with us, your organization or community can benefit from a comprehensive, well-rounded, and relevant learning experience. Led by highly experienced faculty who are experts in their fields, our programs involve an experiential learning approach: hands-on, multi-dimensional, and interactive.

We have earned our reputation as Canada's foremost centre for Indigenous leadership and management development by helping organizations and communities like yours develop the critical competencies and understanding they require to reach their goals and achieve success. Many of our public programs offered at The Banff Centre can be customized for your community or organization. We can also customize specific modules of our public programs to meet your two- to four-day development needs.

Popular topics from these programs are:

- Negotiation skills training
- Board governance development
- Strategic planning
- Leadership and management development

Our programs are designed to enhance the capabilities of First Nations, Métis, and Inuit leaders and managers, and reflect a clear understanding of Indigenous leadership issues. We can assist Indigenous Nations and organizations to build capable governing bodies that are compatible with their cultures and traditions.

Applied Research

Lougheed Leadership 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.

Call program director, Brian Calliou, at 1.888.255.6327 for more information.

INDIGENOUS PROGRAM COUNCIL

INDIGENOUS PROGRAM COUNCIL

Lougheed Leadership utilizes an advisory body of Indigenous community and business leaders to inform our program content. This Indigenous Program Council assists the program director and staff to ensure the quality and relevance of Indigenous and leadership programming. Members hail from across Canada, with representation from the United States as well. They bring a wide range of knowledge, experience, expertise, and breadth of perspectives.

Ex-Officio Members

Dan Buchner, Banff, Alberta

Elder Tom Crane Bear, Siksika Nation, Alberta

Member in Perpetuity

Leroy Little Bear, Lethbridge, Alberta

Co-Chair

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

Chief Vincent Yellow Old Woman, Siksika, Alberta

THE BANFF CENTRE

HELP US BRING THE WORLD TO BANFF

— and Banff to the world.

The Banff Centre develops the individual and collective leadership needed to shape a better world, drawing upon wise practices and creative approaches to address the challenges of the 21st century.

Your gift helps to ensure the best candidates—and not simply those with means—are able to develop the skills needed to confront the challenges and realize the opportunities of our times.

Please contact **Sybil Choles**
Director, Development
1.888.495.4467 or
sybil_choles@banffcentre.ca



The Banff Centre

PROGRAM SUPPORTERS

We celebrate and deeply appreciate the commitment to developing Indigenous leadership capacity across Canada demonstrated by the following generous supporters.

Peter Lougheed Leadership Institute Founding Supporter:



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 the Peter Lougheed Leadership Institute. But for many individuals, simply being able to afford to attend is their biggest challenge. The following generous supporters are enabling Indigenous people to access our programs by covering their tuition, accommodation expenses, and travel from remote communities.

\$100,000+ Access Supporters:



\$10,000+ Access Supporter:



Communications Supporter:



\$50,000+ Access Supporters:



Travel Supporter:



Women's Scholarship Supporter:

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

\$25,000+ Access Supporters:



Help Create Opportunities for Indigenous Leaders

The Banff Centre is home to one of Canada's most recognized programs for Indigenous leadership and management development. Support from individuals, corporations, and foundations paves the way for Indigenous leaders to gain relevant and effective training at pivotal times in their careers, and in the development of their growing communities. We invite you to join our circle of visionary supporters.

For more information about how you can empower the leaders of tomorrow, visit banffcentre.ca; contact the Development Office at development@banffcentre.ca; or call 1.888.495.4467 or 403.762.6385.



POSITIVE IMPACT

At Nexen, a wholly-owned subsidiary of CNOOC Limited, an important part of responsible development is our commitment to the Aboriginal Peoples of Canada. Through our Aboriginal Relations strategy, we support Aboriginal communities in their efforts to increase capacity so they are able to participate more fully in economic opportunities.

Because education is key to building capacity, we have supported The Banff Centre's Indigenous Leadership and Management Programs for more than a decade.



www.nexencnoocLtd.com

LOUGHEED LEADERSHIP
The Banff Centre

Can we honour our pasts and find a new path forward?



Our answer is Yes.

We're all part of something bigger and we all have a stake in shaping the future. That's why the Suncor Energy Foundation is a proud supporter of The Banff Centre's indigenous leadership programming.

We believe community leaders are created through strong role models. By seeing and hearing how others have achieved success, emerging leaders are encouraged to believe their hopes and dreams are also attainable. We congratulate those who continue to set a path for others to follow and are strengthening their communities in the process.

We're Canada's largest energy company. Come and see how we're working with Aboriginal people to create opportunities for economic and social prosperity in the world we share.

Come and see whatyescando.com



SIGN ME UP

Complete this form and fax to 403.762.6422,
register online at www.banffcentre.ca/leadership, 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 The 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 The 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 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, The 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 The 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.

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.

The personal information on this form will be used for the purposes of registration, evaluation, grant funding and awards, and to keep you informed about The Banff Centre. It is collected under the authority of the Post-Secondary Learning Act, Revised Statutes of Alberta, that mandates the programs and services offered by The 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, or to remove your name from our mailing list, please contact Loughheed Leadership Institute, The Banff Centre, Box 1020 - Station #45, Banff, Alberta T1L 1H5 Telephone: 403.762.6250 or 1.888.255.6327.



GRANT FUNDING

The Banff Centre has been successful in securing external financial support to help individuals attend Peter Lougheed Leadership Institute 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 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, band membership, etc.)

Step 2

Terms and Conditions:

Once an amount of funding has been allocated to you, it is unavailable to someone else for the same program. For this and additional reasons established by our donors we have the following conditions attached to all our grant awards:

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 – provided any pre-course work can be completed. (\$500 fee for late substitutions).
4. No-shows will cause you and your organization to be ineligible for further grants for the next two years and will invoke the terms of the cancellation policy (see registration form).

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

Participant Signature: _____

Date: _____

Supervisor signature: _____

Date: _____

Print name: _____

Phone: _____

Step 3

Please print clearly.

Participant's Name: _____

Organization: _____

Address: _____

Phone: _____

Fax: _____

Email: _____

The personal information on this form will be used for the purposes of registration, evaluation, grant funding and awards, and to keep you informed about The Banff Centre. It is collected under the authority of the Post-Secondary Learning Act, Revised Statutes of Alberta, that mandates the programs and services offered by The 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, or to remove your name from our mailing list, please contact Peter Lougheed Leadership Institute, The Banff Centre, Box 1020 - Station #45, Banff, Alberta T1L 1H5 Telephone: 1.888.255.6327.

**LOUGHEED
LEADERSHIP**
The Banff Centre



CALENDAR

2015

November:

Nov 29 - Dec 4 – Good Governance for Indigenous Councils and Boards

December:

Dec 6 - 11 – Indigenous Women in Leadership

2016

January:

Jan 31 - Feb 5 – Best Practices in Indigenous Business and Economic Development

February:

Feb 14 - 19 – Inherent Right to Indigenous Governance
Feb 21 - 26 – Indigenous Negotiation Skills Training

March:

Mar 6 - 11 - Indigenous Leadership and Management Development
Mar 13 - 18 - Establishing Indigenous Institutions of Governance

April:

Apr 24 - 29 – Indigenous Strategic Planning

October:

Oct 16 - 21 – Indigenous Negotiation Skills Training

November:

Nov 13 - 18 – Indigenous Leadership and Management Development
Nov 27 - Dec 2 – Good Governance for Indigenous Councils and Boards

December:

Dec 4 - 9 – Indigenous Women in Leadership

WELCOME TO THE BANFF CENTRE

Sacred and traditional territory for Treaty 7 First Nations

Our scenic campus is located on the slopes of Sleeping Buffalo Mountain within Treaty 7 territory and Banff National Park. Treaty 7 is represented by the Blackfoot, Stoney, and Tsuu T'ina Nations.



The Banff Centre
inspiring **creativity**

The Banff Centre's mission is inspiring creativity. Thousands of artists, leaders, and researchers from across Canada and around the world participate in programs here every year. Through its multi-disciplinary programming, The Banff Centre provides them with the support they need to create, to develop solutions, and to make the impossible possible.

Lougheed Leadership works with individuals, groups, communities and organizations to develop personal leadership practices, strengthen collective leadership abilities, and advance systems-level changes.

**LOUGHEED
LEADERSHIP**

The Banff Centre