



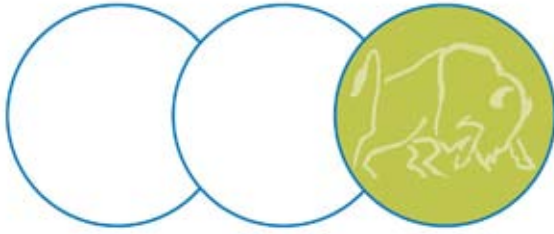
Final Activity Report:

A Forum to Explore Best Practices, Policy and Tools to Build Capacity in Aboriginal Business and Economic Development

Brian Calliou

Printed at The Banff Centre
Banff, Alberta, Canada
April 2007

Copyright © 2007, The Banff Centre



Brian Calliou

Final Activity Report:

A Forum to Explore Best Practices, Policy and Tools to Build Capacity in Aboriginal Business and Economic Development

Printed at The Banff Centre
Banff, Alberta, Canada
April 2007

Copyright © 2007, The Banff Centre



The Banff Centre
inspiring **creativity**



Preface

The Banff Centre has been providing inspirational and relevant programs for the Aboriginal community for thirty-four years. Aboriginal Leadership and Management programming has embarked on a new endeavor to broaden its focus to include applied research. This applied research supports program content, that is, it focuses on self-determined community development, good governance, strong leadership and management, as well as, economic and business development. Applied research will assist Aboriginal leaders in identifying models, systems, processes, and best practices for addressing the challenges, threats and opportunities facing Aboriginal communities. Our applied research works towards action learning and works directly with communities to help them and do what they need to do. In other words, applied research is community driven where they identify, work on their problems, document the process and learn from it.

In this inaugural applied research forum we addressed the questions: What is the current state of research in Aboriginal economic and business development? What are the best practices in Aboriginal economic and business development in Canada and the United States? How can we move these research findings into the implementation phase and achieve change for the Aboriginal community? This document reports the results of a two – day meeting of twenty-eight invited participants from across Canada and the United States involved in the academy, First Nations, government and business sectors. A list of the participants is appended to this report.

The Aboriginal Leadership and Management program hosted this event through contributions from Aboriginal Workforce Participation Initiative (AWPI) from Indian and Northern Affairs Canada (INAC). We wish to acknowledge their contribution and thank the participants who took time from their very busy schedules to travel to Banff and sharing their ideas with us in the beautiful, spiritual setting on the side of Sleeping Buffalo Mountain.



Introduction

Economic development is an important issue for both the Aboriginal community and for Canadians in general. It is an important policy area for federal, provincial and territorial governments.

Aboriginal communities and their leadership have begun to focus significant efforts and resources toward exploring ways for their communities to be involved in economic development and positioning themselves to take advantage of available economic opportunities. There is also an increased call for self-determination. Aboriginal leaders have stated that we may not have real self-government if we are not economically self-sufficient. In this introduction, we set this report into context by providing a brief overview of the existing literature on Aboriginal economic development.

Aboriginal peoples were not always on the periphery of economic development in Canada. Before contact, they had their own economies and trade networks. They have always adapted to changes.¹ Aboriginal peoples were key players in the fur trade.² They adapted to the new economy, while still maintaining their traditional economy and culture.³ They were able to adapt to capitalism and often participated in it, but they have done so in ways that affirmed their own worldviews.⁴ Aboriginal communities were only squeezed out in more recent times.⁵ Discrimination, systemic barriers, the Indian Act, and strong government control have all been factors in squeezing Aboriginal peoples to the periphery of the Canadian economy.⁶ The Royal Commission on Aboriginal Peoples (RCAP) states:

History reveals that the economies of Aboriginal nations were not always underdeveloped. Many carried on in largely traditional ways well past the time of first contact and trade with Europeans, while others adapted and flourished. Factors largely outside the reach of human intervention, such as periods of drought, played a role. But the principal factor that brought Aboriginal communities to the point of impoverishment over the centuries was the intervention – deliberate or unintended, well-intentioned or self-interested – of non-Aboriginal society.

RCAP (1996)

As a result, for the last few decades, Aboriginal peoples have found themselves to be benefitting the least from the lands and resources of their traditional territories.

Things have begun to change however as a result of Aboriginal peoples' political and legal strategies. Since their collective resistance to the 1969 White Paper that sought to dissolve their "Aboriginal status", they have strongly asserted their rights to be "Aboriginal peoples" with their own culture, language and traditions. Along with this rights-based strategy, they were able to negotiate the



constitutional protection of their “Aboriginal and treaty rights” in s.35(1) and have managed to get the federal government of Canada to accept the concept of their inherent right to self-government. Negotiation of claims with governments, the duty to consult, and Supreme Court of Canada case law has given Aboriginal peoples more leverage.⁷ Self-government agreements have given more control to Aboriginal communities. Furthermore, with the devolution policies of government, Aboriginal communities are able to exercise local control over a variety of community services. However, without a successful economy, Aboriginal self-government is not fully achieved since the Aboriginal government remains in a state of dependence upon funding agents.

Literature on Aboriginal economic development in Canada is relatively recent but growing. Peter Douglas Elias published two books on Aboriginal economic and community development. In his first book, he took a holistic community development approach to Aboriginal communities that included a focus on economic development.⁸ His second publication, an edited collection of case studies on northern Aboriginal economic development, illustrates how these northern Aboriginal communities have taken advantage of change and the subsequent opportunities made possible through settlement of claims, more devolution of powers to local governments, and an increasing interest by corporate Canada.⁹ Wanda Wuttunee also published case studies on Aboriginal economic and business development that illustrate the role of small business in northern economies.¹⁰ Robert Anderson published a book on Aboriginal economic development where he sets out a “contingency” approach wherein he argues that while there are world systems at play and Aboriginal peoples must take part in the global economy, any region or local community is contingent upon a number of factors, many of which are under the control of the people.¹¹ The contingency approach takes agency and social relations factors seriously, thus emphasizing community-driven, “grassroots” approaches to development. This approach places much of the control into the hands of the local community -- where it ought to be. This approach supports what Aboriginal leaders are advocating. Anderson also wrote a book on Aboriginal entrepreneurship and business development where he argued that Aboriginal peoples can learn, shape, and conduct entrepreneurial and business development to meet the circumstances and needs of their Aboriginal communities.¹²

David Newhouse discussed the tensions associated with taking a largely communal and consensus driven peoples and integrating individual-oriented processes like capitalism and the difficulties endemic to this transition.¹³ However as Aboriginals move into the market economies they do so with the idea of making capitalism work for the common good of the community. Indeed as Wanda Wuttunee argues in her latest publication, the Aboriginal approach to participating in the economy will see them using capitalism on their own terms, to protect their rights and culture.¹⁴ This is consistent with American scholars ideas of tribal economic development, such as Dean Howard Smith, who argues that economic development must be built upon and support tribal sovereignty and traditional cultural values.¹⁵ Indeed, Colleen O’Neill states that Native American tribes have a long history of adapting to capitalism, but that



they controlled this change by utilizing business and economic development in a way that allowed them to maintain their cultural integrity, thus argue that to these tribes, “‘modernity’ and ‘tradition’ were overlapping, not exclusive, categories.”¹⁶

Calvin Helin, an Aboriginal businessman and lawyer, published a new book where he argues that Aboriginal peoples have to shift their mindset from dependency, despair and the “culture of expectancy,” to a vision of self-reliance and hope for the future.¹⁷ In his book, Helin promotes a business oriented solution for Aboriginal communities to solve their problems, related to poverty and argues that they need to take ownership of their own problems, be proactive, set long-term goals and use education as a strategy to move the community forward. Yale Belanger, a Native Studies scholar and editor of the *Journal of Aboriginal Economic Development* argues that most First Nations leaders have become important players in the casino and resort business, but that First Nations leaders are using gaming as the foundation for diversifying economies as opposed to a one-stop approach to generating revenue to attack social problems.¹⁸

The *Journal of Aboriginal Economic Development* is a new venue for publishing the current Canadian research. Volume One was published in Spring 1999 and included articles on a variety of economic development issues such as the Meadow Lake Tribal Council economic development approach to success in the forest industry, to ensuring culturally sensitive development for Aboriginal peoples.¹⁹ The Journal is now into its fifth volume, published in Fall 2006, and contains a diverse collection of articles from culture and power affecting Aboriginal women in the workplace to an inner-city community based adult education approach.²⁰

One can find the odd article relating to Aboriginal economic development in a variety of academic journals such as Native Studies, Northern, or Business journals.²¹ Although they are not published, graduate students’ studies are also another area one might find research on Aboriginal economic development, and is available to the public.²² A lot of research on Aboriginal economic development, although not published is available to the public, especially through the internet.²³

The leading research in the United States regarding tribal economic development is that done by the Harvard Project on American Indian Economic Development, which is discussed below on page six. There has not been any comparative study done looking into the legislative and relational differences that separate First Nation’s issues in Canada and the United States. These differences result in very unique regulatory and political environments that need to be accounted for before we wholeheartedly adopt the Harvard nation-building model in the research of Aboriginal economic development in Canada.

With this brief overview of the economic development literature, we will now turn to the dialogue of the applied research forum.



Applied Research Forum

This thought leader forum is the first step for The Banff Centre's Aboriginal Leadership and Management program's move into applied research. Twenty-eight participants were invited from academia, First Nations, government, and industry to dialogue for two days on moving best practices in Aboriginal economic and business development into action, and thus, achieving results. The forum opened with a prayer and a welcome to Treaty 7 territory by Elder Tom Crane Bear of the Siksika First Nation. Day One consisted of plenary presentations and ensuing commentary and discussion. Day Two consisted of breakout groups who worked on research questions and then shared their small group dialogue and models with the larger group. Day Two ended with a plenary dialogue. Note takers captured the discussions and those materials form the basis for this report.

Day One: Opening Remarks on Behalf of Indian and Northern Affairs Canada (INAC)

Mr. Chris Rose

Chris Rose, Acting Director of Public Policy and Research, opened the forum. He spoke of the importance of partnerships being a cornerstone of the federal government's economic development policy. He mentioned the merging of Aboriginal Business Canada with INAC's economic development branch to create a new Aboriginal economic development central office to help break down the inter-departmental stove pipes and result in a better coordinated and effective effort.

Mr. Rose stated that the federal government needs a policy framework that can provide some stability and continuity. He shared themes that he thought need addressing. First, he felt there was a need for Aboriginal economic development to be more inclusive, that is, to research and discuss more than the same best practices that are always discussed, such as Membertou and Osoyoos First Nations. Second, he stated there is need for research on what the value for dollar invested has been, that is, the "bang for the buck" that INAC has invested in Aboriginal economic development. Third, he felt it was important to explore whether investment in individual entrepreneurial activity yields better returns than community economic development, or whether the two can coexist.



Presentations

The next section summarizes presentations and dialogue. This is followed by summaries of the small group models, explanations, and the subsequent discussions.

Presentation 1: Dr. Manley Begay Jr.

The Harvard Project on American Indian Economic Development (HPAIED)

Dr. Manley Begay Jr., Director of the Native Nations Institute at the University of Arizona presented the findings of the Harvard Project on American Indian Economic Development (HPAIED), of which he is a Co-director.²⁴ The HPAIED began in the mid-1980s at the John F. Kennedy School of Government at Harvard University when Joseph Kalt and Stephen Cornell asked: “Why are some Native American tribes defying the odds and achieving economic success and strong community growth?”. While the majority of tribes were living in poverty and dependent upon government transfers, there were a few shining examples that were leaving the pack behind. The HPAIED began their research somewhat narrowly looking at tribal economies, particularly employment and businesses. However, what they soon discovered was it was not only about tribal economics. In fact, it was political and social. In other words, the factors leading to tribal economic success were more holistic. They found success to involve a self-governing community that established rules that were consistently followed, resulting in a stable environment that investors were willing to risk investment dollars into. Only then, did economic success begin to emerge. The Native Nations Institute is now carrying on much of the HPAIED research. Their work is based upon systemic, comparative research on what works in Indian country regarding economic success.

The HPAIED had four conclusions. Successful economic development of tribal communities requires the following keys to success: (i) genuine self-rule and local control; (ii) effective institutions that match their culture; (iii) strategic orientation; and (iv) strong leadership who take action. The HPAIED has termed this the “nation building model” to Indigenous economic development.

A. Local Self-Government

The first key to successful economic development was the “sovereignty attitude”, that is, genuine self-rule and local control over decision-making. Begay described this as the “just do it” principle. The successful tribes in the US took control and practiced “*defacto* sovereignty.” When people are in charge, they have the ownership of decision-making, and they make good decisions since they suffer the consequences of their mistakes. Thus, accountability immediately shifts from the federal government to the Indian leaders themselves. They are more accountable to their own people because they are the ones charged with the authority and responsibility to make decisions on behalf of the community.



B. Effective, Culturally Appropriate Institutions

The second key to successful economic development is exercising local control through capable institutions of good governance. This involves establishing the institutions, or rules, of how people in the tribal community will interact and relate.²⁵ There are both formal rules and informal rules. Many tribal customs, traditions and certain protocol set out informal and non-written rules that guide much of the behaviour of a community. There are also many formal rules such as the rule of law, a formal constitution, statutes, and an unbiased court or dispute resolution mechanism along with any other checks and balances. The successful tribes followed their rule of law, had unbiased courts, and separated business decisions from the internal politics. In fact, the HPAIED found that separation of business from internal politics was five times as likely to be successful than those that did not.

Good governing institutions must meet two tests: effectiveness and cultural appropriateness. In order to be effective, institutions must achieve stability and security for the community and rules of how to relate so that people can be productive citizens.

Tribal communities do not easily accept imposed structures or institutions. They will only support the institutions if they feel they are legitimate. One way to be legitimate is for the institutions to match their culture. The HPAIED found that many of the tribes that were struggling were under an imposed governing system that was at odds with the reality of how things were done in a community.

C. Strategic Orientation

Tribal decision-making in the majority of tribes was done without strategic thinking. This resulted in short-term decisions that steered them to wherever funding was available, resulting in a reactive approach.

In contrast, the tribes that were strategic in their orientation, tended to respond to long term need, set a vision for the community, set clear priorities to focus the resources, and felt the consequences of their decisions. Having a long-term strategy resulted in consistency because similar criteria are applied to each decision. Strategic orientation is also more efficient because things can get done more quickly when the strategies help focus where the time, energy and money will be spent. Strategic vision sets the foundation or basis on which to consider choices and opportunities. Key strategic questions a tribal community would consider include: does this initiative and this partner fit with our community values?; does it fit with the type of community we want to build?; what do we want to protect and what are we willing to change?



D. Leadership

Leadership is the final key to success in tribal economic development. Leaders provide an impetus to move a community forward, or bring change. Leaders are often those individuals who are willing to break with the status quo. Strong leadership articulates a new vision of the community's future, and can effectively encourage the foundational change such visions require. They can create a climate for development. Leaders set a vision, create institutions, respect rules, eliminate obstacles, and treat all fairly. This results in trust by community members and outside investors.

Leaders play a strong role in fostering economic activity in the community. For example, Chief Phillip Martin of the Mississippi Choctaw had a vision to lead his people out of their poverty and ill health into a productive, work-filled, healthy community that was no longer dependent upon government transfer payments.²⁶ Through his strong leadership and without casino money he was able to build many Choctaw owned businesses and create an unemployment rate of zero, to become an economic engine for the entire state of Mississippi.

Manley Begay stated that in the US experience, from the moment when the decision-making turns over to the tribe, it takes about 20 years to achieve the results of success.

Best Practices Research In Canada

Cheryl Larson stated case study research of First Nations economic development and governance is an important area to be researched. Larson, now with CESO, has carried out research in collaboration with the Native Nations Institute and the National Centre for First Nations Governance. The case study research involves holding a mirror to the community, their government, and their leadership about how they do business. It was difficult to find communities and their leaders to participate. One project evolved as the result of a group of Treaty 8 chiefs approaching INAC to do similar case studies to the Harvard Project. Four communities participated in the project. As a researcher, she spent a few weeks asking questions, meeting with leaders, band members, elders, business owners. She recorded the data and endeavored to determine what made some enterprises work and while others failed. Unfortunately the Harvard Project North project phased out in 2001. Only one participating community agreed to have their case study results released to the public.

The Osoyoos Case Study tried to capture a snapshot of how the Osoyoos Indian Band (OIB) works. The Native Nations Institute was invited to study the community and its operations. Larsen spent a week in the community interviewing, leadership, program people, etc. that fall under OIB corp. Local business people were also questioned about their relationship and their pooling of information. They use what tools are available in the community in order to take over their decision-making tools. The request for research must come from the community. More research in other communities is needed. We also need to determine how to disseminate these success stories from across Canada out to the public.



Presentation 2: Dr. Yale Belanger

Aboriginal Economic Development in Canada in Historical Perspective

Dr. Yale Belanger, Professor of Native Studies at the University of Lethbridge and editor of the Journal of Aboriginal Economic Development, presented on Aboriginal economic development in the Canadian context. He began by defining Aboriginal economic development as “improving community well-being through: economic self-sufficiency; economic stability; and nation-building.” This definition fits well with “the Aboriginal view of the relationship between self-government and control of traditional lands, economic and business development and economic self-sufficiency.”²⁷ This Aboriginal view of economic development sees self-determination linked to economic development through self-government, control of resources, business development, self-reliance and self-determination, all linked to form a cycle.

Belanger argued that the poor economic development of Aboriginal peoples in Canada is a function of stereotypes such as portraying Aboriginals as: (i) unable to participate in regional, national and global economic networks; (ii) remnants of fur trade; naïve entrepreneurs; race-based rights holders. In fact, when doing an internet search on Aboriginal economic development, two images emerged: the fur trade and casinos. These stereotypes have driven much of the early research and policy of Aboriginal economic development.

There has not been much research into traditional Aboriginal economies that show these communities as having complex and dynamic relationships that reflect their customs and traditions. These traditional economies endorsed relationships reflecting political, economic and social ties with their neighbouring communities. Furthermore, there is not enough research into the political economy of Aboriginal peoples and the Canadian economy.²⁸ This political economy approach explores issues of race and class relations, power structures, and inequality resulting from capitalism upon the lesspowerful.²⁹ Much of the academic critique and policy ignores this complexity and oversimplifies the idea of economic development.

Historically there have been shifting relationships between Aboriginal peoples and Canada. First, was a period of contact and cooperation, followed by a period of displacement and assimilation, and finally the current period of renewal and negotiation. There is a shifting paradigm, with new language and new ideas such as the inherent right to self-determination, local self-governance and access to traditional lands and resources. Led by the Royal Commission on Aboriginal Peoples (RCAP), we now talk in different terms of what Aboriginal economic development means. Now we use the language of rebuilding Aboriginal nations, which involves rebuilding the cultural base as well as the economic base. RCAP also listed other important factors to consider in Aboriginal economic development: building institutional capacity; expanding lands and resources; building Aboriginal businesses; supporting



traditional economies; overcoming barriers to employment and new approaches to income support.

Our modern Aboriginal economies see a rapidly growing population, with a large youth demographic, and two and a half times the national average for unemployment. Unemployment factors into the social problems of substance abuse, violence and unhealthy lifestyles. However, Aboriginal self-employment grew by an average of 8 percent per year from 1996-2005, which is four times the rate of the non-native population. By 2001, there were more than 30,000 Aboriginal entrepreneurs listed in Canada. In western Canada, off reserve employment increased by 23 percent from 2001-2005, compared with 11 percent for the non-native population.

Most of the growth occurred within the three largest occupational sectors: sales and service 35 percent; business, finance, and administration 19 percent; trades, transport, and equipment operators 18 percent. From 1993 to 2000 Aboriginal small businesses increased from 6000 to 20,000. We see that there is a significant growth in business, but we do not know why. Is it more education, more business savvy, or being more entrepreneurial? How does this type of data inform policy? Do we risk making bad policy because we do not know why things are the way they are?

Belanger stated that the key elements of economic development include the following:

- Emphasize local control
- Development from a holistic point of view
- Comprehensive planning
- Cooperation
- Development of local capacity

Aboriginal economic plans and strategies tend to be very expansive and choose to emphasize the following:

- The importance of history and culture
- Governance, culture and spirituality
- Community based qualities and values
- Link between self-government and economic development
- Role and importance of traditional economies

INAC and Aboriginal groups have identified four main areas of current Aboriginal economic development: Territorial North; Provincial North; Southern Rural; and Urban. These categories have different lands, areas, and defining factors. Yet some academics and policy makers erroneously view



these areas as similar. For example, the north is culturally diverse. One runs the danger of missing the complexity and dynamics of a region when using only one model or approach.

A look at urban Aboriginal economic development, shows that the urban Aboriginal population is growing, so economic and business development is essential. The key features of urban Aboriginal economic development involve the following:

- Aboriginal people are spread out among large groups of non-Aboriginal people
- Urban Aboriginal populations are a mix of different nations or cultures
- Urban areas provide larger markets for Aboriginal business
- Community leadership issues can be difficult to reconcile
- Urban Aboriginal people are undecided
- There is rarely an urban Aboriginal land base

We now have more than two-thirds of Aboriginal peoples in Canada living off-reserve. Thus, policy making needs to address this trend. Much of the current Aboriginal economic development policy and research seems to be focused towards the RCAP Report, which is more focused on reserve populations than it is on the Aboriginal populations off reserve or in urban environments.

Belanger then discussed Aboriginal gaming.³⁰ He noted that in 1984, the Opaskwayak Cree Nation near The Pas, Manitoba established a community lottery. They were raided by the RCMP who confiscated the lottery machines and shut the operation down. However, in 1996 the First Nations of Saskatchewan were able to negotiate licenses for five First Nations to open casinos. Of the First Nations casinos in Saskatchewan, four generate annual revenues of approximately \$100 million. Today the Mnjikaning First Nation-owned Casino Rama is one of the most successful of the casinos in Ontario. Kahnawake First Nation has established an online gambling service which has become one of the most financially successful in the world. It is estimated that 25 percent of all online wagers around the world are made through Kahnawake servers. Enoch First Nation has just opened a \$132 million casino and resort on the edge of Edmonton, Alberta.

Belanger posed the question: “How do we conceptualize economic development? How do we think about the process itself?” He argues that how we think about it must change. We need to reconceptualize and shift the paradigm so that we get at the complexity and the diversity of Aboriginal economies and their specific relationships with the larger Canadian economy as well as the global economy. We know about Aboriginal peoples’ relationship to the Canadian economy but we do not have data on how they cope. We need more research on these stories. If we have 30,000 Aboriginal entrepreneurs, then why not ask them? There are many examples, best practices and models out there that we have yet to fully understand and recognize. We need to study how they did it. There have only been about a dozen academics from across Canada regularly studying Aboriginal economic development over the past 10 years. It is a relatively new and emerging area of research and scholarship.



Presentation 3: Jim Morrison, Michelin; Jerry Welch, Suncor Industry Panel

Industry and the corporate sector often have a great impact upon Aboriginal communities, especially if they develop on the traditional territory of the Aboriginal community. Because of this impact, corporations are generally regulated on large development projects. Corporations view it as good business sense to build relationships with the local Aboriginal peoples. Pamela Sloan and Roger Hill wrote on corporate – Aboriginal relations and illustrate how many of the leading corporations across Canada have established corporate Aboriginal relations programs to build constructive partnerships with communities and generate employment and business opportunities for Aboriginal peoples.³¹

Jim Morrison of Michelin shared his thoughts on the role the corporate sector could play in Aboriginal business and economic development. He approached the topic from the position of an employer. Morrison stated that his thoughts are predicated by the Aboriginal Workforce Participation Initiative (AWPI) of INAC which his company has signed in agreement to increase employment opportunities for Aboriginal persons.

Morrison laid out some principles for Aboriginal and corporate partnerships. First, with respect to corporations employing Aboriginal persons, the employer manages the demand, while Aboriginal partners manage the supply. There are overlaps, and therefore the partners need to consciously manage this arrangement.

Secondly, all involved are the problem-solvers. It is not up to industry to impose or come up with all the solutions. Both parties must work jointly on the problems and learn to solve the problems together.

Thirdly, there must be an ongoing forum to allow for continuous dialogue. For example, the parties can jointly establish a steering committee or advisory council who might meet quarterly. This can be very valuable since it gives both parties a good understanding of each others interests and concerns.

Lastly, both parties need to follow a well-defined and informed strategy. By establishing a written strategy, the process becomes open and transparent. The strategy also needs to be inclusive.

What industry needs from their Aboriginal partners include the following: Firstly, they need help with the Aboriginal social context. They need help to understand the cultural and historical background of their community partners. They want to avoid pitfalls and need the help of community representatives to help them navigate the political and cultural terrain. Secondly, they need information such as who do they deal with, that is, who represents the community. What are the structures and groups within the community they should know about to better understand the community and its people. They need to



know who to contact in the community to let them know that jobs are available. If there is not continuity of the contact position, they need to understand who to contact as the replacement. They also need help in basic networking with Aboriginal communities and Aboriginal people.

If Aboriginal communities take on the responsibility for the supply, they need to have a strategy of preparing people for employment opportunities. They will have to identify when intervention would help, such as when education is necessary.

The relationship between the corporation and the Aboriginal community must be one of openness. The corporation needs to invite the community to become involved as a partner, and continually get feedback from the community. The corporation must take a long-term approach, build the relationships, and be persistent. The corporation must make the effort to follow-up regularly and follow through on all commitments. Besides employment, the corporation can provide additional opportunities such as procurement contracts or provide coaching and mentoring for leaders of the Aboriginal community. The parties should enter into a partnership agreement.

The role industry can play in Aboriginal economic development is to manage the demand. They need to follow a defined and informed strategy. They must inform partners of their internal processes, so that community representatives know how to navigate negotiations or communications with the company. The corporation can put an effort into preparing the workplace environment for cultural diversity so that it is welcoming for Aboriginal people. Indeed, the company can use an employment systems review and incorporate diversity training and cultural awareness training. The corporation can inform Aboriginal partners of opportunities, or of intended directions the company might take, as well as inform partners of the succession plans so Aboriginal partners can take advantage of such opportunities.

Corporations can provide an inventory of procured goods and services so the Aboriginal partners can decide if they have the capacity to supply any of those. Furthermore, the corporation can provide an inventory of occupations and qualifications needed regarding numbers or projections for the supply of employees. The company can also work to eliminate barriers. They might provide mentoring and coaching for employees or new supervisors. The company should problem solve with partners, that is, ask tough questions about the complex problems and then seek to resolve them together.

The corporation can also look for equity investment opportunities for the Aboriginal partners to take advantage of. The company should insist that their suppliers have a representative workforce strategy that provides further opportunities for Aboriginal employees. The corporation could break up purchasing contracts so that Aboriginal partners have an opportunity to participate to bid. The corporation should have a policy to buy locally. Companies should advocate about such policies and approaches. They should provide linkages for further opportunities. These approaches help a corporation build strong relationships with the Aboriginal partner communities because they illustrate a commitment by the



company to be a neighbour and community member who is willing to help.

Morrison summed strategic elements a corporation should consider when wanting to build relationships and offer employment and business opportunities to Aboriginal communities:

- Workplace review and preparation
- Occupational survey of the workforce
- Procurement
- Setting goals
- Recruitment, retention
- Career development
- Advisory Council

Jerry Welch of Suncor shared some stories about Suncor's relationships with Aboriginal communities and the role they have played in providing Aboriginal employment and business opportunities. Suncor is located in Treaty 8 territory just north of the City of Fort McMurray, Alberta. There is a high level of activity regarding oil sands development. Welch reported that Suncor has done 117 million dollars worth of Aboriginal business in that region. In 1996 alone, they did 96 million dollars worth of contracts with Aboriginal businesses, and it is likely that by 2010, they will have reached 225 million dollars in Aboriginal business. They work with about 30 Aboriginal companies who provide a variety of services or products.

Welch stated that their approach is to have a positive influence on the community, that is, they measure more than just numbers. He stated that success must take into account the Aboriginal community's view. The community benefits if what they are doing has a positive impact on the community. Suncor attempts to think beyond the current way many corporations do business. They take an approach that allows the Aboriginal employees or contractors to stay in their community if possible. For example, they worked with the Athabasca Chipewyan First Nation at Fort Chipewyan, Alberta, which is an isolated fly-in community, to manufacture the Kevlar welder's cuffs that are worn over the wrists and prevents sparks from burning the welder's arms when sparks fall inside of the gloves and up the sleeves. The company was purchasing over 350,000 of these Kevlar cuffs annually from out of province. The remote location of Fort Chipewyan created a geographic barrier for supplying such goods.

Symbolically, Suncor and the Athabasca Chipewyan community knocked down the barriers. It took the partners 18 months to purchase the manufacturing machine which had to come from Albany, New York. They had to overcome the transportation issue and got a helicopter to lift the machine on the end of a long tow rope and flew it into the community. Apparently it was quite the spectacle. The business was so successful that they had to get two more machines and flew them in the same way. Another oil company,



Syncrude is also a partner in this now, purchasing more of these Kevlar cuffs. This business brings in a million dollars a year into this small community and created jobs for ten people. The Aboriginal community employees are able to live at home in their community and enjoy their northern lifestyle. The manufacturing machine can make a number of products, so Suncor is working with the community to continue to find more customers and diversify the products they manufacture. Welch stated that this is an excellent example of how a corporation can work with Aboriginal communities. He stated that this was part of their role as corporate citizens of society is to provide business development opportunities for Aboriginal communities in the territory they are developing.

Welch indicated that another area in which corporations can play a role is to help develop capacity for the community. The Aboriginal community can often do the work available but often they are not able to run the business. Industry can provide this link and assist in developing the capacity for the community or its members to start businesses and help in training and mentoring them. For example, the Ft. McKay First Nation is located right in the middle of the oil sands development projects and are discovering ways to leverage their position. They have built a world class industrial park now that is 310 acres in size and is leasing out lots and bays which are in demand because the City of Fort McMurray is about a 45 minute drive away. There will be 600 plus people working or employed in that area alone. There will also be spin-off services that will be required which provide further opportunities.

Suncor is also interested in working with individual Aboriginal persons and they are now working with Ft. McKay First Nation to build a Business Incubator to help develop the capacity for the individuals who are interested in being entrepreneurs. Welch stated that often industry works with businesses that tend to serve their interests but soon realized that was a mistake. Rather, the businesses and employment opportunities have to be important to the community. Thus, Suncor learned that it needs to work for the interests and needs of the Aboriginal community partners. For example, Suncor was able to leverage money and got a financial package together for a community owned log building company. The community now owns this business and runs it on their own. Suncor knows how important playing such a role is for their relationship with that community.

Another approach that Suncor has taken relates to the urban migration of many Aboriginal people. Many Aboriginal community members move to Edmonton and Suncor looked at ways it could assist those community members with regard to employment and business opportunities. They worked with one of the First Nation's owned companies to establish a business in Edmonton manufacturing safety and lifting slings and employed their own community members who now live in Edmonton. Suncor and other companies purchase the sling products. Welch stated that there are opportunities for industry and entrepreneurs to form partnerships and have less of an impact on the land base, such as reclamation and environmental services. He argued that industry and Aboriginal communities need to come together and dialogue and understand each other so that they can work together and find opportunities for Aboriginal employment, business and economic development.



Presentation 4: Brian Calliou

Approaches to Building Capacity Through Professional Development and Applied Research

Brian Calliou, Program Director of Aboriginal Leadership and Management at The Banff Centre spoke about capacity building. He postulated that if there are economic opportunities for Aboriginal peoples, do they have the capacity to take advantage of it? Certainly not all Aboriginal communities have such capacity.

Capacity building is very important for economic and community development and there is a strong need for capacity building in Aboriginal communities. There are increasing responsibilities and accountability with the increased self-government powers being taken on by Aboriginal communities.³² It is an increasingly complex and global world that Aboriginal peoples are connected to. Aboriginal leaders need to have business, management, and leadership competencies in order to lead their communities and businesses through the changes that are occurring and to take advantage of economic development opportunities.³³

As the Harvard Project on American Indian Economic Development concluded, in order to have successful economic and business development, there must be a stable, good governing community with effective institutions and strong leadership with strategic vision.³⁴ Thus, in order to have a stable community and strong leadership, the capacity has to be developed.

Calliou looked at capacity building at two levels: individual capacity development through professional development, training and education; and community capacity development through community wide strategies.

Leadership means “to guide; show the way; direct activity or performance.” Leadership is an art, rather than a science.³⁵ Thus it is not easily taught. The new leadership is more about stewardship and servant leadership. The leader empowers others and shares leadership by allowing others to also lead their respective ideas to results. The new leadership is “transformational leadership” where a leader creates an inspiring vision, makes meaning for the group, and mobilizes energy around the strategies for carrying out the goals. While managers are the tactical persons who do things right, leaders do the right thing, that is, they set the noble ends that the group aspires towards.

Calliou contrasted contemporary Aboriginal leadership with traditional Aboriginal leadership. Traditional Aboriginal leadership reflected at least these five characteristics. First, traditional Aboriginal leaders had a strong sense of identity, history and culture of their community. Second, they were visionary. They were long-term planners such as the leaders negotiating treaties who were thinking about the future generations. Third, these leaders were action oriented. Once they planned or decided



something, they moved into action. For example, if they planned a hunt or a raiding party, they would not wait around hesitating, but would immediately get the group into action. Fourth, these traditional Aboriginal leaders were caring and sharing. They cared for their people and took care of those who could not care for themselves. They often shared products of the hunt or other riches with their people. Fifth, they shared the decision-making. They held council with others to get thoughts and ideas before a decision was made. It was a form of consensus decision-making where many voices were heard.

In contrast, contemporary leaders are often still struggling with the effects of colonialism both at the community and personal level.³⁶ Contemporary leaders are elected or appointed to leadership positions and most lack formal management or business training. Taiaiake Alfred and Menno Boldt in their own publications critique contemporary First Nations leaders for being more accountable to their funders, especially to Indian Affairs, than they are to their own membership.³⁷ They both argue that the effects of colonialism, especially imposed laws and political structures have resulted in a substantial loss of traditional forms of governance and leadership. They argue that to “survive as Indians,” they will have to reclaim their traditional institutions and cultural values. Thus, what the contemporary Aboriginal leadership needs to do is navigate between two worlds.³⁸ Our contemporary leaders need to learn the competencies to lead and manage effectively and efficiently.

There are of course many contemporary Aboriginal leaders who have led successes. For example, Chief Jim Boucher of the Fort McKay First Nation in north eastern Alberta has led many successful economic ventures on behalf of his people. He began with a general contracting business to provide employment for Band members, but soon expanded their business ventures under the umbrella of the Fort McKay Group of Companies into transportation, land reclamation, buffalo ranching, and an office and maintenance shop complex.³⁹ Examples of other contemporary Aboriginal leaders who have led their communities to great success include Chief Clarence Louie of Osoyoos First Nation in British Columbia, Chief Victor Buffalo of the Samson First Nation in Alberta, Chief Darcy Bear of the Whitecap Dakota First Nation in Saskatoon, and Chief Terrance Paul of Membertou First Nation in Nova Scotia.

What are the competency requirements that Aboriginal leaders need to lead their Nations in this new millennium? Aboriginal leaders need capacity building to learn the knowledge and skills for nation building and community development. They also need the competencies to deal with a rapidly changing world system and the increasing complexity of local communities’ networks into a global political economy. A competency is defined as “a cluster of related knowledge, skills, and attitudes that affects a major part of one’s job (a role or responsibility), that correlates with performance on the job, that can be measured against well-accepted standards, and that can be improved via training and development.”⁴⁰



Brian Calliou and Robert Breaker conducted competency map research for the Aboriginal Leadership and Management program area at The Banff Centre by hosting focus groups with Canadian and American Aboriginal leaders and managers to assist them in designing their own competency map to use in their programs.⁴¹ The Aboriginal leaders discussed the competencies they felt were necessary for them to lead their communities and organizations. The competencies that consistently surfaced included:

- Knowledge of identity, culture and history of community
- Spiritual harmony and balanced life
- Holistic and global worldview
- Strategic thinking and long term planning
- Responsibility and accountability
- Team building
- Visionary
- Risk taking
- Action orientation and implement plans
- Strong integrity
- Delegating authority and sharing power
- Ability to resolve disputes
- Strong communication skills
- Business management skills
- Objective and open minded
- Problem solving and decision-making skills

Many of these competencies that contemporary Aboriginal leaders feel they need to lead their communities and organizations relate well with the characteristics of traditional Aboriginal leadership outlined above, such as strong sense of cultural identity, visionary, action-oriented, shared decision makers, and being a caring, sharing person who puts the interests of the community first.

The second category of capacity development involves the community development approach. Does the community have the capacity to take advantage of economic and business opportunities? Again, as the Harvard Project on American Indian Economic Development concluded, successful economic and business development in Native American tribal communities only occurs where the community built the collective capacity to govern well, through effective institutions, and separating business and administrative decisions from internal politics, and through strong leadership, following a long term strategic vision. Thus, community capacity building is also an important factor for Aboriginal communities to set their own long term vision and strategic direction which reflects and supports their cultural values and traditions, and to take advantage of business and economic opportunities that arise.



Calliou spoke to community capacity building through a model developed by Robert Chaskin and others.⁴² This community capacity building model emphasizes the community's collective capacity to capitalize on opportunities and solve shared problems. Each community is unique and has its own characteristics, but generally all communities have the following characteristics: sense of community; commitment; ability to solve problems; and access to resources. Each community through its individuals, organizations and networks will have some ability to carry out the following functions: governing, planning, and decision-making; producing services and goods; dissemination of information; and organizing and advocacy. There are conditioning influences affecting every community which include: stability; safety; density; opportunity structure; migration patterns; class and power distribution. These are all contextual factors that may promote or constrain community capacity.

The core of the model focuses on strategies for community capacity building. Communities must address the following strategies to build the collective capacity: leadership; organizational development; organizing; and organizational collaboration. These strategy categories help communities to focus development and improvement on areas that are vital to communities carrying out their functions. These areas of concentration also have some overlap and similarity to the nation-building model proposed by the Harvard Project on American Indian Economic Development. Both models speak to the importance of strong leadership, organizational or institutional development, strategic organizing, and collaborations or joint ventures. Calliou tied the community capacity building requirement to the nation-building model and the importance of establishing effective institutions, systems and processes for the community. This collective capacity building prepares Aboriginal communities to take advantage of business and economic opportunities and allows communities to become proactive and visionary in their growth.



Day Two: Breakout Sessions, Presentations and Dialogue

On Day Two, a quick overview of the previous day's dialogue was given. Then participants were split into four groups to work on two questions. Colin Funk, Director of Creativity, Leadership Development at The Banff Centre, led the creative breakout sessions. Funk leads the Leadership Learning Lab which is an incubator for testing artistic processes as methods for learning, exploring or creativity for leadership development. Katie Daniel, of The Banff Centre marketing department, described the work of the Leadership Learning Lab as:

Officially launched in April of 2003, the Lab takes a combination of elements – people, ideas and methodologies – experiments with them in a controlled environment, and applies the resulting concepts and practices to challenges within the workplace: communication, teamwork, strategic thinking, innovative processes among them.⁴³

Through play and the Arts, leaders have the opportunity to break out of the traditional boundaries of learning, which usually involve conversation and flip charts. These are very linear and logical aspects that can limit our creative process. However, using one's hands and working in a team to create a visual representation of the concept at issue, opens up the whole right-brain thinking and body memory that allows for much more creative results and deeper conversations that touch personal emotions. There is a growing literature in the field of arts and leadership that supports this.⁴⁴

Group Work

Each group used one of the four artistic medium to create a model or image with which to speak from – they worked in a separate room with either: wood; Lego; clay; or paper collage. Once the groups had worked on their projects and their internal dialogue, all the groups gathered together and did a tour to each team's model.





Question One: What does a successful community look like?

Question One asked each team to address, through the artistic medium and the ensuing dialogue: What does a successful community look like? This question arose as a result of some of the dialogue on day one. Some questioned whose definition of success we should use to measure Aboriginal economic and community development? Should it be a mainstream Western definition or an Aboriginal one?⁴⁵ Even Aboriginal nations are likely to have different definitions of what success means to them. Does that mean that success is relative?





Group One

Group One built a model using lego as the medium. As they described what their successful community looked like they stated there needs to be a community centre or space as a gathering and meeting place. They built institutions such as a community centre, court system, school, recreation centre with hockey rinks, hospital, shopping centre and businesses. They incorporated cultural icons such as a totem pole and long house and a Navajo Hogan to illustrate the strong ties to culture and tradition as a foundational basis. The model they created reflected the healthy community where everyone contributes to its success. They used imagery to reflect concepts as well, such as the circle of learning as a metaphor of education for future leaders and future business people. Also the totem pole at the centre of the community was a metaphor of how their community is visionary, building toward the future, and reaching for new heights. The different shapes, sizes and colours of the lego pieces were also a metaphor of the different peoples and the diversity within the community.





Group Two

On this first question, Group two worked with clay as an artistic medium to build an image or model of a successful community. Their model was depicted by a large circle made of clay forming a boundary of the community. The community is strong and balanced and all are part of the community. This circle represented unity and the honour of all was the honour of one. There were hand and finger prints in the clay which symbolize all people in the community contributing and each leaving their mark. In the centre was a depiction of a sweat lodge representing spirituality, and traditional institutions such as the Sundance and holy bundles. This also is a metaphor for traditional laws and institutions, as well as honour and respect in how people relate to each other and to nature. The community of success they created also included a depiction of a tipi which was a metaphor of shelter and taking care of all the basic needs of members of the community. A depiction of a sacred pipe was a metaphor of the Crown-Aboriginal relationship and treaties. The group also created a bridge that went from inside the circle to outside it, which was a metaphor of a bridge or connection to the outside global world. It was emphasized that Aboriginal peoples had to revitalize their cultures and balance tradition with modernity.



Group three used collage as the medium to create a collage image of a successful community. This included an image of a person looking outward and upward which symbolized vision, inspiration and looking to the future. However, they stated that there is still pride in traditions and culture that must be passed onto the youth. They used the concept of a journey to explain that an Aboriginal community vision must look out to the past as well as the future. There was an image of a woman at the centre of the collage, which represents the important role of women in the community as well as the family. The word dialogue was cut and pasted into the collage image, which is representative of communication, voice, and open dialogue in the community as well as of sharing stories with the youth. A picture of shoes represented success, but also that we cannot judge others until we have walked in their shoes and understand their interests, goals and aspirations. The collage also included images of housing, a golf course and arena which is reflective of a healthy community. The arena itself could also represent a community coming together for a common purpose and unifying and supporting their leaders. An image of old dogs playing poker was a metaphor of teaching old dogs new tricks, that is, for leadership to learn the knowledge and skills required to move the community forward. An image of a computer and another of a microphone represented the new technology which can keep the members linked, equals the playing field, and can be a tool to create a stronger voice to get the community message out. The concept of no borders or beyond borders was shared by this group as representing a broad global view but also of getting the community's stories and successes out to the non-Aboriginal community. The collage also included a picture of nature which represents a pristine landscape and ensuring the community cares for the environment.





Group Four

Group four used wood as the medium to create an image of a successful community. Their model had a depiction of a church and sweat lodge, which represented the central place of spirituality and strong traditional values in Aboriginal communities. Three pillars of the community were depicted representing Elders, leaders, and shelter for all members. The community has to be able to take care of the basic needs of the members. A depiction of an arena represented an active and healthy lifestyle as well as teamwork. A pile of sticks represented resources and assets for building the future. Discarded wood pieces were piled in a tidy way to represent environmental cleanup and stewardship. A circle was created out of the wood products representing family and support circles as well as justice, such as traditional healing circles. There had to be respect and protection of traditional values, community history and preservation of language. A tower was built onto the model to represent technology and a link to the global world. Group four spoke of the importance of a community plan to move forward, but such a plan had to include community values, ethics and culture along with respect for humanity and the environment. They spoke of a creative tension and being able to be competitive, yet also build collaborations to move toward success.



Common Themes From Question One Group Exercises

In a plenary session, all participants voiced the following characteristics of a successful community that they thought were common to all the groups:

- Meeting basic needs
- Vision and looking to the future
- Community involvement with everyone contributing
- Healthy, happy community
- Action orientation and dynamic community
- Elders and youth
- Economy – sustainable and environmentally friendly
- Culture/spirituality
- Leadership
- Bridges and links to outside society, borders and no borders
- Communication and technology – amplifying our voice
- Education
- Celebration of success
- Respect for self, others and the natural world
- Continuity between past and present
- Fluidity
- Governance
- Planning/action/movement change
- Global networks
- Sharing of knowledge
- Balance
- Work/employment
- Kinship. Clan/family
- Relations
- Structures
- Central place – long house
- Self-determined
- Teamwork
- Spiritual base – live it





Question Two:

How do you build the capacity for a successful community, that is, what does it look like in action and how would we create it?

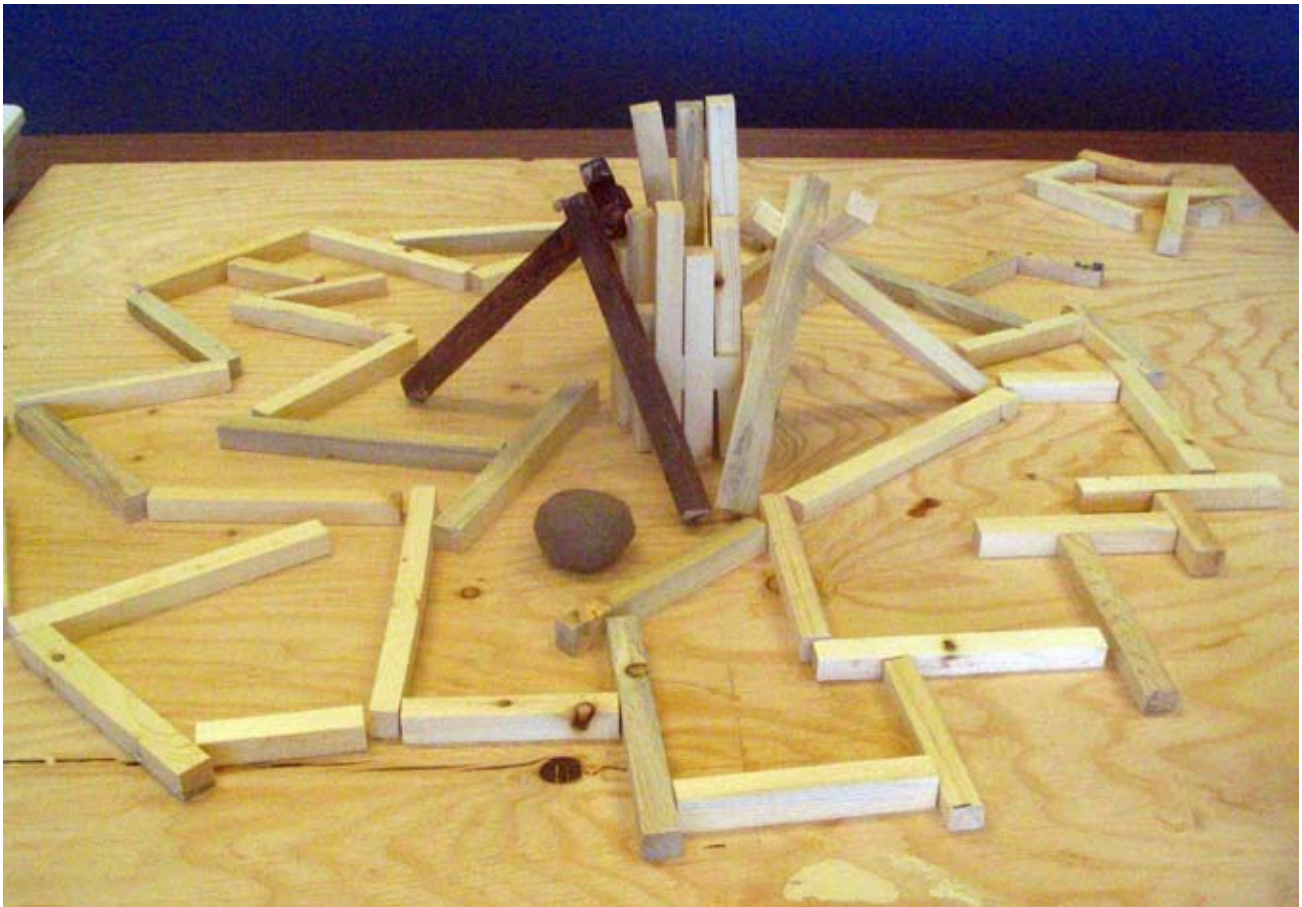
Question Two was designed to get at how do we move toward action and building capacity to achieve success in the Aboriginal community. Again the four groups worked on their own in one of the four artistic medium to generate a deep conversation among themselves.





Group One

Group one used the wood medium for addressing question two. They used masking tape to represent the caring, love and commitment that binds a community together. They stated that two factors were critical in building the capacity to take action and create a successful community: leadership and education. What is needed is a change in mindset. Leaders need professional development and everyone needs a strong education in modern knowledge as well as traditional knowledge. Members of the community need training and motivation. Thus, the community needs to have a vision and strategic plan that involve all the people in its creation. Creating a successful community requires teamwork, commitment by everyone, and strong visionary leaders. The community has to measure where they are today and take an inventory of what they have in the community to build from. First they need to plan for their infrastructure needs, then they can train and motivate people to be involved in and support large and small entrepreneurial activities. They stated the community and its economic ventures will need to form partnerships and enter the broader market. Once the community has developed a clear vision and strategic plan, then through the alignment of human, physical and financial capital, they can take the action necessary to create a successful community, which will be sustainable and provide all members with many choices and a good quality of life.





29



Group Three

The third group used clay as the medium to address the second question. An image of a triangle in the middle was a metaphor of accountable governance. The three main areas for Aboriginal governments to provide are: community services; institutions such as justice; and economic opportunities. There must be a willingness to invest in education, physical assets and capacity. A depiction of a sacred pipe that is bent symbolized the broken promises in the Crown-Aboriginal relationship. The way to straighten this out is for governments to make space for local self-rule so Aboriginal communities can do what needs to be done. The communities need to build their capacity, which may include members leaving the community for education or on the job experience so they can return to the community and put those skills to work. The community needs to know what they have to offer and then build partnerships and learn from those enterprises. It is important for success that the community has supportive institutions such as good governance, justice system, education, and cultural traditions. The depiction of a sweat lodge represented a healthy and culturally grounded community. A canoe symbolized team work, an important aspect of the entire community coming together to achieve their goals. An empty vessel or box symbolized the potential for knowledge and success for the youth. It also represented a space where anything could happen, so long as you bring the vision, ideas, people and resources together to make it happen.



Group Four

Group four used lego as the medium for the second question. A pyramid was created to symbolize capacity building tied to change and growth. Human capacity development is important for any success to happen. The important thing is to get the community excited and talking, and the pyramid represents a vision and a mindset change. Community members begin to think beyond current ideas and ways of doing things. Just getting such a dialogue going in the community is a significant step toward a successful community. Establishing a training centre in the community is an important step, along with a K-12 school, to create a community of life long learning. Mentoring youth and new leaders using the Elders is all part of an integrated approach to community capacity building. Local services must be built in a common area where community members come together and interact. An industrial park, retail area, business centre and a communications tower symbolize links and connections to the global world and to industry. This could even include ideas about an Aboriginal stock exchange and investment system. A medicine wheel concept ties the plan to the four directions as well as to cultural traditions. The circle represents a talking circle for community meetings, good communications, and open dialogue.

There is a human side to successful economic development that involves people having a conversation about the community vision, needs assessment, inventory of local assets and skills, and an incentive-based training and education plan that is mapped out with three, ten and twenty year targets. The community members also play a role in re-visioning and repositioning the community and its businesses. There is also cultural training and knowledge sharing that has to occur with a lead role by the Elders. Community members have to learn about capitalism and how to do personal budgeting, money management and how to invest their money to grow.



Main Plenary Dialogue

Once all the groups had presented their models and ideas to the others, all participants assembled together in a final plenary session to dialogue as a whole group. They came up with the following list as the themes of how to build capacity to create and move a community to success:

- Vision/revision
- Think outside box/rules
- Education
- Investment in human capital
- Partnerships
- Dialogue/Communications
- Seizing and realizing the opportunity
- Inclusion – elders, youth and traditional
- Spiritual basis – digging up the buffalo
- Just do it – take action
- Remove the barriers that you put on yourself
- Importance of culture
- Taking responsibility without blame – accountability
- Willing to take the risk
- Looking beyond our borders and seeing neighbours as an opportunity
- Bridging, linking, connecting to and still holding the space
- Diversity of views – each brings a gift
- Sharing of info/best practices
- Medicine wheel
- Continuing education/action learning
- No one left behind – inclusivity
- Building on the experience and the past
- Shared leadership
- Venture can continue without reliance on any one person – comes from the common goal and vision.
- No promotion until you've taught someone what you've done
- Strength of our oral tradition – expression of our ideas and stories

The research forum wrapped up at 5:00 pm with some general comments from Brian Calliou.

A cultural ceremony was hosted by the Aboriginal Leadership and Management programming area at 6:00 pm to honour Elder Tom Crane Bear from Siksika First Nation for his long term service as the



Elder and cultural advisor in their programs. A grand entry procession led by National Chief of the Assembly of First Nations, Phil Fontaine and Mary Hofstetter, President of The Banff Centre wound its way to one end of the room where Elder Andrew Weasle Fat performed a beautiful ceremony in which Elder Tom Crane Bear was presented with a new War Bonnet, the highest honouring that the Blackfoot peoples bestow on their respected leaders. This was followed by honour songs and the giving of gifts to Elder Tom. The entire forum event wound up with a Gala Dinner where Mary Hofstetter, Phil Fontaine and Brian Calliou all addressed the guests.





Conclusion

This report of the inaugural applied research forum of the Aboriginal Leadership and Management programming area at The Banff Centre documents the dialogue of leaders from the academic, Aboriginal, industry and government sectors on the state of research and best practices on Aboriginal economic development and how we might move these into action and results for other Aboriginal communities. It is clear that there is a need for more research into Aboriginal economic development, especially in applied research and moving the theory and best practices into action and results. It is also clear that just being aware of the best practices and research on Aboriginal economic development success is not enough. These success stories do excite and inspire other Aboriginal communities to want to achieve similar success. However, Aboriginal communities have to want to make the changes necessary and have to take action. This involves capacity building of the leadership as well as of the community.

Participants expressed that community leaders must set long-term visions, be willing to take risks, and take action to realize the opportunity. They spoke of looking beyond our community borders, building links, and partnering in order to get business experience and learn about the global market. However, participants also reflected the importance of culture and the common good of the community. They expressed that economic development has to be inclusive and requires open dialogue with community members, including women, Elders and youth. Education, training and life-long learning were seen essential elements for achieving success. Investment in local human capital was viewed to be an important strategic focus for community leaders. It was agreed that the community and its leaders have to have the capacity in order to take advantage of the economic and business opportunities that industry and corporate Canada have to offer.





Endnotes

¹Brian Calliou and Cora Voyageur, “Aboriginal Economic Development and the Struggle for Self-Government” in Wayne Antony and Les Samuelson, eds., *Power and Resistance: Critical Thinking About Canadian Social Issues* (Halifax: Fernwood Publishing, 1998) 115.

²Arthur J. Ray, *Indians and the Fur Trade: Their Role as Hunters, Trappers and Middlemen in the Lands Southwest of Hudson Bay, 1660-1870* (Toronto: University of Toronto Press, 1974); Steven High, “Native Wage Labour and Independent Production During the ‘Era of Irrelevance’” (1996) Vol. 37 *Labour/Le Travail* 243; Robert Jarvenpa and Hetty Jo Brumcach, “The Microeconomics of Southern Chipewyan Fur-Trade History” in Shepard Krech III, ed., *The Subarctic Fur Trade: Native Social and Economic Adaptations* (Vancouver: University of British Columbia Press, 1984) 99; Patricia A. McCormack, “Becoming Trappers: The Transformation to a Fur Trade Mode of Production at Fort Chipewyan” in Thomas C. Buckley, ed., *Rendezvous: Selected Papers of the Fourth North American Fur Trade Conference 1981* (St. Paul: North American Fur Trade Conference, 1984) 155.

³While some left their traditional mode of life behind to enter the new wage economy, many others maintained their traditional mode of life while entering the new wage economy. See for example, Michael Asch, “The Future of Hunting and Trapping and Economic Development in Alberta’s North: Some Facts and Myths About Inevitability” in Patricia A. McCormack and R.G. Ironside, *Proceedings of the Fort Chipewyan and Fort Vermilion Bicentennial Conference* (Edmonton: Boreal Institute for Northern Studies, 1990) 25; James K. Burrows, “‘A Much Needed Class of Labour’: The Economy and Income of the Interior Southern Plateau Indians, 1897-1910” (1986) Vol. 71 *BC Studies* 27; John Lutz, “After the Fur Trade: The Aboriginal Labouring Class of British Columbia, 1849-1890” (1992) Vol. 3 *Journal of the Canadian Historical Association* 69; Harold E.L. Prins, “Tribal Network and Migrant Labor: Mi’kmaq Indians as Seasonal Workers in Aroostook’s Potato Fields, 1870-1980” in Alice Littlefield and Martha C. Knack, eds., *Native Americans and Wage Labor: Ethnohistorical Perspectives* (Norman: University of Oklahoma Press, 1996) 45; Joseph Mitchell, “The Mohawks in High Steel” in Edmond Wilson, ed., *Apologies to the Iroquois* (New York: Farrar, Straus and Cudahy, 1959) 3.

⁴Duane Champagne, “Tribal Capitalism and Native Capitalists: Multiple Pathways of Native Economy” in Brian Hosmer and Colleen O’Neill, eds., *Native Pathways: American Indian Culture and Economic Development in the Twentieth Century* (Boulder: University Press of Colorado, 2004) 308.

⁵See for example Frank Tough, “Regional Analysis of Indian Aggregate Income, Northern Manitoba: 1896-1935” (1992) Vol. 12 No. 1 *Canadian Journal of Native Studies*; Frank Tough, “The Establishment of a Commercial Fishing Industry and the Demise of Native Fisheries in Northern Manitoba” (1984) Vol. 4 No. 2 *Canadian Journal of Native Studies* 303.



⁶ See Calliou and Voyageur, “Aboriginal Economic Development and Struggle for Self-Government”; at note 1 above; and also see the RCAP report.

⁷ Kerry Wilkins, *Advancing Aboriginal Claims: Visions/Strategies/Directions* (Saskatoon: Purich Publishing Ltd., 2004).

⁸ Peter Douglas Elias, *Development of Aboriginal People’s Communities* (Lethbridge and North York: Centre for Aboriginal Management Education and Training, University of Lethbridge and Captus Press, 1991).

⁹ Peter Douglas Elias, ed., *Northern Aboriginal Communities: Economies and Development* (North York: Captus Press, 1995) at v - ix.

¹⁰ Wanda Wuttunee, *In Business for Ourselves: Northern Entrepreneurs* (Montreal and Kingston: McGill-Queen’s University Press, 1992).

¹¹ Robert Brent Anderson, *Economic Development Among the Aboriginal Peoples in Canada: The Hope for the Future* (North York: Captus Press, 1999) at 33 and 48.

¹² Robert B. Anderson, *Aboriginal Entrepreneurship and Business Development* (North York: Captus Press, 2002).

¹³ David Newhouse, “Modern Aboriginal Economies: Capitalism with a Red Face”, (2000) Vol. 1 No. 2 *Journal of Aboriginal Economic Development* at 55

¹⁴ Wanda Wuttunee, *Living Rhythms: Lessons in Aboriginal Economic Resilience and Vision* (Montreal and Kingston: McGill-Queen’s University Press, 2004).

¹⁵ Dean Howard Smith, *Modern Tribal Development: Paths to Self-Sufficiency and Cultural Integrity in Indian Country* (Walnut Creek: AltaMira Press, 2000) at 2.

¹⁶ Colleen O’Neill, “Rethinking Modernity and the Discourse of Development in American Indian History, An Introduction,” in Brian Hosmer and Colleen O’Neill, ed. *Native Pathways: American Indian Culture and Economic Development in the Twentieth Century* (Boulder: University Press of Colorado, 2004) at 2.

¹⁷ Calvin Helin, *Dances with Dependency: Indigenous Success Through Self-Reliance* (Vancouver: Orca



Spirit Publishing, 2006).

¹⁸ Yale Belanger, *Gambling With The Future: The Evolution of Aboriginal Gaming in Canada* (Saskatoon: Purich Publishing, 2006).

¹⁹ Robert Anderson and Robert Bone, “First Nations Economic Development: The Meadow Lake Tribal Council” (1999) Vol.1 No. 1 *Journal of Aboriginal Economic Development* 13; Heather Myers, “Culturally Sensitive Development for Northern Peoples: Canadian Experiences, Russian Opportunities” (1999) Vol.1 No. 1 *Journal of Aboriginal Economic Development* 49.

²⁰ Suzanne Mills and Tyler McCreary, “Culture and Power in the Workplace: Aboriginal Women’s Perspectives on Practices to Increase Aboriginal Inclusion in Forest Processing Mills” (2006) Vol. 5 No. 1 *Journal of Aboriginal Economic Development* 40; Frank Deer, “Community-Based Adult Education: Access for Aboriginal Residents in the Inner-City of Saskatoon” (2006) Vol. 5 No. 1 *Journal of Aboriginal Economic Development* 51.

²¹ Frank Tough, “Changes to the Economy of Northern Manitoba In the Post-Treaty Period: 1870-1900” (1984) Vol. 1 No. 1 *Native Studies Review* 40; Robert B. Anderson, “The Business Economy of the First Nations in Saskatchewan: A Contingency Perspective” (1995) Vol. 15 No. 2 *Canadian Journal of Native Studies* 309; Michael Robinson and Elmer Ghostkeeper, “Native and Local Economies: A Consideration of Economic Evolution and the Next Economy” (1987) Vol. 40 No. 2 *Arctic* 138; Ken Thomas, “The Emergence of Aboriginal Business in Canada” (1994) Summer *Canadian Business Review* 12.

²² See for example, Carl Beal, “Money, Markets and Economic Development in Saskatchewan Indian Reserve Communities, 1870-1930” [unpublished Ph.D. dissertation, University of Manitoba, Winnipeg, Manitoba, 1994]; Collette D. Maunel, “Canadian First Nation Community Economic Development Planning: Key Factors For Success” [Unpublished Masters thesis, University of Calgary, Calgary, Alberta, 2007]

²³ See for example, “Aboriginal Economic Development in Atlantic Canada: Lessons Learned and Best Practices – Understanding Conditions for Successful Economic Development in Aboriginal Communities” [unpublished report by Atlantic Canada Opportunities Agency and Canadian Institute for Research on Regional Development, Moncton, New Brunswick, March 2003]; Indian and Northern Affairs Canada, “Expanding Commercial Activity on First Nation Lands” [unpublished report, INAC, November, 1999]; Jacquelyn Thayer Scott, “Doing Business With the Devil: Land, Sovereignty, and Corporate Partnerships in Membertou Inc.” [unpublished report for the Atlantic Institute for Market Studies, July, 2004]; Stelios Loizides and Wanda Wuttunee, “Creating Wealth and Employment in Aboriginal Communities” [Conference Board of Canada Report, April, 2005].



²⁴ For a sampling, see Stephen Cornell and Joseph P. Kalt, “Pathways From Poverty”: Economic Development and Institution-Building on American Indian Reservations” (1990) Vol.14 No. 1 *American Indian Culture and Research Journal* 89; Stephen Cornell and Joseph P. Kalt, “Sovereignty and Nation-Building: The Development Challenge in Indian Country Today” (1988) Vol. 22 *American Indian Culture and Research Journal* 187; Joseph P. Kalt, “Sovereignty and Economic Development on American Indian Reservations: Lessons from the United States” in Royal Commission on Aboriginal Peoples, *Sharing the Harvest: The Road to Self-Reliance - Report of the National Round Table on Aboriginal Economic Development and Resources* (Ottawa: Minister of Supply and Services and Canada Communications Group, 1993) 35; Stephen Cornell and Marta Cecilia Gil-Swedberg, “Sociohistorical Factors in Institutional Efficacy; Economic Development in Three American Indian Cases” (1995) Vol. 43 *Economic Development and Cultural Change* 239; Stephen Cornell and Joseph P. Kalt, “Where’s the Glue? Institutional Bases of American Indian Economic Development” (2000) Vol. 29 *Journal of Socio-Economics* 443.

²⁵ Douglas North, *Institutions, Institutional Change and Economic Performance* (Cambridge: Cambridge University Press, 1990).

²⁶ Peter J. Ferrara, *The Choctaw Revolution: Lessons for Federal Indian Policy* (Washington: Americans for Tax Reform Foundation, 1998); Robert H. White, *Tribal Assets: The Rebirth of Native America* (New York: Henry Holt and Company, 1990).

²⁷ Robert Brent Anderson, *Economic Development Among the Aboriginal Peoples in Canada*, note 11 above at p. 12.

²⁸ Frances Abel and Daiva Stasiulis, “Canada as a ‘White Settler Colony’: What About Natives and Immigrants?” in Wallace Clement and Glen Williams, eds., *The New Canadian Political Economy* (Montreal and Kingston: McGill-Queens University Press, 1989) 242; Frances Abel, “Understanding What Happened Here: The Political Economy of Indigenous Peoples” in Wallace Clement, ed., *Understanding Canada: Building on the New Canadian Political Economy* (Montreal and Kingston: McGill-Queen’s University Press, 1997) 118.

²⁹ See for example, James Frideres, “The Political Economy of Natives in Canadian Society” in James Frideres, *Native Peoples in Canada: Contemporary Conflicts, 3rd Edition* (Scarborough: Prentice-Hall, 1988) 366; Vic Satzewich and Terry Wotherspoon, *First Nations: Race, Class and Gender Relations* (Scarborough: Nelson Canada, 1993).

³⁰ For a detailed study of Aboriginal gaming see Yale Belanger, *Gambling With the Future* at note 18



above. For an example of the American tribal gaming literature, see Angela Mullis and David Kamper, *Indian Gaming: Who Wins?* (Los Angeles: UCLA American Indian Studies Center, 2000).

³¹ Pamela Sloan and Roger Hill, *Corporate Aboriginal Relations: Best Practice Case Studies* (Toronto: Hill Sloan Associates Inc., 1995) at ix.

³² See for example, John Hylton, ed., *Aboriginal Self-Government in Canada: Current Trends and Issues* (Saskatoon: Purich Publishing, 1994).

³³ Brian Calliou, “The Culture of Leadership: North American Indigenous Leadership in a Changing Economy” in Duane Champagne, Karen Jo Torjesen and Susan Steiner, eds., *Indigenous Peoples and the Modern State* (Walnut Creek: AltaMira Press, 2005) 47.

³⁴ See note 24 above.

³⁵ Max DePree, *Leadership is an Art* (New York: Dell Publishers, 1989).

³⁶ Manley Begay Jr., “Leading by Choice, Not Chance: Leadership Education for Native Chief Executives of American Indian Nations” [unpublished Ed.D. dissertation, Graduate School of Education, Harvard University, Cambridge, MA, 1997]; see also Strater Crowfoot, “Leadership in First Nation Communities: A Chief’s Perspective on the Colonial Millstone” in J. Rick Ponting, ed., *First Nations in Canada: Perspectives on Opportunity, Empowerment, and Self-Determination* (Toronto: McGraw-Hill Ryerson, 1997).

³⁷ Taiaiake Alfred, *Peace, Power, Righteousness: An Indigenous Manifesto* (Toronto: Oxford University Press, 1999); Menno Boldt, *Surviving As Indians: The Challenge of Self-Government* (Toronto: University of Toronto Press, 1993).

³⁸ Stelios Loizides and Wanda Wuttunee, “Leadership: Aboriginal Perspectives and Challenges” [Ottawa: the Conference Board of Canada, Briefing, June 2003] available online at www.conferenceboard.ca

³⁹ See Katie Daniel, “Toward Self-Sufficiency: Applying the Lessons of Leadership” (2005-2006) *Buffalo Mountain Drum* 18.

⁴⁰ S.R. Parry, “The Quest for Competencies” (1996) *July Training* 48; see also R.S. Mansfield, “Building Competency Models: Approaches for HR Professionals” (1996) Vol. 35 *Human Resources Management* 7; L.M. Spencer and S.M. Spencer, *Competence at Work: Models for Superior Performance* (New York: Wiley Publishers, 1993).



⁴¹ See the discussion in Brian Calliou, “The Culture of Leadership ...” note 33 above at 57-59.

⁴² Robert J. Chaskin, Prudence Brown, Sudhir Venkatesh and Avis Vidal, *Building Community Capacity* (New York: Aldine De Gruyter, 2001). For a sampling of other research see S.E. Mayer, *Building Community Capacity: The Potential of Community Foundations* (Minneapolis: Rainbow Research, 1994); R.M. Goodman et al, “Identifying and Defining the Dimensions of Community Capacity to Provide a Basis for Measurement” (1998) Vol. 25 No. 3 *Health Education and Behavior* 258.

⁴³ Katie Daniel, “Inspiration to Application: The Science of the Leadership Learning Lab” (2005-2006) Winter *Leadership Compass* 23.

⁴⁴ Nick Nissley, “The ‘Artful Creation’ of Positive Anticipatory Imagery in Appreciative Inquiry: Understanding the ‘Art of’ Appreciative Inquiry as Aesthetic Discourse” (2004) Vol. 1 *Constructive Discourse and Human Organization – Advances in Appreciative Inquiry* 285; Nick Nissley and Gary Jusela, “Using Arts-Based Learning to Facilitate Knowledge Creation” in Jack J. Phillips and Patricia Pulliam, *In Action: Measuring Intellectual Capital* (Alexandria: American Society for Training and Development, 2002); C. Di Ciantis, *Using an Art Technique to Facilitate Leadership Development* (Greensboro: Center for Creative Leadership, 1995).

⁴⁵ Academic scholars have also explored this issue. See for example, Stephen Cornell, “American Indians, American Dreams, and the Meaning of Success” (1987) Vol. 11 No. 2 *American Indian Culture and Research Journal* 63.



Agenda



APPLIED RESEARCH PRIORITIES FOR ABORIGINAL ECONOMIC DEVELOPMENT POLICY

February 28 - March 2nd, 2007

Agenda

Wednesday, February 28, 2007

4:30 p.m. Arrival at The Banff Centre
5:30-7:30 p.m. Dinner in Main Dining Room

Thursday, March 1, 2007

7:00-8:00 a.m. Breakfast - Main Dining Room
8:30 a.m. **Session 1: Introductory Remarks – Objectives of the Forum** – Brian Calliou, Program Director, Aboriginal Leadership and Management, The Banff Centre and David Hanley, Director General, Economic Development, Department of Indian and Northern Affairs Canada
8:45 a.m. Elder's Prayer
9:00 a.m. **Session 2: Economic Development Success for US Tribes** – Dr. Manley Begay Jr., Director, Native Nations Institute, University of Arizona, Tucson, AZ
10:15 a.m. Break
10:30 a.m. **Session 3: Economic Development in Canada** – Dr. Yale Belanger, Assistant Professor, University of Lethbridge, and Editor, Journal of Aboriginal Economic Development
11:30 a.m. **Session 4: Plenary Group Discussion**
12:00 p.m. Lunch in Main Dining Room
1:30 p.m. **Session 5: Industry and Aboriginal Economic Development** – Industry Panel Discussion
2:45 p.m. Break
3:00 p.m. **Session 6: Approaches to Building Capacity Through Professional Development and Applied Research** – Brian Calliou, Program Director, Aboriginal Leadership and Management, The Banff Centre
4:45 p.m. **Session 7: Plenary Group Discussion**
5:15 p.m. Wrap Up for Day
5:30-7:30 p.m. Dinner in the Main Dining Room

Friday, March 2, 2007

7:00-8:00 a.m. Breakfast – Main Dining Room
8:30 a.m. Review of Yesterday's Discussion
9:00 a.m. **Session 8: Breakout Group Dialogue on Question Number One**
9:45 a.m. **Continued: Plenary - Sharing of Group Dialogue**
10:15 a.m. Break
10:30 a.m. **Session 9: Breakout Group Dialogue on Question Number Two**
11:15 a.m. **Continued: Plenary – Sharing of Group Dialogue**
12:00 noon Lunch in Main Dining Room
1:15 p.m. **Session 10: Breakout Group Dialogue on Question Number Three**
2:00 p.m. **Continued: Plenary – Sharing of Group Dialogue**
2:45 p.m. Break
3:00 p.m. **Session 11: Plenary Group Discussion – Capacity Building for Aboriginal Economic Development for the Future – Policy Options**
4:30 p.m. Closing Remarks – Brian Calliou
4:45-6:00 p.m. Free time
6:00 p.m. **Ceremony for Elder Tom Crane Bear** – Long-Time Service Reception - West Lobby, Eric Harvey Theatre
8:00 p.m. **Gala Dinner** - Donald Cameron Hall Main Dining Room

Saturday March 3, 2007

7:00-8:30 a.m. Breakfast in Main Dining Room
8:30 a.m. Depart from Banff



Participants List

Dr. Manley Begay, Jr.	Director, Native Nations Institute Udall Center for Studies in Public Policy University of Arizona
Dr. Yale Belanger	Professor Native Studies Department University of Lethbridge
Dr. Ellen Bielawski	Dean, School of Native Studies University of Alberta
Cherlyn Billy	Policy and Implementation Officer The National Centre for First Nations Governance British Columbia Regional Office
Doug Bourque	Manager Bank of Montreal
Robert Breaker	Board of Governors The Banff Centre
Brian Calliou	Director, Aboriginal Leadership and Management The Banff Centre
Elder Tom Crane Bear	Elder Siksika Nation
Robert Crow	Director Blood Tribe Economic Development
Roy Erasmus	Director Deton' Cho Corporation



Final Activity Report:
A Forum to Explore Best Practices, Policy and Tools to Build Capacity in
Aboriginal Business and Economic Development

Leonard Gauthier	Consultant Manager, Energy and Aboriginal Relations Department of Energy, Government of Alberta
Wilma Jacknife	In-House Legal Counsel Cold Lake First Nations
Cheryl Larsen	Regional Manager, Alberta and Western Arctic CESO National Services
Joseph Linkevic	Development Officer First Nations Finance Authority Inc.
Lloyd Martell	Consultant, Aboriginal Partnerships Nexen Inc.
Don McIntyre	Barrister and Solicitor DGM Law Corp
Robert Morin	President Enoch Community Developments Corp.
Jim Morrison	Human Resources Manager Michelin
Jeff Pardee	General Manager Northeastern Aboriginal Business Association
Stephen Paul	Aboriginal Community Relations Manager 3M
Andrew Popko	Vice President, Aboriginal Relations EnCana Corporation



Final Activity Report:
A Forum to Explore Best Practices, Policy and Tools to Build Capacity in
Aboriginal Business and Economic Development

Christopher Rose	Acting Director of Public Policy and Research Indian and Northern Affairs Canada, Ottawa
Lewis Staats	CEO & Chairman Staats and Associates
Doyle Turner	President Northeastern Aboriginal Business Association
Matt Vickers	Provincial Director for B.C. Meyers Norris Penny
Ray Wanuch	National Director Council for the Advancement of Native Development Officers
Jerry Welsh	Aboriginal Affairs Manager Suncor Energy Inc.
Eugene Whiskeyjack	Senior Business Loans Manager Alberta Indian Investment Corporation



Copyright © 2007, The Banff Centre
Aboriginal Leadership and Management, Box 1020, Station 45,
107 Tunnel Mountain Drive, Banff, Alberta T1L 1H5
Toll Free: 1.888.255.6327 Fax: 403.762.6422
Email: aboriginalleadership@banffcentre.ca

www.banffleadership.com

Printed at The Banff Centre
Banff, Alberta, Canada
April 2007


The Banff Centre
inspiring creativity