



# Buffalo Mountain Drum

INDIGENOUS LEADERSHIP PROGRAMMING



## Accessible Indigenous Stories

Learn Lisa  
Charleyboy's  
Creative Approach

## Women as the New Warriors

Empowering a New Era  
of Community Leaders

## Understanding Our Entanglements

John Borrows Explains  
Interwoven Past

**BANFF**  
CENTRE  
FOR ARTS AND  
CREATIVITY

Faculty Don McIntyre presents  
at Banff Centre's annual Midsummer  
Ball Weekend. Photo by Katherine Whitt.

Cover photo: Lisa Charleyboy.  
Photo by Rita Taylor.

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Nancy Wijohn,  
2016 Indigenous Dance Residency.  
Photo by Don Lee.

## Director's Message



**TANSI!** This is an exciting time in Canada. The Truth and Reconciliation Commission report and the 94 Calls to Action have created a phenomenon across the country. Post-secondary institutions like ours, and many other organizations and individuals, are exploring how to respond and play an active role in the process. We are proud to share stories and insights in this year's *Buffalo Mountain Drum* that illustrate reconciliation in action.

This nation-wide reconciliation process coincides with Banff Centre for Arts and Creativity's new five-year strategic plan. There is a commitment at all levels to develop our own framework on reconciliation. To begin that journey, we hosted a Truth and Reconciliation Summit in October of 2016 to provide practical processes for Bow Valley leaders to take action and incorporate reconciliation into their own lives, families, organizations, and communities. This locally led approach will help to inform our work moving forward and we are excited to share more with you in the coming year.

As part of the strategic plan, Banff Centre will be expanding our capacity to work directly in Indigenous communities so that travel is not a barrier for those wanting to experience our programming. We will also create new programming and outreach that drives participation of Indigenous youth. Some of this work is already in progress. We have partnered with the AFN Youth Council to support their annual gathering, providing workshops and engaging them in their leadership journey. Also, building upon the success of our partnership with the Yukon Our Voices Youth Council, we will be partnering with a local Indigenous youth council to provide leadership development for their young leaders.

Respecting our home on sacred and protected land in Treaty 7 territory and Banff National Park, Banff Centre will also be developing new ways to include Indigenous perspectives and knowledge into programming areas throughout the Centre. This provides the opportunity to develop programs that bring Indigenous and non-Indigenous people together to explore complex issues of national importance. All this work will be built off our long history of Indigenous Leadership Programming, where we have been reconciling Western knowledge in management with Indigenous ways of knowing, being, and doing for over 45 years. Banff Centre also announced it will hire a full-time Director of Indigenous Arts and extend this programming to a year-round offering, while a new annual Walter Phillips Gallery Indigenous Commission Award will support the creation of a new work by an Indigenous artist that will become part of Banff Centre's permanent collection.

As we enter the 150th anniversary of Canada as a country, we invite everyone, from all different sectors, to play an active role in reconciliation and rebuilding relationships with Canada's Indigenous Peoples. Going forward into the next 150 years, we can work together as partners and share in the prosperity that our country offers.

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



# Storyteller and Social Entrepreneur Makes Indigenous Stories More Accessible

LISA CHARLEYBOY  
IN CONVERSATION  
WITH KEVIN DUNCAN



Lisa Charleyboy in the Paul D. Fleck Library and Archives at Banff Centre. Photo by Rita Taylor.

**LISA CHARLEYBOY STRUGGLED TO CONNECT** with her Aboriginal culture and identity growing up. A fashion fanatic from an early age, she often flipped through glossy magazine pages in Abbotsford, BC and dreamed of becoming a writer and editor. Moving to Toronto at the age of 17, she was determined to educate and immerse herself in that world. After earning a degree in Professional Writing from York University, the young entrepreneur founded *Urban Native Magazine*, a fashion and lifestyle-based publication that puts an Indigenous twist on pop culture. As she started to fill the void of Aboriginal-based stories, she found herself doing more to embrace her culture and identity.

Charleyboy now offers her opinion on a range of current Indigenous issues in Canada to a mainstream audience as a published author, editor, actress, TV producer, and former radio host for CBC Radio One's *New Fire*. To stay informed, Charleyboy keeps educated and connected. She is alumna of both of Banff Centre for Arts and Creativity's Indigenous Women in Leadership Program and Emerging Writers Residency. She is also pursuing her EMBA in Aboriginal Business and Leadership at Simon Fraser University, scheduled to graduate in summer 2017. We spoke to Charleyboy about how her career aspirations have evolved and how creativity can support the reconciliation process.

**You maintain a busy schedule.**

**How do you balance your various ventures?**

I think one big turning point for me was deciding to move to Vancouver. Toronto was a very busy lifestyle. I had an active social life: always attending events, taking in arts and culture. There was an energy that is more conducive to a workaholic lifestyle and it wasn't serving me. I decided to focus the work that I'm doing and make more time for myself to find balance. I've taken a step back from social media and always being online and available. I make more time to read, write, meditate, be on the land, and spend time with friends and family. Working on my spirituality was important. That's how I've created a balanced, values-based lifestyle.

**Has this move shifted where you see yourself professionally in 10 years?**

My short-term plan is to continue working in media and communications; that path is really exciting for me. Longer term I am interested in economic development and working with my nation in that capacity. But I need to continue to grow into that because there is so much more for me to do in order to give back properly and mature into that role: education, networking, and understanding Indigenous worldviews and ceremonies.

**You are currently working on your third book with Annick Press, which focuses on Native American women. What prompted you to explore this narrative?**

Indigenous women have always played a great role within traditional communities but there was a huge shift in that because

of colonization. Now is a great time to reclaim that old way of being where women are community leaders, knowledge keepers, and spiritual guides. It is a fantastic time to embrace those roles and work towards healing those who have experienced the effects of colonization. We need to give voice to women of all ages and from all perspectives and geographical locations. We need to address difficult topics like missing and murdered Aboriginal women and intergenerational trauma, share traditional knowledge and ceremonies, and celebrate success stories of those who continue to move change forward.

**How do you creatively approach your work?**

A lot of the work that I do is geared towards Indigenous youth and millennials. There has been too much negativity on perpetuating stereotypes in media. It is important for me to do my part to share positive stories in print, online, radio, or in person. I focus on positive storytelling because there has always been a lack of those stories in mainstream media and pop culture. These stories have a huge influence in how we shape our personal identity. Without positive reflection, it's difficult to get positive affirmation, especially if you live in remote communities or lack a strong peer network. For myself, I didn't see those stories growing up. When I was exposed to them I began to feel pride and gained a stronger connection to my community and culture.

**Has that approach changed as your career continues to evolve?**

With CBC, the audience I was able to reach was more non-Indigenous and represented an older demographic, so there is an added element of creating cultural bridges through stories.

I think that my role within media provides a step towards reconciliation. By creating awareness of issues and bringing them forward to shatter stereotypes we can create understanding that allows us to be able to walk forward together.

**What role do you see other creative voices playing in the reconciliation process?**

Reconciliation will require non-Indigenous people to get an understanding of issues and insights that Indigenous people have to share. I think that using arts and creativity to share these experiences and perspectives is a way to create understanding in a more accessible manner. That is why it is important to encourage and support Indigenous artists to continually develop their practice. The work that they do is as important to communities as the roles of Chief, council or business leaders. It has so much impact on culture and spans the test of time.



# Sharing Indigenous Knowledge Empowers Participants

BY KEVIN DUNCAN



**BLANKETS ARE LAID OUT COVERING THE FLOOR OF THE ELDER TOM CRANE BEAR ROOM.** A group of participants are spread out across the space while Jessica Bolduc narrates Canada's historical and contemporary relationship between Indigenous and non-Indigenous Peoples.

Gradually the blanketed coverage, representing Indigenous territories, decreases dramatically. The faces of participants fail to mask their emotions: shock, disbelief, anger, sadness. These feelings are later verbalized in a sharing circle led by Bolduc, Anishinaabe kwe from Batchewana First Nation, who facilitated the KAIROS Blanket Exercise during a participant open-space session as part of Getting to Maybe: A Social Innovation Residency.

"There are lots of people in the program who are not Indigenous, but they are looking to push change for Indigenous communities. This is a good tool to deepen shared understanding and build relationships based on care, collaboration, and intention," said Bolduc, executive director of the 4Rs Youth Movement. 4Rs is a collaborative of 14 national organizations that are fostering rela-



Lisa Charleyboy, Indigenous Women in Leadership Program. Photo by Rita Taylor.

tionships between Indigenous and non-Indigenous youth by promoting respect, reciprocity, reconciliation, and relevance.

This interactive learning experience is just one example where participants are taking it upon themselves to express one of the core concepts of the program: incorporating experiential learning into social innovation projects. Bolduc was one of 28 participants in this year's 28-day residency. She used the opportunity to not just share her work, but to learn new tools as she ramps up her role in supporting youth through Truth and Reconciliation.

"Youth are real influencers in this process. They are moving on to university, entering the workforce, taking management roles, and joining boards and committees. They are starting to assert power in different ways and talk about things they are passionate about," said Bolduc. "With youth there is a willingness and hope for something different than we have right now. It exists in adults too, but sometimes that conversation looks different. Some approaches around relationship building and identity building can be rejected by adults. This program tries to throw that on its head."

As a mentor and alumna of the program, Melanie Goodchild can attest to that. This year, she provided support to participants as they navigated through the transformative learning.

"Because you have these moments that destabilize you, your paradigm shifts. You think about yourself in the world in a certain way and when someone shakes that foundation it can be scary. Sometimes it surprises people," she admits. "It takes a lot of courage to get out and disrupt people and systems. You need that moral support along the way."

Goodchild is another example of a participant openly sharing insights from her culture. Member of the Ojibways of the Pic River First Nation, she brought her traditional bundle and sacred items with her as a participant in year one of the residency; stone turtles that represent the Seven Grandfather Teachings. She shared the importance of having physical representations of spirit helpers, as was taught to her by Elders back home, and gifted the turtles to other participants.

"A core piece of reconciliation is examining the relationship with Indigenous Peoples to make sure it's equal and beneficial. It has been my experience that this begins with dialogue; there are so many misunderstandings in cross-cultural communications. A key moment for me was understanding how much everyone had to teach each other, Indigenous and non-Indigenous," said Goodchild.

A senior advisor on Aboriginal relations with the Canadian Red Cross, Goodchild has kept a busy schedule since Banff. She's in the midst of a PhD program at the University of Waterloo as a Waterloo Institute for Social Innovation and Resilience (WISIR) Fellow and is wrapping up an International Women's Forum Fellowship, run in partnership with Harvard University and INSEAD, the Business School for the World.

"Everyone should have that opportunity to take a month away from your obligations and focus on yourself, reflect, and learn in an environment where you are pushed out of your comfort zone," she says. "When you are young, you go to camp or backpack. That's harder to do when you are in your 40s. Without it you just keep forging ahead and building your life. When you stand still for a month, you can confirm you are on the right path."

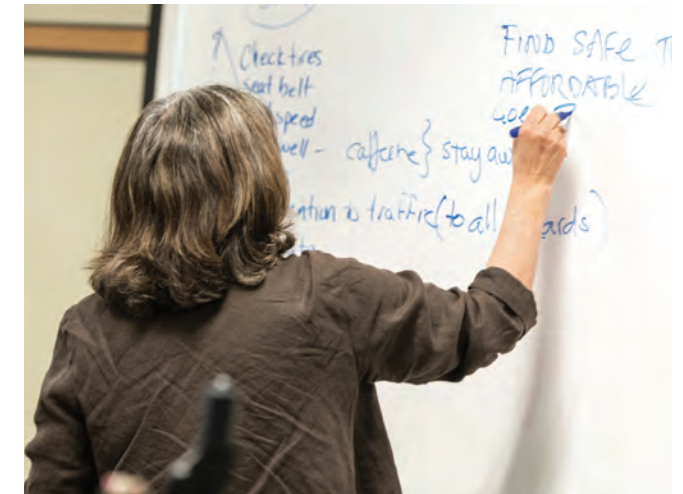
Introducing cultural components isn't just proving to be empowering for Indigenous participants, it's also helping to help shape the outcome of some non-Indigenous ventures. Dave Kranenburg is looking at ways to provide research, training, and funding support to early-stage initiatives focused on food sustainability. One project under development involves the creation of a demonstration farm for regenerative agriculture on conservation authority land in southern Ontario. Part of the conversation includes the involvement of multiple stakeholders, including nearby First Nations.

"When you think about food security in Canada, you don't have to look hard to see First Nations being the most affected by it. Because I was so removed from the Indigenous perspective, I was left wondering where I start, how I enter a conversation, or whether I should enter a conversation," Kranenburg said. "I don't claim to fully understand Indigenous thought, but I came out of [the program] wanting to explore various perspectives around our relationship with food, the different ways people relate to their land, how food connects people, and how we can develop that as part of our food system."

Goodchild and another alumnus, Derek Masselink, are helping Kranenburg with this as Board of Directors members of the newly incorporated non-profit Rhizome Institute. He says they keep him pointed "true north." While the Institute is currently focused on initiatives in lower Ontario, its intent was always to support projects across Canada, specifically in rural and remote communities. "Food has an important role to play in the economic development of these regions and they're the first to ask about when I'll expand or point out opportunities for me to do so."

The three formed a strong bond during the residency, including taking a weekend road trip to a nearby pow wow. "It was so powerful. We came from this program where we were exposed to self-expression and creativity. Then you see this amazing regalia and display of culture and heritage. I have a long way to go to understand how to work with First Nations, but it gave me the confidence to say that the easiest place to start is to show up, acknowledge it, and surround yourself with people willing to be your guides."

**Getting to Maybe: A Social Innovation Residency** is a collaboration between Banff Centre and the faculty and staff affiliated with the Waterloo Institute for Social Innovation and Resilience at the University of Waterloo with the generous support of Suncor Energy Foundation. For program information, visit [banffcentre.ca](http://banffcentre.ca).



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Jessica Bolduc,  
forest art workshop.  
Photo by Adam Fearnall.

Above:  
Images from the 2016  
Getting to Maybe: A Social  
Innovation Residency.  
Photos courtesy Banff Centre.



John Borrows in the Leighton Artists' Colony's Henriquez Studio. Photo by Jessica Wittman.

## Understanding Our Entanglements

BY LAUREL DAULT

### John Borrows is living the legacy of Tecumseh.

**THE PROFESSOR AT UNIVERSITY OF VICTORIA** is the great-great-great-nephew of the Shawnee Chief and iconic Canadian folk hero who walked across North America to bring a message of unity and reconciliation. Borrows sees many parallels between his own life and that of his ancestor.

"Tecumseh was taking ideas from home and seeding them in other places, getting people's views about them, and spreading those ideas," says Borrows. "But then he would, of course, learn in all these other places, and he would bring those ideas back home."

As a legal scholar and storyteller, Borrows travels to share the stories of his people, gathers information, and brings that knowledge home. "My life is actually replicating the life of my ancestors," he says. "There's an important part of that legacy that's entangled with my life."

Borrows believes that all of our lives are interwoven with the past—he calls this notion "entanglement" and it's a concept that can help us better understand reconciliation. "To be alive is to be entangled in relationships not entirely of our own making," says Borrows. "There are countless ways in which we are entangled that we have no control over, like being a descendent of Tecumseh, or experiencing the intergenerational trauma caused by residential schools. These entanglements impact us not only as individuals, but also as nations, peoples, and species, and present themselves in patterns."

Borrows explains the importance of recognizing and re-weaving those patterns to participate in reconciliation. "Our way forward is what some people call syncretic, meaning you pull on the best of what's available in all of the traditions, and you leave behind the things that have been harmful and hurtful. We leave behind residential schools, we leave behind forced assimilation, we leave behind notions that one group is superior to another group, but at the same time we move forward the teachings that are best from the various worlds interacting together. Reconciliation reveals opportunities for Indigenous and non-Indigenous Peoples by pulling on the best of what they have to offer."

As the Nexen Chair in Indigenous Leadership at Banff Centre, Borrows draws on the Wise Practices model that considers context when sharing the successes of Indigenous communities. Using that model, Borrows and his research team will document and disseminate the experiences of three communities: the 27 coastal First Nations engaged in the Great Bear Rainforest Agreement in British Columbia, the Tahltan First Nation in their

agreement with the Red Chris Mine, and the Chippewa of the Rama First Nation with their economic development projects.

Borrows, who is Anishinaabe and a member of the Chippewa of the Nawash First Nation in Ontario, began thinking about entanglement as he listened to stories told by his Elders and carried those lessons when he went out on the land.

He often looks to patterns in the earth for a deeper understanding of the world; drawing these parallels is called Akinomaagewin, an Anishinaabe term that means "the earth is our teacher." Akinomaagewin incites us to look to the natural world and draw analogies from it.

A smile comes over Borrows as he describes his reserve on the shores of Georgian Bay. "When you walk along those shores, you walk on ancient life. The reserve was physically created 440 million years ago, and there are all these fossils that are embedded in the shore. As you look up and see the limestone escarpments around you, you recognize you're living in an ancient place, that you're not the first to be there because under your feet is the evidence that we're not alone."

Borrows began to see the entire world as entangled, "When I walk through the forest and I see those webs, I recognize that things are connected together."

Akinomaagewin teaches that, just as in nature, we can observe and experience the patterns of incremental change and of sudden drastic events in our own human systems. For instance, when it comes to reconciliation, Borrows reminds us that gradual change should not be underestimated. "The reality often is that it takes a lot of patience and a lot of people doing things in various sectors to bring about that change incrementally."

On a recent trip to Nunavut, Borrows witnessed the old world and new beautifully woven together. After a day of dog sledding, snowmobiling, and enjoying a traditional meal in the warmth of a contemporary home, he felt surprised by the disintegration of past and present.

"There was an excitement knowing that we didn't have to be either-or, past or present, that things could be folded together," he said. "It really is fabulous to be in a place where you recognize that one thing doesn't have to be considered 'primitive' and the other thing be considered 'modern.' In fact, you're living in a contemporary setting, being nourished by all of those traditions."

Borrows, who has been nourished by his own connection to Tecumseh, knows that entanglement and the connection to our past can strengthen us as individuals and as a people. He says, "As we move toward reconciliation, we must find ways to weave together the best from our past and present to create positive entanglements for the next generation."

# Women as the **New Warriors**

BY MAIA SCHOR

## IT HAS BEEN AN EMOTIONAL WEEK FOR HEATHER POITRAS.

While this is the second time she is in Banff for Indigenous Leadership Programming, a lot has changed in her life this time around. At the start of the Indigenous Women in Leadership program Heather introduced herself to the group and shared her story, which has been filled with unimaginable hardships and struggles including the recent passing of her eldest son.

Heather grew up near Kehewin Cree Nation in Treaty 6 and is a registered member of the Sawridge First Nation of Treaty 8. As a spiritual guide, with teachings from both Treaty 6 and 8 Elders, Heather knows the importance of sharing her story. The group of women sitting around the room have all shared similar experiences and struggles, and it's in these moments of personal connections that relationships and support for one another is built. Heather notes, "We learn from each other and we're validated in the work we do when we're all together."

Heather looks to her spiritual beliefs and the power of prayer to guide her work and life. She speaks of the Seven Generations Prophecy, which foretells the hardships and changes Indigenous communities will face, and the important role youth and women will play in making the community whole again. This notion speaks strongly to Heather, with approximately one quarter of the Indigenous population in Canada being 14 years old or younger, she believes it is vital for them to know and understand their cultural identity and history. Heather believes her most important role in the community is to pass on the culture and learnings so they can continue to be shared and celebrated.

As a single mother of five, Heather has always used Indigenous tools and teachings from her ancestors to teach her children and now eight-month-old granddaughter how to be confident, respectful, and proud. This past year has taught her the importance of planning for the future, and the role that children and women play in shaping what is to come.

"After I lost my dad I saw the world differently, after I lost my son I saw the world differently, and now with my granddaughter the world has changed even more," she said. Growing up her father would remind Heather and her siblings, "Everyone in the circle has a role and responsibility; if something doesn't get done we all suffer." Because of the changes in roles and way of living in Indigenous communities, women now have to stand up and be the warriors, provide for their families, and raise their children.

As a direct descendant of Chief Big Bear and J.F. Dion, one of the founders of the Métis Nations of Alberta, leadership has been part of Heather's lineage and upbringing, and something that she has continued to highlight with her own children. As a busy working mother, she sees the importance of making time to continue learning and attending courses. As the winner of the annual Indigenous Woman's Achievement in Community Leadership Award, Heather was able to attend the Indigenous Women in Leadership program. "As I learn more, I teach [my daughters] more, and they will know more than me, and be better off than I was."

Before the program, she was feeling tired still healing and coming to terms with the emotional and physical struggles she faced over the past years, but the program has revitalized her. With the support from the faculty, Elder, and the group, Heather is ready to go back to work and be more strategic and empowered to make changes, "I am leaving Banff with more energy, passion, and a desire to continue on our own battle, in our own way."

Her experience here has given her the tools and support she needs to go back to her community and continue sharing her culture and teachings. For Heather, the most impactful part of the program was the women she met, "Sometimes it can feel like you're all alone, but coming here I look at these women in awe, and although we have a lot of work to do, we're getting there. We're resilient."



As she leaves Banff, Heather is excited to go home and share her experience with her daughters and granddaughter with a new sense of purpose, and pride. "It's okay to talk about ourselves now and how much we've accomplished; we don't have to be humble about how far we've come and how far we will go."



Top: Heather Poitras (right) during an Indigenous Women in Leadership creative session.

Bottom: Heather receives her program certificate from faculty. Photos by Yvonne Ho.





# Indigenous Youth Finding Their Own Voice with Storyweaver Angela Loft

BY SARA FRIZZELL

Stoney Nakoda First Nation youth participate in a creative workshop at Banff Centre. Photos by Sara Frizzell.



**IN THE MIDDLE OF AN EMPTY ROOM** at Banff Centre for Arts and Creativity, kids from the Stoney Nakoda First Nation built a fortress out of cardboard. Paper scraps swept up from the floor were artfully glued over rectangular tables to make the base, as the kids attached armour they created to the ever-growing mass.

A girl shed her blue-painted butterfly wings and added it to the pile. A boy climbed out of his cardboard television and set it against one wall of the structure. The fortress rose higher than their fingertips, boasting turrets, hidden entranceways, and snippets of their writing stapled to the walls.

It was the physical manifestation of the “Fortifications for Self-Actualization” workshop Indigenous artist Angela Loft taught over the course of a weekend. The writing on the walls answered questions Loft had asked the kids during their time together. “Where are you strong?” “How do you defend yourself?” “What makes you weak?”

She found a piece of paper that had “things that help me be real” written on it. Whoever wrote it, she felt, had understood the goal of the workshop.

“I never shoot to teach them anything,” Loft says. “I am sure when they’re 25 and taking over the world, they’re going to stop and say ‘oh, I know what she was doing there.’”

Loft took a long time to figure out what she was doing too. Growing up in Kahnawake Mohawk territory in Quebec she was heavily involved in community theatre, but it took her a while to find her professional niche. Montreal’s theatre scene was not a comfortable fit because she chafed against the strict hierarchy of Western theatre.

Hired on a show, she resented that all she did for weeks and weeks was ferry lukewarm water to the show’s lead actress. So she left for Toronto and found her voice in a more collaborative environment of the Centre for Indigenous Theatre. Today, she

calls herself a storyweaver—part of that role involves developing youth workshops like this one.

The kids were encouraged to express themselves through writing, crafting, movement, and sound—or not at all, if they prefer. Loft is clear they don’t have to share all parts of themselves. Her role as storyweaver is as a facilitator; she doesn’t tell a story, she helps others’ stories find their shape.

“Native kids are very often made to question their beliefs, their viewpoints, their perception of the world because it doesn’t necessarily match the framework that is established as a way of knowing.”

She works with Indigenous youth because she says she can see change by the end of a workshop. Loft says just feeling like they’re part of something can help stop them from overthinking where they fit into Western society.

“I didn’t speak my own words until I was 25. It took me so long to bust that barrier of self-censorship and over-awareness of what the perception would be,” she says. “You don’t want to seem dumb. You don’t want to add to the perception of your people.”

She created these workshops to help combat those perceptions and help youth find their voices. The workshops are a testing ground for her to try out new ideas, be surprised by the results, and have fun. In the future, she wants to bring this workshop style to retirees or corporate conferences. Loft was at Banff Centre as a participant in the annual Indigenous Visual Arts Residency and offered the workshop as part of the Walter Phillips Gallery community outreach and engagement programming.

For Loft, success is when her voice is part of the production, but it’s not the main voice. In the last twenty minutes of the workshop, the kids put on a performance flocking around the fortress and chanting: “It’s alright. It’s okay.”

Lines they came up with all on their own.

**INFORMED BY INDIGENOUS CULTURES** and world-views, Banff Centre offers programs in all disciplines for emerging and established Indigenous artists. Programs are highly transformative and inspired by 'power of place' here in Treaty 7 territory. Through outstanding performances, concerts, residencies, presentations, workshops, talks, and exhibitions, programming contributes to strong and vibrant Indigenous communities in Canada and around the globe.



## Indigenous Arts Year in Review

Clockwise from top left:

**Indigenous Visual Arts Program** participant **Antoine Mountain** paints during an Open Studios event.

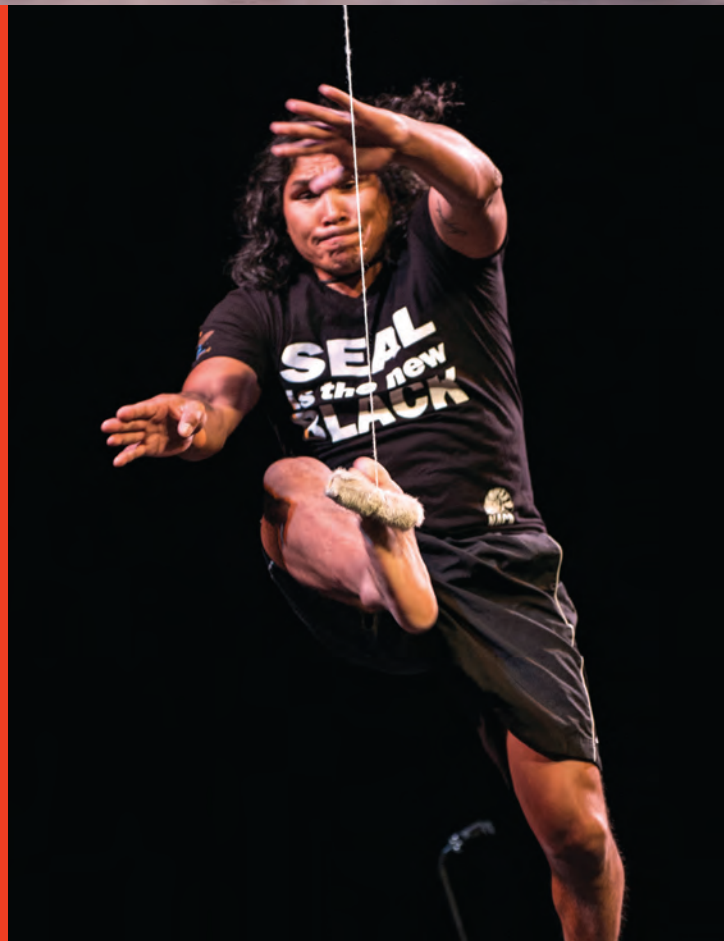
**Indigenous Dance Residency** artists rehearse in studio, perform in the Margaret Greenham Theatre, and take part in a photoshoot on Sleeping Buffalo Mountain.

Actor, athlete, and community leader **Johnny Issaluk** demonstrates traditional Arctic games during **National Aboriginal Day** events.

**Buffy Sainte-Marie** performs during a free summer concert celebrating creativity in the Shaw Amphitheatre.

**A Tribe Called Red** mixes traditional pow wow vocals and drumming with cutting edge electronic music in a Banff Centre performance.

Photos courtesy of Banff Centre.



## The New Normal: Emerging Canada, Economic Reconciliation, and Indigenous Reality

BY CAROL ANNE HILTON



**CANADA TODAY** is struggling with the complexities of understanding its relationship with Indigenous Peoples. As First Nations, Métis, and Inuit people are establishing an ever-growing political and economic presence, it has never been more important for all Canadians to develop a knowledge base to better understand this connection.

As the CEO of Transformation International, a First Nations social and economic development company, my work focuses on the empowerment of communities and Nations in designing our own future as Indigenous Peoples. Through this work I have established a new term called Indigenomics, a tool to facilitate understanding and support the creation of space for the emerging Indigenous economy. Indigenomics acts as a platform for economic reconciliation. Economic reconciliation is the space between the lived realities of Indigenous Peoples, the need to build Canadian understanding of the Indigenous relationship, and the need for progressive actions for economic inclusion and self-governance.

While the establishment of Canada was based on imposing political and economic systems onto Indigenous Peoples and removal from the land base, our modernity as a country requires new means for collaboration, new thinking, and new language. Canada's future must include economic reconciliation.

An emerging word in Canadian consciousness over the last several years is reconciliation. Reconciliation is an ongoing process of establishing and maintaining respectful relationships. It is also about bringing the importance of the Indigenous relationship into the Canadian consciousness. For Canada, this means

the need to respond now. It should not be about the Federal government spending millions of dollars fighting Aboriginal rights and title base. In fact, the courts are directing governments to negotiate and reconcile interests reflected in the over 200 federal court victories that have further defined both the Indigenous relationship to lands and resources, and the responsibilities of Canada and the regional governments.

It is through this intersection between the legal environment and the business environment that a new language is emerging. Words and terms such as "consultation", and "free, prior and informed consent" require increased understanding of the importance and power of Indigenous Peoples in Canada. As First Nations continue a remarkable winning streak in the Supreme Court this is translating into a new language and requires new actions and adjusted behaviours within the federal, provincial, and regional governments, as well as corporations and community organizations.

Reconciliation is about creating a new normal—whether through government processes, business, education, justice or the child welfare systems—this new normal is the essence of shifting the lived realities of the Indigenous population and the over-told story of social and economic statistics.

The Canadian media is portraying stories that reflect the tension between the historical and archaic perspective of "First Nations as a burden on the system" or the "Indian problem," and not enough of a more modern perspective of First Nations as "powerful participants in the Canadian economy." The connection between these two stories is the often-lived realities of Indigenous Peoples and communities. The connection between these two stories recognizes the increasing land and resources pressures Indigenous people are facing.

The question for Canada is how can we better understand our relationship with Indigenous Peoples? How can Canadians become engaged in understanding reconciliation? It is important to understand that reconciliation cannot be "somebody's" responsibility, it has to be "everybody's" responsibility. Reconciliation happens at an individual level, at a family level, at a community level, through local, regional and federal administration and governance systems as well as through businesses and corporations. Another core question that must be at the forefront of Canadian consciousness is: what are some immediate avenues for reconciliation?

For Canadians, the pathway towards reconciliation means becoming educated about Indigenous issues, demonstrating positive leadership in the face of racism, and promoting system equality. Canadians need to read the Truth and Reconciliation Commission Calls to Action; understand free, prior, informed consent; inquire about the United Nations Declaration on the Rights of Indigenous Peoples; and research the Tsilhqot'in Decision.

Find your leadership in implementing the Truth and Reconciliation Commission Calls to Action. Investigate what your place of work, community organization, businesses, and governments are doing to facilitate reconciliation. For governments, this means identifying how to keep nation-to-nation relationships and issues out of court, building actions for recognition and implementing treaties.

Reconciliation is about leadership. Reconciliation is about shifting the lived realities and experience of people in Canada. We all have a responsibility and a role to play in reconciliation between Indigenous Peoples and Canadians. Find your leadership. It is time. A new normal is possible. Let's have the courage to do this together!

**Carol Anne Hilton**, from the Nuu chah nulth Nation, is faculty for Best Practices in Indigenous Business and Economic Development. Hilton is CEO of Transformation International and has a master's degree in business management from the University of Hertfordshire, England.

## Celebrating Our Faculty

**Leroy Little Bear** was officially recognized as a member of the Alberta Order of Excellence Council in a ceremony on October 19, 2016. Little Bear was one of eight individuals nominated for the province's highest honour, selected for the international impact of their work.

**Marilyn Poitras** has been named one of five commissioners in Canada's National Inquiry into Missing and Murdered Indigenous Women and Girls. Over the next two years, the independent inquiry will examine patterns and factors that explain why higher levels of violence occur against Indigenous women.

**Carol Anne Hilton** was appointed senior advisor on the Federal Finance Minister's Advisory Council on Economic Growth. Hilton will advise on policy actions that help create long-term conditions for strong and sustained economic growth.

**Dr. Cynthia Wesley-Esquimaux** was appointed Lakehead University's Chair on Truth and Reconciliation. In her new role she will serve as an ambassador within the university, local community, as well as at the provincial and national levels.



## Setting the Table for **Good Governance**

BY MARILYN POITRAS



**LEARNING ALTERNATIVE** approaches to good governance with your Indigenous culture in mind helps you discover more about yourself and your community. Like food for the soul, the process requires you to reflect on who you are and think about what is possible within your governance structure, land, and resources.

The idea of making and implementing sound decisions based on this personal process conjures up images of a community feast. In order to truly be equitable, inclusive, effective, and efficient in the decision-making process, we must first set the table and invite all involved to take part in an approach that reflects good conduct and respectful relationship building.

Like all great gatherings, it must be guided by a Master Chef, a local Elder, who sets the tone, gives guidance, and sends out love and welcome to every participant. While governance remains the main course, the table is full of supporting side dishes: community building, leadership and listening, and an examination of issues and wise practices other governments have already worked through. This includes the basic ingredients of self-reflection, deep listening, finding roles and patterns in the past, defining success for your community, and creating a vision. All of these complementary dishes are served up to best support successful approaches to good governance and leadership.

Good governance for Indigenous councils and boards in Canada and elsewhere in the world boils down to how much Indigenous law and internal cultural value are part and parcel of the work you undertake. You must take the time to reflect on who you say

you are as leadership of a community; to eat together, to think together, with all the trappings of titles put to the side. Working together in this way and thinking out loud leaves you ready to constructively critique ideas together.

Chiefs and council, community organizations, and political leaders must create a safe space where everyone is welcome, new recipes tried, and trust built. Recognizing these diverse ideas and potential alternative paths is where reconciliation rests; within the community this means finding ways to integrate Indigenous cultural practice with modern business and governance models. Enjoying the flavor of this work comes when you are prepared to leave your comfort zone. This includes a focus on self-care and a true internal stock-taking. Taking what we think governance includes requires examining all the ingredients of it and selecting the dishes we know work for the individual, community, and partnerships within and outside that community.

This work requires getting outside your traditional meeting space to touch your heart and mind through hands-on, experiential learning. It can be achieved through a mix of group discussion, lecture, ceremony, film, dance, song, art, and occasionally ropes and ladders. To truly savour, learn, and internalize this approach requires an environment where you can get away from the demands of the day-to-day and dedicate the time to yourself and your community to grow and gather together.

**Marilyn Poitras** is faculty for Good Governance for Indigenous Councils and Boards. She was recently named a commissioner in Canada's National Inquiry into Missing and Murdered Indigenous Women and Girls. Poitras is assistant professor at the University of Saskatchewan's College of Law. She began her career as a native court worker and eventually received a masters of law degree from Harvard University.

# Indigenous Leadership Programming

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

"I feel empowered and inspired to help bring about change in my community. We have struggled for far too long and I am happy to see that we will have a path forward. I am confident that one day we will flourish."

**Leena Hall, Shawanaga First Nation, ON**

"This professional development experience will help me to better serve the community where I work so we can realize better outcomes for our people."

**Janet Janvier, Bearspaw First Nation, AB**

"This program has been inspirational, empowering, and has provided me with many learning opportunities to further my leadership development. As a young leader, I truly appreciate the support and cherish this opportunity."

**Kiera Kolson, Fort McPherson, NT**

"As young members of our community we are always hungry to increase our knowledge and help to make our community a better place. Once again thank you."

**Kayli Avveduti, Alexander First Nation, AB**

"The programs here are a wonderful combination of education, spiritual growth, relationship building, and personal healing. The beautiful and peaceful environment provides a backdrop like no other to clear your head, recharge your batteries, and focus on learning."

**Dawn Davis, Fort McKay Group of Companies, AB**

"I am honoured to say the tools and mechanisms I've learned through the programs at Banff Centre will benefit my governance and leadership role in my First Nation."

**Leslie Pechawis, Mistawasis First Nation, SK**

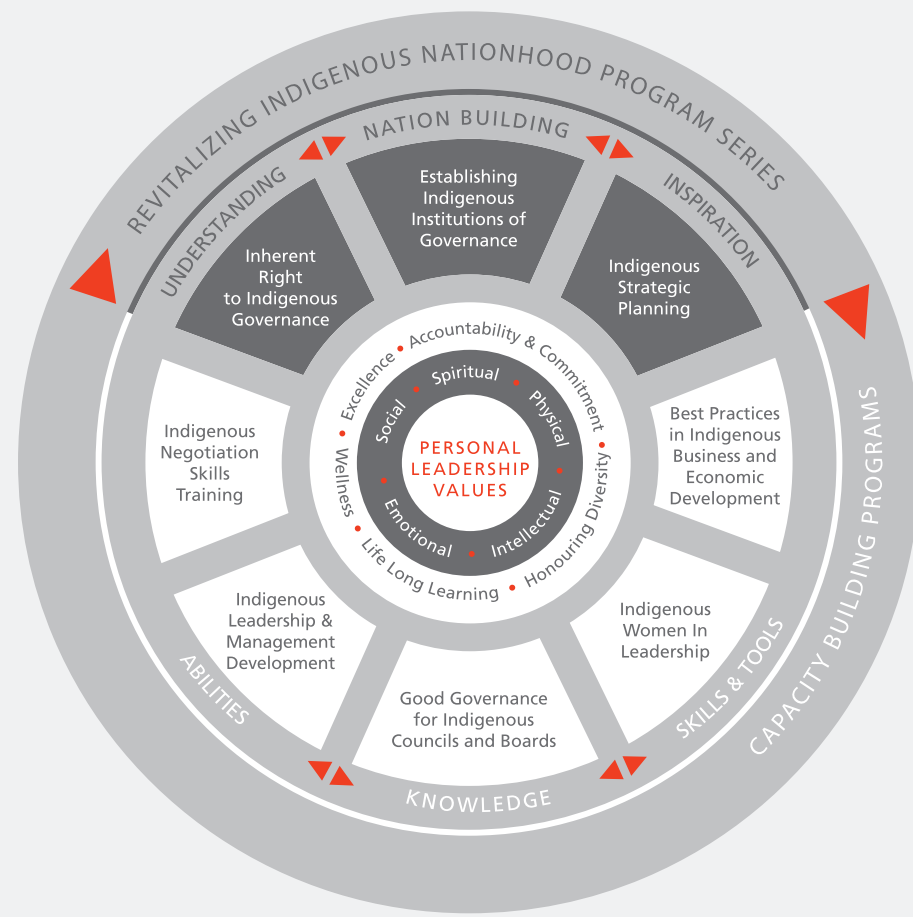
## Indigenous Leadership Program Model

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

### Sacred Circle of Life

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

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



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

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

### Compulsory Programs

#### Inherent Right to Indigenous Governance

March 19 – 24, 2017  
February 11 – 16, 2018

#### Establishing Indigenous Institutions of Good Governance

February 12 – 17, 2017  
March 11 – 16, 2018

#### Indigenous Strategic Planning

April 9 – 14, 2017  
December 10 – 15, 2017

### Optional Programs

#### Indigenous Negotiation Skills Training

February 26 – March 3, 2017  
October 15 – 20, 2017  
March 18 – 23, 2018

#### Indigenous Leadership and Management Development

November 13 – 18, 2016  
March 5 – 10, 2017  
November 19 – 24, 2017  
February 25 – March 2, 2018

#### Good Governance for Indigenous Councils and Boards

November 27 – December 2, 2016  
November 26 – December 1, 2017  
April 22 – 27, 2018

#### Indigenous Women in Leadership

December 4 – 9, 2016  
September 24 – 29, 2017

### Best Practices in Indigenous Business and Economic Development

January 29 – February 3, 2017  
January 28 – February 2, 2018

### How to Register

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

### Scholarships and Grant Funding

#### Group Savings

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

#### Grant Funding

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

### Registration Policies

Please read our Registration Policies provided on the Registration Form carefully before submitting. 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.

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

## Inherent Right to Indigenous Governance

March 19 – 24, 2017 | February 11 – 16, 2018

REVITALIZING INDIGENOUS NATIONHOOD SERIES

### Overview

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

### Who Should Register?

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

### What Does the Program Offer?

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

### Faculty

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

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

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

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

### Fees and Financial Assistance

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

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

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

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



## Establishing Indigenous Institutions of Good Governance

February 12 – 17, 2017 | March 11 – 16, 2018

REVITALIZING INDIGENOUS NATIONHOOD SERIES

### Overview

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

### Who Should Register?

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

### What Does the Program Offer?

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

### Faculty

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

### Fees and Financial Assistance

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

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

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

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

## Indigenous Strategic Planning

April 9 – 14, 2017 | December 10 – 15, 2017

REVITALIZING INDIGENOUS NATIONHOOD SERIES

### Overview

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

### Who Should Register?

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

### What Does the Program Offer?

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

### Faculty

**Murray Dion**, President, PMP, P.Log, Syntolis Group Inc.  
**Elizabeth Logue**, Director, Policy and Research, Inuit Relations Secretariat,  
 Aboriginal Affairs and Northern Development Canada

### Fees and Financial Assistance

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

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



## Indigenous Negotiation Skills Training

February 26 – March 3, 2017 | October 15 – 20, 2017

March 18 – 23, 2018

REVITALIZING INDIGENOUS NATIONHOOD SERIES

### Overview

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

### Who Should Register?

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

### What Does the Program Offer?

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

### Faculty

**Troy G. Chalifoux**, Senior Negotiator, Aboriginal Affairs and Northern Development Canada  
**Richard Price**, Professor Emeritus of Native Studies, University of Alberta

### Fees and Financial Assistance

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

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

## Indigenous Leadership and Management Development

November 13 – 18, 2016 | March 5 – 10, 2017  
November 19 – 24, 2017 | February 25 – March 2, 2018

### Overview

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

### Who Should Register?

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

### What Does the Program Offer?

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

### Faculty

**Don McIntyre**, Artist and President, Copperwolf Consulting  
**Murray Dion**, President, PMP, PLog Syntolis Group Inc.

### Fees and Financial Assistance

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

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



## Good Governance for Indigenous Councils and Boards

November 27 – December 2, 2016  
November 26 – December 1, 2017 | April 22 – 27, 2018

### Overview

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

### Who Should Register?

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

### What Does the Program Offer?

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

### Faculty

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

### Fees and Financial Assistance

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

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



## Indigenous Women in Leadership

December 4 – 9, 2016 | September 24 – 29, 2017

### Overview

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

### Who Should Register?

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

### What Does the Program Offer?

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

### Faculty

**Dr. Cora Voyageur**, Professor of Sociology, University of Calgary

**Bonnie Healy**, Operations Manager, Alberta First Nations Information Governance Centre

**Bernadette Scharpen**, Leadership Facilitator and Consultant

### Fees and Financial Assistance

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

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

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

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



## Best Practices in Indigenous Business and Economic Development

January 29 – February 3, 2017 | January 28 – February 2, 2018

### Overview

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

### Who Should Register?

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

### What Does the Program Offer?

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

### Faculty

**Trent Blind**, Senior Advisor and Executive Management Consultant

**Joan Timeche**, Executive Director, Native Nations Institute, University of Arizona

**Stephen Cornell**, Director, Udall Center for Studies in Public Policy, University of Arizona

### Fees and Financial Assistance

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

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

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

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

## Custom Programs and Applied Research

### Custom Programs

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

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

### Applied Research

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

#### For more information:

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



## Indigenous Program Council

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

### Ex-Officio Members

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

### Member in Perpetuity

**Leroy Little Bear**, Lethbridge, Alberta

### Co-Chairs

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

### Members

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

# Supporters

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

**Founding Supporters:**



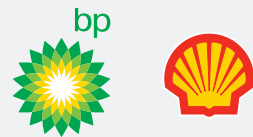
**Nexen Chair in Indigenous Leadership Supporter:**



**Access and Travel Supporters:**

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

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



**\$20,000+ Access Supporters:**

Flanagan Foundation



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

Seven Generations Energy Ltd.

**\$50,000+ Access Supporter:**



Communications Supporter:

Travel Supporter:

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



**NORTHERN GATEWAY** TransAlta Corporation

**Women's Scholarship Supporter:**

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

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

# Empower Indigenous Communities

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

[banffcentre.ca/support](http://banffcentre.ca/support)  
or call Sybil Choles  
Director, Development  
at 1.888.495.4467

# 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 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, and we realize it's time to do things differently. We've set a goal of changing the way we think and act so we can strengthen our relationships and increase the participation of Indigenous Peoples in energy development. Come and see how we're working with Indigenous Peoples to achieve this goal, and create further opportunities for economic and social prosperity in the world we share.

[suncor.com/bmd-social-goal](http://suncor.com/bmd-social-goal)



## Registration Form

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

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

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

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

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

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

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

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

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

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

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

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

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

### Payment Options

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

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

Please charge a \$500 deposit to my:

VISA     MASTERCARD     AMEX

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

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

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

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

### Program Fee Information

Tuition: \$2,300.00

Meals and accommodation: \$1,310.00

Tourism Improvement Fee: \$14.30

Alberta Tourism Levy: \$29.15

GST: \$181.22

**Total: \$3,834.67**

### Cancellation Policy

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

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

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

### Substitution Policy

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

### Transfer Policy

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

### Change Policy

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

I have read and accept the above policies.

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

### Registration Checklist

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

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

# Grant Funding Form

Banff Centre has been successful in securing external financial support to help individuals attend Indigenous Leadership 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 these forms will be used for the purposes of registration, evaluation, grant funding and awards, and to keep you informed about Banff Centre for Arts and Creativity. It is collected under the authority of the Post-Secondary Learning Act, Revised Statutes of Alberta, that mandates the programs and services offered by Banff Centre for Arts and Creativity 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 Banff Centre for Arts and Creativity, Box 1020 - Station #45, Banff, Alberta T1L 1H5 Telephone: 1.888.255.6327.



## POSITIVE IMPACT

At Nexen, 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 Banff Centre's Indigenous Leadership Programs for more than a decade.



Canadian Council for  
Aboriginal Business



www.nexencnooclt.com

Banff Centre Tipi.  
Photo by Katherine Whitt.

Back cover photo:  
Sleeping Buffalo Mountain,  
Treaty 7 territory,  
Banff National Park.  
Photo by Don Lee.

## Calendar

NOVEMBER 13 - 18, 2016  
INDIGENOUS LEADERSHIP AND  
MANAGEMENT DEVELOPMENT

NOVEMBER 27 - DECEMBER 2, 2016  
GOOD GOVERNANCE FOR INDIGENOUS  
COUNCILS AND BOARDS

DECEMBER 4 - 9, 2016  
INDIGENOUS WOMEN IN LEADERSHIP

JANUARY 29 - FEBRUARY 3, 2017  
BEST PRACTICES IN INDIGENOUS  
BUSINESS AND ECONOMIC  
DEVELOPMENT

FEBRUARY 12 - 17, 2017  
ESTABLISHING INDIGENOUS  
INSTITUTIONS OF GOOD  
GOVERNANCE

FEBRUARY 26 - MARCH 3, 2017  
INDIGENOUS NEGOTIATION  
SKILLS TRAINING

MARCH 5 - 10, 2017  
INDIGENOUS LEADERSHIP AND  
MANAGEMENT DEVELOPMENT

MARCH 19 - 24, 2017  
INHERENT RIGHT TO INDIGENOUS  
GOVERNANCE

APRIL 9 - 14, 2017  
INDIGENOUS STRATEGIC PLANNING

SEPTEMBER 24 - 29, 2017  
INDIGENOUS WOMEN IN LEADERSHIP

OCTOBER 15 - 20, 2017  
INDIGENOUS NEGOTIATION  
SKILLS TRAINING

NOVEMBER 19 - 24, 2017  
INDIGENOUS LEADERSHIP AND  
MANAGEMENT DEVELOPMENT

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

DECEMBER 10 - 15, 2017  
INDIGENOUS STRATEGIC PLANNING

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

FEBRUARY 11 - 16, 2018  
INHERENT RIGHT TO INDIGENOUS  
GOVERNANCE

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

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

MARCH 18 - 23, 2018  
INDIGENOUS NEGOTIATION  
SKILLS TRAINING

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





# Welcome to Banff Centre for Arts and Creativity

**Sacred and traditional  
territory for Treaty 7  
First Nations**

Banff Centre for Arts and Creativity is located on the lands of Treaty 7 territory. We acknowledge the past, present, and future generations of Stoney Nakoda, Blackfoot, and Tsuut'ina Nations who help us steward this land, as well as honour and celebrate this place.

Our home has a long history as a sacred gathering place for trade, sharing, visions, ceremony, and celebration. That tradition continues today as leaders, artists, and thinkers of all disciplines meet here to realize their creative potential. It's our pleasure to welcome you here.

*Alberta* Government

Canada

Canada Council  
for the Arts

Conseil des arts  
du Canada

Alberta  
Foundation  
for the Arts

