



(LIL'WAT NATION) MOUNT CURRIE INDIAN BAND:

“Leading Change and Building-on Partnerships”: Integral Leadership,
Good-Governance Strategy (ILGGS) and Operations Plan :

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As the Lil'wat Nation grows and works toward maintaining sustainable communities and its traditional territories, adaption to change and strengthening community resiliency is juxtaposed by the development of the ILGGS. This document provides a strategy framework and approach to the Lil'wat Nation/Mount Currie Band Integral Leadership, Good-Governance Strategy (ILGGS) and Operations Plan to be undertaken.



LIL'WAT NATION/MT CURRIE BAND INTEGRAL LEADERSHIP, GOOD-GOVERNANCE STRATEGY (ILGGS) AND OPERATIONS PLAN

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Note: This is a "living/working document", and will require periodic updates and/or revisions. Also, parts of the text mention (on occasion) the "*Mt Currie Band*". The author recognizes and understands that this also incorporates or considers this as meaning the "Lil'wat Nation/Mt Currie Band" as a unit (and considered as such) in the forthcoming text.

LIST OF ABBREVIATIONS AND ACONYMS USED

ACM	Adaptive Collaborative Management
C&C	Chief and Council
CI	Collaborative Inquiry
CCM	Corporate Communications Message
EIA	Environment Impact Assessment
INAC	Indian and Northern Affairs Canada
ILGGS	Integral Leadership and Good Governance Strategy
MCB	Mount Currie Band
MC	Mount Currie
M&E	Monitoring and Evaluation
PAR	Participatory Action Research
RB	Results-Based
RB(M&E)	Results Based Monitoring and Evaluation
SEIA	Social and Environmental Impact Assessment
SWOT/PARK	Strengths, Weaknesses, Opportunities and Limitations or Threats/Preserve, Add, Remove and Knock-out.
ToT	Training of Trainers
TOR's	Terms of Reference
VANOC Games	Vancouver Organizing Committee for the 2010 Olympic and Paralympic Winter Games

EXECUTIVE SUMMARY


This leadership strategy speaks to an underlying issue relevant to Lil'wat Nation governance and leadership: *what should be the relationship, and how is this exercised between leaders, Staff and the Lil'wat Nation/Mt. Currie Band Community ?*

The purpose of this strategy is:

- To analyze the relationship of political (appointed) leaders and their staff within Lil'wat Nation/Mt Currie Band context, with particular attention to some of the unique features that cover this relationship.
- To present principles and some tools and techniques for how this relationship can be placed on sound footing
- To illustrate various approaches that Lil'wat Nation/Mt Currie Band have been taking in creating sound relationship and;
- To assist leaders and staff to analyze their current relationship and decide where modifications are required.

The Integral Leadership and Good-Governance Strategy (ILGGS), is a context-specific 'snap-shot' of the Leadership and Governance within the Lil'wat Nation/Mt Currie Band. This strategy will take us through a short journey to help us re-define the importance of leadership, leaders, and allow us to look more holistically at leadership and good governance principles of the Lil'wat Nation (Mt Currie Band) organization towards 2010-2015.

The combined or collaborative efforts of the MCB community, Management, Senior Management and the Lil'wat Nation (as a whole) should be recognized, talked about and 'lessons-learned' channeled toward finding a common-ground to lead change and build partnerships, that strengthen both traditional and modern approaches to leadership and good-governance in the community. The road to resiliency and self-reliance requires us (the Lil'wat people) to engage the community in leadership development as a lifelong learning process. This means leveraging competencies, building visionary behaviors, holding onto and preserving/reviving traditional (eg: family-head systems) of government as well as Lil'wat cultural traditions, that are vitally important in providing good governance and leadership. As we gradually lean towards a more effective leadership balance in the coming years, it is important to recognize our strengths/opportunities as well as our weaknesses. This will eventually provide Lil'wat people a more responsive direction in the future and show others that Lil'wat people are proud of their leadership abilities to be resilient in the face of many impacts that have affected the community over the years. Balancing effective governance and strong leadership will also help showcase proven corporate and business performance, exercise fairness, demonstrate accountability, legitimacy and voice; further harmonizing the future needs of our Elders and young-people in the community. Nurturing their growth and contributions to the Lil'wat Nation is as important as tending a garden, fishing, berry-picking, drumming or praying. Safeguarding traditional approaches to leadership such as attunement, responsiveness, harmony, respect and helping-ourselves (integrity) needs to be guided by or coincide with Lil'wat values. Achieving resiliency (as a form of sustainability) for the future of the Lil'wat Nation, is challenging. If we remain connected to the land and the people, the road to self-reliance and strong leadership will *pave on a smoother path*, if community actions are reflected through sound judgment, decision-making and honest-efforts of all leaders and the Lil'wat people themselves.



Lil'wat elders and youth are our enduring spirit and monuments of change in the community. Their legacies will live far beyond our time.

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".. Leading change requires the formation of a powerful guiding coalition to take charge... to implement the visions created by the Community through the communications leadership & Strategic planning efforts put forth. The guides created are a creation of hope to fulfill dreams from the Communities perspective and to increase the qualities of all members lives based on expressed needs.... " Linda Lepine (MCB Community Activist)



"..Vision without action is only a dream. Action without vision is wasting time. Vision and Action can change the world..." Lucinda Phillips (Director of Land & Resources -Lil'wat Nation, Mount Currie Band Council)



Leadership is .. "Understanding the bigger picture. Lobbying for Lil'wat; Asserting our title & rights. Making decisions in the best interest of the people; Accountable to the people; Open and transparent. Owning a decision that is made whether they individually like it or not. (MCB Member. Anonymous comments from Leadership survey, November 20, 2009)



Leadership is .. Someone who leads by example- lives an honest, ethical, healthy lifestyle. Some one who approaches every community member with an open mind and helps wherever possible- does not judge people by their living situation etc..." (MCB Member. Anonymous comments from Leadership survey, November 20, 2009)

LIL'WAT NATION/MT CURRIE BAND INTEGRAL LEADERSHIP, GOOD-GOVERNANCE STRATEGY (ILGGS) AND OPERATIONS PLAN

Objectives

The objective of this Integral Leadership and Good Governance Strategy (ILGGS) document is:

- To analyze the relationship of political leaders (Chief and Council,) and MCB staff within Lil'wat context with particular attention to some of the unique features that cover this relationship.
- To present principles and some tools and techniques for how this relationship can be placed on sound footing.
- To illustrate various approaches that Lil'wat Nation have been taken (and could take) in creating sound relationships, and;
- Present some tools and techniques that help leaders and staff to analyze their current relationship with respect to leadership and governance and decide where modifications are required.

Critical Questions and Overview

- A. What is governance and leadership? Why is the relationship between elected leaders (Chief and Council) and their staff so critical to good governance and community well-being? What kind of problems can arise if the relationship is not sound?
 - The strategy will look at results from different studies and reports, as well as a recent Leadership and Governance workshop and survey in the Mount Currie Band (MCB) Community.
 - The ILGGS uncovered a number of potential problems: poor accountability because of blurred roles¹; services and programs delivered on partisan political grounds; law suits and rapid turnover of staff; inappropriate micromanagement; contesting agendas; community disunity, and social fragmentation.
- B. Placing leadership and governance on a sound footing is crucial, but this has its challenges. Are there particular factors in the Lil'wat Nation/Mt Currie community that cause this to be even more daunting?
 - Among others this Strategy suggests the following factors: small size of communities combined with close family relations; lack of management and leadership capacity; the Indian Act and the legacy of colonialism, oppression and marginalization.
- C. What should be the nature of the relationship between the community, community-leaders and staff? Is it a hierarchy involving multiple parties with roles that don't overlap or is it a partnership with distinct, but overlapping roles?
 - Previous reports in Mt Currie community concluded that a clean split in roles is not possible. Rather it argues for a relationship built-on distinct, but overlapping roles, where the grey-areas or overlaps need to be constantly managed.

¹An external Advisor/Consultant is currently working on developing detailed job descriptions for each Mount Currie Band Members that are Senior Staff, Management, Administration or Director or occupy other positions in the MCB.

D. What tools and techniques (approaches) are most effective in managing Leadership?

- Mount Currie Band Leadership Policies and codes?
- Organization structures?
- Nurturing the Leadership Development relationships through capacity building, training and retreats?
- Engaging Citizens and MCB Members?

The ILGGS provides examples in each of these areas and argues that a strategy encompassing several of these approaches is required. One critical issue on which there is no consensus is whether an individual should be simultaneously a member of Council and a staff member.

E. How can improvements in Chief and Council, staff and community capacity, better manage Leadership and good governance, be sustained?

- Engaging the wider community in the process of leadership development and implementing governance changes and greater use of (e.g) certification systems, aimed at both individuals and governments, might be part of the answer.

In attempt to answer these questions, the ILGGS, will take a closer look at each of these areas and highlight important critical discourse and some possible ways-forward to completing the overall objectives.

BACKGROUND & BRIEF HISTORY WITHIN A LIL'WAT CONCEPT

Getting it Right! Governance and Good Governance Principles and Perspectives

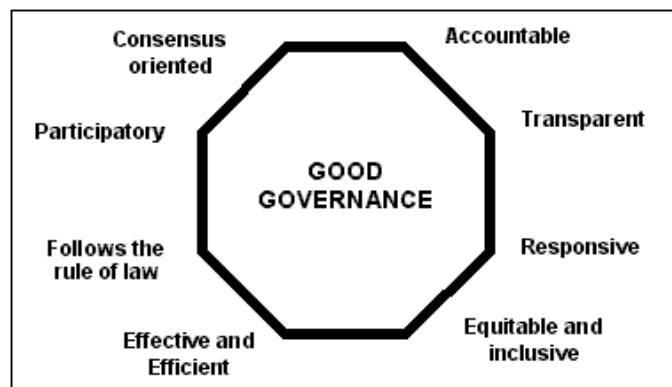


Figure 1. Characteristics of Good Governance. **Source:** AFOA/IOG, 2008. AFOA-Canada 2008. National Conference Opening Plenary. Managing the Relationship between Elected leaders and Staff: A Team Approach (p.2, para.1).

Getting the relationship right between political leaders, staff and community-members has profound implications for democratic governance. Every democratic government – including First Nations organizations – face them (AFOA Canada, 2008,p.1,para.1). The Lil'wat Nation/Mt Currie Band is no exception. Knowing how to address leadership and good governance is the first step, and defining and recognizing legitimate differences in governance hierarchical structures, and now these relate to the MCB community *at-large*, is another important step. Before “getting the relationship right” begins, there are a few fundamental concepts that need to be understood and applied.

What is the difference between governance and good governance as viewed within the First Nations context? Firstly, according to UNESAP (United Nations Economics and Social Commission for Asia Pacific), (UNESAP, 2009,p.1,para2), the concept of "governance" is not new. It is as old as human civilization (p.1), and has been in existence among First Nations people before the white-man's arrival. Simply put "governance" means: the process of decision-making and the process by which decisions are implemented (or not implemented). Governance can be used in several contexts such as

corporate governance, international governance, national governance and local governance (UNESAP, 2009).

According to the Institute on Governance (IOG, 2009a), "Governance is ... the art of steering the organization... the process whereby strategic goals are set, key relationships are maintained, the health of the organization is safeguarded, and account is rendered for performance (p,2, slide 3,para.1-2).

Good governance in a general sense, is a concept that has steadily entrenched itself in the political and development discourse (Palamagamba,n.d,p.1,para1). It has permeated all sectors and become part of the common shared principles and virtues of different countries in the world. It has attained universality as an indicator of adherence to democracy and rule of law Palamagamba, (n.d). In addition, Graham (2006) suggests there are five universal principles to good governance: legitimacy and voice, accountability, fairness, performance and direction (p.1,para4)². These principles are based on a larger set developed by the United Nations Development Program and some rest on an extensive body of international Human Rights Law (p.1). Figure 2 outlines the characteristics of good governance, and the insert (below) illustrates some of the problems that can affect each of these.

Good Governance & Critical Problems

- **Legitimacy and Voice** – community members may not view as legitimate unelected officials or boards making important decisions that affect the community; similarly many may view decision-making based solely on political factors (favouring political allies and not the broad public interest) as equally illegitimate.
- **Accountability** – blurred role definitions between political leaders and staff may make holding leaders accountable a difficult task for electors
- **Performance** – many experts have long maintained that political considerations should not drive day to day business decisions - it may be the surest way to sink a business; in addition, the firing of staff for political reasons might lead to law suits; staff who perceive that political leaders are doing their jobs (micro-management) will be poorly motivated to perform; the relationship between the senior staff and Council is critical for effective delivery of programs.
- **Fairness** – allocating program benefits (e.g. access to housing, post secondary education assistance, economic development assistance) on the basis of partisan political considerations will not meet the fairness test in the eyes of many community members.
- **Direction** – Political leaders who spend too much time on administrative issues may not pay sufficient attention to crafting a long term direction or vision for their community; moreover, a community will flounder if the agendas of staff and political leaders are different.

Source:(AFOA, 2008, p.1,para.5)

Figure 2. Attributes of Good Governance and some critical problems (Source AFOA, 2008)

² See, for example, John Graham, Bruce Amos and Tim Plumptre, "Principles for Good Governance in the 21st Century: Policy Brief No. 15", www.iog.ca/publications.

Good Governance is fostered by effective leadership (eg: Chief and Council, Chair and CEO); clear roles (positions and committees); people that perform (Board & senior staff); strong values: trust, respect, caring, openness, foresight and a shared understanding of what approach to governance is right for your organization, a governance regime or framework suited to, your size, your context and your mission (IOG, 2009a, slide18,para.1). They further state that; “The need for governance exists anytime a group of people come together to accomplish an end. Most agree that the central component of governance is decision-making. It is the process through which this group of people make decisions that direct their collective efforts (IOG,2009, p.1. para.1).

All societies have governance and it exists in several forms. The question therefore, is not whether a society wants governance or not, but what form it should take, and what geographic factors and/or economic circumstances as well as technological level and socio-cultural needs, define certain governance forms. For example hunter-gatherer societies will remain small and mobile, relying on rules, institutions and traditions instilled from childhood and enforced through such practices as chiding and shunning. Larger complex than sedentary agriculture society for example will rely on more formal cultural codes (Borge, 2001; Bruhn, 2009, p.3, para.1), procedures and institutional jurisdictions or for policies. Some governance forms grant power to a single Chief (for example), others check power by dispersing authority among several leaders or institutions (Bruhn, 2009,p.3,para.1). The important thing is it should work well. With respect to the five good governance principles, United Nations Development Program (UNDP) has established a framework for the Universal Declaration of Human Rights. Briefly these principles are highlighted in the insert (page 7). Factors such as history, culture and technology will determine how all societies put these principles into practice. Accountability for example will assume a very different form in the public institutions in Canada or United States for example as compared to indigenous village in Africa or Latin America. The principles of accountability

will remain the same in both cases, but the form words context specific attributes may change depending on geographic location and socio-cultural context.



Photo 1 (left) and **Photo 2** (right): Presentations given by Participants in Communications Workshops (August 4th and 5th, 2009). Leadership qualities of participants was shown and appreciated. (Photo D. Orcheron).

Traditional First Nations Governance principles

Prior to contact with the white man, traditional societies were based on oral histories, legends, myths traditional practices and ruled by basic governance principles in Column 1 (Table 1). These principles embody themes arising from the sample creation myth and contributions by such authors as James Youngblood Henderson, John Borrows, Taiaiake Alfred, Thomas King, and Olive Patricia Dickason³.

³ James Youngblood Henderson, *First Nations Jurisprudence and Aboriginal Rights: Defining the Just Society* (Saskatoon: Native Law Centre, 2006); John Borrows, “Indigenous Legal Traditions in Canada,” *Report for the Law Commission of Canada* (January 2006); Taiaiake Alfred, *Peace, Power Righteousness: An Indigenous Manifesto* (Oxford: Oxford University Press, 1999); Thomas King, *The Truth About Stories: A Native Narrative* (Anansi Press: Toronto, 2003); Olive Patricia Dickason, *A Concise History of Canada’s First Nations* (Toronto: Oxford University Press Canada, 2006).

Traditional governance principles and their talk are implied through the existence of a romantic Aboriginal idyll prior to contact with the white man. As with the International principles outlined, many principles discerned in First Nations traditions articulate a guide or touchstone for good governance, rather than a description of historical practice (Bruhn, 2009, p.5, para.6). Dickason (2000) and others, stated that the Amerindian civilization throughout the Americas was animated by a unified worldview that saw humans “ as a part of the cosmological order depending on a balance of reciprocating force to keep the universe functioning in harmony” (Bruhn, 2009, p.5, para.8). It is from this worldview approach that enables us to speak of indigenous political philosophy, or certain common governance principles what were in fact highly diverse governance forms (p,5,para.9). Through this brief summary of governance and good governance principles, it seems there are distinctions between Western Science and Eurocentric approaches to governance and traditional governance principles within a First Nations context. The intensity and level of involvement of many of these attributes tend to be highly variable, and specific to each community or First Nations group.

Table 1. Comparing Traditional Aboriginal and IOG Proposed Traditional Aboriginal Principles

Traditional Aboriginal principles	Shared emphasis and Distinctions	IOG governance principles
<p>Attunement: Gaining and maintaining a clear sense of the community’s place and orientation within the Whole—including spirits, land and animals.</p> <p>Responsive, Responsible Leadership: Acting on the needs of the community; foreseeing both threats and opportunities outside it. Crucial to the survival of the group.</p> <p>Harmony: Maintaining balanced relations within and among kinship groups. Emphasizes consensus building and reciprocal obligations, including to the Creator and to earth, plants and animals</p> <p>Respect: Treat others, including natural objects and animals, with care, respect and attention. Sanctions follow for those who fail to respect the land and its resources. Critical to survival of the tribe</p> <p>We Help Ourselves: Maintaining self-reliance of the community based on group cohesion and individual performance of roles. Care for one’s own and the land one lives on.</p>	<p>Shared Emphasis</p> <ul style="list-style-type: none"> Prudent, responsible leadership Premium on service to community Respectful, reciprocal relationships Strategic thinking about place and role Community involvement in decisions <p>Distinctions</p> <p>Context: oral, usually very small societies vs. large, formalized</p> <p>Sphere: involves humans, land, animals, Creator vs. human only</p> <p>Scope: “our life” vs. government limited to socio-political sphere</p> <p>Direction: attunement vs. progress</p> <p>Unit: clan, kin, group vs. individual locus of rights</p>	<p>Direction: Establishing a strategic perspective for collective action; knowing where the community has been, where it is now, and where it wants to go.</p> <p>Performance: Effectively and efficiently serving the needs of stakeholders. Quality of service and responsiveness to needs also a factor.</p> <p>Fairness: Upholding equal opportunity, rule of law, sound legal and regulatory frameworks. Requires an independent judiciary and adequate dispute resolution mechanisms.</p> <p>Accountability: Ensure that officials answer to citizens on how they discharge duties; requires transparency, proper documentation, regular review of leadership, other checks and balances.</p> <p>Legitimacy and Voice: Both internal and external actors acknowledge the authority of the government when it acts. Emphasizes popular support of the government. Cultural fit is a key factor here</p>

Source: Bruhn, J.(2009).

The Nature of First Nations Governance

Most responsible governments are concerned with well-being of Band members and the wise-use of land and resources (Sterritt, 2003). Successful governance requires leadership, experience, consistency (follow-through), transparency and self-discipline. Traditional aboriginal governments evolved and were responsible and effective which is why they have been shown to have survived and thrived the arrival of the Europeans (p,9,para1). Change or evolution towards a positive or more productive community is the right of every society. Before Confederation, First Nations altered the form and structure of their government based on relationships with other First Nations. Parliament created a dilemma for aboriginal people. First, it passed legislation designed to alter traditional tribal organization by providing for leadership elections. Secondly, it made these elected Chiefs accountable to the Minister rather than their members⁴. Although government has amended the

⁴ For the purposes of this report, the gradual enfranchisement of the Better Management of Indian Affairs, 1869 (LRT Review II, final report, First Nations law, July 19, 1989 p.8).

original legislation several times since 1869, its legacy continues. The resulting problems for aboriginal people include:

- insufficient power and jurisdiction
- excessive government controls
- unclear lines of authority and accountability
- inadequate funding and training
- lack of enforcement mechanisms
- confusion about impact of provincial laws
- confusion about leaders roles and responsibilities
- confusion about governance matters.

This dependency has lasted for almost a century and resulted in frustration and despair for most Aboriginal people in Canada. The challenge therefore for aboriginal people is not only to gain more control over their own affairs, but to find ways and means to make control meaningful and transparent (Sterritt, 2003, p.9,para.5).

Over the years there has been as well, a distinction between self-government and governance. Self-government; an objective today of many aboriginal leaders and community members-is an important notion (Sterritt, 2003, p.10,para.1). Self-government and governance are connected ideologies; while **self-government** means having “*jurisdiction or control over their political community*”, **governance** means “*the process and structure by which First Nations exercise that jurisdiction or control*” (Sterritt, 2000,p.10 para. 2). Self-government implies mandates and jurisdiction with respect to members, lands and resources, whereas governance is having the structures and processes in place for sound decision-making and accountability to members. Good governance therefore, is essential to self-government, and considered by many the basis for self government (Sterritt, 2003,p.10 para. 2).

The Road to Self-Reliance

We cannot turn back the clock to the freedom our ancestors felt in their traditional territories. Self-government depends on the current political actions and on what community needs they can achieve at the negotiating table with the Canadian government. Many First Nations have opportunities to be self-reliant and self-determining. Governance therefore, will not only involve being knowledgeable about leaders roles and responsibilities, but also the legal framework within which First Nations work (Sterritt 2003, p.10,para.3). In the meantime, most First Nations have discernible starting points: there leaders derive power and authority both from their members and from the *Indian Act*. By understanding the nature of this dual authority and by making full use of it, Councils can fulfill the short and long-term needs of the community members.

Figure 3 demonstrates that First Nations Councils are currently accountable to the Minister of Indian Affairs and Northern Development. Under First Nations Constitution they will be accountable to their members. It also shows that First Nations will be subject to the laws of Canada even when not under the *Indian Act*, as federal or provincial laws regulate all governments and organizations (Sterritt, 2003, p.10,para.5).

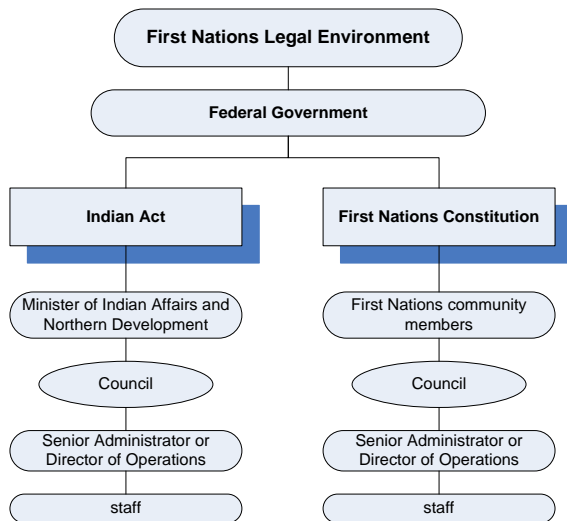


Figure 3. The First Nations legal environment. (Source: Adopted from Sterritt, 2003,p.11. Figure1)

Towards Reconciliation

To achieve good governance and community well-being, the goal must be to bring together UNDP-based and First Nations traditional governance principles. Previous reports, and reflection from a number of authors, tried to find a common ground in a shared emphasis on fair play and reciprocity, prudent, responsible leadership and the central role of service (Bruhn, 2009, p.5, para.8). Yet it also found some irreducible distinctions: the holism of the First Nations governance principles; the greater emphasis on social cohesion and consensus; and the focus of maintaining balance among and within kin groups rather than individuals (p,8, para 2).

The Lil'wat Nation and similar aboriginal groups, have to determine to what extent their governance structures should embody traditional principles, or those of Western science or policy. Bruhn (2009) discusses that it need not be an either/or decision, as application of any traditional principles will require them to adopt to a contemporary context in any case (p,8, para.3). This is the case of most aboriginal communities in BC, and throughout the world. Non-aboriginal policy makers and advisers strive to include the insights of First Nations governance traditions into Western-based governance principles. For example "Legitimacy" could entail a stronger emphasis on seeking consensus. "Performance" might ask whether a governance system adopts respect for its living environment. Community cohesion and attunement to external factors has to be blended or balanced with Western ways. Undoubtedly there are points of tension or resistance, and this has been evident throughout history.

Thus, governments at all levels need to work toward the achievement of a new relationship with First Nations, and non-aboriginals policymakers need to accommodate and enrich Euro Canadian traditions with Aboriginal traditional governance strategies to achieve an adequate balance of good governance in today's societies. (Bruhn, 2009, p.8, para.5).

The relationship between elected leaders (Chief and Council) and their staff and the community: Authority and Accountability.

Critical attributes to good governance and community well-being are its members, as a source of power and authority for their political leaders. While this is also true for Chief and Council, some community members may not realize why? It is partially because the assets of the First Nations belong to all members collectively. In other words they are the owners, or the shareholders of those assets (Sterritt 2003 p.12, para.2). Community members have a important role in governance and members

and Counsellors should view the Indian Act as a leading leadership selection, but not directly altering their fundamental owner - trustee relationship (p.12,para.4).

Chief and Council have a dual responsibility to their members. First, Council is responsible for the day-to-day management of services and benefit programs and the wise use of financial resources at its

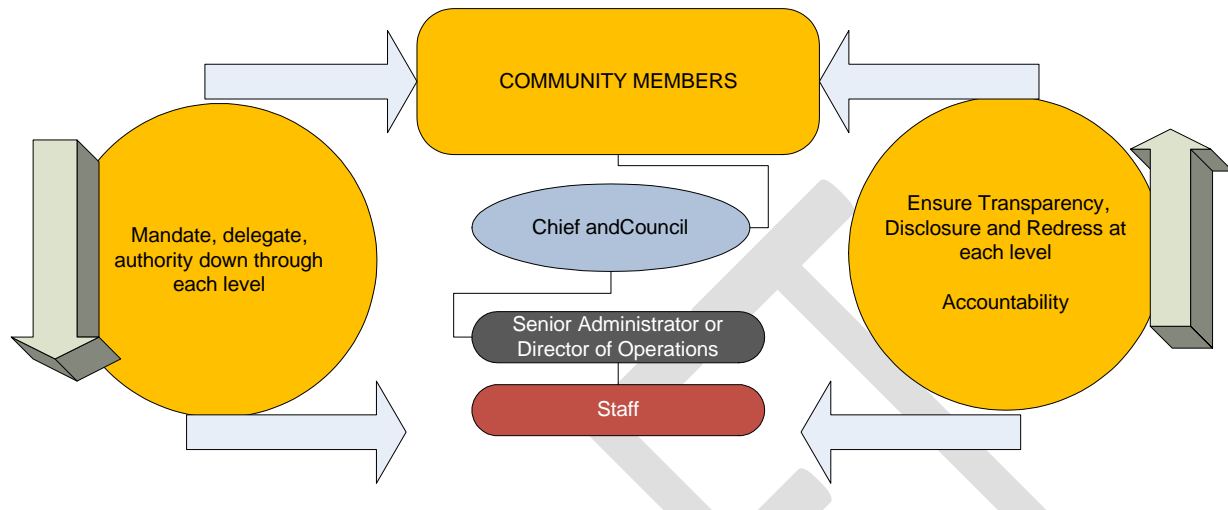


Figure 4. Structure of First Nations Government. (Adopted from: Sterritt, 2003. p.14. Figure 2).

disposal. This is called Councils “*management accountability*”. Also, given the nature of its legal/financial arrangements with the federal government, management accountability includes Councils responsibility for the administration of public and trust funds following agreed terms and conditions (Sterritt 2003, p.12.para.5). Second, Council is responsible for providing “good government”, over a broad range of purposes that affect community well-being. This is called “*political accountability*”, since Council, in carrying out these purposes, is expected to conduct itself by standards that echo the will of community members (p.12,para 6). In most cases, members hold their leaders accountable by asking questions. This is their right and responsibility. Similarly, leaders who understand their trustee’s role, and conduct themselves accordingly, welcome the participation of members and readily make themselves accountable for their actions. In short, accountability supports the community in meeting its needs and objectives. Also accountability helps prevent the abuse of power by those who hold positions of trust and authority. Chief and Councils may also find themselves being held accountable for matters over which they do not have control. Such situations require that they still answer the question by “painting a larger picture” within which the current Council is operating. However, the answers must be clear, or it will seem the Council is “ducking its accountability”. Therefore, Chief and Councils need to have a good understanding of their roles and responsibilities, their operating environment and their relationship with other parties (Sterritt, 2003, p.13,para.1). These roles and responsibilities of Lil’wat Chief and Council can be summarized in Appendix 2 (Andrew Leach and Associates, 2009, Part III, p8). Principles of accountability were as important for traditional aboriginal governance as they are in today’s complicated society. Accountability principles evolved to ensure a public voice in the governance process. Much of Council’s business involves the distribution of benefits or provisions of services to selected individuals or groups. Since today’s benefits and services must often meet certain complex eligibility criteria, structured and well defined principles contribute to a climate of fairness, equality and impartiality (Sterritt, 2003, p.12,para.3). Transparency involves defining and documenting First Nations operations with a particular focus on three areas: Structure of First Nations Government; Decision-making and Administrative Reviews and Appeals.

The Structure of First Nations Government

Figure 3 describes how to structure a government to reach its goals and to help Council know who is accountable to whom. Defining the rules, responsibilities and decision-making authority of individuals within the organization, is key to management and accountability. While Council collectively, has a legal authority to act, the rules of the Chief and individual counselors may differ. Some communities have defined the roles and responsibilities of Chief and Council in First Nations Constitution. Others have used the by-law provisions of the *Indian Act*, or written policies (also called community rules, codes or public administration policies), to explain their functions. In the case of a Lil'wat First Nations, there has been a combination of the above elements.

Figure 4 also reveals how authority is delegated downwards and accountability moves upward. It structures Council decision making process. The decision process, which includes conflict of interest rules and codes of conduct, should be defined and observed by each level of the organization.

Disclosure: disclosure of information to community members and stakeholders, is critical to accountability in three important respects. First, it is a major force in building an atmosphere of trust and confidence in the government, and it enables community members and stakeholders to make informed assessments about how well things are going and whether or not they need correction. Secondly, open disclosure in the workplace is fundamental to “*management accountability*”. Finally, arriving at solutions to major governance issues involves the cooperative efforts of more than one government, whether it is Nation-to-Nation (example: Lil'wat to Squamish First Nations), or between First Nations and the Federal or Provincial/territorial governments.

Disclosure of information about Council business is best when it is regular, predictable, and when people know when and where to get the information they need about business conducted by Council for them. Thus, informed the sharing of information between parties involved promotes economies of scale, growth and more importantly, trust honesty and transparency (Sterritt, 2003, p.15,para.5).

Redress: Redress mechanisms take many forms. There are two particular ones that relate to First Nations. Leadership selection and election appeals and. Within a democratic system, elections are the ultimate means of redress. Regular elections allow First Nations members to install or remove their leaders, following procedures set out under s.74 of the *Indian Act*. With the election by Band custom, the Council needs to establish (for example);

- A formally documented election/selection process.
- Procedures with respect to: who may vote; how voting is conducted; and the appeals process.
- Formal rules for the succession of leaders and community support for the process.

In addition, Council and committee members should be aware that the *Indian Act* contains a form of redress in its election appeal rules⁵

Administrative reviews and appeals: when delivering programs and services to community members, disputes and misunderstandings often occur. The primary objective of administrative reviews and appeals, therefore, is to ensure fairness, and obtain closure, for disagreements. Most governments seek to resolve conflict by having a written appeal process for individuals or groups who feel they have been wronged. For example, a wronged person (staff or community member) could take her concern first to the staff level, then management, Council, third-party mediation, or the courts.

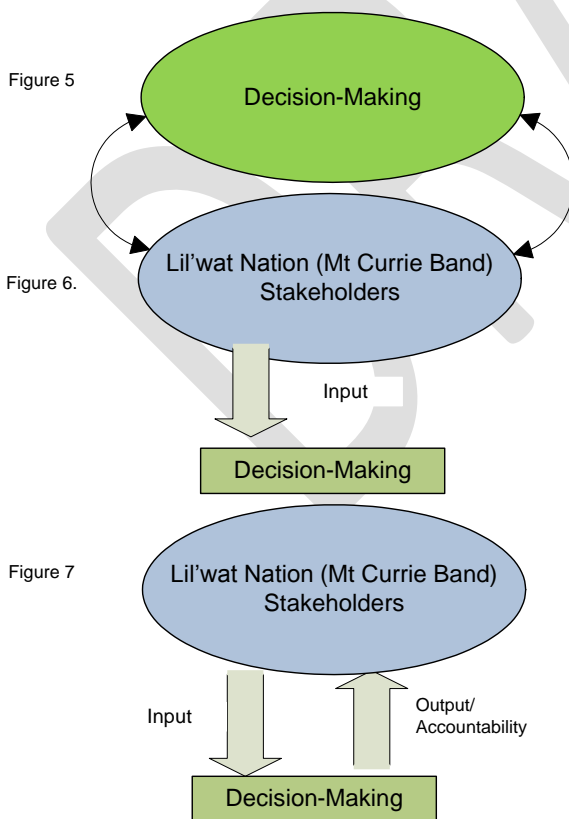
⁵ Imai (2000). The *Indian Act* and Aboriginal Constitutional Provisions. Carswell (2000), p201-202.

Typically, however, an individual who skip levels of appeal (for example goes directly to court), may have waived his right to Counsel's appeal process (Sterritt, 2003, p.16,para.5).

Leadership in the Lil'wat Nation/Mt Currie Band

Leadership is a somewhat nebulous concept and difficult to contextually describe or adequately place in context. It exists on different levels and has a different interpretation, depending on the audience. Wikipedia (2009) describes this as the "process of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task" (Chemers, 2002). A definition more inclusive of followers comes from Alan Keith of Genentech who said "Leadership is ultimately about creating a way for people to contribute to making something extraordinary happen." (Kouzes, & Posner, 2007). Leadership within a First Nations context, is seen through a different prism than Western Eurocentric perspectives and depending on the community, leadership types and competencies vary at different levels.

Decision-making: although the *Indian Act* deals with Council and community decision-making, it omits the following: borrowing money for community purposes, delivering community programs or services, major development initiatives, and the annual budget/expenditure process. The *Indian Act* is also silent about the relationship between Council and their community members on key governance matters. This is not by accident. Archaic as the *Indian Act* may be, it was never the intent to regulate decision-making between Council and the community nor with external parties (Sterritt, 2003). However, the Indian act also did not anticipate First Nations managing complex multimillion dollar programs were engaging in a broad range of economic activities. Most communities by custom and tradition want formal community involvement and approval for major decisions that affect members and external parties (Sterritt, 2003, p.15,para.2)



These multiple levels and actors are the organization's stakeholders (Figure 6). They articulate their interests, influence how decisions are made, who the decision-makers are and what decisions are taken.

Decision-makers must absorb this input into the decision-making process. Decision-makers are then accountable to those same stakeholders for the organization's output and the process of producing it. (Figure 7)

This relationship holds true for Mt Currie Band residents as well in that Chief and Council and Band Administration are accountable to Members for the organizations output, and the processes thereof.

Figure 5, 6 and 7. Decision-making flows and stakeholder relations.

It is hoped that the ILGGS will encompass a more balanced and integral approach to consolidate Lil'wat's Leadership vision. A few broader conceptual documents and accords will also guide the design and delivery of the ILGGS, among these; the New Relationship and the Transformative Change Accord.

The New Relationship

In essence, Province and the First Nations Leadership Council entered into a New Relationship in 2005 based on respect, recognition and accommodation of aboriginal title and rights; respect for each others respective laws and responsibilities; and for the reconciliation of Aboriginal and Crown titles and jurisdictions. The parties agreed to establish new processes and institutions for shared decision-making regarding land and resources and for revenue and benefit sharing. The Parties wish to further implement the commitments of the New Relationship. This will be accomplished through the enactment of a legislative package which includes the development of regulations, template shared decision-making and revenue and benefit sharing agreements and the issuance of a Proclamation. In context, the New Relationship will highlight an historic Leadership Accord where the First Nations Summit, the Union of BC Indian Chiefs and the BC Assembly of First Nations committed to work together for the benefit of all First Nations in British Columbia. Among the joint commitments was an agreement to engage with the provincial and federal governments regarding implementation of the Crown's honorable duty to consult with and accommodate First Nations Aboriginal title, rights and interests

In the spirit of the *New Relationship Agreement's* tenets of mutual respect, recognition, and reconciliation (and values in other provincial, national, and international documentation). For example, the FIA (Forest Investment Account) and FSB (Forest Science Board)'s harmonization philosophy (Caverly & Collier, 2008, p.4,para.5), is based on the following principles:

Alignment of Shared Interests – Aboriginal and non-Aboriginal people have parallel interests and processes related to land-based research and extension to inform forest management and policy development. Harmonization is possible on research- and management-related questions where the groups share common interests.

Recognition – Each group contributes science and knowledge to the other's accumulated knowledge base. In addition, Aboriginal people involved in research projects will receive appropriate credits for their participation in research and authorship.

Mutual Respect and Equity – Harmonization activities are respectful and equitable.

Harmonization of Aboriginal interests into FIA–FSP is in a manner that balances the local and province-wide forestry research perspectives of the strategic partners. Harmonization affirms that Aboriginal scientific approaches and Aboriginal community-based needs are equal in nature to all other scientific perspectives and practices.

Relationship Growing – The working groups (AHWG, FNAG), will establish a process for sharing and exchanging information as a way to foster relationships and partnerships between Western Science researchers and Aboriginal knowledge keepers.

This relationship overlaps with common Lil'wat leadership policies and procedures, by the fact that it recognizes shared interests, mutual respect, relationship and partnership building. It also takes into consideration duty to consult and accommodating Lil'wat Nations aboriginal title rights and interests.

Transformative Change Accord

"This tri-partite agreement stands as a binding declaration of our mutual resolve to act upon the vision and commitment of all First Ministers and national Aboriginal leaders, as set out in the Kelowna agreement. That TCA was the product of an unprecedented government-to-government collaboration. More importantly, it is 'a shared commitment to action by all parties' - including the Government of Canada - that speaks to 'a 10-year dedicated effort to improve the quality of life of the Aboriginal peoples of Canada.'" - Premier Campbell's statement on the New Relationship with Aboriginal People (May, 2006). In November 2005, the Province, the Federal Government and the Leadership Council representing the First Nations of British Columbia signed the Transformative Change Accord (TCA) to: close the social and economic gap between First Nations and other British Columbians, reconcile Aboriginal rights and title with those of the Crown, and establish a new relationship based upon mutual respect and recognition. Further information on progress made on the TCA can be reviewed in Appendix 8.

November 2008 marks the Third Anniversary of the TCA, an agreement signed by the Government Province of British Columbia, the Government of Canada and the First Nations leadership Council representing all 203 First Nations in the province. With respect to Crown-aboriginal relationships, representative groups participated in successfully negotiating reconciliation agreements with the Squamish, Kwadacha, Songhees, Esquimalt and other First Nations, and with the Musqueam Indian Band. Other overlapping areas of interest in the TCA or health, housing and infrastructure, education and expansion of economic and business opportunities. This TCA has far-reaching impacts on Lil'wat Nation as contributors to building partnerships and strengthening relationships with other First Nations leaders.

Brief History of Leadership in the Lil'wat Nation (Mt. Currie Indian Band)

Historically, Lil'wat people never given or sold any of our land to any government or Nation. Although settlers and colonial governments marginalized us from the land, we never relinquished our right (in law or in our hearts) to our home. In our endeavors to restore and preserve our rights we have earned a reputation for political resistance. We are willing to stand up for what we believe in — it is essential for the survival of the Lil'wat Nation. In 1911, the Lil'wat people joined First Nation communities throughout the region in signing the Lillooet Declaration at Spence's Bridge. The declaration outlined the demands for the reinstatement of our right to our traditional lands and was a primary example of First Nations solidarity and political resistance. The issues raised remain unresolved 95 years later. For many years after 1911 it was illegal in Canada for Indians to organize against the Crown for the recognition of our rights to the land. This law forced the resistance underground, but it did not go away. In the 1970's to today, community activism has defended against the abuse of our right to fish (1975 Fisheries Protest & Arrests); the right to protect our sacred places by destructive clear-cut logging (Ure-Creek Blockade, Stein Valley Protection); standing in solidarity with other



Figure 6a. Current (2009) Lil'wat Nation Chief and Council.

Indigenous peoples (Oka Road Blockade). More recently our people have stopped new ski hill development in endangered grizzly bear habitat (Sutikalh) (Lil'wat web-site summary, p.1,para.1). Today Ure Creek is again threatened by development. The Lil'wat people, will resist any attempt by developers to destroy this sacred area of our traditional territory (Lil'wat web-site (<http://www.lilwat.ca/>)). In terms of Leadership, The Lil'wat Nation (Mt Currie Band) has had several Chiefs and Councils, which has evolved over time. The current (elected) Chief and Council are summarized in Figure 6a and in insert on page 52.

The Lil'wat-Squamish Protocol Agreement

In 2001, the Nations signed a historic *Protocol Agreement* formalizing their commitment to continue inter-governmental cooperation in matters of cultural and economic development, and co-management of shared territory. The only one of its kind in Canada, this agreement affirms the Nations' shared heritage and profound desire to continue to live and work together harmoniously.

The Principle in Action. The *Protocol Agreement* established a process that allows the Squamish peoples and Lil'wat peoples to:

- Identify issues of mutual concern within the shared overlap portion of their traditional territories
- Take better advantage of economic opportunities
- Make decisions jointly and implement those decisions together
- Allow both nations to express our mutual respect for one another's historic presence in the region and to obtain a better understanding of our respective communities
- Establish a basis of mutual support for the preservation and protection of both nations' aboriginal rights, and examine the possibilities of shared jurisdiction and co-management

Shared-Legacies Agreement



On November 2002, Squamish First Nations, Lil'wat Nation, Vancouver 2010 Bid Corporation, and the Province of British Columbia signed the historically significant Shared Legacies Agreement. It outlines a package of benefits and legacies related to the Vancouver 2010 Olympic and Paralympic Winter Games that recognizes the important contribution being made by the Nations to promote harmony, sharing, education, fairness, and

Photo 3. Chief Lenard Andrews with Minister Pat Bell ratifying Land-Use Agreement between Lil'wat Nation and the Province of B.C. The re-appointed Minister of Forests and Range and was also appointed Minister Responsible for the Integrated Land Management Bureau on June 10, 2009.

partnership. Fourteen of the twenty events are scheduled to take place in the Nations' shared territories - nine Olympic events and all five Paralympic events.

Under this Agreement, the Province agreed to give 300 acres of land for the Nations to pursue economic development opportunities within their shared territories, contribute \$2.3 million for a skills and legacy training project, and contribute \$3 million dollars toward the construction of the Squamish Lil'wat Cultural Centre.

The Province, in partnership with the Nations, initiated a Naming and Recognition Project to dual name places in the shared territory so traditional place names will be given wider recognition. The Squamish First Nations and Lil'wat Nation will be members of the Legacies Society, which will own, operate, and manage the Nordic Centre in the Callaghan Valley, the Sliding Centre for bobsled and luge on Blackcomb Mountain, and the Athlete Centre for ongoing training and hosting of world cup events. As members of the Legacies Society, the Nations will also co-direct the \$110 million endowment fund established to operate the Nordic Centre and Sliding Centre facilities.

The Agreement also stipulates that 50 moveable houses from the Olympic villages will become the property of the Squamish Nation and Lil'wat Nation. In addition, the Bid Corporation guaranteed that there would be significant contracting opportunities in the Callaghan Valley for such projects as trail clearing and construction, timber processing, and supplying material and/or construction of a day lodge.

Outstanding opportunities for youth will be available through the Aboriginal Youth Sports Legacy Endowment Fund, which will enable Aboriginal youth to pursue excellence in sports for years to come.

The Shared Legacy Agreement represents an unprecedented partnership between a provincial government, a private corporation, and two culturally and geographically connected First Nations. It ensures that the Squamish Nation and the Lil'wat Nation will benefit from the Vancouver 2010 Winter Games being held on their traditional territories, and will greatly contribute to the future economic well-being of both Nations.

Source: Squamish-Lil'wat Culture Centre. Shared Legacies Agreement. Retrieved October 14, 2009 from: <http://www.slcc.ca/about-us/tale-of-two-nations/shared-legacies-agreement>.

BILL C-7: The First Nations Governance Act

According to The Government of Canada (Depository Services Program, 2009), Bill C-7, is an Act respecting leadership selection, administration and accountability of Indian bands, and to make related amendment to other Acts, was introduced in the House of Commons and deemed referred to the Standing Committee on Aboriginal Affairs, Northern Development and Natural Resources (Committee) following first reading on 9 October 2002⁶.

The proposed stand-alone First Nations Governance Act, to apply to more than 600 *Indian Act* First Nations communities or Indian bands⁷ sets out requirements related to "governance" codes in matters of leadership selection, administration of government, and financial accountability. Communities must

⁶ The Bill was originally introduced in the 1st session of the 37th Parliament as Bill C-61, but died on the *Order Paper* when Parliament was prorogued on 16 September 2002. By motion adopted 7 October 2002, the House of Commons provided for the reintroduction in the 2nd session of legislation that had not received Royal Assent. The bills would be reinstated at the same stage in the legislative process they had reached when the previous session was prorogued.

⁷ Only First Nations communities with self-government legislation in place – the Nisga'a and Sechelt in British Columbia, the Cree of Northern Quebec, and a number of Yukon First Nations groups – are expressly excluded from the bill's application by clause 35.

either adopt codes containing prescribed rules in these areas or, should any of the codes not be developed, become subject to a default regulatory regime in relation to that subject matter. Bill C-7 also, *inter alia*, defines bands' legal capacity; redefines their law-making authority; repeals legislation exempting *Indian Act* provisions from the *Canadian Human Rights Act*; and makes consequential amendments to the *Indian Act*.

Bill C-34: First Nations Jurisdiction over Education in British Columbia Act.

Bill C-34 (Jurisdiction over the Education in B.C Act) has now been passed by both the House of Commons and the Senate, and received Royal Assent on December 12, 2006. This legislation is the foundation for negotiating individual Canada-First Nation Education Jurisdiction Agreements with interested First Nations in British Columbia. Verna Stager, School Administrator and Council Member and Georgia Nelson, Mount Currie Board of Education Member are authorized by the Mount Currie Band Chief and Council were delegated to negotiate the terms of these agreements on behalf of the Mount Currie Band. During the next three years (2008 - 2010) there will be information sessions held and an opportunity for Band Members to participate in a referendum vote on the final decision on a specific well advertised date. Plans are to continue this process from 2010 onwards.

Aboriginal Education Enhancement Agreement (EA)

An EA is a working agreement between a school district, all local Aboriginal communities, and the Ministry of Education. EAs are designed to enhance the educational achievement of Aboriginal students. The EA establishes a collaborative partnership between Aboriginal communities and school districts that involves shared decision-making and specific goal setting to meet the educational needs of Aboriginal students.

EAs highlight the importance of academic performance and more importantly, stress the integral nature of Aboriginal traditional culture and languages to Aboriginal student development and success. Fundamental to EAs is the requirement that school districts provide strong programs on the culture of local Aboriginal peoples on whose traditional territories the districts are located.

Enhancement Agreements

- are intended to continually improve the quality of education achieved by all Aboriginal students;
- support strong cooperative, collaborative relationships between Aboriginal communities and school districts;
- provide Aboriginal communities and districts greater autonomy to find solutions that work for Aboriginal students, the schools and the communities; and
- require a high level of respect and trust to function.

The latest Aboriginal Education Enhancement Agreement (EA) signing marks the 36th agreement to be put in place throughout the Province of British Columbia. On June 1, 2007 School District 48 (Howe Sound) District 48 Aboriginal Enhancement Agreement has been signed and is being implemented. It has a five year implementation time line and at the end of the five years the results will be evaluated and renegotiated. Mount Currie Band participation has included Verna Stager, School Administrator; Mount Currie School Board Members Georgia Nelson and Veronica Bikadi, Councilor Martina Pierre and Lois Joseph (Education Portfolio) and Mount Currie Band Elder Priscilla Ritchie.

The Notion of Complementarity in Partnership-Building

There is no “one-stop-shop” to resolve all leadership-related issues, given the size, history, culture, socio-economic and policy complexities that exist in First Nations communities. Politics and Administration don’t often have an optimal-mix that advances democratic governance. However, if we take it from the viewpoint of partnership building, some useful generalities can be applied within the Lil’wat Nation context.

Policy Statements

Lil’wat Band and Member’s commits to proactive collaboration and consultation with government, First Nations, parents and communities, and other key education, government, and community stakeholders to implement leadership strategies that will:

- Increase and strengthen knowledge management and traditional understanding among the Lil’wat community.
- Provide the Lil’wat Nation with access to culturally relevant leadership and learning opportunities and quality support services
- Develop internal and external capacity to address Lil’wat Leadership needs effectively.
- Report progress on the achievement of expected long terms outcomes for Lil’wat Nation.

Lil’wat Nation Leadership Perceptions

If (for example), we were to approach this from a research perspective, the guiding research question would be “*What is the nature of Lil’wat leadership?*” In 2005, Ottmann explored First Nations leadership development and try to uncover some of the perceptions both from elder’s, community members and policymakers. Her findings were unique in the fact that it paralleled information gathered from the MCB. It was found that Lil’wat Nations leaders were sources of inspiration. The leaders were often seen and heard at gatherings and meetings by the participants over time. Elders or grandparents also inspired many of the leaders through words of wisdom and leadership actions (Adopted from Ottmann, 2005).

Table 3. Lil’wat Nations Leadership responses to specific categories (Source: MCB community⁸ and Ottmann, 2005,p.4,para.4)

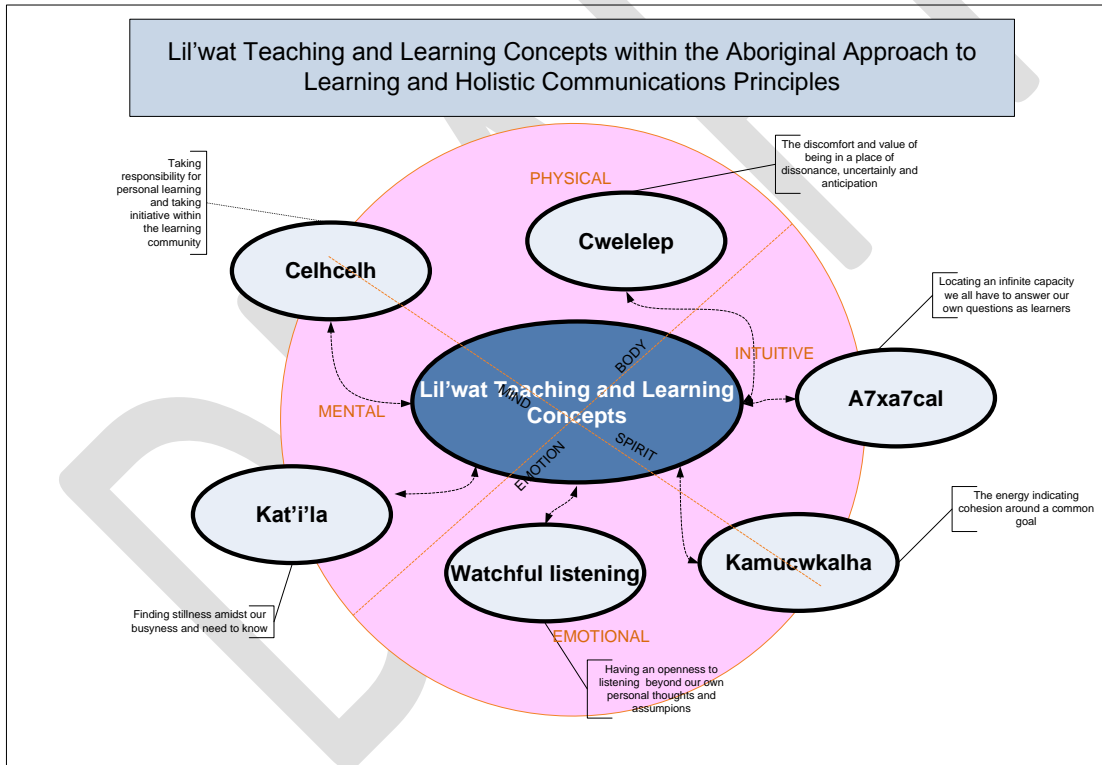
Responses	Corresponding Group Concerns and Issues
Encouragement	Family Elders and Community
Inspiration	Family, Leaders and Elders
Motivation	Reluctant, Cause Rep./Voice/Improve Condition
Frustration	Socio-economic Conditions, Indian Affairs; Resources, and Rights and Recognition
Challenges	Education, Society, People, Safety,
Strengths/Opportunities	Spouse,/Family, Encouragement, Accomplishments, Lil’wat values (Respect, honesty-Ucwalmicw Tmicw (The Land-The People), Responsibility (Tàkmin-Our Way) and Integrity (Kùl’tasam)
Successes	Unity, engagement, Accomplishments, celebrating our successes through song and dance.
Differences	Availability, Collective thought and Spirituality,
New Standards	Value-Behavior, policy and Organic Structure, engagement and Empowerment

⁸ Based on comments, feedback, and community results from Leadership and Strategic Planning Workshop (October 19 and November 3rd, 2009).

In terms of leaders and leadership, Lil'wat Nation leaders gain strength primarily from their family. This result coincides with the community-results from the Lil'wat Nation/Mt Currie Band Communications workshops (August 4th and 5th, 2009). All indicated that spiritual beliefs and spiritual expression also provided internal strength to endure the challenges of a physically and emotionally demanding position. People are the general source of strength for the leaders and all the leaders felt responsible, obligated and accountable to the people. Generally, leaders indicated that successes were 'fewer and far between' and required a lot of persistence and hard work, but when successes occurred they were wonderful, but often not 'celebrated'.

Leadership development within a Teaching and Learning environment

Leadership development is a gradual and a lifelong process of learning (Ottmann, 2005,p.5-6, para2). *Why then is leadership important and how is this defined within the Lil'wat context?* If we use the aboriginal approach to learning and holistic communications principles (described in the communications strategy) and combine this with the First Nations leadership model, the Aboriginal learning circle and sacred-circle philosophies, we can see that there is an overlap of Lil'wat traditional teaching and learning concepts that emulate leadership development.



Like education, leadership development is a lifelong process. It begins in childhood with numerous formal and informal lessons, and continues the rest of one's life. Embracing and nurturing little at children and young people provide them experience and knowledge that will cultivate their innate abilities and talents, improve self-confidence and expand the boundaries of their world. In this context child, family, and community development is as important as how the positional related leadership development. Leadership does not happen in isolation, and is more than a structured program. Personal and professional development is also a lifelong process of expected and unexpected formal and informal learning opportunities (Ottman, 2005,p.6,para2). Although this structure is holistic and

all-inclusive in terms of teaching and learning concepts and holistic communications, strategies and leadership development also require group, individual and organization focuses from socioeconomic standpoint.

SYNTHESIZING RELEVANT RESULTS TO DATE

The formulation of this Lil'wat Nation *Integral Leadership, Good-Governance Strategy* (ILGGS) and Operations Plan, is based (in part, but not entirely) on previous internal (or external) documents or results, in the hopes of providing more comprehensive leadership work within the MCB and the community. Some written or participatory work previously undertaken within the last 5 years are (were), for example:

- The *Mount Currie Indian Band Leadership Policy Manual* (Andrew Leach and Associates, 2009). (Appendix 2).
- Lil'wat Nation Community Profile (p.38 "Governance Tools", and current Lil'wat Nation Strategic Planning Wheel)
- *Lil'wat Governance Chapter (p, 6) of the Lil'wat Research Protocol S7'istken* (Joseph and Chow, 2008).
- *Mt Currie, Lil'wat Nation Strategic Planning Workshop* (September 29-October 1st, 2008). (Rockandel & Associates)
- *Forum on Indigenous Leadership in the 21st Century*. NCFNG (August, 2007).
- *Governance & Community Survey Results: Mount Currie /Lil'wat* (National Centre for First Nations Governances and the Sobey School of Business, 2007);
- *Governance Toolkit-Best practices*. NCFNG (National Centre for First Nations Governance). http://www.fngovernance.org/toolkit/Resources/DevelopHRCapacity/HRC_FNPublicService.pdf
- *First Nations Governance Handbook: A Resource Guide for Effective Governance*. (Sterritt, 2003).
- *Lil'wat Heritage Policy* (November 2005). *Lil'wat Cultural Heritage Land and Resource Protection Plan* (CHLRPP), and the *Lil'wat Culture, Heritage and Language Authority*.
- *The Five Practices of Leadership, and leading, Managing and Accepting Change* (Part of Lil'wat/Mt Currie Band Series of Staff/Senior Managers Workshops and Training Sessions-September-October, 2009)
- *Leadership Workshop* (Old Hall Mount Currie) October 19th, 2009 (Appendix 3).

Firstly, the Lil'wat Nation/Mt.Currie Indian Band Leadership Policy Manual (Andrew Leach and Associates, 2009), is the most recent leadership/policy-related document that will be used as part of the ILGGS (Appendix 2). The intent of this document was to provide guidance to the Lil'wat Nation elected Council, individual Council members and the Lil'wat Nation membership in the carrying-out of the duties of governance and the level of standards that the community can expect from their elected leadership (Leach, 2009, p.4, para.3). The principles in the manual provided the vision and foundation to guide the social, economic, political, and community development of the Lil'wat Nation. The manual essentially outlines the duties and responsibilities of Council, codes of conduct, conflicts of interest confidentiality guidelines, Council meetings and procedures, financial management and accountability for Council, membership meetings, and adoption of amendments to the policy manual.

The "governance tools" paragraph in the Lil'wat Nation Community Profile (March, 2009), is very brief and generally explains the Chief and Council five-year strategic planning wheel (2005), but does not get into too much detail with respect to governance or leadership itself.

The Governance Chapter in the *Lil'wat Research Protocol (S7'istken): Handbook for Researchers*, highlights the major divisions of Council and portfolios as well as an overview of their major responsibilities it outlines as well be DIA and traditional system of governance. Lil'wat Nation is

situated in larger St'at'imc Nation, which is comprised of various nations in the upper and lower Lillooet. The chapter goes on to explain a little of shared similarities and differences in language (different dialects) cultures and stories, but have separate governance bodies. It emphasizes the need for researchers to become familiar with the St'at'lmx Nation and its territory maps of each Nation to ensure consultations match with the governing body that administers the territory in which the research will take place (Joseph & Chow, 2008). The research protocol is a vital link towards setting the stage for solid leadership foundations within the Lil'wat community with respect to cultural and research-related protocols for future collaborative work with universities, students or researchers.

The Community Leadership Program for the Sea-to-Sky Corridor is considered the only leadership program that fosters emerging leaders across diverse interests in the region and sectors and government business, and civil society. It is hosted a series of cohort programs in its 5th year (e.g. *Learning and Leading Together with First Nations; Women in Leadership-Wisdom for the Balancing act*). The leadership program seeks to develop leadership capabilities of citizens who care about the wider community, seek to understand our region's challenges and who make a personal commitment to improve the quality of life throughout the sea to sky corridor. Results so far, have brought some leaders together and generated some results such as: trained leaders in specific "cohort programs"; collaborative leadership skill-development and methodologies to connect communities' cross-cultural tools and techniques to facilitate community engagement throughout the corridor.

The Forum on Indigenous Leadership in the 21st Century (NCFNG, 2007) is a colorful tribute to some of the findings from the National Center for First Nations Governance Forum. The purpose and intent of the Forum was to give greater definition to the nebulous concept of leadership, by bringing together a mix of experienced and respected First Nations leaders along with young, emerging leaders from First Nations communities. A total of 26 participants gathered in the shared territory of the Squamish Nation and the Lil'wat Nation. Forum organizers used innovative dialogue methodologies (including World Café and Open Space), to facilitate dialogue and conversations. The result was a robust and honest discussion about concepts of indigenous leadership for the 21st century (NCFNG, 2007, p.11,para1). Ideal qualities of an indigenous leader were:

"..The Creator gave us a voice to stand with conviction for what is right in the community..."
(NCFNG, 2007)

- A positive attitude
- Courage
- Introspection and self-reflection
- Cultural identity
- Communication

As reiterated by the participants and organizers, people admire leaders who present hopeful optimism because this inspires them to dream and *be inspired* by messages of hope. It is this positive attitude that many people found so ideally in leaders they knew. Included in a positive attitude was also a sense of humor. Courage was identified numerous times as it represents the key item that differentiated leaders from potential leaders. It was pointed out that this was necessary because in the environment of social and economic dysfunction, even citizens in our respective Nations can express their ideas in harsh and mean ways. Having courage leads the next ideal quality of indigenous leadership which is introspection and self reflection. This is the quality that raises intellect to wisdom (NCFNG, 2007,p5,para2). Another good quality brought out by participants and organizers was that

all good leaders demonstrate quality communication. Many participants reference great carriers of the oral tradition (eg: like the late Chief Joe Mathias). It was also brought out that just as important are those who quietly communicate through actions; exemplifying what it means to live right and well. Finally and above all, and what grounds us as indigenous people, is cultural identity. Therefore all discussions and leadership qualities were grounded in specific cultural identities (NCFNG, 2007,p.5).

Participants in the Forum provided the following sound recommendations:

- Develop opportunities through new programs and initiatives that cultivate leadership qualities and emerging leaders.
- Base all leadership development programs and initiatives on core principles of leadership
- Build a tradition of providing support the new; and
- Strengthen the memory of great leaders of our past as a way of to celebrate acknowledged our place in a continuum of people working for positive change in our communities.

Results from this Forum, gives us something to reflect on in the development of the ILGGS.

Regarding the Mt Currie, Lil'wat Nation Strategic Planning Workshop (September 29-October 1st, 2008). was an organized 5-Day retreat-gathering at the Bowen By-the-Sea lodge on Bowen Island (September 28th to October 3rd). The report was facilitated and produced by Catherine Rockandel (Rockandel & Associates). Although this was more of a strategic planning retreat, there were some obstacles to the Lil'wat leadership and governance vision. Some components brought-out in the retreat by participants, were:

Building and maintaining a healthy community

- governance and Chief and Council vision policies need to be put in place
- establishing policies membership, Constitution, governance, land
- interaction with Council portfolios
- quality, process and code of ethics for Chief and Council

K'alan'wi7 (constructive communication)

- increase communications overall
- increase inter-departmental communications
- establish closer working relationships between departments-together in the same building-LPR, administration, recreation, etc.
- more networking information sharing between departments
- more trust between departments
- solid communications methods internal and external
- high-speed Internet and Internet protocols.

Obstacles to our vision (leadership related)

- systems both inside and outside of the community do not meet the real needs of the community
- current political constraints
- organizational objectives versus agency objectives do not coincide
- external forces beyond our control
- participation: old policies and procedures updated
- misaligned human and capital resources

- rushed timelines, poor planning, and master-plans not in place (infrastructure projects delayed)
- leadership capacity of current organization
- policy/process without checks and balances
- poor monitoring and evaluation system
- high-level staff turnover and utilization of external consultancies
- external consultancy short timelines and no integration with community
- lack of trained individuals and job shadowing (training) Lil'wat members
- understanding (lack of) governance and administrative roles and responsibilities.

Disconnection of identity

- verbal emotional, abuse (gossip and lateral violence). This affects levels and forms of leadership and abilities to exercise leadership roles and responsibilities in the community.
- community mistrust in the system of leadership
- people not working together
- no community buy-in
- conflicts of interest/personal grudges/jealousy
- nepotism
- trust and respect, need to understand and provide explanation
- hesitant to speak out or address issues in community.

Gaps in knowledge, skills and awareness (socio-cultural connections)

- Current social constraints and psycho-social oppression
- perception/belief of being disconnected and loss of control
- death and bereavement in community triggering suicide and other psychological problems
- negative and self-defeating paradigm paralysis
- substance abuse
- alcohol and drug abuse
- understanding that we play a part on who we are
- dependency-need to foster individual capacity
- headed into address issues and concerns in community for fear of rejection

With regards to the *Governance & Community Survey Results: Mount Currie /Lil'wat (National Centre for First Nations Governances and the Sobey School of Business, 2007)*; there were some results from this survey that overlap with leadership and governance. The purpose of the Mt. Currie/Lil'wat Governance Survey was to gather feedback from the Band members regarding good governance principles. The second part of the survey was focused on questions identified by Chief and Council, to gather feedback about topics specific to the Lil'wat Nation/Mount Currie Band. Of the 163 respondents to the survey the good governance principles that rated the highest were : participation, strategic vision and rule of law. The principles that rated the lowest were consensus orientation, accountability and responsiveness (NCFNG, 2007a.,p5,para.2). Other relevant results included:

- the value of being able to voice opinions is ignored by the community has a significant strength
- the point of interest is the concern around or receiving feedback from Chief and Council on specific issues and being involved in the decision-making process

- Respondents indicated that the community vision is right for the community, but also indicated a concern that decisions are not based on that same vision.
- There appears to be a lack of awareness in terms of how decisions are made (eg. 27% in agreement but the ability to be part of the decision-making process was higher, almost 40%).
- Positive feedback was obtained about the ability to participate in meetings (59% agreeing that they had the opportunity to speak out at meetings and 40% agreeing that meetings are open to the community)
- Some concern with Chief and Council sharing new plans and programs with the MCB members and acting in the best interests of the band members.
- A key issue appears to be that the results of the programs and the band's financial activities were not shared openly.
- Community members did not feel safe in the community.
- Respondents acknowledged Chief and Council's authority to build legal frameworks through by-laws, laws and policies with a high agreement level of 65%. The concern was that these legal framework actions were not being enforced with agreement slipping to 16.6%.
- With regard to equity, there is some concern about families having equal opportunities in the band as well as an imbalance of equity for on and off reserve members
- The main opportunity areas with regards to governance appear to be fairness, safety, and sharing of results.
- Respondents indicated a lack of satisfaction with the current election process (before percent unfavorable and identified "how elections are run". 56% indicated there should be a minimum criteria for nomination and the top four criteria were: respect band laws, bylaws, policies and rules; knowledge and cultural history; live in the community, criminal records checks.
- With respect to knowledge about Chief and Council activities, small percentage (27%), know about the revision of the membership code, but only 40% would like to be involved in the revisions through meetings, a survey and a vote. According to the study, responded very greatly in terms of granting membership with 75% in favor of having every requirement that one parent is a band member and only 50% in favor of having a previous family relation in the community.

The following member rights were highlighted in the study as being very important:

- to hunt and fish and practice of the Lil'wat traditions in the territory/on reserve
- to live in the territory
- to live on reserve
- to be buried on reserve

Key member responsibilities were:

- to protect oneself
- to protect and respect the environment
- respect community property
- respect our elders

The survey brought out community concerns for well-being. Fishing and berry-picking were considered top priority in the community in terms of what do Band Members practice for the well-being of the family. Drugs and alcohol were the largest impact on health and well-being in community. Reading was considered an important activity with children. And a large percentage of MCB members were in favor of an addiction treatment center in the community. This study also highlighted that the top five

strengths for the community were: unity, resources, youth, culture, and sports. The top five opportunities were focused around issues with dogs, cleanliness on the reserve, bootleggers and drug dealers, advancements of economic development, and youth issues. The desired state in the next five years will be to have a better quality of life, improved housing, greater self sufficiency, cleanliness of the reserve and increased youth activities. The respondents acknowledged the Chief and Council strengths in areas of participation, strategic direction and rule of law. The areas of opportunity that were identified were consensus, accountability, responsiveness as well as safety and cleanliness.

The Five Practices of Leadership, Managing and Accepting Change (Part of Lil'wat Series of Workshops and Training Sessions (August-October, 2009))

Internal workshops were held in the Mt Currie Community, hosted by staff and educators in the Ts`zil Learning Centre (August-September and part of October 2009). Workshops were intended to guide staff and the basics of leadership, communications, performance enhancement and conflict management. The five practices of leadership highlighted in workshops were: **model the way** (find your voice by clarifying your personal values; set the example); **inspire a shared vision** (envision the future and enlist others); **challenge the process** (search for opportunities and experiment and take risks); **enable others to act** (foster collaboration and strengthen the opportunities of others); and **encourage the heart** (recognize contributions and celebrate successes). Leading, managing and accepting change were also highlighted. The learning outcome was to lead change by creating initiating ways of taking the community to the next level of excellence; accepting and making the best of change suddenly effects you for your environment and managing change when it's either initiated by you or is forced upon you by external factors and embrace change as an undesirable part of life (as an opportunity). Some coaching and mentoring skills were mentioned and general notations on conflict management. The workshops were received well by the Lil'wat Nation/Mt. Currie staff and plans are to continue these workshops in the near future.

Community Leadership workshop (Old Hall -Mount Currie October 19th, 2009) and On-line Community Surveys (November 13-20th, 2009).

In the evening of October 19th, the community meeting/workshop was held in the Old Hall (Rancheree Road), Mt. Currie. A total of 32 people attended the Leadership workshop, of which 7 were Staff and Senior Staff (~22%). The goal of the leadership workshop was to learn from each participant and gather information from the community and develop leadership strategy framework 2010-2015. [Appendix- 3](#) outlines the agenda for the



Photo 3 . Leadership and Communications "Corners" or information booths in the Leadership Potluck (October 19, 2009).



Photo 4. Participants clarified their ideas and presented results to other members (October 19, 2009).

Leadership Strategy Planning Workshop and [Appendix 4](#) highlights the SWOT/PARK results that were completed with support from MCB community members, Chief and Council, Senior Administration and staff. The purpose of the workshop was to build a Leadership Strategy to be incorporated in the Strategic Plan (2010 -2015). Two Aboriginal facilitators assisted in setting-up side tables (“corners”), organizing groups, facilitating information gathering and highlighting the leadership and the communications strategy to date. Ideas were to be generated from a Lil’wat/community perspective. As reiterated previously, the Leadership Strategy will help build a long-term Lil’wat 2010-2015 Strategic Plan, that will assist the MCB community adapt traditional and sustainable model for strategic planning, governance and leadership to meet the needs of Lil’wat Nation/Mt. Currie band now and future.

Workshop Results :

Results from the MCB community perspective were manifest through several groups present at the workshop. A participatory SWOT/PARK analysis was undertaken, facilitators assisted in organizing participants into four random groups. In synthesis, what was uncovered through analysis of group sessions was the following:

- Very few of the strengths, weaknesses, opportunities or limitations were of low importance and difficult to accomplish. Most, if not all were of high importance and reasonably easy to accomplish. Groups seem to prioritize: sharing opportunities, recognizing Lil’wat strengths and culture and language, as well as storytellers and teaching of past traditions.
- Groups prioritized the following limitations or weaknesses: employment, building of the youth center, lines of authority and hierarchical systems and structures are unclear, lack of communication (sometimes) between the ‘People’, C&C, Senior Administration and other members of the community at-large. Another important limitation was the fact that youth and elders are not respected or taken into consideration (*always on the back-burner*). Other weaknesses or limitations emphasized by the groups were: not recognizing community capacities, knowledge of past legacies, colonization, assimilation, management community Council relationships and often break down in communications between C&C, Senior Administration, staff and community members.
- Participants responded to the questions posed in the Agenda and feedback was documented. Table 2 synthesizes some of the main workshop SWOT/PARK outcomes with respect to leadership conducted by workshop participants.

Table 2. Summarized results of SWOT/PARK analysis (Leadership Workshop-October 19, 2009).

Weaknesses	Limitations	Opportunities	Strengths
Limited knowledge of past legacies	Not recognizing community capacities	Celebrate our successes	Youth and Elders
Not all the Lil’wat are aware of cultural, language and traditional ways.	not listening to elders	culture and language involving youth	Moving forward with business and enterprise
Limited community input	Indian act	push for VN declaration on indigenous rights	Creating partnerships
family heads missing were not used	perceptions, assumptions and stigmatization	community education	Governing ourselves
lack of communications, spirituality, and community healing events	other non-level of systems	family and system	Retain and train others (eg: as fluent speakers of the Lil’wat language)
	abuse of youth/elders	Living Ntāk`men (culture and language)	Family, land and trust amongst one another
	drugs and alcohol	freedom of speech	Berry-picking
	lack of trust (mistrust)		

Weaknesses	Limitations	Opportunities	Strengths
illiteracy, unqualified staff and lack of commitment poor leadership asserting our rights	lack of enforcement and no discipline Dogs and bears	Room to grow	Peace and complacency with other cultures
poor vision towards the future	Bootleggers	spirituality, drumming	Handicrafts, and traditional knowledge
limited funding allocations (not chasing the dollars)	excessive cell phone use	youth coming up and making more of what we have	Mushroom picking
lack of understanding of protocols (cultural, gatherings, elders)	low self-esteem	economic benefits for community members	Cedar-bark-work, dress-making and drum-making
blurred the lines of authority and hierarchy of command	loss of language and culture	worldwide opportunities with web-based communications and e-mail	Grow in St'atl'imx
no communication between C&C administration and members	community division (social fragmentation)	have more celebrations (with no drugs or alcohol)	Education (make more of what we have)
as LCC location to far for all to enjoy.	water concerns	develop more community based initiatives and Skalula Centre	Education and youth
Lil'wat `stuff` being written by outsiders when they don't even know us.	housing concerns	Education makes more of what we have.	Govern ourselves. Not to say it, do it.
Youth not prioritized	economically driven society		New Gym
elders not respected	not listening to elders and lack of understanding accepting elders wisdom		Culture Centre
no youth center as yet	hunting		Elders Centre
	Employment: we are capable of leading if given the opportunity.		
	Cultural center use blocking traditional knowledge		
	2010 Olympic jobs limited to services only.		

On-line Leadership Strategy Questionnaire (opinion poll).

An online leadership survey/opinion poll was distributed (November 13-20th electronically), highlighting major questions outlined in Appendix 5. The leadership strategy questionnaire was targeted to all staff, senior management and other personnel in MCB with internet and email access. There were a total of 50 respondents out of the 120 (or so) on-line users in the MC community. The survey was set up via an on-line portal and survey analysis-aid called "Survey-Monkey". What was uncovered was the following:

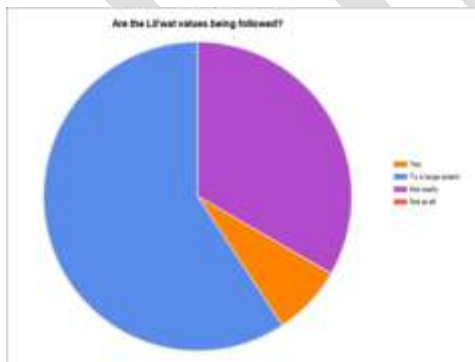


Figure 8: Are Lil'wat values being followed ?

To a large extent (61.5%), Lil'wat values are being followed in the community, which is good news and encourages forward thinking perspectives towards leadership opportunities and potential in the MC community.

A list of workshop participants can be found in Appendix 7.

In terms of determining whether the MCB community, staff or managers would be in favor of a two-Chief system (Figure 9), 45% indicated that they would entertain the idea of a two-Chief system, 27.6% “to a large extent”, and the remaining 24% were not in favor of a two-Chief system of government for the Lil’wat Nation/Mt. Currie Band. Some comments by participants in the survey were:

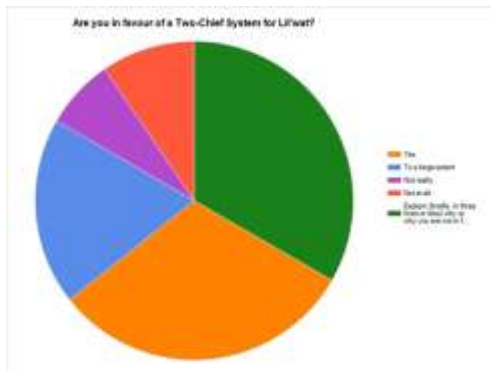


Figure 9: Opinion on the Two-Chief system

We need all the Council to lead us, I don't see this. If we are to have more than 1 Chief I think each of the portfolios should be called Chief need our leaders with us a lot of the times, to hear our needs.

We need a community Chief & political Chief because of the need for a Chief to be within the community. To have 2 leading groups concentrating on the 2 important areas. Politics and Lil'wat Traditions/People

I think it is unnecessary. Many other Nations deal with one Chief. We just need a Chief who makes a decision to be at home and let our people know him.

Concerning whether the community has a positive view of the ethical (fair, equal to all people, and will not harm) standards within Lil’wat Chief and Council (Figure 10), the 44% of respondents indicated “not really or not at all” , which meant that Members don’t have a positive view that they treated fairly and equally in the community. The same percentage (28%) of respondents feel they are treated fairly within standards set by C&C, which tell us that the community (in general terms) is divided on this issue. No comments were registered as to the specific reasons why.

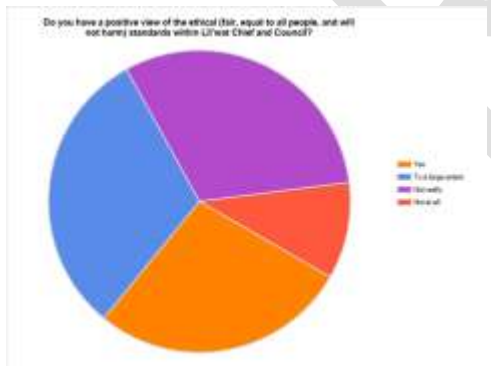


Figure 10: Ethical treatment of MCB Members

Regarding whether or not members, staff or other participants in the survey were clear about the roles and responsibilities of the following in the decision-making processes within the Mt Currie Band organization, the stacked-bar chart (Figure 11) indicates that C&C are (to a large extent) generally clear (40%) about their own roles and responsibilities, as well as Senior Management. Slightly less clear are Senior Management, Project Acting Directors and Program Directors (35-38%).

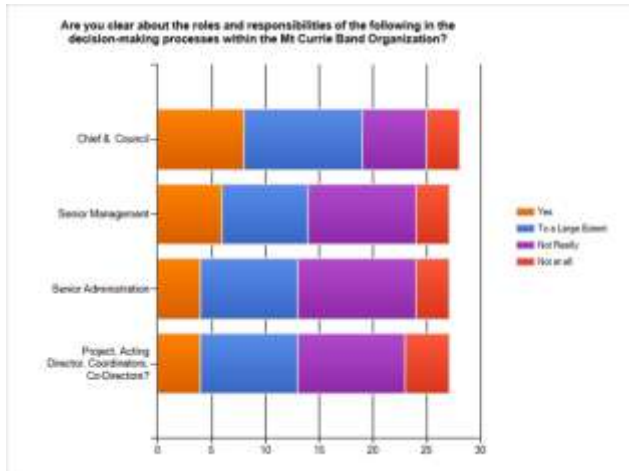


Figure 11: Roles and responsibilities of C&C, Staff, Senior Managers, and Project/Program Directors, Coordinators

In terms of whether or not there is transparency (being accountable and less opportunity for the authorities to abuse the system) is shown by the Leadership, results indicated that 55% said “not really”,

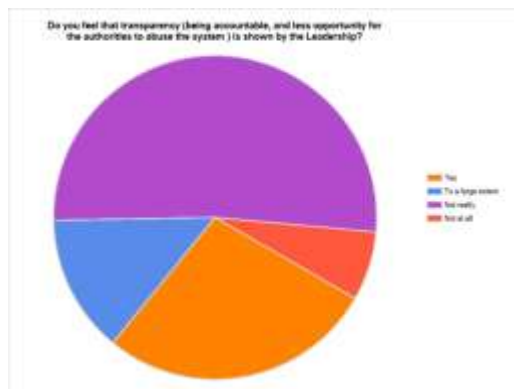


Figure 12: Transparency shown by the current leadership.

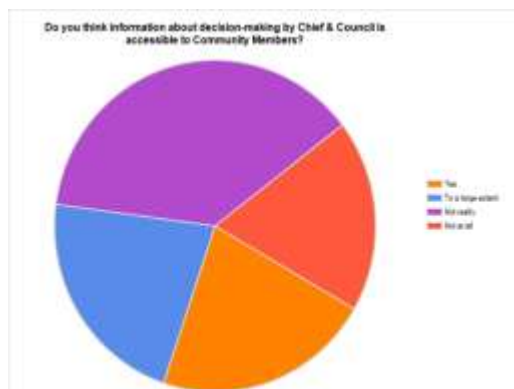


Figure 13: Decision-making by C&C made accessible to community members

meaning that there is less evidence to suggest that the leadership has shown transparency in their actions to date (Figure 12). Information on whether or not there were (or was) information about decision-making by Chief & Council was accessible to Community Members (Figure 13), approximately 40 % indicated that they thought information about decision-making by C&C is not accessible to community members (Figure 13). Opinions about whether Lil’wat Nation is being governed correctly was “to a large extent” (46%) with the remaining 35.5 % indicating “not really, or not at all”. This tells us that the community is, in some perspectives socially-fragmented into roughly half supporting the current government of the Lil’wat Nation, and other half opposed. This of course does not reflect on the opinions of the entire on, or off-reserve population, though it does give us some indication of potential trends outcomes (Figure 14).

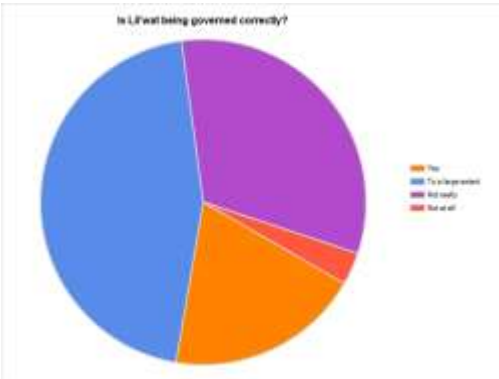


Figure 14: Governance of the Lil'wat Nation

In terms of whether leadership consults sufficiently with its members (Figure 15), respondents indicated that 58% feel they are not consulted, and the remaining 35.5% indicated that “yes”, and “to some extent” they are consulted. These percentages may be indicative of the current times, and recent community events that have raised the profile of community/public consultation. 6.5% said that they were not consulted at all.

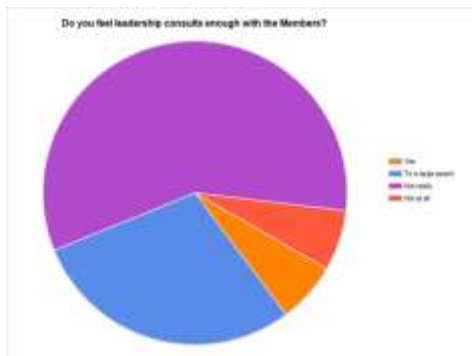


Figure 15: Consultation in the MCB Community

Figure 16 and 17 are inter-related regarding the communities understanding of the role and responsibilities of Community Members when they are appointed to an off-reserve vs. on-reserve Committees or Boards?

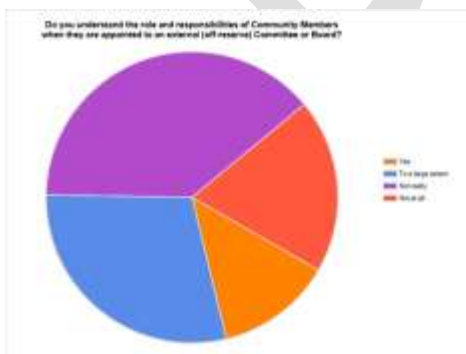


Figure 16: Understanding of **off-reserve** appointments of Committees and Boards

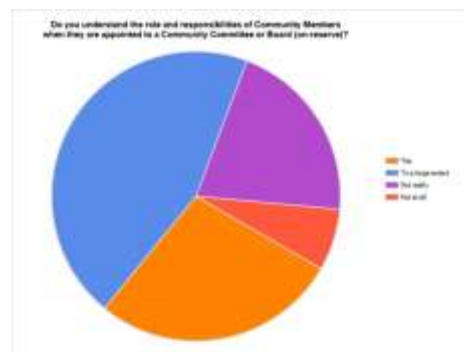


Figure 17: Understanding of **on-reserve** appointments of Committees and Boards

It seems somewhat obvious that there is a greater understanding of on-reserve roles and responsibilities of Committee and Boards, perhaps because the majority of the surveys were directed to on-reserve members, and their knowledge/understanding of off-reserve roles and responsibilities was perhaps, somewhat limited. Nonetheless, 72.4% (Figure 17) manifested that they knew or to a large extent understood the roles and responsibilities of on-reserve Committees and Boards, and roughly 45% said they knew about off-reserve (Figure 16).

Finally, over 38% of the respondents indicated that they thought the leadership questionnaire was useful.

THE LEADERSHIP AND GOOD GOVERNANCE STRATEGY SETTING THE STAGE FOR SOUND-FOOTING.

Firstly, why does the Lil'wat Nation/Mount Currie Band need a Leadership and Good-Governance strategy? Do they have one in-place at this time and where are they in terms of exercising this leadership in the community? These are fairly basic questions that can be summed-up easily, but there is the need for this to be expanded upon. From the results of the workshop and opinion poll, as well as from an in-depth analysis of Lil'wat documentation and background material, the MCB currently do not have a leadership or good governance strategy in place, nor a crystal-clear indication of mission or strategic objectives related to leadership and governance⁹. This is a vital component to the development of a comprehensive Strategic Plan. MCB does however possess and have adopted a Strategic Plan (2005-2010) which will (in essence) guide some proponents of the new leadership and strategic planning process. This new leadership and good governance strategy, as well as the Strategic plan needs to be modified and retrofitted towards a long-term plan for 2010-2015. Within the next five to ten years, leadership, good governance and leadership development policies, will have to balance civil society requirements for "leaders" to proactively implement mutually agreeable, politically amicable unbiased "tactics", which have far-reaching effects in overlap multiple areas of First Nations interests. This will be an enormous task, not only within the traditional territories, but accompanying all the responsibilities of governance and leadership toward successful First Nations integrated management of their land, natural resources, and other cultural, social and policy-related matters. As the Lil'wat Nation grows and works to maintain its traditional territories it must be willing to adapt the traditional models of governance and leadership to meet the needs of a changing society. Current policies and programs must reflect Lil'wat traditional values and principles of and social teachings and ways of knowing, while empowering our elders and preparing the young for many of the challenges ahead. According to Leach (2009), in this way the Lil'wat Nation elected Council, is the governing body of the Nation will model exemplary behavior and abide by the highest standards of conduct and good governance. It is the Chief and Council's duty to act in the best interests of the entire Mt. Currie Band (MCB) community (p,4).

The Integral Leadership Strategy and Implementation Plan (ILGGS) is a product of several years of productive Lil'wat reasoning, administrative work, consultation with staff input, Chief and Council guidance and community foresight. A number of contributions from numerous consultancies, MCB community members, Chief and Council suggestions and staff and senior management, has brought about some clarity and transparency with respect to how the Lil'wat Nation is governed and by what means. This strategy is intended to provide overarching guidance to Lil'wat Nation elected Council,

⁹ Even though Lil'wat Nation/Mt. Currie Band do not have a Leadership Strategy as such, much work has already been accomplished and communicated to the MCB community, through workshops, previous consultancy work (eg: Andrew Leach and Associates), as well as other intermittent documents and results (see Synthesizing Relevant Results, page 21).

individual Council members, and more importantly the Lil'wat Nation/Mt Currie community. This will help them carry-out duties of good governance and understand and apply levels of standard that the community can expect from elected or community leadership.

Vision

Lil'wat will be governed under our own constitution. T'ak`min will be applied to new challenges and opportunities to maximize the benefit for all the community. We will contribute as individuals and families to a healthy and productive community that ensures our safety and security. (Lil'wat Strategic Plan 2005-2010; Scroggings Consulting, 2009).

Purpose

The Lil'wat Nation/Mt Currie Band *Integral Leadership and Good-Governance Strategy* (ILGGS), is intended to guide the participation of all parties in the discussions, negotiations, development and implementation of a comprehensive leadership strategy, aimed at improving the governance, policy, delivery and implementation of economic, social, cultural and institutional services and programs to Lil'wat citizens, now and in the future. This framework will also provide the necessary background information and "backdrop" to aid Aboriginal Facilitators to collectively identify relevant gaps and issues, as well as opportunities and strengths to build on the Leadership strategy. The ILGGS will be formulated as an integral part of Lil'wat culture and traditions, respecting Lil'wat protocol, current leadership policy and procedures, and above all the Lil'wat teaching and learning concepts (*ways of knowing*), community-values and tradition. The Traditional Family Head System of Community Governance and other Lil'wat formal and informal governance structures, will also be taken into account.

Lil'wat Overall Mission Statement¹⁰

To facilitate engagement of the community through integral participatory community-based management practices that reflect the Lil'wat Nations languages, traditions, protocols, culture and rights of the St'at'imc people. This means as well that Lil'wat people are meaningfully engaged and acknowledged in all stages of project or program planning, design, implementing and monitoring, to ensure they are always treated with dignity and respect. To achieve the Lil'wat vision, adaption and adherence to traditional models of governance and leadership must be maintained as fundamental elements for strong community resiliency in the face of adverse change.

Lil'wat Values

To help achieve success in this Mission and reach the high regard it strives for locally, regionally and internationally, the Lil'wat First Nations has adopted a series of values such as:

Respect	<i>Living our way of life</i>
Honesty	<i>Ucwalmicw Tmicw (the people-the land)</i>
Responsibility	<i>T'akmin (our way)</i>
Integrity	<i>K'ul'tsam (take what you need)</i>
Fairness	

¹⁰ A formal statement that describes the overall purpose of the organization which typically provided in the organization's formal documents such as a strategic plan. This overarching Mission Statement will be used in the Strategic plan, Leadership Strategy and Communications Strategy. (Wikipedia.com).

Conceptual Guide-points, Governance Principles and Methodological approaches used in the ILGGS.

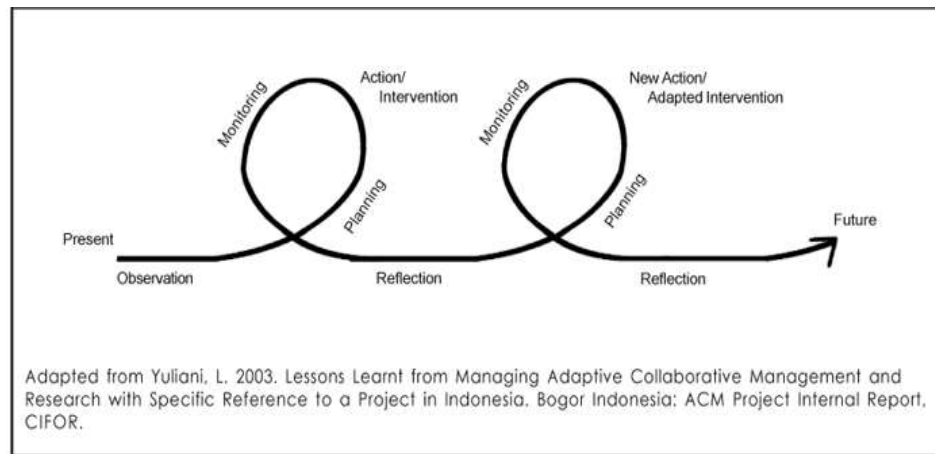


Figure 18. Source: IDRC (2009). Adaptive Collaborative Management. Retrieved from: http://www.idrc.ca/en/ev-85074-201-1-DO_TOPIC.html

ADAPTIVE COLLABORATIVE MANAGEMENT (ACM) WITHIN LIL'WAT RESEARCH PROTOCOL

As previously mentioned, the ILGGS will use an integrated approach, incorporating Participatory Action Research (PAR) principles as outlined in the Lil'wat Research Protocol, highlighting the need for community members be involved as co-researchers and/or Facilitators. The value and usefulness of work in the community has to be viewed and conducted on Lil'wat terms (Figure 18).

In essence, ACM is a PAR approach that links stakeholders, empowers local communities and their subgroups and strengthens adaptive capacities (CIFOR, 2008). ACM is also a value-adding approach whereby people who have 'interests' in (for example the Lil'wat Leadership Strategy), agree to act together to plan, observe and learn from the implementation of their plans (recognizing that plans often fail to fulfill their stated objectives).

In general, ACM assumes the following:

- that natural, economic, cultural and human systems are complex and adaptive.
- surprise is inevitable in such systems
- prediction, in any precise sense, is impossible .

These assumptions suggest that centrally-planned answers to leadership development problems do not make sense. Instead, a process needs to be initiated or catalyzed that will enhance local communities' abilities to deal with surprises and changes more effectively.

Within the ACM approach includes three prongs: horizontal, vertical and iterative dimensions. These approaches will be incorporated into the Sacred Circle, Strategic Leadership Corners and Associated Interconnectedness (Figure 20, p.42).

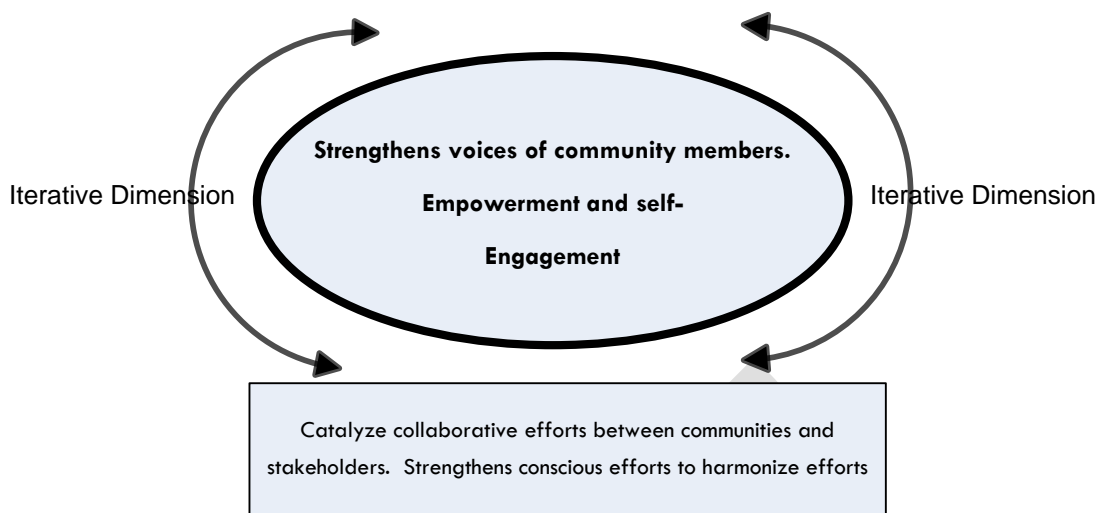


Figure 19. The ACM Three-pronged approach (Adopted from: IDRC, 2009)

Horizontal dimension

Catalyses collaboration between communities (or subgroups within communities) and other stakeholders (i.e., neighboring communities or ethnic groups; (for example, representatives of local government; timber or plantation companies; construction or conservation projects). The rationale is that the divergent management goals of the different stakeholders interfere with effective and benign (for example) natural resource and socio-cultural management (which is defined to include human well-being), unless there are conscious efforts to harmonize these goals or identify complementarities (Figure 19).

Vertical Dimension

Strengthens of the voice of members of communities in their interaction with actors at a larger scale. In most cases, this has referred to community groups' interactions with government. The lack of power to influence events that affect their lives is quite evident. In this case, Lil'wat tries to work with communities to develop mechanisms for effective communication, lobby political action, level the playing field, and try to secure additional sustainability by bringing these policymakers on board.

Iterative Dimension

This refers to Lil'wat's concern about social learning, bio-cultural conservation, and leadership integration. Feedback mechanisms are seen as central to good management, of both human and natural resources. Thus, monitoring mechanisms were developed to help communities assess their own successes and failures as they plan various kinds of collective action. Initially, criteria and indicators for sustainable forest management were anticipated to be good monitoring tools. And indeed, they were in some locations. On the other hand, qualitative approaches to social learning and/or computerized tools seemed to work better in others.

Knowing this, how do we get where we want to go?

If we incorporate ACM, and link this to these three dimensions that fit within the Lil'wat ways of *knowing* and teaching and learning concepts, Lil'wat governance structure, and community spiritual and cultural values, will be better integrated into existing policy and governance structures and enhanced from a community perspective. This will depend on the willingness of Chief and Council, Senior Administration, staff, and most importantly the MCB community, to lobby for innovative ideas and integrative approaches, especially with respect to governance and leadership. "Getting where we

want to go” requires us (the MCB community) to scale-up, work towards achieving a balance and incorporate an all-inclusive adaptive management approach and more importantly, approach and devise realistic action plans that enable strategic leadership and good governance from a holistic perspective.

Scaling Up

Insofar as the ACM approach works, how do we expand the benefits beyond the Lil’wat community in which Lil’wat group (Facilitators or researchers) can catalyze the ILGGS?

Three Possible Approaches to Scaling Up

- Integrate the approach into a governmental extension or other service. This will require new behavior and from most Band Members, Chief and Council, and Senior Management.
- Partner with non-government organizations (NGOs), which reduce the scale and increases transaction costs.
- Rely on university faculty and graduate students, which reduces the scale still further. Lil’wat people are trying new and innovative research approaches at this time.

Lil’wat Integral Approach to Governance and Leadership

Appropriate well-positioned and operational First Nations leadership needs to be approached integrally. This approach means that planning, implementing and monitoring and evaluation activities and outcomes need to be balanced, all-inclusive and/or as comprehensive and transparent as possible (Wilber, 2004). The Lil’wat leadership approach (within the proposed ILGGS), will be viewed through a renewed and multi-faceted, three-dimensional ‘lens’ for understanding leadership thought and action. In many instances, we think of leadership in purely technical or instrumental terms, which encourages the development of technique and skills, but rarely reaches beyond.

The *Integral Lil’wat Leadership and Good Governance Strategy* (ILGGS) will reflect on leadership and governance from four integral interconnected levels or perspectives:

1. The **interior** of groups (**Spirit**). This includes values, spirituality and the diverse ways in which we answer the heart’s longing to be connected with the largeness of life.
2. The **exterior** of individuals and groups (**Our or ‘My’ Group/Team**). This manifests as the conscious translation of leaders’ values into behaviors and actions, and ;
3. The **interior of the individual** (**Our or ‘My’ Leadership**). This includes the continuing exploration of the intellectual and emotional depths of the leader.
4. Adoption/inclusion of Adaptive Collaborative Management (ACM) methods (See ‘Methodology’).

The Sacred Circle, Strategic Leadership Corners and Associated Interconnectedness:
Towards a Lil'wat Integral Leadership Strategy and Implementation Plan (ILSIP)

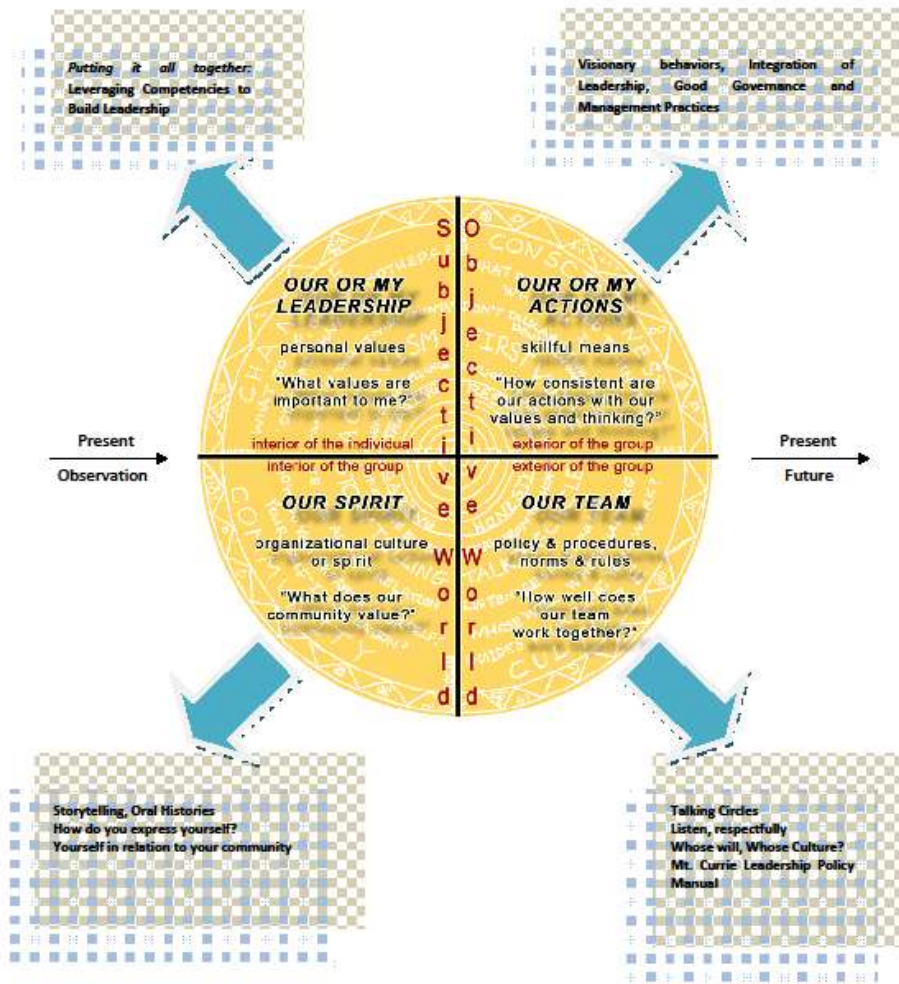


Figure 20. Schematic representation of Sacred Circle (yellow background), Strategic leadership corners and Interconnectedness amongst the Lil'wat people.

According to the Diamond Institute for Integral Learning (2009), leaders act according to the depth and extent of their own self-awareness, especially as this awareness relates to their values and ethics. Because values are operationalized in leadership practices, it is incumbent upon leaders to be conscious of the values and principles that inform their practice. (Diamond Institute for Integral Learning, 2009, p.2).

As previously mentioned, good leadership involves building competence in relationships that produce desirable results for the organization (Idem, p.3). Finally, effective leadership actions can only take place if leaders expect it, invite it, and create the environment within which it can occur. Recognizing and

becoming a leader of this sort, one that opens the space rather than occupies it, requires an inner journey of self-discovery beyond fear and into authentic selfhood; a journey towards respecting the contrasting "otherness" of all community members, and understanding how better connected and resourceful we really are. As these inner qualities deepen, leaders are better able to open the space in which people feel safe and invited to create communities of mutual support (Palmer, 1998). The Sacred Circle, honored by most Tribal Peoples of the Earth, speaks of symbolic wholeness and completion, four seasons cycle and the four directions of the medicine-wheel which weaves a web of interconnectedness with all of creation (Graveline, 1998). Part of this interconnectedness, through the power of finding and sharing voice in the Talking Circle, is a central process of building leadership and relationships (Figure 20).

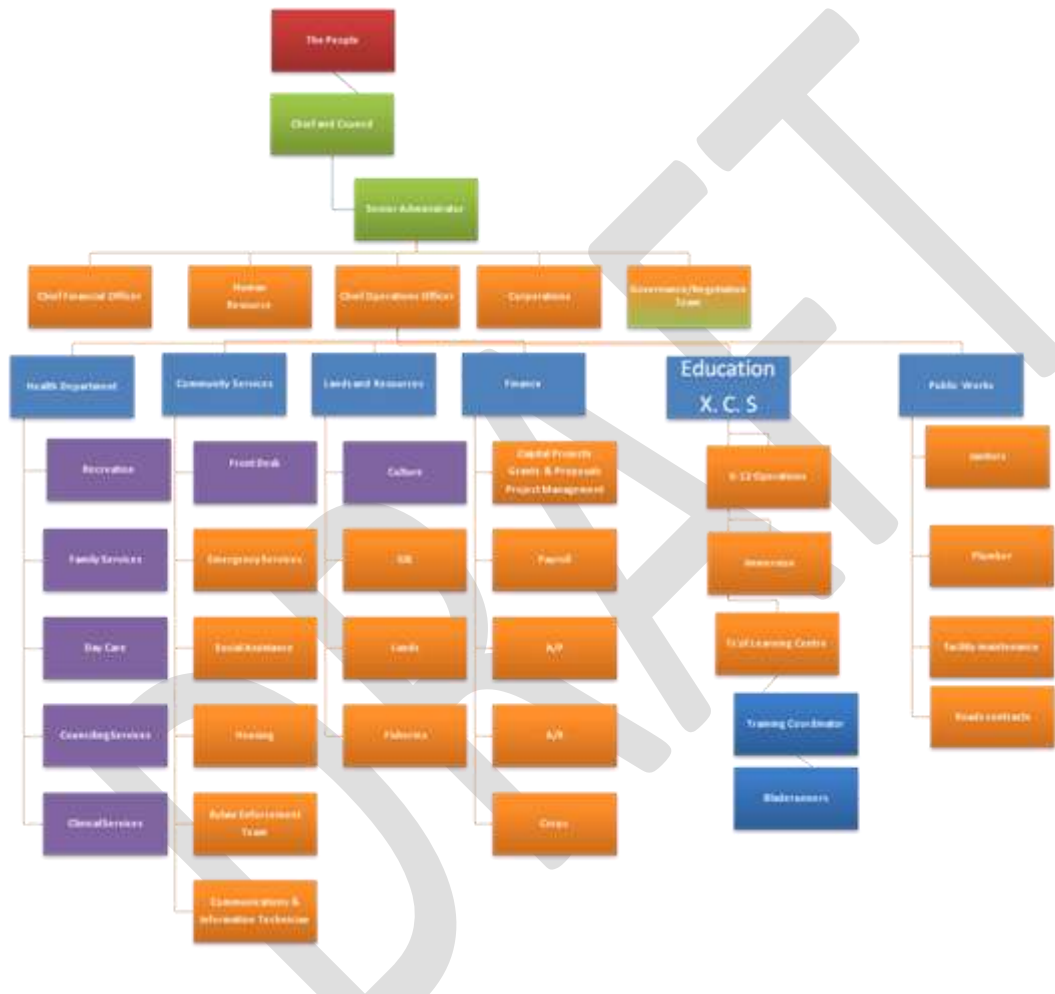


Figure 21. Current Lil'wat Band (Mt Currie) Organization Chart & Governance Structure¹¹

The current Lil'wat Nation/Mt Currie Band "org-chart" (Figure 21), tends to be somewhat hierarchical in structure; which was likely its intent to organize current Departments, Programs and Centers. Based on comprehensive work done in the Mt Currie community (July-November, 2009) and through a series of surveys, opinion polls and workshops, the current structure (Figure 21) does not respond to the holistic needs of the community, nor address the clarity required to provide a sense of wholeness or inclusiveness in decision-making and/or reform. It is envisioned that this new org-chart (Figure 22) will

¹¹ Lil'wat Organization Chart initially constructed in 2007 and reviewed in 2008. At present the Organizational Chart is subject to review and/or modifications based on current re-structuring processes.

The second group in the community follows a traditional system that historically was represented by a traditional family-head system. Each family group had a representative who would participate in the larger meetings of family heads to address issues of community governance. In this system community members were recognized as leaders in specific areas such as ethnobotany based on their expertise and knowledge rather than an elected system of governance. This leadership system is formally recognized in the community today.

In addition to DIA and the traditional system of governance, Lil'wat Nation is situated in the larger St'al'imc Nation, which is comprised of various Nations in the upper and lower Lillooet. They share similarities and differences in language (different dialects), culture and stories, but they each have a separate governance body (Joseph and Chow, 2008,p.6,para3).

Overarching Corporate Goals and Priorities of the ILGGS

- To respond to emerging/evolving leadership and good governance needs of the MCB community.
- To assist the MCB community build and adapt traditional and sustainable models of governance and leadership to meet the needs of Lil'wat Nation, now and in the future, and where necessary strengthen the art Good Governance, meaningful dialogue and effective and trustworthy leadership.

"..There are traditional jobs that are being passed on to them. And there are a lot of different ways that people are recognized for what they know. There is sort of a natural leadership that happens. Nobody says "you're in charge of this"; if somebody becomes the most knowledgeable and people recognize that, then it's just a sort of natural respect and people will start saying, "ask so-and-so", because they recognize that person as having the most experienced or knowledge.."

(Source: McShane & Hastings (2004. In: Joseph and Chow, 2008,p.6,para2)

Specific Learning Objectives and Anticipated Outcomes:

Some of the specific learning outcomes, sub outcomes and key deliverables (the expected outcomes) (Table 3) can be outlined under the general goals and priorities will be (that):

In general, ILGGS Strategic Priorities will be to (that):

- Ensure Lil'wat people build their leadership and governance capacity to be resilient in the face of institutional, socio-cultural or political impacts or influences and policy change. Policies and good-governance themselves must reflect the traditional values and principles of Lil'wat ancestors, while preparing our young people for the challenges ahead.
- Lil'wat Nation elected Council (as the governing body of the Nation) to model exemplary behavior and abide-by the highest standards of conduct, ethics, and to act in the best interests of the entire community.

Table 3. Strategic Areas, Goals and Anticipated Strategic Outcomes or deliverables for the ILGGS.

Broad Strategic Areas of Focus	Goals	Priorities (Actions)	Intended Outcomes and Indicators
1. Leveraging competencies and building leadership (Leadership and Good Governance)	Build a responsible government for, and by Lil'wat People Build legitimacy and voice in the community and advocate fairness and direction	<ul style="list-style-type: none"> Support political objectives such as exerting control traditional territory Build political agreements with local and regional governments- including SCC. Promote leadership development. Measure change in leadership development. Promote partnership development and integration with the Lil'wat protocols and strategic mission 	<ul style="list-style-type: none"> Improved understanding of, access to and implementation of Lil'wat leadership strategies, through innovative initiatives focused on collaboration, coordination and harmonization/integration. Improve decisions based on sound information provided through the leadership strategy. Participants understand the leadership strategy to be put in place. Members meaningfully engaged in workshops and acknowledgement given with respect to Lil'wat participation in appropriate aspects of planning, design Develop indicators and variables to measure leadership development over time.
		<ul style="list-style-type: none"> Develop custom election code 	<ul style="list-style-type: none"> Competencies leveraged to build Leadership strategies. Custom election code designed and approved by C&C.
	Build management and political accountability	<ul style="list-style-type: none"> Develop an integral leadership and good governance strategy (ILGGS). Recognize/integrate values/attributes of the Family-Head System of Leadership and Governance 	<ul style="list-style-type: none"> Improved principles of good governance, including stability and the separation of business and politics, are the foundation of economic success. Approval of Integral Leadership and Good Governance strategy (ILGGS) Integral Leadership and Good Governance Strategy approved by C&C
	Improved leadership qualities and accountability	<ul style="list-style-type: none"> Develop balanced and integral approaches to consolidate Lil'wat leadership 	<ul style="list-style-type: none"> Awareness improved of approaches to Scaling up Leadership Strategy . Leadership qualities and accountability improved.
Improved principles of good governance, including stability and the separation of business and politics	Apply good governance principles increased levels of stability and balance between business and politics	<ul style="list-style-type: none"> Develop a balanced and integral approach to consolidate Lil'wat leadership. Draft Financial Bi-Law with updatable inserts Identify cultural workers and aboriginal facilitators in the community to undertake workshops, facilitation sessions, etc. Leverage funds to diversify the Lil'wat economic base. 	<ul style="list-style-type: none"> Implementation Leadership monitoring and evaluation processes through the Results Based Monitoring and Evaluation program (Communications Plan) Identification of appropriate criteria's and indicators for monitoring and evaluation. Have financial audits available for community review.

Broad Strategic Areas of Focus	Goals	Priorities (Actions)	Intended Outcomes and Indicators
Improving understanding of, access to and implementation of Lil'wat leadership strategies, through innovative initiatives focused on collaboration and harmonization/integration.	<p>Identify key leadership strategies or initiatives with participation from the community.</p> <p>Describe Lil'wat leadership and Good Governance concepts and questions (both internal and external). Describe ACM as a PAR approach that links stakeholders and empowers local communities, and strengthens adaptive capacities.</p>	<p>Draft Lil'wat First Nations Integral Leadership and Governance Strategy (ILGGS) and Implementation Plan</p>	<ul style="list-style-type: none"> • Integral Leadership and Governance Strategy (ILGGS) and Implementation Plan, developed, ratified and approved by Chief and Council.
Incorporating visionary behaviors and through three kinds of strategies: visionary, strategic, and operational as well as group, individual and organizational.	<p>Identify key leadership characteristics (attributes) of Leaders and ensure that participants understand leadership strategies to be undertaken.</p>	<ul style="list-style-type: none"> • Identify all strengths, opportunities, weakness and threats of Leadership. • Prioritize major or relevant actions towards leadership strategy • Identify key questions to be addressed, characteristics of the leader, style, strengths, potential Weakness and Risks/ Opportunities 	<ul style="list-style-type: none"> • SWOT/PARK analysis conducted in community • Prioritize items identified and placed into leadership strategy.
Members meaningfully engaged in workshops and acknowledgement given with respect to Lil'wat participation in all aspects of planning, design, implementation and monitoring processes.	<p>Describe self-motivation strategies for participatory engagement and corroborative feedback mechanisms.</p> <p>Apply the sacred circle, strategic leadership corners and associated interconnectedness.</p> <p>Build on group individual leadership skills</p>	<ul style="list-style-type: none"> • Develop feedback forms • develop community questionnaires • Host leadership/governance workshops • Develop semi structured survey/questionnaires in community and online leadership questionnaire • Encourage talking circles conducted on group consensus building activities. 	<ul style="list-style-type: none"> • Number feedback forms distributed and returned • Number of leadership workshops undertaken • Number of questionnaires and surveys • Number and intensity of talking circles • Number of consensus building activities accomplished
Improved organizational outcomes	<p>Define required organizational outcomes match specific outcomes to Lil'wat teams/groups/departments or cohorts</p>	<ul style="list-style-type: none"> • Determine or develop group leadership development protocols. • Continue with Sea-to-Sky Leadership Forum • Encourage storytelling, and preservation of oral histories. 	<ul style="list-style-type: none"> • Group leadership development protocols established • Outcomes from Sea-to-Sky leadership forum documented & disseminated. • Increased number of storytelling events and oral history forms
Approaches to scaling up leadership strategy	<p>Identifying ways of increasing and strengthening knowledge management systems, and traditional leadership understanding and practice among Lil'wat Nation/Mt Currie Band members</p>	<ul style="list-style-type: none"> • Integrate approaches into a governmental extension or other services. • Partner with non-government organizations (NGOs), which reduce the scale and increases transaction costs. 	<ul style="list-style-type: none"> • Identified ways of increasing and/or strengthening knowledge management systems and traditional leadership understanding and practices, identified.

LEADERSHIP IMPLEMENTATION/OPERATIONS PLAN

Proposed Action Plan for the ILGGS's Development

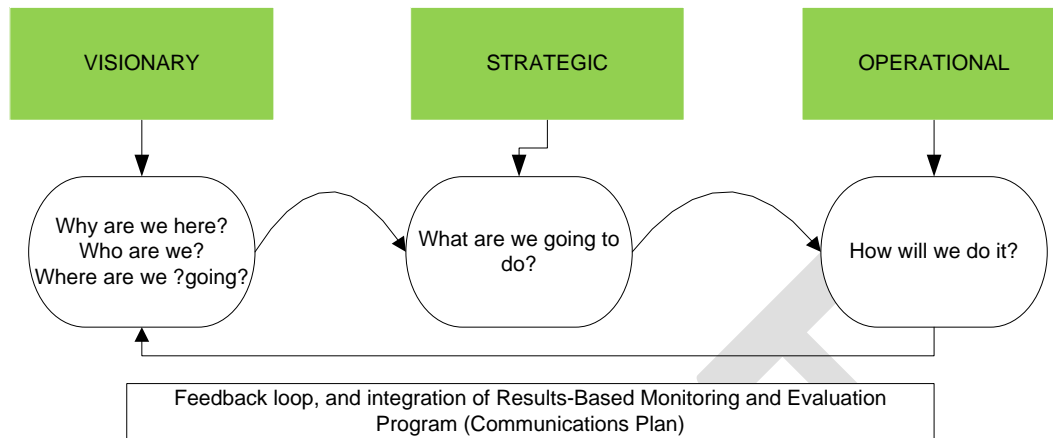


Figure 23. Visionary, Strategic and Operational Leadership Continuum. (Adopted from Morley, 2009. In: Saunders, A.N W (1970). translator, *Greek Political Oratory*, (New York, Penguin Books, 1970).

How does one operationalize leadership, especially in Mount Currie community? To successfully implement the ILGGP for Lil'wat Nation/Mt Currie Band requires three approaching leadership from through three kinds of strategies: *visionary, strategic, and operational* (Figure 23). Without the right kind of leadership at the right time, it's unlikely the ILGGP will be able to be sustained over the medium to long-term.

Visionary leaders are visual. Within Lil'wat culture, visionary leaders live in the world of ideas, dreams, and possibilities. They do not see the world so much as it as how it could be. Their vision propels them into action. Their unbending resolve catches our attention. They are on a mission. Many of the elders (for example) lift our thoughts from the ruts of routine, ordinary thinking. They help us see what they see. Through them we catch a glimpse of ideas much larger than ourselves. The clarity of their vision captures our imagination, releasing energy and creativity (Morley, 2009, p.1).

- **Key Questions Addressed:** Who are we, why are we here, where are we going?
- **Characteristic:** Attract followers.
- **Style:** See the idea first, undeterred by the obstacles to implementation.
- **Strength:** See things that do not yet exist.
- **Potential Weakness:** To plant both feet firmly in thin air.
- **Risks:** To only see the opportunity, failure to see obstacles clearly.
- **Opportunity:** Surround self with and listen to strategic and operational leaders.
- Things a visionary leader might say:
 - We want to engage every man in our community with a credible offer MCB and the resources to grow.
 - The fate of the Lil'wat Nation depends on the success of this vision.
 - When we set this goal we are literally writing history in advance.
 - It's about giving ourselves to a purpose greater than self.
 - Enter using Lil'wat values and traditions. The fate of our people is being decided here.

Visionary leaders are often unencumbered by the ability to see the myriad obstacles to success that the strategist will see so clearly. Therefore, every men's ministry also needs leaders of the strategic kind (Morley, 2009), p2).

Strategic Leadership

If visionaries see pictures, strategists see puzzles. Once they lock on to the idea, they see the whole process of implementation and the myriad details that are involved. They make plans like popcorn machines make popcorn. Strategists have an eye for detail. They clearly see what must be accomplished if the idea is to succeed. They will raise the un-thought-of question, but also find a way when there seems to be no way. They help us plan the mission. The strategist gives us the river banks—our direction. With riverbanks to channel our labour, we gain velocity and momentum.

- **Key Question Addressed:** What are we going to do?
- **Characteristic:** Clearly see what needs to be done.
- **Style:** See the obstacles as the idea is shared, knows almost immediately if there is a deal killer lurking in the shadow of the idea.
- **Strength:** See clearly what's involved to get to the end point.
- **Potential Weakness:** To be so distracted by the hurdles that they douse the enthusiasm of others for the vision.
- **Risk:** To only see the problem, turned off to an idea that has merit because they can immediately see all the obstacles.
- **Opportunity:** Verbally restate the vision at the beginning of every meeting. This will help enthusiasm. Also, don't dump all the obstacles on the table at once. Spread them out.

Operational Leadership

If visionaries see pictures and strategists see puzzles, operators see deadlines. Often bored with the planning process, they would rather just get it done. Operational leaders quickly convert plans into step by step actions with assignments, deadlines, and accountabilities that can be implemented and managed. They are action oriented, front line kind of people. They thrive on activity. They love perfecting processes. They often like to maintain the organization. It's all about executing the plan. Operational leaders are the ones who can mobilize a team and take that hill. They know how to operationalize plans.

- **Key Question Addressed:** How are we going to do it?
- **Characteristic:** Get things done.
- **Style:** Once they get the plan from the strategists on leadership team, operational leaders know how to assemble people and resources and execute. They clearly see the steps that need to be taken to achieve the objective.
- **Strength:** Action oriented, go to leader.
- **Potential Weakness:** To be so absorbed with achieving the plan that they bulldoze people and don't make enough adjustments along the way.
- **Risk:** To accomplish the plan by wearing everyone out.
- **Opportunity:** Regularly ask for feedback and make changes to the plan accordingly. Treat people like people, not machines.

These three kinds of strategies: *visionary, strategic, and operational*, should constitute communications attributes or personality characteristics, style, strengths, weaknesses, risks-aversion measures and opportunities of each individual Members as part of Chief and Council. These strategies should be

incorporated as well in the formulation of each of the Councilors portfolios according to the attributes of each Council member.

Incorporation of Leadership Development Principles and Organizational Outcome

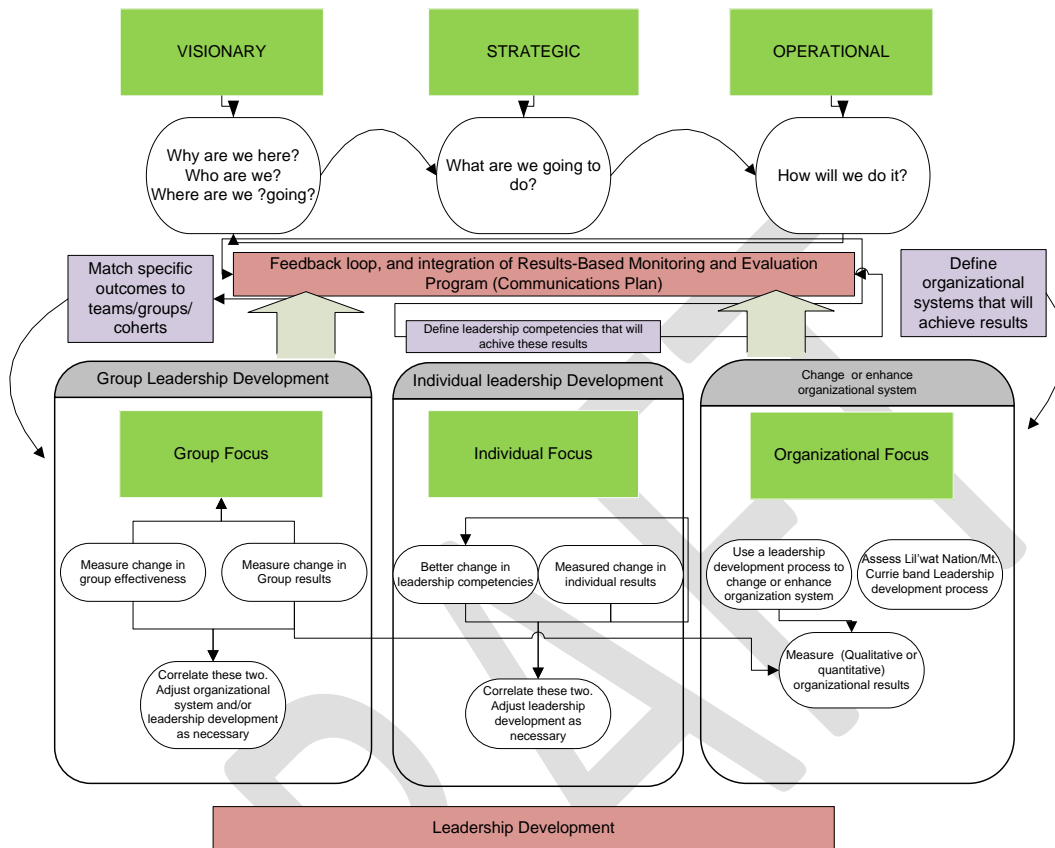


Figure 24. Leadership development principles and required organizational outcomes. (Adopted from Steeves & Denroche-Ross, 2009).

Using the leadership strategy framework previously described (Figure 24), we can now include group, individual and operational focus towards leadership development. The starting point for any leadership-development initiative has to be the desired organizational outcomes. These are derived from the Lil`wat vision statement which defines the mandate and organizational context for leadership development. However, just as leadership development takes place within the context of the organizational strategies, so the strategies can only be implemented if supported by leadership development (Steeves and Denroche-Ross, 2009). Strategies will only be implemented if they are supported and acted-on by leaders. Thus, the notion of separating leadership development and strategic implementation is risky (Idem, 2009,p.6). Any leadership development initiative put together in the hopes of making individuals more effective leaders. This assumes that when individuals are more effective leaders, they will produce better outcomes for the organization (in this case Lil`wat Nation/Mt Currie Band). Some analogies to this process can be made in many training initiatives for example suppose an organization wishes to develop computer skills of its managers. Courses are designed, participants attend with the objective of increasing the computer literacy. On completion of the course, the course quality is typically assessed by asking managers about their change in skill level as a result of the course. However, does the organization take a long hard look at the **value** of their

investment? Typically, these questions are not asked, and training investments are considered worthwhile simply participants have acquired new skills-regardless of the value of the acquisition (Steeves and Denroche-Ross, 2009,p.2). Upon completion of a leadership development initiative some form of results based monitoring and assessment needs to take place. Such assessments are valuable in looking at possible behavior change in leaders and attempt to measure the extent to which individuals have become more effective leaders. Leadership is a socially constructed concept; something that happens both inside and outside the workplace. It has more to do with who we are as Lil'wat people, than the organization itself. Thus, we assume that because we've grown up in a social environment, we should have the social skills necessary for us to lead. We make this assumption; we see why organizations need a clear justification for spending money on leadership development.

As our understanding of leadership development within Lil'wat grows, it is becoming increasingly clear that developing leaders is not a luxury, but a strategic necessity. This also applies to Lil'wat Nation/Mt Currie Band, where these factors will come into play in the next election. From socioeconomic standpoint, it's important to recognize that rarely case specific financial returns (for example) be attributed solely to leadership development. Organizations such as a Lil'wat Nation do not operate in a closed system. Many internal and external events impact socio-cultural results in the community or the proverbial 'economic bottom-line'. Thus, a key part of assessing leadership development will be to determine *what other factors influence the successful implementation of a strategy* (eg: leadership for strategic plan), and *what is the extent of his influence as compared to the impact of leadership development?* To determine the expected outcomes, Figure 24 illustrates the process in more detail, and requires the following steps:

1. Defining the desired organizational outcomes
2. Breaking organizational comes down to desired results for individuals, groups and the Lil' wat organization
3. Ensuring leadership - development process is designed with these outcomes in mind.
4. Measured behavior role changes and results - both individually and collectively
5. Correlate these two forms of measurement. This answers the question `is this individual more effective as a leader and how does this impact their individual results? It also addresses the question of how effective this group works together and what the impact is on their collective results.
6. Finally, integrating the results into the organizational results. These are then compared with the previously defined organizational outcomes and either the outcomes and/or the leadership development processes redefined or redesigned.

What does this mean in terms of what is defined within the Lil'wat culture? The proposed action plan involving visionary, strategic and operational strategies, as well as the group, individual and operational focus, falls in-line (or coincides) with the sacred circle, strategic leadership corners and interconnectedness previously described in Figure 20. Applying these leadership concepts and placing them in a holistic framework, better defines the Lil'wat integral leadership and good governance strategies to be undertaken.

How do we recognize these types of leadership and who are the “leaders” in the Community ?

The Mount Currie Community has many appointed and un-appointed leaders. The appointed ones are represented of the people on Chief and Council, and the un-appointed leaders are present in the community.

Chief and Council

The government-structure of the Lil'wat Nation consists of one Chief and twelve councillors elected to a two-year term of office. The Chief is the respected leader and spokesperson for the Council and the Lil'wat.

The Chief and Council have a legal duty to protect the lands and assets of the Lil'wat Nation. They also set the overall direction of the administration. Additionally, Council is required to fulfill community responsibilities through taking on various portfolios that address: housing, education, land use, fisheries, community wellness, social development, external affairs, agriculture; recreation, economic development, and culture/heritage.

Chief and Council meet every Tuesday at 7:00 p.m. in the Ts'zil Learning Centre Boardroom. Council meetings are open to Lil'wat Nation members and the minutes of all meetings are available to Lil'wat Nation members from the Council Executive Secretary.



Photo 4. Some Council Members at Community meeting October, 2009.

Un-appointed Leaders in the MCB community.

Though not “elected” as such, these leaders represent a significant contribution to how things get done on-the-ground in the community, and provide mentorship, advise, guidance and wisdom to many of the leadership or governance-related questions in the community.

Why Are Policies Important? (Leadership Policy Development). The Mt Currie Band Leadership Policy Manual)

As an important part of the ILGGS, Mt. Currie Indian Band Leadership Policy Manual (Andrew Leach and Associates, 2009), will be adopted and used in the development of this integral leadership and good governance strategy. The context and content of this policy manual can be found in [Appendix 2](#).

The Integral Leadership and Good-Governance Strategy (ILGGS) Operations Plan can be found in [Appendix 1](#)

Appointed Councillors

Bruce Edmonds ,
Vaughan Gabriel ,
Joanne John,
Lois Joseph,
Maxine Joseph,
Felicite Nelson,
Martina Pierre,
Tara Smith,
Rosemary Stager,
Christopher Wells,
Morgan Wells and
Patricia Williams.

Source : 2009 Election Results

MONITORING AND EVALUATION PLAN/PROGRAM

In order to follow up with the ILGGS, the Results Based Monitoring and Evaluation Plan (RB-M&E) (as outlined in the Communications Plan - Part 2, page 13-14), will be used as a model to monitor and evaluate the ILGGS. The schematic representation (Figure 20, page 14 of the Communications Plan) will be used as a baseline model (guide) for evaluating the ILGGS. The aim of the RB (M&E) program (within the ILGGS) is to determine the relevance and fulfillment of objectives, development efficiency, effectiveness, impact and sustainability of leadership. An evaluation should provide information as credible and useful, enabling the incorporation of lessons learned into the decision-making process. As outlined in the Communications Division (LNCD) Operations Plan, the ILGGS will have a similar format and structure.

CONCLUSIONS

In an attempt to contextualize salient points of the Integral Leadership, Good Governance Strategy (ILGGS) and Operations Plan, we need to back-track slightly and revisit some of the critical questions and recap some of the major findings on both a conceptual and practical level. The ILGGS was framed within our current understanding and knowledge of governance and leadership within the Lil'wat Nation/Mt. Currie Band. We looked at why governance and leadership were important and why the relationship between elected leaders and their staff is critical to good governance and community well-being. The importance of traditional First Nations governance principles embody themes arising traditional beliefs and principles that parallel the Institute on Governance (IOG) principles, culminating with a shared emphasis on context, scope, direction and leadership principles imply. The road to self-reliance for Lil'wat involves not only being knowledgeable about leaders and roles and responsibilities, but also taking into consideration the legal framework within which First Nations work. Governments at all levels need to work toward the achievement of a new relationship with First Nations, and non-aboriginal policy makers need to accommodate and enrich your Canadian traditions with aboriginal traditional government strategies, to achieve an adequate balance of good governance in today's changing societies. The structure of First Nations governance was an important consideration reviewing how authority is delegated downwards and accountability moves upward it structures Council decision-making processes include conflict of interest rules and codes of conduct which were defined in Andrew Leach's leadership policy manual. Leadership in the Lil'wat Nation/Mt. Currie band was placed into context within a larger leadership definition which parallel practical examples of the harmonization philosophy (alignment of shared interests; recognition; mutual respect inequity and relationship growing). A brief overview of leadership in the Lil'wat Nation was highlighted and important legacy and partnership agreements that provide background information on important policy statements and Acts that guide leadership decisions. Within the last five years or so, there has been approximately 15 leadership-related documents, workshop summaries, strategic planning/leadership related documents and other information and has had varying degrees of participation from community MCB members, senior staff and MCB staff, as well as Chief and Council. These documents and summaries in essence, tell us the following:

- To date, there has been no clear and concise leadership strategy put in-place that guides the Lil'wat Nation/Mt. Currie band sufficiently toward the future. Documents are often scattered about in different offices or departments, with intermittent knowledge from participants (MCB Members) or other staff members. The current ILGGS attempts to analyze relationships and presents principles approaches, tools and techniques that help synthesize leadership information for the community.

- Due to the inherent internal and external, political or non-political complexities in Mount Currie, much of the information or documents have either not been circulated, disseminated to other departments or sufficiently reviewed or talked about. This is evidenced by the fact that during the leadership workshop on October 19, fold-out displays boards were set up with information that was gathered concerning leadership and governance. From written and verbal feedback from participants, most of the information that was presented (outside of the current ILGGS), was the first time that they have seen it. Similarly, on November 3, 2009 identical booths were set up information was presented on strategic planning processes that were conducted by the community in the past. The response was comparable to the leadership workshop, in that most if not all the information presented was not seen by members previous to this event. (For example the Lil'wat Research Protocol: Handbook for Researchers produced in 2008, was not seen by the majority of participants and other events. In this research protocol there was a governance chapter that was an important complement to the current (ILGGS) leadership strategy development.
- Cultivating leadership qualities and emerging leaders through new programs and initiatives, was an important point in the Forum on Indigenous Leadership (2008). Leadership development programs initiative should be based on core principles of leadership and the memory of great leaders should be strengthened within our current understanding of how positive change can be directed.
- Within the strategic planning workshop (Rockandel and Associates 2008), some obstacles were uncovered they were leadership related (eg: real needs are not being met inside or outside the community with respect to leadership; human and capital resources have been misaligned, rushed timelines, poor planning and no follow-through or monitoring of results).
- Of the 163 respondents to a governance and community survey (First Nations Governance and Sobey School of Business, 2007), respondents rated participation, strategic vision and rule of law as very important and the least important for consensus orientation, accountability and responsiveness. The survey brought community concerns for well-being to the forefront and emphasized important traditional activities salmon fishing, mushrooming berry picking and other things. What was considered important as well is how to reduce or mitigate the drugs and alcohol problems in the community. The Drug and Alcohol Task Force were highlighted as an important contribution to this process. These results coincide with information gathered more recently in workshops, surveys and other information gathering within the past six months.

The results from recent leadership and governance workshops and surveys in the Mt. Currie community revealed that legitimacy and voice (as a vital decision-making factor), accountability and performance as well as fairness, honesty and positive direction are elements of good governance that the community strives toward. Through the analysis as well the following was concluded: poor accountability because the blurred-roles (particularly related to human resources and job descriptions, service and other programs delivered on partisan political grounds; lawsuits and rapid turnover of staff; inappropriate micro-managing and contesting agendas as well as community disunity and varying levels of social fragmentation.

Some of the tools and techniques for how leadership and good governance can be placed on sound footing were: having a strong vision, purpose and mission statement related to leadership that blends well with Lil'wat values intrinsically. Also, that adaptive collaborative management (ACM) takes into account various integrated dimensions that coincide with Lil'wat values. Strategic leadership corners

and associated interconnectedness was presented as an option to view integral leadership and more holistic manner. Inclusiveness in decision-making and/or reform was presented in a new organizational chart that resembles the stylized three-dimensional turtle embedded within seven upper and lower connective links. The Lil'wat people are at the hierarchical center of the circle. This same circle was presented as an alternative to the current organizational chart in the communications strategy and operations plan. Based on community input and feedback to date, there has been wide reception of this approach with a few minor modifications.

The traditional family head system of community governance within the Lil'wat society is an important consideration for Chief and Council. This same ideology was brought out in the Lil'wat Research Protocol (Joseph and Chow, 2008), which re-surfaced again through workshops and surveys, as an important consideration in the community.

The leadership implementation/operations plan for the ILGGS, comprises a conceptual approach toward building visionary, strategic and operational leadership approaches as well as the incorporation of leadership development principles and organizational/operational outcomes and actions.

In summary, the ILGGS is a context-specific framework from the Lil'wat perspective towards both leadership and governance approaches and techniques to guide the community towards a better understanding of the importance of integral leadership and good governance for the period 2010-2015, and beyond.



Photo 5. Participants listening to presentations on SWOT/PARK results (Leadership Pot-luck and Workshop, October 19 2009) (Photo D. Orcheron).

RECOMMENDATIONS

- That the Lil'wat Nation (MT Currie Band) and the Community adopts and approves the ILGGS.
- That the Lil'wat Nation (MT Currie Band) and the Community adopts and approves the Leadership Policy Manual (May 2009) by Andrew Leach and Associates.
- Traditional aboriginal principles of leadership and governance are upheld and maintained.
- The Lil'wat Nation (Mt Currie Band) seeks funding to support the ILGGS, and continues to support the involvement of community facilitators for all necessary follow-up and monitoring of related or affiliated programs and projects.
- That Lil'wat Nation (Mt Currie Band) seeks the re-instatement/continuation of the Special Projects Manager or the hiring of a Projects Coordinator to spearhead and/or continue the development of plans, programs and projects in the MC Community.

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