

**VISIONING, MISSION STATEMENTS, AND TRANSFORMATIONAL LEADERSHIP
FOR FIRST NATION LEADERSHIP**

By

ROBERT JAMES DANIELS

August 18, 2003

A thesis submitted in partial fulfillment of
the requirements for the degree of
MASTER OF ARTS
in **LEADERSHIP AND TRAINING**

We accept this thesis as conforming
to the required standard

.....
Project Sponsor, Terry Sampson, Chief, Chemainus Band

.....
Faculty Project Supervisor, Katherine Maas, MA

.....
Committee Chair, Anne Schultz M Ed.

ROYAL ROADS UNIVERSITY

August, 2003

Robert James Daniels, 2003



National Library
of Canada

Bibliothèque nationale
du Canada

Acquisitions and
Bibliographic Services

Acquisitions et
services bibliographiques

395 Wellington Street
Ottawa ON K1A 0N4
Canada

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence

ISBN: 0-612-93534-5

Our file Notre référence

ISBN: 0-612-93534-5

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

In compliance with the Canadian Privacy Act some supporting forms may have been removed from this dissertation.

Conformément à la loi canadienne sur la protection de la vie privée, quelques formulaires secondaires ont été enlevés de ce manuscrit.

While these forms may be included in the document page count, their removal does not represent any loss of content from the dissertation.

Bien que ces formulaires aient inclus dans la pagination, il n'y aura aucun contenu manquant.

Canada

TABLE OF CONTENTS

Study Background	1
Introduction	1
Review of Organization Documents	13
Chemainus First Nation Organization Documents	13
Federal Government Documents	14
Province of British Columbia Documentation	16
Review of Supporting Literature	16
Conduct of Research Study	29
Research Methods	29
Research Study Results	40
Study Findings	40
Study Conclusions	57
Study Recommendations	58
Research Implications	60
Lessons Learned	64
Personal Lessons	64
Research Lessons	65
Learnings on Leadership	65
Reference List	68

Study Background

Introduction

The First Nations of Canada today find themselves largely still living in conditions of economic and social dependency, which are the legacy of the Indian Act and centuries of paternalism, oppression, and marginalization by the dominant white culture. Yet there is hope that this situation may be changing. The ability of First Nations to transform themselves into vibrant, vital, economically and socially independent communities depends to a large extent on their willingness and ability to transform their relationship with the dominant culture, and take charge of their own affairs. This will need to involve, among other things, a change in mindset from transactional management to transformational leadership. Bass (as cited in Kouzes and Posner, 1995) says transformational leaders inspire others to excel and get them to think in new ways, while transactional leaders act more as traditional managers, trying to maintain the status quo and motivate others through rewards.

Chemainus is the English name given to the native people of the Stzuminus area, which occupies approximately 40 kilometers of the east coast of Vancouver Island, between Crofton and Valdez Island. The Chemainus Band is 1,000 people strong today. The people of this area historically called themselves the Stzuminus in their own language. According to an Elder, the word Stzuminus means the eco-system, with its many creeks and streams that bring health and abundance to the area.

As a member of the Chemainus First Nations (CFN) Band, I have experienced first-hand the impact the Indian Act has had on First Nations people. I have served as an elected member of the Band Council for many two-year terms, and was serving on the Council at the time I conducted most of the research for this project.

At present, CFN is in a financially dependent relationship with the province of British Columbia and the federal government of Canada, in particular with the federal Department of Indian Affairs (DIA). DIA administers the Indian Act, which is a relic from the Industrial Age, a tool that ensured privilege to government and dependence for First Nations.

Historical Context: The Indian Act

The Indian Act has never given First Nations the power to make changes in their communities that could affect their everyday life such as in jobs, health care, education, housing and band's management" (Indian and Northern Affairs Canada, 2001, p.1).

The Indian Act is a hierarchal power structure with Canada holding power over First Nations. A system that is hidden within the democratic system of Canada, the Indian Act has made CFN and all the other First Nations bands into welfare states. The majority of CFN community members know only a life living under the Indian Act, not fully understanding their marginalization – knowing only frustration about its effects. Nothing extraordinary happens in their lives, and opportunities are limited. Currently people either do not understand or do not give a change process any thought. Taiaiake Alfred (personal communication, 2002) says,

The enemy of our nations is the Indian Act system, and that enemy is vulnerable to a serious challenge. Yet instead of organizing to make change and to press the Canadian government with a serious challenge, our politicians are caught up in the system itself, wasting precious time talking about our rights, talking about playing by the rules, and trying to make change from within. (p.2)

The Indian Act (the Act) is federal legislation that dates from 1876. The Minister of Indian Affairs and Northern Development is responsible for administering the Indian Act.

The Department of Indian Affairs and Northern Development is the federal department that carries out the day-to-day administration of the Act. The Indian Act basically does two things affecting all First Nations people in Canada:

1. It says how Reserves and Bands can operate. The Act sets out rules for governing First Nations reserves, defines how Bands can be created and spells out the powers of Band Councils.
2. It defines who is and who is not recognized as an Indian.

The Indian Act is out of step with most of Canadian Law. It singles out First Nations on the basis of race, removes much of their land from commercial mainstream use, and gives the Minister of Indian and Northern Affairs and other government officials a degree of discretion over First Nations affairs that is not only intrusive but frequently offensive.

The Indian Act makes any movement from dependency to autonomy very difficult. First Nations need a dependable source of revenue. But under the Indian Act, the government gives funding and then takes it away arbitrarily. When this happens, programs developed using government funding for healing, employment, or training cannot be sustained. Whenever this happens, leaders witness community members involved in these programs falling back into the litanies of social ills they have been trying to escape.

Funding which does come through is often long-delayed. The DIA provided millions of dollars for water, roads, day care, a gymnasium complex and a new health building. But CFN waited decades for such funding while our people suffered from poor water quality and deplorable roads which damaged our vehicles. Our children entered schools without benefit of early childhood development, and the gymnasium complex took sixteen years to complete.

Under this kind of funding system, CFN members have started to experience a sense of entitlement, which discourages independence and entrepreneurship. Many people have come to believe the government will fund make-work programs for them in perpetuity, so they wait for such funding rather than move forward with their own independently funded education or training programs. And even more insidiously, by continuously seeing themselves as dependents, too many CFN people come to see no reason to put effort into upgrading their education, acquiring trade certification or establishing small businesses. The system takes away their ability to dream, to achieve.

Entrepreneurship or independent development could free CFN society from dependence on government funding, but because of the Indian Act, independent development is slow and uncertain. Any business deals we are able to make are heavily regulated. To protect itself from lawsuits the government establishes criteria for business development for native bands. Major project development requiring joint-venture money is cumbersome and potential investors often leave because it takes too much time and money to build a business relationship with our organization. Legal fees for joint-venture initiatives are very high, which also discourages joint ventures between First Nations and other investors.

First Nations have no collateral or equity with which to access business loans. Indian reserve lands fall under the jurisdiction of the federal government through the Department of Indian Affairs. These lands cannot be sold nor put up as collateral for loans. Innovative financing is possible, circumventing the Indian Act by leasing the land for periods of either 49 or 99 years, but this requires permission from the government. This puts First Nations at a competitive disadvantage with non-native fee simple landowners, who do not have to go through the time-consuming process of getting someone else's permission to use their own land as collateral.

It is difficult to create long-term change programs in First Nations communities because of the two-year terms of office in band government mandated by the Indian Act. This results in a lack of continuity in band government. Leaders tend to campaign on the basis of promises to get additional government money, on top of the usual transfer payments. If the promised funding doesn't come through, the elected leaders are out of office at the next election and another round of new leadership comes in. Leadership is always changing and so are leadership styles, moving from authoritative to democratic, then from democratic to authoritative, from good to bad, but always transactional, managing or mismanaging the cheque book.

Dependency has established a transactional culture as a norm because any First Nation organization's only mandate is to manage funds. We became good at transactional management. And it has become apparent this is not enough to free us from the tyranny of the Indian Act.

Where Chemainus First Nation is Today

Despite all this, the CFN is poised to enter the twenty-first century as a more sustainable and independent entity than it has been historically. CFN is learning to appreciate that strong leadership carries certain responsibilities. Today this organization has effective management and a vision of what the organization will look like by 2014. In circles, everyone's voice is heard and respected. CFN operates with clearly articulated mandates, with their membership's buy in.

During past two-year Council terms CFN Band Council has been transforming the organization by aggressively pursuing a new and changed relationship with external governments—federal, provincial, and municipal. The Council has been building a stronger leadership by distinguishing leadership from management and by providing

each Council member with specific mandates. CFN is moving away from dependency on government and control by government to a stronger position of autonomy.

"We are at a moment in time when the marginalized peoples are gaining their voices" (Kirby and McKenna, 1989, p.15). We are moving into a new era where there is a new way of looking at indigenous people, not as subordinates, but as equals, as people with something to offer. We carry certain uniqueness in that we have postmodernist values and ethics – we operate from the premise that there is no one right way to seek the truth. We have a lot to contribute socially, spiritually, and economically.

CFN is on the verge of attaining new heights of effectiveness in our institutions, building on strong and effective relations with our partners. We have a strong transactional system, strong management methods and a system staffed with highly qualified managers. To move to the 21st century this transactional system needs to add strong transformational leadership to compliment our transactional administration.

Transformational leadership will get the community ready for autonomy. As power and responsibilities are transferred to First Nation communities from government, new financial and human resource responsibilities are part of it. An effective and efficient administration is still needed to properly manage these new responsibilities, so CFN needs to create the capacity for transformational leadership on top of their already well-developed transactional management capability.

There are a number of external factors that contribute to our need to move to a model of transformational leadership:

1. First and foremost, the CFN is in treaty negotiations with government to move to CFN self-government and self-reliance. This change from government dependency to autonomy requires vision, mission statements and a competent

transformational leadership. The worst thing that could happen would be for CFN to replace the Indian Act with another, similar system. The transformation requires leadership to be competent in the use of transformational tools and methods. Without these tools the CFN will remain frozen in a transactional mode, applying for government funds and grants, then managing the cheque book. The housing program will remain as social housing, social programs will not keep up with community needs, members' healing programs could become non-existent, education will not address community needs, and economic development will remain slow and cumbersome.

2. As the baby boomers in Canadian society near retirement, it will create economic opportunities which CFN can capitalize on. Baby boomers are generally more aware and accepting of other cultures, as they are looking for new spirituality. The baby boomers are expected to inherit billions of dollars, some of which they will spend on eco-tourism, good food, technology, and high-end entertainment. CFN can profit from this demographic change by setting aside suitable lands for development into eco-tourism sites, high-end residential developments, good restaurants, and so forth.
3. Within the next ten years many external organizations, in government ministries for instance, will lose up to 40% of their employees to retirement. This has serious implications not only for the loss of their intellectual capital but also for replacing these employees. There will be opportunity for anyone with the education or training to fill these positions. These ministries and many external organizations are already taking a serious look at succession plans. These succession plans now include First Nations, as there appears to be a new respect for diversity.

4. An opportunity exists because of an emerging awareness about the treatment of Aboriginal peoples of Canada and a growing recognition of the importance of establishing equity and balance in Aboriginal and non-Aboriginal relations. Canadians are learning more about the legacy of the poor treatment of First Nations people as a result of newsworthy events such as the residential school scandal, the Oka crisis, and BC Liberal government's referendum on the treaty process.
5. There is a new global culture emerging led by a group called cultural creatives. These people are moving away from similar transactional power structures in their own organizations, where all decisions are from the top, from one person for the good of all. The cultural creatives appreciate there is an injustice in the way First Nations have been treated. Cultural creatives come with spirituality, respect for diversity, respect for the environment, and democratic approaches to leadership. They want to right the wrongs of the past.
6. The CFN community is growing intellectually, spiritually and mentally. More than 60% of the members are currently involved in education, training or healing. Now is the time to create a new future if leadership is going to meet the member's new needs. It is time to move beyond the Indian Act.

A Vision for the Future

Today is an opportune time for CFN to reframe our institutions, to move beyond the status quo and add transformational principles to our existing transactional systems. We do not need to abandon our transactional systems, but we do need to adopt transformational tools to enable us to reach our highest potential.

Transformation presents to CFN and other First Nations a challenge to develop systematically using principles of sustainable leadership, such as those articulated in Royal Roads University's Master of Arts in Leadership and Training (MALT). "The MA in Leadership and Training focuses on the development of the sophisticated leadership and problem solving skills necessary for managing the complex learning organizations of the 21st century" (Royal Roads University, 2002). These principles include:

- Leadership
- Systems thinking and planning
- Learning and teaching
- Organizations and organizational change
- Research and inquiry
- Team building
- Communication
- Character
- Ethics
- Style
- Creativity

Nation building for CFN is still new. The process of change begins with leadership. The success of any initiative towards integration and interdependence, equality, mutual responsibility, resource sharing, and cross-cultural learning, depends on the Canadian governments' accommodating First Nations and First Nations being clear on what self-government and self-reliance really is.

To become a sustainable and self-governing society, CFN must first address the colonial instrument, the Indian Act. Western institutions must be encouraged let go of the paternalistic attitude, entrenched in the Indian Act, that First Nation people are children. Western institutions believe that the current scheme of governance already grants First Nations equality. But this is a fallacy. First Nations do not have financing

opportunities that other Canadians have. Governments are still attempting to assimilate First Nations people. There is fear of indigenous cultural and spiritual customs. Responsibility is still held in the hands of federal and provincial governments. There is no sharing of resources.

To prepare ourselves for the many tasks we will need to accomplish in order to move to a true state of autonomy and equality, First Nations in general, and the CFN in particular, will need to transform our governing Councils from being transactional managers into transformational leaders. Transformation is systematic process and requires systematic tools, such as the visioning or learning circle. By using such tools, CFN can begin to address the serious questions of how to create the new relationship with the federal and provincial governments that will move them towards self-government and self-reliance.

To enable First Nations to progress to sustainability and self-government, both parties – government and First Nations – need to forge links between the Western system and the indigenous system. We all need to recognize that neither system has “the right to proclaim itself as the royal road to truth” (Palys, 1997, p.422). A postmodern Indigenous society could reconcile the two systematic approaches, the Western hierarchal approach and the more democratic, flattened indigenous approach, to generate better solutions than can be created by one system alone. As Palys (1997) says, we need to “forge links between the two rather than drive them further apart” (p. 12). By taking such an approach, CFN can begin to give our administrators new mandates. CFN can examine our culture and reinforce it in the processes. We can design programs that meet and even out-perform current programs.

The Research Question

The change process starts with the creation of a vision statement, understanding what is a postmodern society and how it operates (Kim Kelso, personal communication, 2002).

What I propose to investigate is how to effectively use visions and mission statements to foster the development of transformational leadership in First Nations communities. I propose to do this through the technology of a visioning circle, one of many tools of transformational leadership.

My research question is:

How effective is a visioning circle in moving the Chemainus First Nation leadership from transactional management to a system of both transformational and transactional leadership?

In researching this question, I will also be examining these sub-questions:

What models and approaches to visioning and mission statements currently exist?

What is meant by the term visioning circle?

What does a transactional mindset mean?

What is transformational leadership?

"In Advanced Change Theory the highest reality is experienced in the creative process when a system transforms to a higher level" (Quinn, 2000, p.230). In transforming from transactional management to transformational leadership, we will experience a higher level of effectiveness and come to better understand "the simplicity on the other side of

complexity” (Quinn, 2000, p. 230). This is an exhilarating call to both organizational and personal growth and transformation.

Change is cyclical and it may take numerous attempts to achieve the change we seek.
This is a first step.

Review of Organization Documents

In preparation for researching this topic, I reviewed organizational documents from the CFN Band, as well as from the federal Department of Indian Affairs, and the province of British Columbia.

Chemainus First Nation Organization Documents

CFN Human Resources and Program Manager Reports provide its management and leaders with data and benchmarks for organization effectiveness in the area of human resource development. These reports provided me with accurate statistical information on various activities taking place in the band. For example, CFN trades people need to be more disciplined and committed to their work because if it takes them too long to complete a project, the program ends up in deficit. The leaders received this report from the band manager.

CFN Personnel Policies specify standards for recruiting, hiring, promoting, developing and terminating employees. The use of personnel policies is a recent activity undertaken to move the organization forward. CFN, by going through their screening process ensures the best person is hired, and if there is termination, by adhering to policy, protects the organization from legal repercussions. These policies also support the nation building process because the members understand they, as individuals must have clearly defined goals and accountability for performance. Introduction of these policies put an end to political appointments, nepotism, and an autocratic leader serving only his faithful followers.

Financial Policies enable CFN to increase effectiveness through properly managing fiscal resources. Each manager has a specified budget to work from, spending no more and no less. Each manager has to prepare quarterly budget reports. Individual line

managers are accountable for every dollar that enters and leaves CFN. Leaders or managers may not borrow money from one program to use in another. What I concluded from reviewing these policies is by competently managing the cheque book CFN leadership has proved they are ready for autonomy once they add a transformational leadership component to compliment their financial policies.

I reviewed the CFN Elders' data (flip charts from their workshop) where they set down their values, history, and culture. The culture is their historical understanding of community consensus and interdependency. The Elders articulate the customs, thoughts and behaviours they consider appropriate for their leaders. The Elders measure character and competence along principles of trust, honesty, wisdom, respect, and love. These are the principles they expect in their leaders. (Mercredi, governance consultant at Hul'qumi'num Treaty Group, unpublished data, 2003) What I learned from the Elders is the degree to which the CFN already has the cultural basis from which to formulate its modern government. Its government can in fact be based on a values foundation from the teachings of the Elders. The challenge is to integrate cultural principles existing in our Elders' minds into our current governance systems, adding CFN culture to Western European methods and systems.

Federal Government Documents

The Indian Act contains ongoing regulatory tools and policies that govern all First Nations. It spells out native rights, the fiduciary responsibility of the Federal Government, native leadership criteria, and the election process. I found this document difficult to read because of its legal language and its structure. However, I do know the effects of it as I live with it. For example, once I, like all First Nation people, was free to hunt, and harvest. I was regulated by my Elder's teachings, one of which was to respect all things. Today we are heavy regulated by the Indian Act in how we may hunt and harvest. What I learned by studying the Indian Act is there are some things in it

that we can use and there are things that can be eliminated. Research needs to be undertaken to determine what should be kept.

Communities First: First Nations Governance is a consultation package from the Department of Indian and Northern Affairs (DIA). DIA sees consultation as a collective challenge to come up with an approach to First Nation governance. It says First Nation governments need to be effective and accountable. This proposed Act would provide an interim step towards self-government. It is an initiative not intended to replace self-government, but to provide First Nations communities with tools that would allow the building of self-sustaining communities. "The Indian Act is too archaic for what First Nations need in modern times" (Indian and Northern Affairs, 2001, p.1). What I learned from this package is that DIA is prepared to work with First Nations whose organizations have evolved to high standards of effectiveness and accountability. The CFN organization, I think, has done this. CFN leadership now needs to use transformational tools to improve the quality of life for the membership. These tools include the aforementioned visioning circles, mission statements, and transformational leadership. These tools would ensure CFN moves to being a post-modern society with highly developed programs, and human resources that are beyond compare in quality and performance.

CFN programs and human resources need to be high quality, competent, and properly funded. These new developments have to be accommodated through improved fiscal relations with government. The Capital Development Plan for the CFN contains several million dollars destined for construction of roads, buildings, water and sewer facilities on the reserve. Much of this capital was contributed directly by DIA, as a result of lobbying by CFN. CFN has been very successful in acquiring capital from DIA because over time our administration has come to be built to extract large amounts of dollars from the DIA. In my observation, the Chiefs operate in an autocratic, centralizing power dynamic, not empowering band members sufficiently. Transformational leadership decentralizes

power into the hands of the many, and this makes for stronger communities. I concluded from reading these plans that CFN cannot use data from management regimes alone, but must use tools of transformational leadership so their future programs can meet or beat current programs in effectiveness. The organization has good management dynamics. Council can benefit from continuous learning about transformational leadership.

Province of British Columbia Documentation

British Columbia's Provincial Policy for Consultation with First Nations took effect November 1, 2002. "This new policy will govern how ministries and Crown agencies ensure that British Columbia's legal obligations respecting consultation with First Nations on proposed Crown land and resource dispositions will be fulfilled" (Hagen, 2002, p.1). However, this is a recent policy change that, I think, has not penetrated to all levels in the government. My observation is that despite this document, the BC government continues to "consult" by showing up at native meetings and presenting their decisions as a done deal, rather than actually involving native leaders in making the decisions. In my opinion, our native leadership needs to improve its capacity to negotiate, be more prepared, and until they do, this is going to continue to happen.

BC ministries are massively entangled self-organizing systems each with a different mandate. They have short time frames with which to act on a given situation. The province envisions a partnership arrangement, but I think First Nation leaders must make this a dynamic process using dialogue and transformational leadership elements that will integrate First Nation interests into the BC economy. The challenge for First Nation leaders is to move beyond BC's opening position.

Review of Supporting Literature

In preparing this research, I reviewed literature on three topics: vision, mission and transformational leadership.

Vision

An organization's vision statements are intended to describe how the organization plans to achieve its mission. In theory, the vision is aimed at the community members. It is my opinion that visioning is the first step in transformation.

What is a vision?

Mackenzie (2002) notes vision is an element not to be overlooked in organizational effectiveness. It is a realistic and commonly accepted vision of the community that takes into account community strengths and weaknesses in articulating a view of what the community is and can be. Effective communities honour their heritage. They involve members not professionals. She says visions can be used to educate the community about its business, and touch on personal implications. Individuals who buy into this process will make it successful.

Black (2002) advocates using a vision to inspire people with an idea of what they want to achieve. His advice is to make the vision bold. The vision can be used as a touchstone. He says if an option or decision does not help the vision then don't follow it. He believes the organization's vision should not be up for debate. He maintains this will demonstrate determination and passion and provide a clear focus to rally disparate employees. He advocates involving colleagues in developing the vision. He maintains vision is a communication tool, not a strategic management quick-fix. Inspirational visions may be about revolution or doing something worthwhile. Black says to give each team its own mission consistent with the company aim but more specific.

Senge (1999) says energy emerges when organizations engage in creating something for which they deeply care. Vision is a good example of what releases energy, of what begins the possibilities to grow the new in the presence of what already exists. Senge says he does not know of any way to create and release this energy without tapping into people's deep aspirations. He observes from a change perspective that visioning is a powerful tool for creativity and innovation.

Senge (1990) defines leadership in this manner: "Leaders are designers, stewards and teachers. They are responsible for building organizations where people continually expand their capabilities to understand complexity, clarify vision and improve shared mental models--that is, they are responsible for learning" (p.340).

Boehnke and DiStefano (1997) say transformational leaders exhibit visioning significantly more than other managers. They say the leader clearly communicates a vision of the future that is shared broadly by the organization's members. Eighty-nine per cent of the executives they studied say the use of visioning is a key factor for exceptional performance.

A vision is a guiding image of success formed in terms of a contribution to society. If a strategic plan is the "blue print" for an organization's work, then the vision is the "artist's' rendering" of the achievement of that plan. It is a description in words that conjures up a similar picture for each member of the group of the destination of the group's work together. (American Express, 2002, p. 1)

The vision statement orients the group's energies and guides their actions. American Express (2000) says a vision statement should be realistic and credible, well articulated and easily understood, appropriately ambitious, responsive to change, and consistent with the organization's values.

How does a vision benefit an organization?

Black (2002) says visions can contribute to the long-term health of organizations.

Angelica (2001) reviewed vision and mission statements and found vision statements can contribute to the long-term survival of organizations.

American Express (2002) notes that vision sets in motion the work to achieve it because one looks at the vision and then imagines what it would take to achieve it. Visioning creates greater success than not having a vision.

Powell (1996) says leadership in the new millennium will be essentially the same as that of Thomas Jefferson, George Washington, or other great leaders of yesterday – it will require people have a vision of where they want to lead, know how to choose the right people and how to accomplish objectives that flow from visions.

Dede (1993) states that the true nature of leadership is exemplified by four attributes: envisioning opportunities; displacing cherished misconceptions; inspiring others to act on faith; and encouraging followers.

What is required to make it work?

“Leaders are designers, stewards and teachers. They are responsible for building organizations where people continually expand their capabilities to understand complexity, clarify vision and improve shared mental models—that is, they are responsible for learning” (Senge, 1990, p. 340). Why this is important is that people have become accustomed to leaders doing everything for them and this has to change.

A vision must be bold. Business Week (2002) states that vision statements should be daring in scope to enable people to realize their full potential.

In describing the qualities of an effective leader, Winters (1997) admonishes that organizations are in need of "bold, visionary and spiritually-grounded leaders who are prepared for the challenges of the 21st century" (p. 1). Among a list of desirable traits, she characterizes a leader as being someone who has the audacity to take a stand on the unpopular or unheard of, takes a creative position for the well-being of his/her team, empowers others to become a part of a vision, and exhibits the faith and stamina to effect a change simply because it is right.

Bennis and Nanus (1986) argue that leadership is "the pivotal force behind successful organizations" (p. 2) in developing a new vision.

Fortune Small Business (2002) advocates using a two-step process to develop mission statements. First develop a mission statement that is broad enough to apply in a variety of settings and offers guidance on defining exactly what an organization does. The second step uses stakeholders' ideas and an organization's history, capacity for growth, and fundraising potential as the cornerstone for creating a clear and straightforward company vision. The process is to generate alternative visions and identify common themes in those visions.

It is not good enough to just develop a vision. It must be communicated. "The success of a vision depends on how well it is communicated to people. It must be communicated repeatedly at every opportunity and in a variety of different ways" (Yukl, 2002, p. 263).

Mission Statements

A mission states why the organization exists whereas a vision statement is intended to describe how the organization plans to achieve its mission. Mission statements are aimed at the employees and management staff, and positioning in relationship with other governments. All three – vision, mission and positioning – are closely related. All parts of the organization should look at the organization's mission statements, then set goals of their own that directly tie into the organization's goals. All ensuing efforts will mesh with vision and mission statements. White (2002) says mission statements are what people believe in.

What is a mission statement?

Angelica (2001) defines a good mission statement as "a short, snappy statement of the purpose of the organization" (para. 6) that possesses four qualities: breadth, durability, challenge, and distinction. Like vision statements, mission statements can contribute to the long-term survival of organizations. A key task facing many nonprofit boards is the development of well-defined mission and vision statements.

What is a mission statement useful for?

Angelica (2001) explains effective, clear mission statements bring focus and direction to your organization.

White (2002) says mission statements will drive your departments, work area, and even your personal life. He maintains mission statements should be framed and hung on the wall for all to see. He also says mission statements should be measured for success.

Walsh (as cited by Gensing-Popal, 2001) says a mission statement that hangs on the wall and collects dust is useless. He maintains if you've developed the mission correctly, it lives.

What constitutes a good mission statement?

Fortune Small Business (2002) says mission statements should be broad and flexible enough to apply in a variety of settings. Important to a good mission statement is providing lasting challenges to everyone involved and distinguishing an organization from all others. Her examples include "creating affordable housing for core neighborhoods" and "promoting the social welfare of people in a metropolitan area" (Angelica, 2001, para. 3).

How should a mission statement be used?

In writing about mission statements in non-profit organizations, Cohen (2001) cautions that a poorly fashioned statement about an unfocused mission can do more harm than good. Even the most descriptive and well-written mission statement is a weakness when put to uses to which it isn't suited. Far too often non-profit organizations exist to solve problems, focusing on the present with no passion for the future. Passionate missions must reach for high horizons. Reaching high horizons is the work of mission-driven organizations – with dynamic, organization-shaping mission statements. Cohen suggests staff members know their personal roles and job descriptions to affect their missions. Their roles and job descriptions should reflect direction and general goals of your organization. Leaders have a responsibility to encourage and support staff in their understanding of this direction.

Managers set examples for living missions. Employees participate in writing and updating the mission.

Cohen (2001) gives seven tips for leaders to lead staff into the future:

- Incorporate the mission statement into each job description.
- Ask all current and prospective employees to sign a copy of the mission statement.
- Ask all personnel to agree to support the mission statement and hold them to it.

- Specifically discuss with staff how their job affects the mission.
- Coach staff to live the mission by setting an example with your personal interactions.
- Use the mission statement when addressing conflict.
- Identify scenarios that exemplify staff applying the mission to their service delivery. (p. 1)

Departmental mission statements should be tied into the overall organization's mission. Gensing-Popal (2001) notes that wherever you get the inspiration for your human resources mission statement, human resources professionals agree that it should be tied to the overall company mission statement, written in concert with staff and corporate leaders and adhered to by the human resources department.

The CFN Band Council's responsibilities revolve around human resource issues.

Ripley (as cited by Gensing-Popal, 2001), in an article on creating mission statements in human resources departments, notes that for anyone in the organization outside of human resources to pay attention to their mission statement, it ought to fit reasonably with the organizational culture. Ripley says human resources groups that are truly business-focused will have mission statements that look more like a business mission than a human resources mission. Ripley continued, the mission statement is a marketing and communication tool, with managers a key audience, to convey in terms they are comfortable with, how the mission supports them. This is as true for frontline managers and their business objectives or the executive suite and their strategic goals. Ripley says that employees or key external audiences, potential employees, community members should be conveyed in terms they are comfortable with, how the mission supports them.

Who should write a mission statement?

With the organizational development of CFN, it is important to build capacity by addressing our human resources needs. Gensing-Popal (2001) says while the organization and its leaders should provide the framework for the development of human resource mission statements, human resource leadership and staff members also have a role. They translate the chosen qualities into action. Human resources creates a passion to reach higher and builds relationships in the organization. She also recommends whittling down mission statements to one sentence that makes sense. Finally, it is important to involve as many people as possible in crafting a mission statement: Gensing-Popal says whether facilitating focus groups, doing e-mail surveys or conducting virtual meetings, involve as many people as possible.

Refining and crafting a mission statement

Boschee (2002) says changing the culture of an organization will cost time, money, and psychic energy but notes that over time the financial and social returns can be substantial. He believes the best approach is to adopt an investment mentality and stop trying to recover expenditures immediately. He advocates being entrepreneurial and finding the resources required to change the culture. He believes it is essential to constantly refine mission statements to keep up with a rapidly changing world. And he believes organizations should let people know why they are changing the mission statements.

White (2002), in writing about credit unions, maintains mission statements create value for members who have entrusted their assets to the organization. A credit union mission might be to improve the economic well being of members who have entrusted their assets to it. A mission statement can make it clear that all members will be treated with respect and dignity and provided with affordable financial services. The organization will look for better ways to reach out to the entire field of membership

including the low income. All members will be assisted in creating wealth and becoming financially responsible.

Transformational Leadership

What is transformational leadership?

Kouzes and Posner (1995) characterize transformational leaders as those who lead by “inspiring others to excel, giving individual consideration to others, and stimulating people to think in new ways” (p. 321). The early notions of transformational leadership originated with Burns (as cited by Royal Roads University, 2001) and others who viewed inspiration, vision and empowerment as key to this form of leadership. Under transformational leadership, followers feel trust, admiration, loyalty, and respect toward their leader and are motivated to higher levels. The leader energizes the vision, the enablers, and the empowerment.

There are a variety of frameworks that describe the process of transformational leadership and the one described below by Yates (1998) has five steps.

1. Encourage followers to get things done, starts with understanding of their needs, aspirations and concerns, which needs excellent listening skills
 2. Envision – starts with the vision and then develop a plan to achieve it
 3. Enable – enabling mechanisms to encourage the right kind of action
 4. Empower – empowering people to achieve the vision
 5. Energize people to act – builds understanding and desire for action.
- (para. 3)

Bass and Steidlmeier (1998) define transformational leadership as containing four components: charisma or idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

Paradoxically, in transformational leadership, the leader is also the follower, in the sense of reflecting the wishes of others, even if they cannot properly articulate these wishes (Yates, 1998).

Transformational leadership utilizes motivation to “tap into higher human potential” (Royal Roads University, 2001, p. 4-4) as a means to increase performance.

Transactional leaders versus transformational leaders

Transactional leadership occurs where followers are motivated by the leaders' promises, praises, and rewards or they are corrected by negative feedback, threats or disciplinary action (Bass and Steidlmeier, 1998). This leader monitors the followers and corrects their mistakes (active management) or waits passively for followers' mistakes before they take corrective action.

Bass and Steidlmeier believe that transformational leadership augments transactional leadership. They say the best leadership is both transformational and transactional. Transformational leadership augments the effectiveness of transactional leadership; it does not replace transactional leadership.

Traits of transformational leaders

Kouzes and Posner (1995) say leadership is a relationship developed on trust and confidence. They note that the control-oriented structures and management techniques of the industrial era don't apply any more. Their view is that without trust and confidence, people don't take risks; without risks, there is no change; without change, organizations and movements die.

Understanding the qualities that make someone a transformational leader can help leaders genuinely concerned with improving the effectiveness of their ensure sustainability, today's networked, interdependent, culturally diverse organizations require transformational leadership to bring out, in followers, their creativity, imagination, and best efforts (Cascio, 1995).

What do transformational leaders do?

As noted in Royal Roads University (2001) Bass's proposition, consistent with Burns, is that authentic transformational leadership must rest on a foundation of legitimacy. Most leaders have a profile of the full range of leadership that includes both transformational and transactional factors. The early notions of transformational leadership originated with Burns and others who viewed inspiration, vision and empowerment as key to this form of leadership. Followers feel trust, admiration, loyalty, and respect toward their leader and are motivated to higher levels. The leader energizes the vision, the enablers, and the empowerment.

Moral foundations of transformational leadership

Bass and Steidlmeier (1998) argue true transformational leadership must be grounded in moral foundations. Bass (1998) describes transformational leaders as engaging in the moral uplifting of their followers, moving them to share in the mutually rewarding visions of success, and enabling and empowering them to convert visions into realities.

Boehnke and Distefano (1997) say research indicates transformational leaders lead by example, serve as role models and behave in ways consistent with their vision.

Bass and Steidlmeier (1998) say Eastern philosophies set other requirements for morally valid leadership including fidelity to traditions of authority, the preservation of harmonious relationships, and loyalty to family.

If transformative leaders are able to alter the follower's goals and beliefs then they must ask themselves if this is moral? Bass (1998) wonders whether in achieving shared values, followers are influenced to adopt the values of the leadership and the organizational culture; or the leaders and the organizational culture change to best reflect the followers' values?

CONDUCT OF RESEARCH STUDY

Everything an Indian does is in a circle, because the power of the world always works in a circle, and everything tries to be round. The sky is round, and the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for their religion is the same as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves.

Black Elk

My project question is "How effective is a visioning circle in moving the CFN leadership from transactional management to a system of both transformational and transactional leadership?" My research so far, my experience as a leader, and dialogue amongst leaders themselves, leads me to believe that the key to fusing all our systems to work towards a common vision of sustainability lies in leadership development, learning, building on the Council's leadership experience, and our cultural strength.

October 30th and 31st, 2002 were the dates agreed to by Chief and Council for our visioning workshop. The participants in the learning circle included the CFN Chief and Council, a professional facilitator, a graphics artist, and the CFN's recording secretary.

Research Methods

This section contains a description of my research method, the visioning circle, used during the study. Justification is provided to support the selected research method.

Circles and Qualitative Action Research

Circles are actually ancient practices that can be applied in our time to create communities of support and social change.

The circle, or council, is an ancient form of meeting that has gathered human beings into respectful conversation for thousands of years and has served as the foundation for many cultures. Circling is now a modern methodology that calls on this tradition and helps people gather in conversations that fulfill their potential for dialogue, replenishment, and wisdom-based change. (Baldwin, 1994)

Circles are now a modern tool to carry out action research; they are intended to lead to action and change. The status quo, the Indian Act and its implementers, hangs onto power and only reluctantly lets it go. Circles can be effectively used to offer experiential and emancipatory learning within the context of action learning. As a research tool, circles play an important role in phenomenological studies, the study of lived experience. When used for learning and research, a circle is typically referred to as a learning circle. Circles use a process of collaboration and creativity, usually combining polemic values. They can create an alternative viewpoint and turn the language of the status quo back on itself. This same process can be replicated when CFN negotiates with external partners.

Reasons for selecting this research method

Kirby and McKenna (1989) explore the theme of “construction of knowledge as a political process” (p.27). As they quote Connell et al:

The goal of a different model of research is clear. It should empower the people who are normally just the objects of research to develop their

capacity to research their own situations and evolve their own solutions...where expertise is a resource available to all rather than a form of power for a few. (p. 26)

The primary research methodology for this project was qualitative action research. Palys (1997) describes action research as an iterative process. Palys tells us that action research is cyclic in nature and has emergent properties ... where each successive pass is different from the one preceding" (Palys, 1997, p.298). Action research explores the relationship between data and theory through its truly consultative and collaborative nature of working together with people. Further, the action in action research begins by asking a group of people to find a way to resolve or minimize a problem or opportunity that exists within their culture.

One of the key characteristics of action research is that it involves in the process of the research the very people for whom the change is intended. In this respect, action research becomes participative. All of the stakeholders engage in examining current action in order to change or improve the capacity for leadership in the organization. Action research is primarily based on the understanding of individual realities and perceptions. "Acknowledging that people construct reality implies that there are actually many 'realities' 'Understanding'... involves being able to explain unique behavior in context... 'Good' theory is not imposed; rather, it emerges from direct observation and contact with people in context" (Palys, 1997, pp. 35-36).

This research project was best served by the qualitative approach. The goal here was to view our leadership as it already exists in the context of our organization and explore how our leadership capacity could grow through the creation and implementation of a vision that builds a foundation of transformational leadership in the organization. I believe a project of this nature lent itself best to qualitative research for the following reasons:

- The project was about quality of CFN leadership; the very word quality spoke to a fit with a qualitative approach to this research.
- The research was about informing and improving the lives of their members, specifically through facilitating a systematic approach to transformational leadership.
- How they understand leadership was the biggest part of the equation.

I chose action research because it is participative, reflective, cyclic, and qualitative.

Action research brings in participants because it promotes input, evaluation, and redesign by the participants. It is about understanding human action through systematic study and analysis, and that human interaction is characterized by relatively consistent patterns of understanding and conduct we can recognize and understand.

Elders say, "They won't let us do that!" This statement illustrates how much power social coercion can exercise over individuals. The community is living with a captive mindset. Scientific progress requires an interaction between theory and data, and maintains that science is a public enterprise. Data took away our voice but theory gave it back, and both are important (Palys, 1997).

CFN needs to have a strong sense of self, culture, and the way it operates. Like other people of colour, our people need to describe their reality candidly and fully to all people. The reality is there are those in the community who are comfortable living an uncomfortable life. Research can be brought to serve the interests of the dominated, exploited and oppressed groups (Kirby & McKenna, 1989). The only valid form of literacy training is one that enables the learner to intervene in reality. As a researcher I

can demythologize and decode our culture. I can analyze the social context, use literature reviews to enable people to function within and allowing them to interact with and change society (Kirby & McKenna, 1989). This is a way to design ownership of process, and it is a way to implement a values-based leadership.

CFN is in a process of elevating its member's standards, skills and competencies through training courses, education, and healing programs. Action research is based on the principle that we can, in the domain of human enterprise, construct the conditions that we wish to be operational in an organizational environment, and that they best construct these conditions collaboratively and through direct engagement.

Action research is an approach to profession development and improved learning. Workers and members are provided with learning environments. In emancipatory action research, researchers work to identify inequities embedded in social institutions, interactions, and ideologies (Royal Roads University, 2002). CFN often relies on outside researchers, experts who do not appreciate the problems of the people being studied. It is my experience as a leader working with professionals that they seldom analyze or even acknowledge the existence and consequences of power.

Participatory action research is a method of research where creating a positive social change is the predominant driving force. Participatory action research embraces the principles of participation and reflection, and the empowerment and emancipation of groups seeking to improve their social situation. CFN is in the process of creating positive social change. We are using a democratic, and participatory process. For example, our Restoring Balance Program is successful in its addressing the healing survivors of residential schools. This program is successful because it is participatory, with participation of Elders, experienced facilitators, and residential school survivors. The design was collaboratively planned and implemented. Participatory action research is "collective, self-reflective enquiry undertaken by participants in social situations in

order to improve the rationality and justice of their own social...practices ” (Kemmis & McTaggart as cited in Seymour-Rolls & Hughes, 1995, *The Moments by Definition*, para. 1). Participatory action research provides solutions for serious and complicated issues.

In the participative action research process it is important to recognize that the leaders participate equally with stakeholders. Often Indian Act leaders, the Chief and Council act alone to drive the process. Systems thinking means that no one can or should act alone as a separate entity as often happens; systems thinking can improve leadership competencies, and organizational development skills. Action research can forward a new push that extends the organization. It can be used along with appreciative inquiry, visioning, mission statements, and literature reviews. Literature reviews are a way of carrying on a conversation with others who are thinking about the same issues. Our leaders will be better decision makers if they have all the pertinent information and data to compliment material generated from participatory action research activities.

The focus will not be on what they wish to avoid but on what they wish to accomplish. They will focus on the positive. They will be more explicit about what they want and what they have to offer.

Action research is an iterative process and an appreciation of the action research method as a transformational tool will grow through time, gaining strength through any work and contracts completed. In this way it is also appropriate, since the visioning circle is really the first step for the CFN Band to move towards transformational leadership.

Professional facilitator

I knew from personal experience that CFN Chief and Council had held other leadership exercises for which they hired a management consultant to drive management theory,

but did not develop vision statements. From this experience, I deduced that a professional facilitator with a MALT background was needed for CFN's visioning circle. The CFN's Chief and Council agreed to the use of a professional facilitator to set the pace and to hold the intention and space of a visioning circle. Cathy MacKenzie was chosen to facilitate our visioning circle. She holds a Masters Degree in Leadership and Training (MALT) from Royal Roads University and owns a business delivering leadership and organizational development consulting services. The hiring of Cathy would free me to concentrate on gathering of data on our visioning circle.

The MALT curriculum deals with leadership issues and organization effectiveness, systems thinking, and communication. It was not necessary for the facilitator to have previous experience working with First Nations issues, because the process of visioning is a process for transformational and emancipatory leadership, both are used to enhance organization effectiveness.

Graphic Artist

One of Cathy's first suggestions was that we also use a graphic artist during the exercise to provide an immediate visual for Chief and Council's work in their visioning circle. We hired Christina Merkley for her process expertise, her ability to get the group through a series of thinking exercises in which the Chief and Council provide their own content.

Christina through her artistry provided a record of our visioning exercise. This visual graphic methodology was effective for collaboration and helped us reach conclusions together. Throughout the two days of the learning circle, there was excellent synergy among Christina and her graphic facilitation, Cathy, and the Chief and Council.

Cathy set out the foundation for dialogue by providing the following pre-readings for the Chief and Council.

1. Experiences in Communication by Carl Rogers
2. Dialogues and Conversation by P. Freire.
3. Dialogue: A Proposal by David Bohm, Donald Factor, and Peter Garrett.
4. On Character and Servant-Leadership: Ten Characteristics of Effective, Caring Leaders by Larry C. Spears, Chief Executive Officer of The Greenleaf Center for Servant-Leadership

All Council members were asked to bring an object or item that they can speak to that signifies them as a leader from their own perspective.

The agenda for the circle was as follows:

Day 1

1. Welcome
2. Overview of visioning circle and process
3. Learning circle start
4. Appreciate inquiry
5. Values
6. Honourable closure

Day 2

1. Check-in and review
2. Purpose statement
3. Visioning
4. Honourable closure

The facilitator established the following practices before the circle. She noted that she had gotten these practices from Christina Baldwin.

- Three Practices of Circles
 - We listen attentively
 - We speak intentionally
 - We contribute to the group's well-being
- Guardian of process
 - Leadership rotates
 - Responsibility is shared
 - Center is held by common intention
 - Checkout and Farewell
-

Dealing with the Data: Collection of Data from Visioning Circles

Baldwin (1994) describes the following ways to capture data from circles and we followed her suggestions:

1. Write down verbatim
2. Write down summaries
3. Audio tape

Josie Louie, CFN's recording secretary wrote down verbatim responses and tape-recorded the dialogue. I wrote down only summaries or major points. I then compared my notes with transcribed minutes done by Josie. Christina's graphic representation provided a visual record of our work within the visioning circle. I believe we demonstrated credibility and ensured accurate recording of this process by using these three methods.

In our visioning circle Workshop we developed:

1. A statement of purpose
2. An imaginary Globe and Mail cover story about CFN. The visioning exercise was accomplished by brainstorming a successful vision for CFN by 2014. We imagined the contents of a Globe and Mail article highlighting our accomplishments and transformation.
3. Main Themes. After creating the cover story vision, we extracted out the main themes of CFN's Vision for the year 2014. We then worked with the raw vision themes and the content from the cover story visioning exercise

Ethical Considerations

Ethical principles are at the forefront of this research project because in action research, with the involvement of human participants, research must be done ethically and it must be credibly sound. This research project was undertaken with systematic, rigorous attention to ensure integrity while being respectful of the people participating and being impacted by this process. I balanced my scientific obligation with best methods to produce the highest knowledge with the humanistic obligations. I conducted this study in a fashion designed to do no harm to the participants.

The Royal Roads University Research Ethics Policy (2002) specifies the following principles to be adhered to:

- Respect for human dignity
- Respect for free and informed consent
- Respect for vulnerable persons
- Respect for privacy and confidentiality
- Respect for justice and inclusiveness
- Balancing harms and benefits

- Minimizing harm and maximizing benefit

To address the humanistic obligations I did the following:

- I Informed participants their participation in this project was voluntary, and that they could withdraw at any time without penalty.
- I provided an informed consent form and obtained the signature of every participant.
- I provided a safe environment where participants felt free to speak their truth. For example, I made it clear that everyone's opinion is important, that silence is acceptable, that everything said stays within the room, and that confidentiality is a must.
- I obtained agreement within the circle on operating norms.
- I shared information with participants during and after the study.

Research Study Results

Study Findings

The CFN visioning circle Workshop took place October 30 and 31, 2002.

Despite the fact that Council members had approved the visioning circle to take place on these dates, only three of nine people on Council participated fully: my sponsor Chief Terry Sampson, and two councilors. Of the rest of Council, two members participated on the first day and not on the second day; another came on the second day only; three did not participate at all.

There were various reasons given for why Council members did not attend. One councilor decided her management responsibilities took precedence over the visioning workshop, and she apologized for this. Another chose to attend to another leadership responsibility, the British Columbia's Summit Chief's Health Committee. One Council member scheduled a hunting trip saying it was time to look after his mental state of mind. Another chose to work at his high-paying forestry job instead.

I was disappointed and surprised there was not full participation. I know from personal experience that being a councilor is stressful; councilors are very busy and put in many long days being both leaders and managers. Even so, the absence of so many members suggests to me that many Council members may not yet fully understand the importance of having full participation in a visioning circle or the implications of a shift to transformational leadership by the band.

Still, we decided to proceed with the members who did choose to participate, in the interests of gathering data on what the band considers important, and in order to nurture the seeds of transformational leadership among those who did attend.

By using a professional facilitator, I freed myself to participate in the circle and to gather some data. The facilitator also created a safe place for Council to share experiences.

We also used a transcriber to capture and transcribe minutes, and a graphic artist to give Council immediate visuals on the process. Visual graphics contributed to the richness of the dialogue.

An Appreciative Inquiry model of dialogue and exercises was used. Throughout the two days, Council planned cooperatively, discussed possibilities, and shared stories. The intentions of the circle emerged and evolved through the discussions of the participants, who did not know ahead of time what the agenda would be.

Over the course of the two-day visioning circle, there was discussion on a wide range of topics. The main themes of the conversation were:

1. Council's values, vision, and purpose
2. Council's leadership style
3. What Council is doing right
4. Any other issues and challenges

At the beginning of the circle, Council created some operating norms for the two-day circle in order to create the spirit of the circle, to encourage free play, collaboration and coherent purpose. The guidelines included:

1. Respect each other. "No harm should come to anyone, and it should stay inside the walls" (Participant 2).
2. Do not interrupt when someone is speaking.
3. Use a feather as a talking stick. The feather travels around the circle in one direction so each has the opportunity to contribute. Anyone who does not wish to speak may pass.
4. Maintain confidentiality. "We always do end up talking personal, and we need to add confidentiality, and information not to be taken out and used hurtfully" (Participant 3).

5. Be present, even if it is only for support of others

These guidelines helped foster inclusion, deep listening and conscious self-awareness throughout the two days. During the exercise, our facilitator Cathy MacKenzie occasionally pointed out situations that might seem to present sticking points. At the end of the first morning, she noted: "Everything people talked about this morning is the way of the warrior. Show up and be present. The communication is so important " (MacKenzie, unpublished data, 2002).

Council's Values, Purpose, and Vision

Visions are based on values. In order to clarify the Council's values the facilitator had us use a nominal voting technique to identify individual, family, group, and community values. This consisted of having all Council members first identify personal values by writing them on Post-it™ notes, and then placing them on the flip chart. Then the group identified common values by putting stars on the values shared. In this way, the workshop captured the data necessary to create an appropriate vision statement.

CFN's values are summarized in this table:

Self	Family	Council	Community
Venture	Love	Honor to each other	Traditions
Openness	Caring	Being protective of	Balance of
Mental health	Being as one	lands and resources	tradition and
Risk	Sharing	Challenges, and	new
Women's	Children	knowledge	Fairness
strength	cherishing and	Respect, sharing	Health
Self care	loving them	knowledge	relationships
Taking care of	Recording history	Systems and	Some thing we
self	Proud of who you	respect	create
Pride	are	Self government	Beauty
Self esteem	Being	Technology	
	understanding,	Honesty	
	loving and healthy	Nurturing	
		Strength inter-	
		relationships	
		Transparent	

Following this, after much discussion, Council crafted a statement of purpose, based on our common values:

To provide good governance based on sacred teachings, to commit to honoring our self-values, to model those values and to provide opportunity, that will nurture and support a safe and healthy community that will build capacity for our people, to build and instill pride in being Chemainus.

This statement of purpose was used as a foundation to build the vision. Cathy MacKenzie urged the group to set a high standard for the vision statement, so high that in fact it might not even be attainable in the lifetime of the current Council members. In order to create such a vision for the future, Council imagined they had jumped forward to the year 2014 and were reading a news article about the accomplishments of the band in the Globe and Mail. They created a story of what has been done, what has broken the mold a little bit, using the sacred teachings. Council then imagined their preferred future and as they talked through it, Christina Merkley drew out the various themes. The final vision was put up on the wall and is reproduced in Figure 1.

In creating this vision, Council members saw that the future of the band lies in our youth.

To support, to develop, and to create demonstrates giving opportunity to bring out the potential in our youth. I can see them reaching the highest level possible. By performing and living life, I have always seen that in the children. (Participant 3)

Councilors based our vision of the future on some of the current successes of the band. As one member noted:

We all want to be in a same place as our people. Think about people, we need to think about the success we have in education, health, and employment. There are other things that we can add to this success. (Participant 4)

Councilors also recognized that our own role in creating such a future consists in preparing the ground, but we cannot be responsible for the entire harvest – that depends on the whole band. In the words of one member,

All we can do is create the opportunities. We can prejudge and create programs and it will not work for everyone. One way is to do it based on the values that we are talking about and doing it in that manner. (Participant 5)

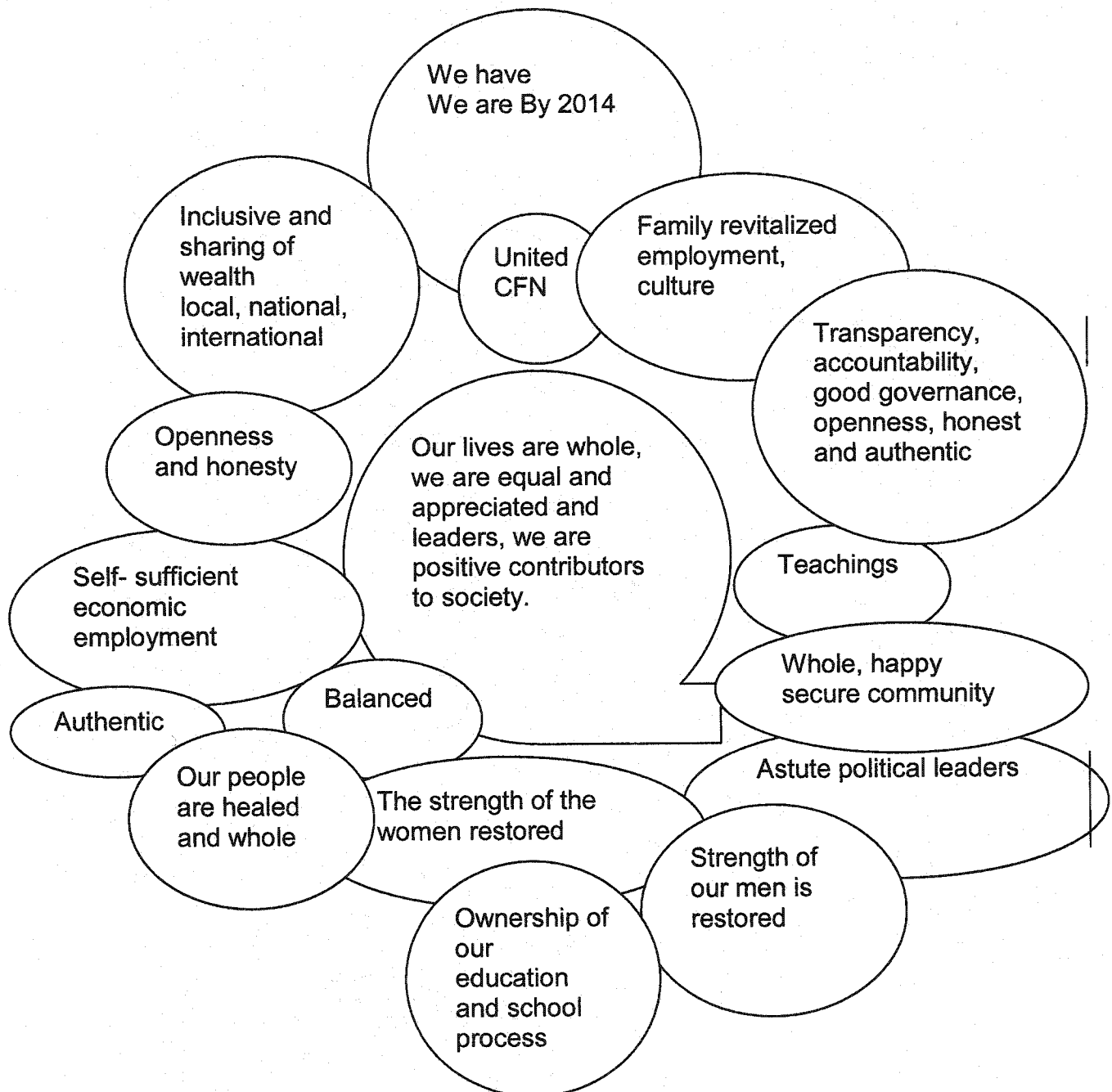


Figure 1 Vision for 2014 by Chief and Council

Leadership Style

Leadership style is another layer of leadership. Council members are familiar with each other's leadership style. Each Council member iterates familiar responses conditioned and biased by previous thought and experience.

Through a dialog process, as part of the two-day visioning circle, Council members examined their own leadership styles, including their passion as leaders. They concluded that theirs is a values-based leadership.

The cultural style represents the heartbeat and the warmth, like the long house [fires]. It provides the elements of personal power within the soul; it is great healing, great strength, and inner power. It is about staying healthy, taking time off to look after self. It is about using certain ways to feel better, like taking walks on the beach, searching for and finding artifacts. I like to be on the beach.

(Participant 4)

The Council's leadership style is a value-based leadership with individual, family, group, and community values.

I believe in relationships and friendship, and bringing this style to the community. I am surprised I am a leader today. I think it is all about my friendliness. That is how I always wanted to be, to be in relationship. (Participant 1)

Self-care was seen as an important value because being a leader demands courage, discipline, and risk-taking to take people where they have never been before. Women's strength is seen as an important value because women have begun to raise issues that men have traditionally not wanted to deal with openly, such as sexual abuse and

physical abuse. These problems have contributed to decay in our community and we now recognize the importance of bringing them out into the open, thanks to the women who raised them. Last, but most important, pride and self-esteem were values Council saw as necessary in leadership.

As a part of this process, each Council member brought an item to the circle we felt represented the essence of our own leadership style. Items people brought into this part of the circle included a daily agenda planner and a candle representing a sacred flame. This is how one participant explained his choice of leadership object:

My daily planner tells me where I am to be and need to be doing. My leadership style is being organized and doing my homework. I need to know all the facts. That is where my style comes from. It is from formal education rather than traditional education. Mine is a struggle between leadership and traditional and finding the balance [between the two]. (Participant 3)

Another participant said: "I feel the candle is part of the culture, the Shaker church. In the Shaker church, I was really touched by the Lord, when I was touched on the forehead; it was an experience I will never forget" (Participant 1).

My own observation is the daily planner and the sacred flame present two styles of leadership, which so far our leaders have not been able to integrate. The daily planner represents the management system while the sacred fire represents the inner essence of leadership. It is a challenge to find a balance between the two. While the management style is about being highly technical, the traditional style is about finding balance. The western style is to win at any cost while the traditional style represents a leadership style which is mentally balanced and physically healthy, and encouraging warrior-self. The Western style is the how to do and the traditional style is the how to be.

What is Council is Doing Right?

To identify what we are doing right, Council again used a nominal voting process. Through this process, Council identified the following as what we are doing right:

- We work effectively as a team.
- We are learning.
- We follow due process at meetings.
- We fulfill our management responsibilities.
- We represent CFN effectively at the Board of Director level of affiliations.

Council concluded we work effectively as a team. One participant noted, "Teamwork is the primary reason Council is effective" (Participant 1). The Chief and Council at the time of the visioning exercise were a democratic body, with a leadership style based on dialogue, mutual respect, collaboration, and trust. The current Council acts only after dialogue and when consensus is reached. One participant expressed a desire to see Council continue to work this effectively as a team: "Stick to working as a team" (Participant 2).

Council is made up of individuals that bring to the leadership table differing skills and competencies, and this diversity makes them stronger. "We are successful because of personal strengths" (Participant 4). All these individual strengths when woven together create a strong team.

The Chief noted in our triangulation interview following the visioning circle: "As for authority, I rely on Council, to address any negativity. I see teamwork allowing us to be better at managing our seas, and lands, as we did in the past. In some ways are we

fortunate with the ways that were brought on to us, our teachings. Our teachings say we have to respect all things” (Sampson, unpublished data, 2002).

This is in marked contrast to past Chief and Councils of CFN that were not democratic; the Chief and his handpicked managers did all the work for the Council. There was no teamwork, no attempt to use the rest of Council in leadership roles. Council members were left to rubber stamp programs and proposals driven by management.

Council identified their commitment to learning as another of the traits that makes their leadership effective. “We attend workshops to improve goals” (Participant 4).

Councilors understand they have certain roles and responsibilities as leaders. They use professionally facilitated workshops to learn and be clear about leadership roles and responsibilities. In addition to the training provided by the band for itself, there are also two councilors who attend training sponsored by CFN’s external partners or associations.

Council agreed that we are effective because the work of the Council is divided up among all Council members. Each member is responsible for one or more programs. The leadership responsibility is shared as opposed to being centralized. “We share board representation and portfolios” (Participant 4). Typically, councilors take responsibility for programs they have a personal interest in, experience with, or a concern for. Their portfolios include health, economic development, social development, education, capital projects, elders and culture, natural resources, child and family services, traditional laws, and treaty.

Another way in which we felt we are performing well is in keeping connected with the association. In addition to attending regular Council meetings, councilors attend meetings of other associations relating to our areas of responsibility, and then report back to the Council on these meetings. This ensures that Council is represented in the

various CFN associations, helping address the fear that when Council gives up power to associations they are not represented properly, have no voice in their affairs.

Council sees having regular meetings at least once or twice a week as effective leadership. “[We hold] regular meetings” (Participant 4). These meetings address current initiatives. Council is presented with proposals for ratification. Council is kept informed on budgets, spending, and human resource issues. They prepare for meetings they have scheduled with other organizations. Each Council member takes to these meetings any concerns and wishes from the CFN membership. Council is fully informed on current issues as each Council member reports back to the Council the outcome of their meetings elsewhere.

Council identified following due process is of high importance to our effectiveness. “Cheminus First Nation Council can follow process” (Participant 4). Due process includes creating an agenda for meetings, adopting the minutes of previous meetings, presenting and passing motions, receiving management reports, receiving information and individual reports from Council members who sit as representatives of Council at other organizations.

Council identified that we separate leadership from management, and this contributes to our effectiveness. We let our managers and committees do the work of the Council table, then this work is brought to Council for approval. “Let administration do its job” (Participant 4). Managers present quarterly and annual budgets to Council. “Each program has its own budget and stays within it” (Participant 1). “We are accountable” (Participant 2). This is important because it moves the leadership style away from centralized decision-making, with decisions being made only by the Chief. In the past, this was not always the case, and it sometimes led to mistakes. For example, hiring mistakes were made when people were hired because it would increase the Chief’s chances of being re-elected at the next election. Today a person has to win the job by

going through a job-screening competition. This makes the hiring process fairer and increases the likelihood that the right person gets the job.

What are Chemainus First Nation's Issues, and How are they Prioritized?

Council again used a nominal voting technique to identify and prioritize key issues. Council identified they want to listen to their people and understand they have to create, encourage and support programs following up on the voices of their membership. "We need to think about our community and fix those [issues] to become successful" (Participant 3).

Council identified these as our top five issues, in the following order of priority.

1. Economic development is their highest priority. Council identified the most pressing issues are economic, the lack of jobs and income. Any Indian reserve development is difficult and time consuming because of Indian Act requirements. The Department of Indian Affairs has to give approval to any development because reserve lands cannot be used as collateral for business loans. Each individual, family, and band organization are legal wards of Canada, and so cannot be sued, so investors typically will not lend money to individuals because they see the risk as unacceptably high. Thus economic development on Indian reserves requires innovative ways to raise capital. One technique used is leasing out land to investors for long periods in a 99-year or 49-year lease.

Their concerns about economic development also involve human resource issues. Any economic development presents challenges more complex than merely attracting jobs. Social and education programs need to complement economic plans. CFN's long-term development plans address a broad spectrum of community development issues:

health, education, substance abuse, crime, and myriad other social issues, many of which stem from Residential Schools.

2. Specific land claims are the second highest priority issue. "Attention [is] needed to so many things i.e. specific claims" (Participant 4). Although CFN is involved in comprehensive lands claims negotiations with British Columbia and Canada pertaining to their traditional territory, it is also independently addressing what we call specific land claims. Specific land claims are a result of past government decisions when lands were being surveyed for reserve status. If the surveyors found any white person living on lands, that person was given out-right ownership and the First Nation lost this land. Lands currently identified for specific land claims include lands at the Rice Farms, Coffin Point, Healy Lands, Woodley Range, and Brenton-Paige areas. There are varying reasons in each case why the band believes the land should be returned to their ownership. For example, at Coffin Point a white man by the name of Mr. Allison was married to a First Nations woman and the community let him reside on First Nations land. The surveyors saw the land was settled by Allison and gave this section to him. At Rice Farms there is archeological evidence of CFN ownership even though it has been assigned away from the band. In the case of the Healy Lands, a white man named Mr. Healy leased the beachfront from our band for an oyster operation but was still given the lands by the surveyor. Woodley Range and Brenton-Paige were assigned away even though they are still being used for ceremonial purposes. According to the decision rendered in Supreme Court of Canada case *Delgamuukw v. British Columbia* on December 11, 1997, aboriginal title is recognized when Indians (legal term) used land in the past, are still using it and will use it in the future.

3. The third priority issue is the relationship the Band Council has with its associations. Council agrees to establish associations involving with other First Nations from time to time to acquire funding that otherwise might not be obtainable if CFN went after government funds by itself. But communication between the

associations and the Council is sometimes difficult. "Communication can be better, as others speaking on behalf of CFN and not reporting back" (Participant 6). When CFN wants service from their associations, often requests are not heard, or the servicing provided does not meet CFN's needs.

4. Another issue of importance is the fact that rival factions exist within the band. Community politics and individual and family rivalries exist that can get in the way of progress. This can take various forms. As one example, after they are created, associations take on a life of their own. Fragmentation between Hul'qumi'num Treaty Organization, health associations, social programs and education is a concern as all work is done in isolation from CFN. "We need more unity within our organization as we are always stuck in the old divide and conquer[mentality], this is not our way and we have to move away from this. We were all one at one time" (Participant 1).

There has been a historical competitiveness that splits the band into two communities, Shellbeach and Kulleet Bay. These two communities are often at odds with one another. "Jealousy, competition divide the communities and this is a problem" (Participant 2). Council seeks unity. "Every single member must be cared for, not just a chosen few, this is the best way" (Participant 6).

5. Finally, the fifth priority is the health and safety of Council members. Holding a Council position is often stressful and demanding. One Council member noted a problem with "staying healthy" (Participant 4). Another stated a wish to "balance my home life" (Participant 2). Another expressed a wish to "commit only time I am able to" (Participant 6).

When I wake up in the morning I want to be cheery. I love and respect my wife and daughter who are a support for me. It is a support I need because some people like to use anger towards me and this is hard on me. Sometimes we do

not get the gratitude we should as leaders. If those people were wolves, they would tear us apart. (Participant 1)

I triangulated the data I gathered during the visioning circle by interviewing Chief Terry Sampson two weeks afterward. I asked him the following questions:

1. What did you think of the visioning workshop?
2. Do you understand the difference between transactional and transformational leadership?
3. What do you know about transformational leadership?
4. Do you understand that we do not have any transformational culture in the organization, that we are just a management culture?
5. Do you think we need transformational leadership to add to our current management systems?
6. Do you have a better understanding about the use of tools such as visions, mission statements, and transformational leadership?
7. Do you understand what the vision statement means?
8. Do you understand better how the vision statement is intended to describe how CFN plans to achieve its mission?
9. Do you understand Appreciative Inquiry method?
10. Other requirements for morally valid leadership are fidelity to traditions of authority, the preservation of harmonious relationships, and loyalty to family. What do you think about loyalty to family?

Chief Terry Sampson expressed his appreciation for both the process and the results of the two-day visioning circle, noting he had learned from the experience about the

importance of visions, mission statements and transformational leadership. He appreciated the process and results.

Yes I do understand better about vision, mission statements and transformational leadership.... I understand we do not have vision statements and we need to develop them I think it is something we need to teach everyone, managers, and our people. (Sampson, unpublished data, 2002)

The Chief does understand the importance of vision statements. "I am already thinking of what is it we need to do and what needs to happen in relation to our future. What is it that our future generations need to have from our Chief and Council?" (Sampson, unpublished data, 2002).

Sampson also expressed an understanding of the need to make the vision visible. He stated he wanted the graphics printed out and shared within community departments. "We should display our vision statement to the rest of the community, here at the office, our daycare, gymnasium, our health offices, and perhaps even at the treaty office" (Sampson, unpublished data, 2002). He also stated his understanding of the importance of involving as many people as possible in crafting a mission statement. These understandings echo Yuki's (2002) views on how to successfully use a vision statement: "The success of a vision depends on how well it is communicated to people. It must be communicated repeatedly at every opportunity and in a variety of different ways" (p. 263).

The Chief believes it is necessary to invest in changing our culture into a more transformational mindset. He said, "Yes, and I want you [Bob Daniels] to be involved at the treaty level, you represent the CFN in treaty issues" (Sampson, unpublished data, 2000). What I think the Chief was saying was that there is a need for university level input for creating new knowledge. And he sees holding and modeling values to be

essential in creating a transformational culture. "My belief is to honouring the values for our selves, the community, and we need to model those values if we are provide opportunity for our members to transform" (Sampson, unpublished data, 2002).

Study Conclusions

The intention of the visioning circle was to give the s Band Council an opportunity to take initial steps to change from a transactional culture to one that incorporates both transformational and transactional leadership. This was the first time any CFN Council had any opportunity to experience this kind of leadership in action.

While it was disappointing that we did not have full participation in the two-day event, the visioning exercise was at least partially successful because it did enable the Council to take the essential first steps moving towards transformational leadership: articulating its values, creating a statement of purpose, a vision, and acknowledging both its successes and its challenges. Transformational leadership includes an appreciation of what they are doing right and building on that. Council identified what they are doing right as part of this exercise.

I have observed some changes in how the band leadership operates since the visioning workshop took place, and I interpret these to mean the workshop has begun to move the Band Council towards a more transformational leadership style.

One positive indicator is that as a result of the visioning circle Chief Terry Sampson is beginning to speak openly about moving the vision into a place of visibility in the community as a whole.

Secondly, the Chief is now facilitating Council meetings instead of having the band manager lead the meeting, as was the case before the visioning circle. He is learning to separate management from leadership.

It is also becoming clear to me from doing this study that s Council already has some transformational leadership characteristics. Nation building starts with a values-based leadership and Councilors lead by example, serve as role models and behave in ways consistent with their created vision. Other transformational behaviours exhibited during the course of the circle, which can used as a foundation to build on are: inspiring, stimulating, coaching, and teambuilding. Council demonstrates morally valid leadership, including fidelity to traditions of authority, the preservation of harmonious relationships, and loyalty to family. Followers feel trust, admiration, loyalty, and respect toward their leaders and are motivated to higher levels by this.

Study Recommendations

The major task facing the Council at this point is integrating the councilors who were absent from the two-day circle into the visioning process. In order for the vision to be a credible motivator for the Council and the people, the whole leadership team needs to be bought into it, so they can effectively advocate for it. An election has already taken place since the workshop was held, and there are new Council members who also need to be integrated into the vision. This should be done as soon as possible.

Though I was not re-elected to Council in the spring, 2003, elections, I intend to continue to work with Chief Terry Sampson to determine the best way to proceed with this integration, and support him in implementing it. As an initial step, I am making the commitment to work with the Chief to formulate a plan to bring the new Council the report on the visioning circle of October 30- 31, 2002.

Once this is done, it remains for Council to energize, enable and empower the vision. They will need to find a way to make the vision come alive and be visible in the community. By continuously modeling the vision themselves, councilors will inspire the people to live the vision as well. In dealing with their key challenges, they will produce more effective results if they consistently measure their decisions against their values and vision.

As a first step, I recommend Council have the graphic of our values printed professionally, and then display these and share them with community departments. Chief Sampson expressed an understanding of the need to make the vision visible. "We should display our vision statement to the rest of the community, here at the office, our daycare, gymnasium, our health offices, and perhaps even at the treaty office" (Sampson, unpublished data, 2002). He also stated his understanding of the importance of involving as many people as possible in crafting a mission statement. These understandings echo Yukl's (2002) views on how to successfully use a vision statement: "The success of a vision depends on how well it is communicated to people. It must be communicated repeatedly at every opportunity and in a variety of different ways" (p. 263).

Research Implications

The visioning circle was the first step of many that need to occur to change CFN from a transactional to a transformational leadership model. I will outline here other steps I believe need to be taken to complete this implementation.

1. Extend the visioning process throughout all levels of the organization including management, membership, stakeholders, and funding agencies.

Having completed one visioning circle, CFN leaders are now in a good position to use circles elsewhere, introducing the process as an effective transformation tool. The same two-step process Council used in developing mission statements and then a vision statement can be used by other parts of the organization to create their own mission and vision statements. Council has communicated and displayed their vision and mission statements and this will be a model for other circles. Values and leadership style are the basis for creating mission statements that align with Council's vision statement, one that will nurture and support a safe and healthy community and will build capacity for the people, to build and instill pride in being Stzumimus.

2. Make it a practice to use meeting guideless similar to those used in the visioning circle in all band meetings, to create a safe environment for speaking and listening.

Council learned in the visioning circle that establishing meeting guidelines on speaking and listening creates an atmosphere of safety which encourages participants to contribute freely to the discussion. It is important that guidelines be suggested, not imposed, and the participants be given the opportunity to contribute their own ideas to the guidelines.

Guidelines help foster inclusion, power sharing, deep listening, conscious self-awareness for compromise, and unified purpose.

3. Prior to making decisions on key issues, the CFN Band Council needs to adopt the habit of undertaking systematic research to ensure we have complete data to inform our decisions.

The CFN Band Council has begun to understand how systematic research can improve their decision-making process. They should continue to use research tools such as questionnaires, surveys, literature reviews, interviews, learning circles, and other action research inquiry methodologies to inform their decision-making process.

4. Band Council should survey the entire community to determine what people's major issues are, and to prioritize those issues.

In order to ensure Council is responding to the community's needs, we need to know what the community believes its needs to be. We need to begin regularly and systematically determining community views so these can be taken into consideration in our decision-making process.

5. Involve the community in decision-making to a greater extent. In particular, ensure that community members who have a stake in the outcomes of certain decisions have an opportunity to be involved in having input to those decisions.

As a society, CFN has survived in part by using a set of beliefs and rights that are valued and fundamental to our future, among which were the rights to be treated with dignity and respect and to participate in decisions that affect life. The more the community is involved in the decision-making process, the more opportunity exists for servant-leaders to emerge from the community.

6. Create a culture of communication, focusing on both internal and external audiences.

By focusing on creating excellent communication, CFN can help avert the kinds of conflicts which get in the way of transforming our band. At present, there are varying levels of understanding within the community and among external organizations about the issues facing our leadership. We need to convey clear and systematic messages that help our people understand clearly what we are trying to do, and so that our issues are well understood outside the band.

7. Ensure that managers develop long-term plans and schedules for workshops, groups and information sessions, and communicate these to the community.

Continuous learning helps develop and nurture the managerial skills that are the source of our organization's strength.

8. Work from a philosophy of sacred values in anything they do.

Lying at the root of profound inventions ahead will be a slow, gradual process of rediscovering how the natural world, the living world, operates, and reorient all our institutions to embody this knowledge. The guiding image is Earth itself, as the living system, which is our home.

It is important to practice traditional ways, the essence of how to be. Above all, our culture's spirituality must be maintained and incorporated in everything we do. Effective leadership is based on values. By re-examining our roots, our culture, and re-orienting these values to suit a new reality of community we can help ensure our integrity is restored.

9. Continue to draw upon the tools and expertise acquired through the MALT program to assess and add relevancy to our program development.

Much value has already been added to CFN's process by bringing methodologies learned in the MALT program into our Band Council. We should continue to tap into these resources as we move forward. I commit to continue to be a vector for bringing university-level knowledge, tools and expertise to my community.

Lessons Learned

Personal Lessons

I was very busy during the time I worked on my MALT major project. My weeks included regular work managing the CFN youth program. I was at meetings each and every week as an elected councilor for CFN. And I also held the portfolio as a board member for Shuletun Health Society. I over-extended myself. From this I learned first hand the importance of life balance.

I learned a great deal about writing. I learned that rewriting and rewriting produced better and better writing. If I submitted too early, as I often did, it ended up being more work than if I took the time to revise thoroughly before submitting work for review.

In doing my major project, I learned about the importance of systems thinking. I am working in a system and proposing change within the Indian Act system. I have come to understand that moving away from the Indian Act will create a great deal of tension in Canadian society.

I have learned that diversity is the path to community development. When we appreciate the unique giftedness of each other, when we are able to name ourselves and be ourselves, we can find the connections and the common ground that lies buried under the rhetorical rubble of the 1990's.

I have learned what an important tool technology is to help an organization like CFN develop our leadership capacity. The internet provides opportunities for individuals, and organizations to connect with each other almost instantaneously throughout the world. Decision making can become easier because Council can use the Internet to access current information, identify the latest trends, explore any weaknesses, and move outside our current margins.

As a seeker of new knowledge, during this project I was often surprised how often pertinent data and information appeared just when I needed it, as if on cue. I was living my learning and this provided me with immediate data and answers to my questions. Also, by constantly revisiting my course readings, my research documents, and the literature, I developed a better understanding about my topic.

Research Lessons

I learned a how important it is to keep a comprehensive and accurate learning journal when doing the literature review. Sometimes I did not accurately record the sources of ideas and when that occurred it took me a long time to retrace my steps and properly reference material I wanted to use in my report.

Doing a literature review was an excellent opportunity for me to learn about transformational leadership; it let me know what others have done with this topic. I learned scientific progress requires an interaction between theory and data, and that science is a public enterprise. The Indian Act took away our voice but theory will give it back, both are important (Palys, 1997, p.9). The literature review shaped my research method.

In reviewing CFN's organizational documents, I found there were no formalized vision or mission statements. I learned that programs without their own vision and mission statements can and do adhere to other people's vision and mission statements. I learned that participative action research can build ownership of process by both leaders and their community members who are affected by the decisions leaders make.

Learnings on Leadership

Since this is a graduate program in leadership, much of what I learned by doing this program and this project centred on leadership. By going through this project, I learned what an important tool research is for organizational effectiveness. I learned that leadership is an art, an essence of the inner self, a way of being, and good leaders are always striving to do the right thing. I learned that modern leadership needs a high code of ethics to be effective.

I learned that action learning, and in particular the visioning circle, is an appropriate methodology for developing leadership abilities in First Nations groups. This learning differs from the usual method of ingestion of a pre-set body of knowledge, transactional learning. It addresses uncertainty, which is where the organization is today, with a changing relationship between CFN and its funding agencies.

I learned that it takes discipline and persistence to create change. Potential change agents have a difficult time in CFN because everyone is too busy living their own lives. Current leadership is so involved in efficiency and exploitation of the Indian Act system, that transformational learning is unknown, risky, unproven, and is therefore a hard sell. Within CFN most leaders have little time for traditional learning and formal development exercises. They are too busy with management or work related duties.

I learned, both by doing this project and through doing the MALT program in general, that management is fundamentally different from leadership, in both its practice and the way it must be learned. I learned that experience alone does not create learning; learning must be structured within a controlled and well-designed framework. And while management development, the ability to do things right, has been addressed with relative thoroughness by CFN, leadership development, the ability to do the right things, is less well understood. However, leadership can be learned, and CFN is now better prepared to address this challenge as a result of their experience with action learning.

I learned that leadership is an art, something to be learned over time, not simply acquired by reading books. Leadership is more tribal than scientific, more a weaving of relationships than an amassing of information. As Covey (1990), says it is best learned in a natural, gradual, day-by-day, step-by-step, sequential approach to personal development. This is one reason I recommended that Chief Terry Sampson begin to facilitate meetings, to enable him to learn leadership skills over time and become more confident in his leadership.

I've learned that leadership training involves ambiguity, complexity, changing administrative contexts, and adaptation. I've learned that learning about leadership takes place best through doing. The best leaders learn their skills through practicing leadership by facilitating meetings, by asking questions rather than appearing to know the answers, and by relying on their intuition. Leadership is best learned by practicing it at every opportunity in a well-thought-through framework. In my major project I tried to provide CFN with such a framework.

The Chief and Council hold regular leadership meetings and I've learned this is the perfect learning environment for them to practice leadership development; it is both cost-effective and reliable. They now hopefully have the awareness they need to continue to build upon this foundation moving forward.

It is my hope that the Chief and Council, as a result of having gone through this action learning process, can now continue to develop self-direction and self-reliance.

With time to reflect on their experiences thus far, I believe the Chief and Council will find the key to servant-leadership's true power. They will realize that by doing something for somebody else they get more back. That's very powerful. And it is also very much in alignment with our Chemainus First Nation culture.

REFERENCE LIST

- American Express. 2002. What's in a vision statement? Accessed January 27, 2002 URL: <http://www.allianceonline.org/faqs/spfaq7.html>
- Angelica, E. 2001. The Wilder nonprofit field guide to crafting effective mission and vision statements. Accessed July 08, 2002 URL: http://www.wilder.org/pubs/mission_&_vision/mission_info.html
- Baldwin, C. 1994. Calling the circle: The first and future culture. Bantam Doubleday Dell Publishing Group, New York. 245 pp.
- Bass, B.M. 1998. *Transformational leadership: Industrial, military, and educational impact*. Mahwah, NJ: Lawrence Erlbaum & Associates
- Bass, B.M. and Steidlmeier P. 1998. Ethics, character, and authentic transformational leadership. Accessed November 20, 2001 URL: <http://cls.binghamton.edu/BassSteid.html>
- Bennis, W. and Nanus, B. 1986. Leaders: the strategies for taking charge. Harper & Row, New York. 244 pp.
- Black, O. 2002. Route to the top: how to create a vision or a mission. Management Today. London. Accessed July 08, 2002 URL: http://80-web13.epnet.com.ezproxy.royalroads.ca/citation.asp?tb=1&_ug=db+2+ln+en%2Dus+sid+F2D567AD%2D98CB%2D4EF1%2D98C8%2DFE121AB64C9F%40Sessionmgr4%2DSessionmgr3+A0F7&_us=bs+Route++to++the++top+cst+0%3B2+ds+Route++to++the++top+dstb+KS+ex+T+hd+0+hs+%2D1+or+Date+ri+KAAACBVB00061042+sl+0+sm+KS+so+b+ss+SO+F37B&cf=1&fn=1&rn=1

- Boehnke, K. and Distefano, A.C. 1997. Leadership for extraordinary performance. *Business Quarterly*, 61:4, p. 56. Accessed November 20, 2002, URL:<http://search.epnet.com/direct.asp?an=9708121205&db=bwh>
- Boschee, J. 2002. Can your organization become more entrepreneurial? *Nonprofit World*. Canton, MI. 20:3.
- Business Week. 2002. Ballmer's Microsoft, New York. Accessed January 27, 2002, URL:
http://80web22.epnet.com.ezproxy.royalroads.ca/citation.asp?tb=1&_ug=dbs+0+ln+en%2Dus+sid+BCBF3EE5%2DAA8C%2D4D7A%2D9D77%2D38AF52411651%40sessionmgr5+936E&_us=bs+%7Bbusiness++week++and++ballmer%27s++microsoft%7D+db+0+ds+%7Bbusiness++week++and++ballmer%27s++microsoft%7D+dstb+KS+ex+T+hd+0+hs+0+or+Date+ri+KAAACBSC00135165+sm+KS+ss+SO+5A7A&cf=1&fn=1&rn=1
- Cascio, W. 1995. Whether industrial and organizational psychology in a changing world of work? *American Psychologist*, 50, p.928-939
- Cohen, S. 2001. Live your mission statement. *Nursing Management* (Chicago), 32: 8. Accessed July 08, 2002 URL: http://80web6.epnet.com.ezproxy.royalroads.ca/citation.asp?tb=1&_ug=dbs+0+ln+en%2Dus+sid+A0257396%2D6CF2%2D45B5%2DB7F5%2D17BAAF6AE372%40sessionmgr3%2Dsessionmgr4+7034&_us=bs+mission++statements+ds+mission++statements+dstb+KS+ex+T+gl+%5Fs%5F0+hd+0+hs+0+or+Date+ri+KAAACB1A00000758+sm+KS+so+b+ss+SO+8D85&cf=1&fn=21&rn=34
- Covey, S. 1990. Principle-centered leadership. Simon & Schuster, New York. 334 pp.

Dede, C. 1993. Leadership without followers. Accessed November 20, 2001, URL:<http://www.virtual.gmu.edu/leadpdf.htm>

Delgamuukw v. British Columbia. 1997. Accessed December 08, 2002 URL: http://www.lexum.umontreal.ca/csc-scc/en/pub/1997/vol3/html/1997scr3_1010.html

Fortune Small Business. 2002. Vol12. Issue 5/6. Stephen Covey on time management. Accessed November 21, 2002 URL: <http://ask.elibrary.com/login.asp?c=&host=ask%2Eelibrary%2Ecom&script=%2Fgetdoc%2Easp&query=pubname%3DFSb%5F%28Fortune%5FSmall%5FBusiness%29%26puburl%3Dhttp%7EC%7E%7ES%7E%7ES%7Ewww%2Efortunesb%2Ecom%26querydocid%3D53280215%40urn%3Abigchalk%3AUS%3BLib%26dtype%3D0%7E0%26dinst%3D0%26refid%3Dink2&title=&pubname=FSB%5F%28Fortune%5FSmall%5FBusiness%29&author=&date>

Grensing-Popal, L. 2001. What's your HR creed? HR Magazine. Alexandria. 46, no. 6, pp. 145-153 Accessed November 22 URL:<http://80-proquest.umi.com.ezproxy.royalroads.ca/pqdweb>

Hagan, S.B. 2002. Ministry of Sustainable Resource Management. Provincial policy for consultation with First Nations. Province of British Columbia, Victoria. 36 pp.

Indian and Northern Affairs Canada. 2001. Communities first: First nations governance under the Indian Act. Minister of Public Works and Government Services Canada, Ottawa. 14 pp.

Kirby, S. and McKenna, K. 1989. Experience research social change: Methods from the margins. Garamond Press, Toronto, Ontario. 184 pp.

- Kouzes, J. and Posner, B. 1995. *The leadership challenge*. Jossey-Bass, San Francisco. 405 pp.
- MacKenzie, B. 2001. *Developing a community leadership model for leadership*. Accessed November 21, 2002, URL:<http://80-wwwlib.umi.com.ezproxy.royalroads.ca/cr/royalroads/results>
- Palys, T. 1997. *Research decisions: Quantitative and qualitative perspectives*. Toronto, ON: Harcourt Canada Ltd. 456 pp.
- Powell, C. 1996. Colin Powell's thoughts on leadership. *Industry Week*. Accessed July 08, 2002 URL:<http://www.westga.edu/~distance/pahal22.html>
- Quinn, R.E. 2000. *Change the world*. San Francisco, California. Jossey-Bass Inc. 272 pp.
- Royal Roads University. 2001. *Classical studies in leadership*. Royal Roads University, Victoria, B.C. 6-33 pp.
- Royal Roads University. 2002. *Ethics Policy*. Accessed November 22, 2002, URL:
<http://www.royalroads.ca/Channels/research/ethical+reviews/ethics+policy>
- Royal Roads University. 2002. *Systematic inquiry in organizations*. Royal Roads University, Victoria, B.C. 6-22 pp.
- Senge, P. 1990. *The fifth discipline: The art and practice of the learning organization*. Doubleday. New York. 424 pp.
- Senge, P. 1999. *The dance of change*. Doubleday. New York. 597 pp.

Seymour-Rolls, K. and Hughes, L. 1995. Participatory action research. Accessed January 25, 2001. URL:
<http://www.scu.edu.au/schools/gcm/ar/arr/arrow/rseymour.html>

White, R.J. 2002. Solutions, mission not impossible: What fuels your engine of success? Credit Union Management. Madison. 25: 24: 35

Winters, M. 1997. Identifying and supporting potential leaders. HR Focus. Accessed on November 21, 2002 URL:<http://80-newfirstsearch.oclc.org.ezproxy.royalroads.ca/WebZ/FSFETCH?fetchtype=fullrecord:sessionid=p02sw11-38543-ddrmzmkz-egxscd:entitypagenum=3:0:recno=1:resultset=1:format=FI:next=html/record.html:bad=error/badfetch.html:entitytoprecno=1:entitycurrecno=1:numrecs=1>

Yates, M. 1998. Leadership values/leadership style. Accessed November 11, 2001 URL:<http://www.leader-values.com/leader%20Values8.htm>

Yukl, G. 2002. Leadership in organizations, Prentice Hall, Englewood Cliffs, NJ, 287 pp.