

City of Lethbridge

# LETHBRIDGE INDIGENOUS CULTURAL CENTRE

Governance Guide

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## Land Acknowledgement

*We would like to acknowledge all contributors to the Lethbridge Indigenous Cultural Centre Governance Guide and thank them for their time, wisdom and guidance during the engagement process.*

*The City of Lethbridge acknowledges that we are gathered on the lands of the Blackfoot people of the Canadian Plains and pays respect to the Blackfoot people past, present and future while recognizing and respecting their cultural heritage, beliefs and relationship to the land. The City of Lethbridge is also home to the Métis Nation of Alberta, Region III.*

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- Blackfoot Governance - clan based, conversation based
- Finding strength in the community
- Breaking down Hierarchy - Non-colonial
- Creating opportunities to "pause" and confirm direction and listen
- When we're in a tipi, we're all at the same level

- Red Crow Major Tenant (Part of Advisory)
- Board of Governors
- Advisory Committee/ Body
- Based in Place (Blackfoot Place and Culture)
- Piikani Cultural Centre (partnership/ advisory)
- Strong board /bylaws and training for the board
- Connected to Elders
- Inclusive to all Indigenous people
- Managing change in board membership
- Connected to Community Leaders and Youth
- Consider and Refocus on Truth and Reconciliation Calls to Action



- Based on Values - Niitsitapi Value System
- Matriarchal Leadership
- Led by the Blackfoot Community
- Balancing Male and Female Perspectives

Governance Framework

# 1.0 Governance Process

## 1.1 What We Heard

The governance guide was developed based on feedback received during the engagement process and refined during workshops. The following items highlight what we have heard during the engagement process and used to inform the potential governance process, including:

### **Inclusive of all Indigenous People**

- The ICC and its governance should be rooted in place and led by the Blackfoot community; however, it will be inclusive of all Indigenous people.

### **Find Strength in Community**

- Embrace what is currently happening in the Indigenous Community within Lethbridge and region. Rely on community members to inform the role and purpose of the ICC and its governance.

### **Balancing Gender Perspectives**

- Gender equality is the cornerstone of inclusive growth and is key to the delivery of inclusive governance.

### **Based on Values - Niitsitapi Value System**

- The governance model should reflect Blackfoot governance and embrace a clan-based and conversation-based model of decision-making.
- Breakdown hierarchy - non-colonial worldview.
- Matriarchal leadership.

### **Create Opportunities to “Pause” and Confirm Direction**

- Build in opportunities to review values and confirm the direction of governance.

### **Board of Governors**

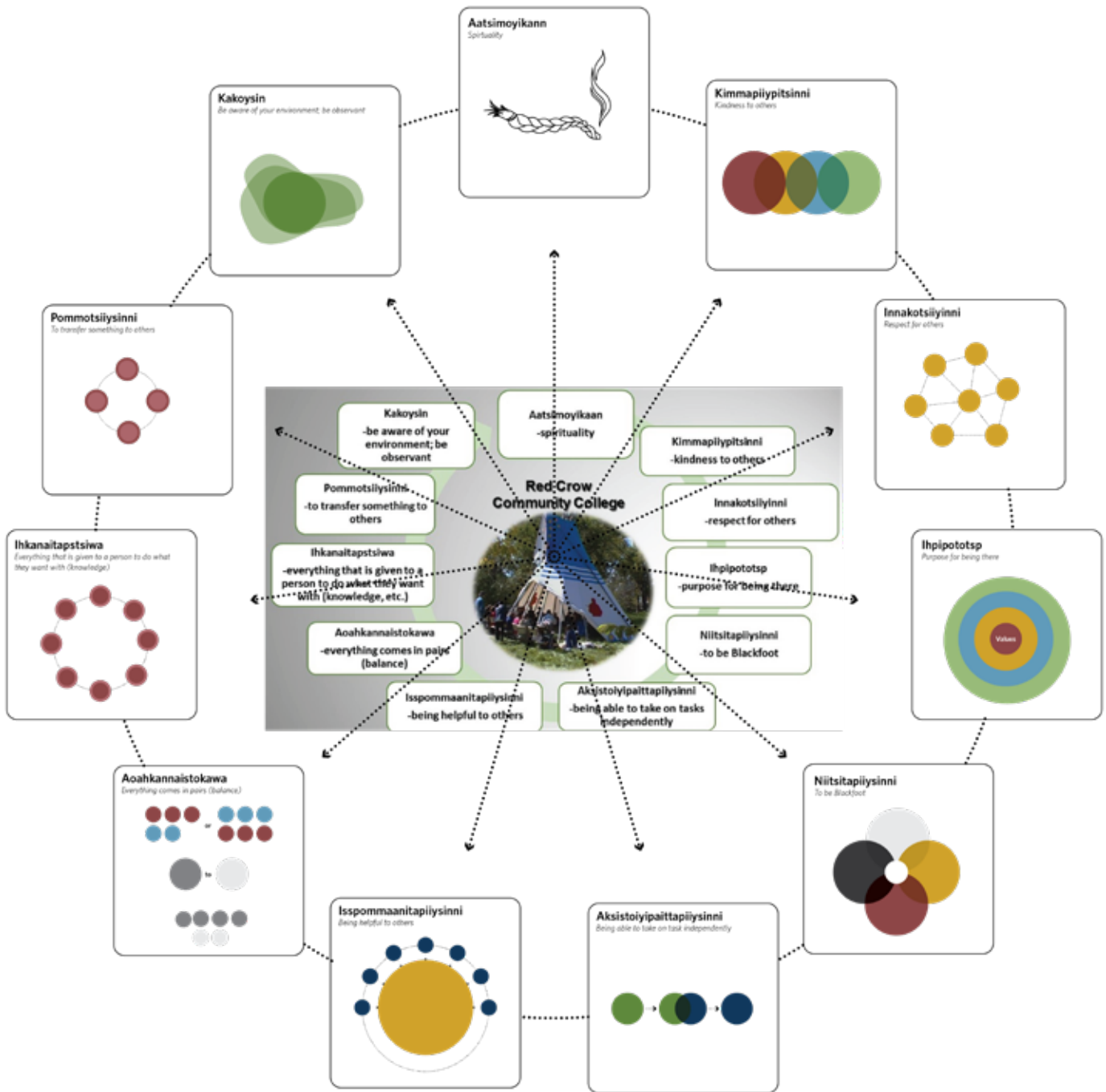
- Manage changes in Board membership.
- Training for new Board Members.
- Strong Board/bylaws.

### **Advisory Committee/Body**

- Connected to Elders, community leaders and youth.

### **Tenants, Connections and Partners**

### **Funding Opportunities**



Niitsitapi Values as applied to the ICC Governance

## 1.2 Development of the Governance Framework

The framework was established by interpolating the Nittsitapi values provided to us by Red Crow Community College during the project and aligning these values with governance roles, concepts, and best practices, in an attempt to develop parallels between Indigenous and non-Indigenous systems. The Nittsitapi values are as follows (separated and expanded into governance themes):

### Purpose, Values and Truths

#### **Aatsimmoiyhkanni** - *Spirituality*

- Begin the governance process in Ceremony and continue to validate decision-making through ceremony, song and/or protocol.

#### **Kimmapiiyitsinni** - *Kindness to others*

- To be an inclusive organization that welcomes all Indigenous, Métis, First Nation and non-Indigenous people to participate in the creation of Ethical space to share, learn and experience Indigenous culture in the pursuit of fostering more holistic cultural understanding for non-Indigenous People.

#### **Niitsitapiysinni** - *To be Blackfoot*

- To operate as an Indigenous organization based on an Indigenous worldview and in alignment with the work previously compiled in the United Nations Declaration on the Rights of Indigenous People, the Truth and Reconciliation Commission of Canada: Calls to action, the National Inquiry into Murdered and Missing Indigenous Girls and Women, and Niitsitapi values. To operate in accordance with the customs, protocols and knowledge systems of Indigenous peoples, insofar as possible, and to carry out governance, responsibilities and all communications through oral systems in parallel with written contemporary knowledge systems.

#### **Ihpiototsp** - *Purpose for being there*

- To keep the purpose and values of the ICC such as the “advancement of understanding and appreciation of Indigenous culture in Lethbridge and region, leading with Blackfoot culture of the Southern Plains” at the center of the organization to be used as a reference point for decision-making and to ensure this intended purpose is carried forward to future generations. The values at the centre should not be static but instead universal and able to adapt to changes overtime.



## Governance Circle

### **Aksistoippaitapiisinni** - *Being able to take on tasks independently*

- To be able to effectively train and transition new members into the governance so they are empowered with a clear understanding of the value, role and duties of both the organization and themselves. This value also relates to the transitional role the City of Lethbridge has taken in moving from leading the conversation to a more advisory or partner role in the future.

### **Isspomaanitapiisinni** - *Being helpful to others*

- To ensure governance is community-focused they will work with existing organizations, groups and individuals to support their needs.

### **Aoahkannaistokawa** - *Everything comes in pairs (balance)*

- To have equality and a balance of difference perspectives in the representation, leadership and governance of the ICC including gender, age and cultural equality.



## Community Advisory Circles

### **Pommotsiiysinni** - *To transfer something to others (knowledge, etc.)*

- To rely on the experience and knowledge of Elders to provide cultural guidance, traditional knowledge and spirituality.

### **Ihkanaitapiwi** - *Everything that is given to a person to do*

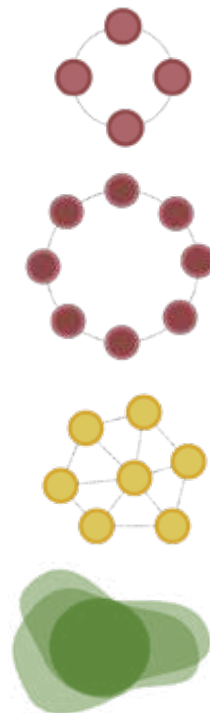
- To provide an opportunity for the next generation to learn about culture through experience and develop community. To incorporate the input and representation of the next generation in the governance and vision of the ICC.

### **Innakotsiiysinni** - *Respect for others*

- Align with what has been heard throughout the engagement process, reinforce what is currently being done and do not duplicate. Therefore, work with existing organizations to create a network to learn from their experiences, provide programming and animate the space.

### **Kakyosin** - *Be aware of your environment, be observant*

- To be observant and continuously learn through observation and experience of the natural world, the cultural environment, the political atmosphere and the social sphere the ICC operates within in order to best respond to the needs of the community.

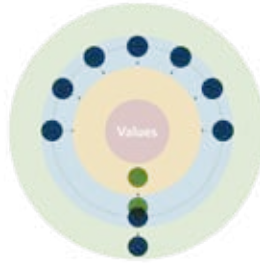




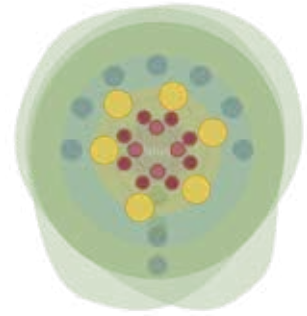
Purpose, Values and Truths



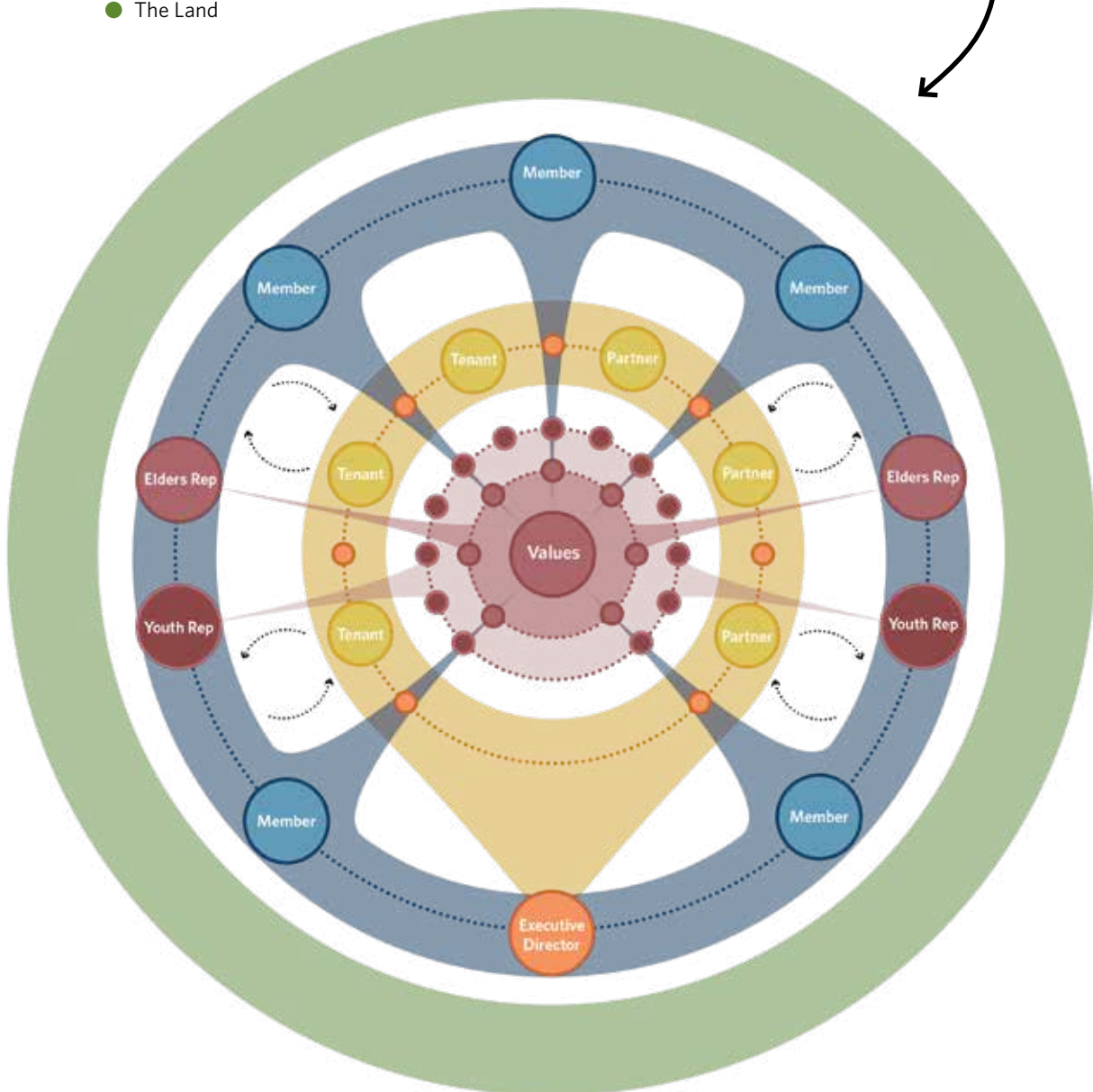
Governance Circle



Community Advisory Circles



- Elders and Youth Advisory Circles
- Partners, Programmers and Tenants Circle
- Governance Circle
- The Land





## 2.0 Proposed Terms of Reference

The purpose of the proposed Terms of Reference is to act as a seed to grow the governance and operations for the Lethbridge Indigenous Cultural Centre (ICC), informed by consultation with potential stakeholders, partners and Indigenous audiences. It is intended to be a living document that has the ability to adapt as the ICC emerges from a seedling into a mature cultural institution within Lethbridge. The process should begin in Ceremony.

### 2.1 Terms and Definitions

**Lethbridge Indigenous Cultural Centre Committee:** The term “Lethbridge Indigenous Cultural Centre Committee” is a placeholder until the Governance Circle is established and a name is mutually agreed upon. This aligns with the term, Lethbridge Indigenous Cultural Centre, that has been used as a placeholder through out the feasibility phase of the project.

**Indigenous:** For the purpose of this governance framework, the word “Indigenous” shall encompass all First Nations (status and non-status), Métis and Inuit peoples.

**Governance Circle:** For the purpose of this governance framework, the term “Governance Circle” shall mean the Board of Directors.

**Executive Director:** For the purpose of this governance process, the term “Executive Director” will be used as a placeholder until a new term that better aligns with Indigenous values has been agreed upon.

### 2.2 Type of Committee

#### Ad-hoc City of Lethbridge Committee

The *Lethbridge Indigenous Cultural Centre Committee* could begin as an Ad Hoc Committee for the City of Lethbridge with the task of finding funding, developing partnerships, finding tenants and working with the Real Estate and Land Development business unit.

#### Alberta Registered Society or Corporation

The *Lethbridge Indigenous Cultural Centre Committee* could as register under the Alberta Companies Act (Part 9 corporation) and/or incorporate as a Society.

**Societies Act:** This is the simplest way to incorporate, but it limits the type of activities that can be engaged in, including active, ongoing business operations. The *Lethbridge Indigenous Cultural Centre Committee* could begin by incorporating as a Society and later transition to a Part 9 Corporation once a site is secured and a building is designed/built.

**Alberta Companies Act:** Many not-for-profit organizations in Alberta are incorporated under the Alberta Companies Act. One of the main advantages of doing so is that an organization can engage in business activities as the restrictions under the Societies Act would not apply.

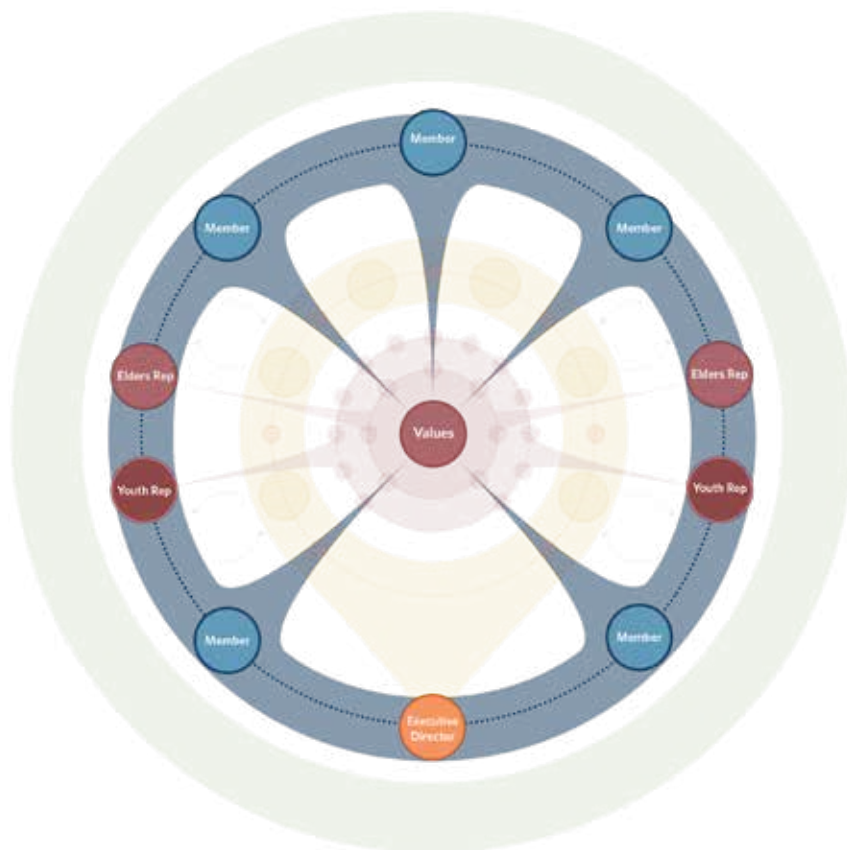
## 2.3 City of Lethbridge

- The City of Lethbridge, facilitated by the Indigenous Relations Office or Reconciliation Lethbridge Advisory Committee, could be responsible to oversee the creation of the *Lethbridge Indigenous Cultural Centre Committee* or and be a part of its governance until it is established, funding is secured and a permanent building is built.
- The City of Lethbridge's role, duties and responsibilities could be phased out once the *Lethbridge Indigenous Cultural Centre Committee* is established, but may remain as an advisor to the Governance Circle.
- The City of Lethbridge can facilitate the appointment of the Governance Circle based on it's assessment of appointees, appropriate knowledge, skills, experience and values to assist the *Lethbridge Indigenous Cultural Centre Committee* in achieving its objectives and performing its functions.
- The City of Lethbridge could monitor the operations and performance of the Governance Circle to ensure that it is fulfilling its statement of purpose and remains in compliance with *Lethbridge Indigenous Cultural Centre Committee* values.
- The City of Lethbridge can inform the *Lethbridge Indigenous Cultural Centre Committee* of City of Lethbridge or Reconciliation Lethbridge Advisory Committee policies and initiatives that may affect the work of the *Lethbridge Indigenous Cultural Centre Committee*.
- The City of Lethbridge acknowledges a standing invitation extended from the *Lethbridge Indigenous Cultural Centre Committee* to attend meetings of the Governance Circle.

## 2.4 Governance Circle

The proposed Governance Circle is composed of ten (10) members that will work together to govern the ICC and ensure that it reinforces the values of the organization.

- Four (4) members will be representatives from the Elders and Youth Community Advisory Circles. This includes two Elders and two youth representatives and should be inclusive of all genders.
- Five (5) members at large will be appointed based on an assessment that the appointees have the appropriate knowledge, skills, passion experience and passion to assist the *Lethbridge Indigenous Cultural Centre Committee* in achieving its objectives and performing its functions.
- One (1) Executive Director that is hired by the Governance Circle and does not have a voting role.
- Members of the Governance Circle shall be appointed for a minimum two (2) year term, to a maximum of six (6) years.
- Equality in Representation:
  - A minimum of fifty percent plus one member (50% +1) shall be Indigenous people.
  - No more than five (5) members of the same gender and be inclusive of all genders.
- Duties and Responsibilities:
  - Facilitate the Statement of Purpose of the *Lethbridge Indigenous Cultural Centre Committee* as a living document.
  - Foster cultural understanding between Indigenous and non-Indigenous peoples and organizations.



#### Governance Circle

- Ensure that communication and community engagement play a major role in efforts of the *Lethbridge Indigenous Cultural Centre Committee* to fulfill its function.
- Seek consensus in decision-making through dialogue and rely on the guidance of the Community Advisory Circles.

#### Skills Matrix

The appointment of Governance Circle members could be evaluated based on a skills matrix in order to determine that a diverse mix of people is selected with complementary skills, and varied connections to existing organizations are established. The skills matrix is just one tool used to evaluate possible members and a broader evaluation process should be considered that looks at the perspectives, understandings and strengths of the individual. Another important aspect to consider is the inclination of individuals to foster Social and Collective inclusion. An example Skills Matrix that takes into account all of these items is shown below.

SKILLS	1	2	3	4	5
Fundraising					
Social Inclusion					
Collective Inclusion					
Future Focus/Strategy					
Finance					
Legal					
Indigenous Cultural Knowledge					

Skills Matrix



## 2.5 Community Advisory Circles

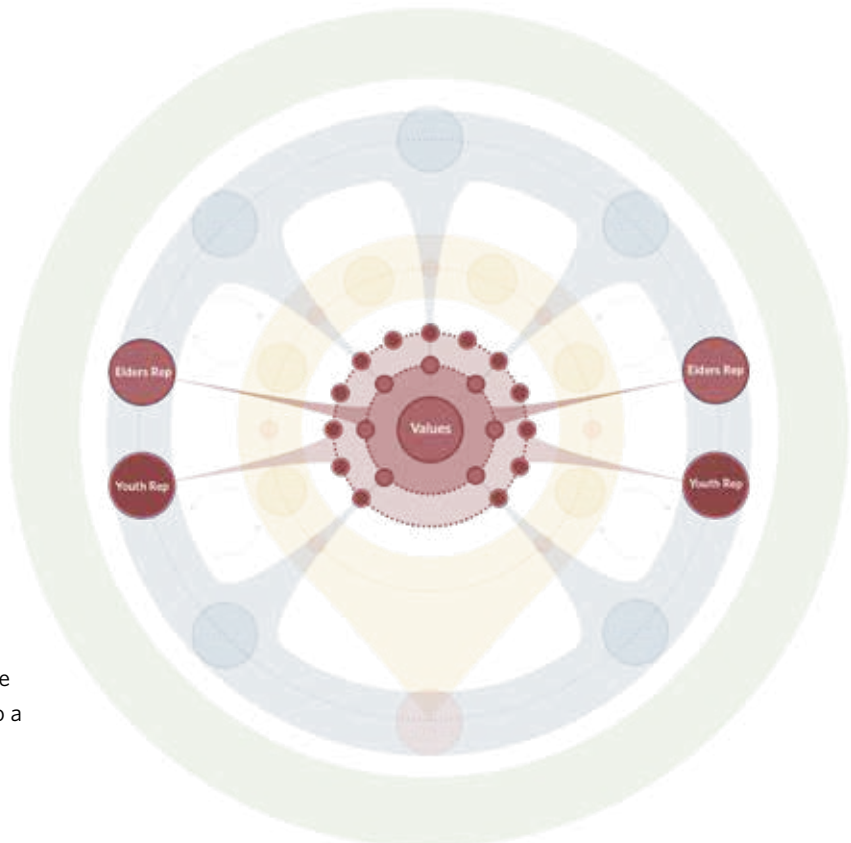
The Community Advisory Circles are the heart of the organization and represent the important role of informing and guiding the direction of the ICC's role in the community. The connection between Elders and youth is very important for the transfer of cultural knowledge and traditions. Therefore these two circles are complementary to each other.

### Elders Advisory Circle:

- The Elders Advisory Circle will be an invited committee for Elders and Knowledge Keepers to meet based on fellowship to advise the Governance Circle and Youth Advisor Circles with their decisions and to ensure authentic and respectful expression of Indigenous culture.
- The appointment of Elders could be facilitated through the Blackfoot Confederacy or existing urban Indigenous organizations.
- Elders may be requested to participate in more formal groups (sub-committees) to advise the Governance Circle on specific issues related to their area of knowledge. Honorarium (Remuneration) will be provided for these roles and transfers of wisdom.
- No maximum term of appointment would be stipulated and honorarium's provided.

### Youth Advisory Circle:

- The Youth Advisory Circle will be a invited committee for Indigenous and non-Indigenous students, youth and young professionals to meet based on fellowship. Its purpose would be to advise the Governance Circle on issues that face Indigenous youth within the community, and to learn from and support the Elders Advisory Circle.
- Participation could be established through School Divisions, Post-Secondary Institutions or Blackfoot Societies; however, participation should be open to all youth who want to participate.
- Members will provide regular updates on activities, respond to inquiries, forward recommendations, and raise awareness of issues affecting Indigenous youth to the Governance Circle.
- Members of the Youth Advisory Circle shall be appointed for a minimum two (2) year term to a maximum of six (6) years.



### Partners, Programmers and Tenant Circle:

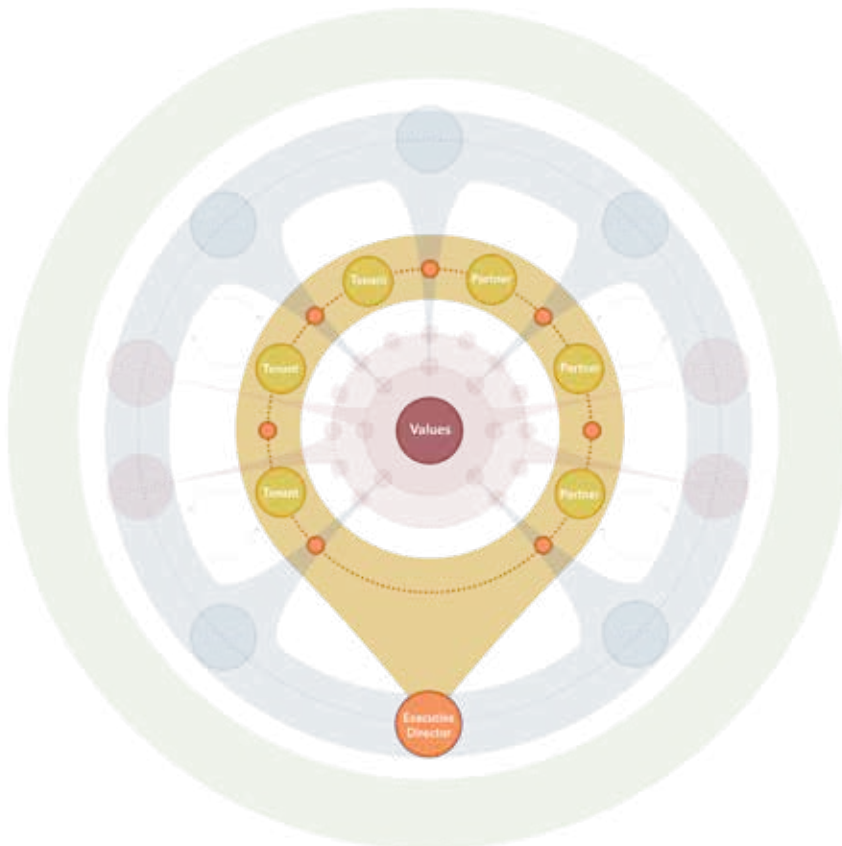
The activities of the ICC could be based on the programme of Partners, Programmers and Tenants of the ICC, therefore an advisory committee comprised of these people would provide feedback for how the ICC offers programs and how the facility is managed to best meet their needs.

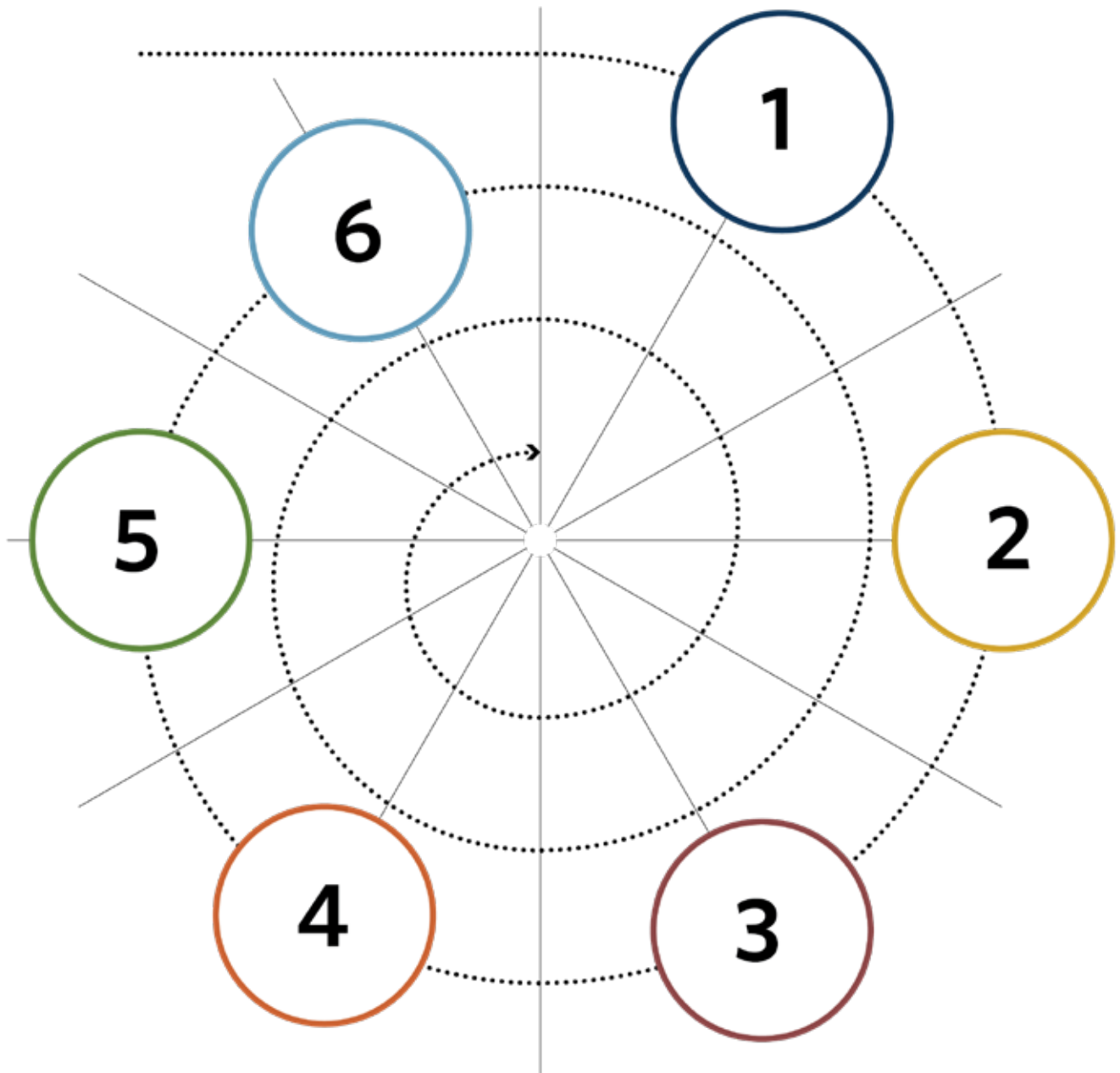
- This circle could include an evolving group of partners, organizations, groups, tourism facilities, and educational institutions that would benefit from utilizing the ICC to share programming or host gatherings.

## 2.6 Executive Director

An Executive Director should be hired by the *Lethbridge Indigenous Cultural Centre Committee* to serve as the champion of the ICC and actively pursue funding and finding a site with the help of the City of Lethbridge.

The role of Executive Director should be determined by the governance circle based on the goal of propelling the project to the next phase. A developed story that highlights the aspirations behind the role would help establish a clear understanding of what characteristics would be beneficial in an Executive Director.





## 3.0 Next Steps

### 1. Appoint Governance Circles

In consultation with the Reconciliation Lethbridge Advisory Committee, the City of Lethbridge, represented by the Indigenous Relations Office, will take the lead in establishing the first Governance Body and continue to support the ICC until funding can be allocated to hire and Executive Director up to one year from its development. This body will be able to:

- Establish values (i.e. bylaws which will govern the ICC)
- Apply for funding through the Capital Improvement Program (CIP) for the next business cycle (while the City of Lethbridge actively remains involved in Governance)
- Determine the role, responsibilities and job description for the Executive Director.

### 2. Governance Circle to Appoint Executive Director

- Based on the role determined previously interview and hire a Executive Director to pursue funding, and move the project forward through relationship building

### 3. Establish Community Advisory Circles

- With the aid of partnered organizations, such as the Blackfoot Confederacy, Sik-Ooh-Kotoki Friendship Society and Reconciliation Lethbridge, the Governance Circle will appoint the Elders Advisory Circle.

### 4. Pursue Funding and Partnerships

- Develop an Operational Budget
- Secure Operational Funding
- Secure Facility Funding

### 5. Develop Programming and Secure Tenants

### 6. Design and Build the Indigenous Cultural Centre



Governance Framework Workshop on November 3, 2020



## 4.0 Appendix

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## 4.1 Feasibility Study Executive Summary

# Lethbridge Indigenous Cultural Centre

## Feasibility Study | Executive Summary

### 1.0 Vision

#### Project Description

The need for an Indigenous Cultural Centre (ICC) arose out of discussions within the community, and involved many Indigenous partners and stakeholders. Shortly after the need was identified, Lethbridge City Council funded this Feasibility Study to better understand the needs and opportunities of, and to create the business case for, the ICC in the City. The purpose of this study was to generate greater clarity and develop a shared understanding of the purpose, function, costs and governance structure of a future ICC in Lethbridge. This was created through direct and meaningful community engagement and relationship-building.

The project began with a SMART start workshop to establish the destination statement for the project (below), success factors and potential partners/stakeholders

#### Background Research

A review of relevant documents, including the City of Lethbridge's planning documents, the Reconciliation Lethbridge Advisory Committee's documents, and Truth and Reconciliation Commission of Canada and the United Nations documents, were undertaken in order to align the project with regional, national and global objectives.

A precedent study of existing Indigenous cultural centres was conducted to understand the role they play within their communities, and the types of programs, workshops and activities offered by the centres to their respective communities and visitors.

#### Destination Statement

*The Lethbridge Indigenous Cultural Centre will be for everyone. It will be a safe place that bridges the distance between Indigenous and non-Indigenous peoples in the Lethbridge region, and it will meet the community's physical and cultural needs through the creation of Ethical Space.*



## 2.0 Engagement

The engagement phase began with a clear understanding of the project objectives and clear communication to inform Indigenous partners and stakeholders about the project. This was facilitated through different opportunities to consult with a diverse cross-section of participants to provide input, express concerns and highlight desires regarding the ICC. Various engagement methods were implemented in order to facilitate meaningful interaction and to involve the widest audience possible. The engagement process included:

**Surveys:** To communicate the project and gain input from the public

**Interviews:** To engage directly with potential partners, stakeholders and Indigenous audiences

**Focus Groups:** To gain input from related groups where real-time feedback was beneficial

**Site Visits:** To learn from Indigenous tourism facilities and the land

**Conference:** To generate discussions about the needs of the community facilitated by community leaders

**Workshops:** To stimulate focused input on facility design, space needs and site selection criteria



Photo of student workshop at the University of Lethbridge

### What we heard:

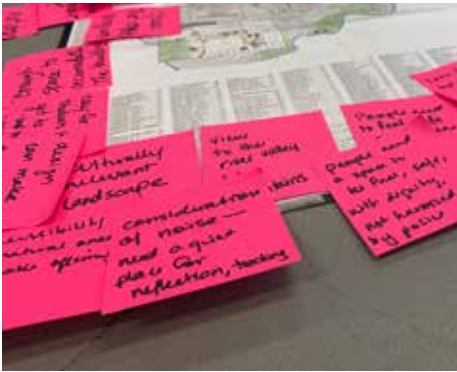
- **Needs to be a “Place”:** The ICC needs to be a physical space to experience Indigenous culture and to create a visible Indigenous landmark in the City.
- **People need to gather/celebrate:** A culturally safe space for community to come together and take part in Indigenous cultural practices and celebrations.
- **Connect existing programs and events:** Strengthen relationships and communication between existing Indigenous-oriented services, programs and events in the City.
- **Language and learning are key components:** The practice of Blackfoot language and Indigenous cultural education by Indigenous people is of the utmost importance.
- **Breaking down physical and cultural barriers:** Provide a venue to experience Indigenous culture to bridge gaps in cultural understanding and break down barriers.
- **Connections to nature/community:** Align with the Blackfoot world-view by providing connections to Elders, to the natural world, and community role models.
- **Reinforce, don’t duplicate:** Support the role of existing organizations, programs and services in the City by not duplicating them.
- **Ceremonial space:** Provide a space for ceremonial practices and traditions of Indigenous people, as well as opportunities for participation by non-Indigenous people.
- **Historically grounded and future-oriented:** A space that showcases Indigenous history and provides cultural resources for future generations.
- **Showcase Blackfoot culture and create space for all Indigenous peoples:** Highlight Blackfoot culture, while being inclusive of all Indigenous peoples who make Lethbridge home.





### 3.0 Relationships

In order to understand how the ICC would operate within the ecosystem of existing community organizations, regional cultural facilities, and local First Nations, a study on the relationships between these entities was undertaken. Through engagement, it was found that organizations and groups in Lethbridge such as Elders, Sik-Ooh-Kotoki Friendship Society, educational institutions, tourism centres and the Lethbridge Reconciliation Advisory Committee have the strongest connections in regards to engaging urban Indigenous peoples and promoting Indigenous (Blackfoot) culture within the city. Regionally, there are strong opportunities to connect to Indigenous cultural sites, UNESCO World Heritage Sites, and culturally significant traditional Blackfoot sites. These connections situate the ICC in the cultural landscape of the region and offer cultural opportunities to build upon. Additionally, through the investigation on relationships, gaps in services were identified that the ICC could potentially address through its offer of spaces and services. Currently, services targeted at the urban Indigenous community tend to be in the social services sphere.



### 4.0 Space Needs and Site Criteria

The space needs and site selection criteria were derived from the engagement process, particularly through the workshop exercises. The main criteria identified for site selection were a connection to nature, views of the Oldman River valley, space for ceremony and family gatherings, and a central location. Site selection was not a part of this Study, but possible locations that have a connection to downtown, the Oldman River valley and central west Lethbridge have been identified as sites that fulfill the selection criteria.

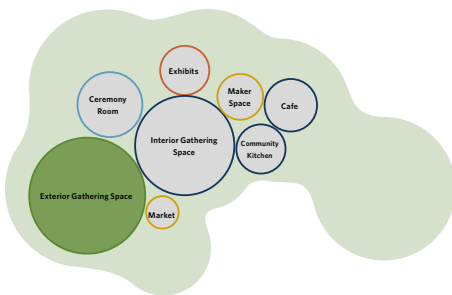


Three space need scenarios (Minimal, Basic and Future-oriented shown below) are presented in the Feasibility Study, representing a range of options that address the needs of the community as understood through engagement. These spaces include a large gathering area, a ceremony space, children's space, multi-functional classrooms, resource library, exhibits, a market, a cafe, a community kitchen and maker space. In all of the scenarios a connection to nature is a key component, as are an exterior gathering space and land-based learning opportunities, such as a traditional medicine garden.

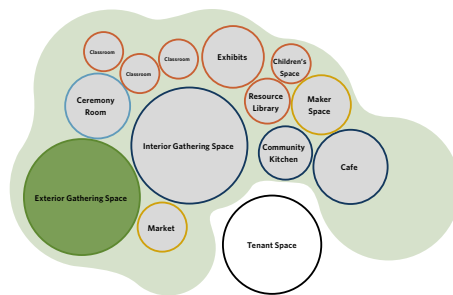
General design considerations, and look and feel criteria for the ICC were identified and included sustainable design elements, recognizable Indigenous design elements, natural building materials, a natural landscape, spaces that are expandable and multi-functional (Flux), and an open and welcoming building design.

Photos of Visioning an Indigenous Cultural Centre Workshop

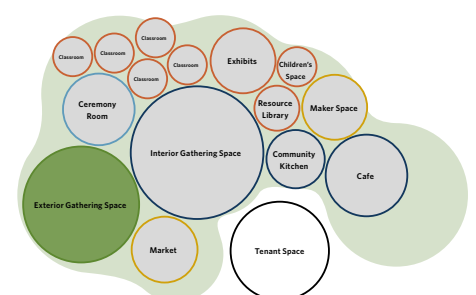
#### Space Needs Scenarios



Scenario 1 - Minimal



Scenario 2 - Basic

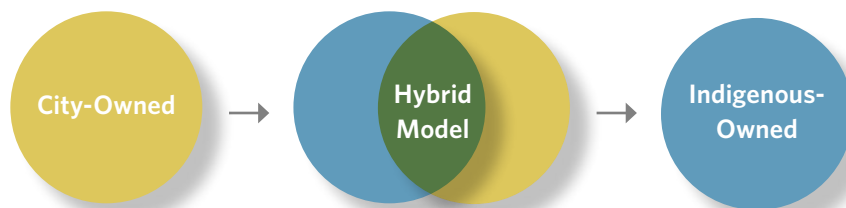


Scenario 3 - Future-oriented

## 5.0 Governance Model and Business Plan

### Governance Model

Different models of ownership and governance for the ICC were explored, including scenarios for a City-owned, Indigenous-owned and a hybrid model.



Based on the review of precedent Indigenous cultural centres, a hybrid model of ownership and governance, using a not-for-profit board structure, is recommended as the best combination of the respective strengths of each partner (the Indigenous community and the City). The governing body should register as a charity to enhance fundraising potential and a fundraising strategy should be developed. Working in conjunction with, or building upon, other municipality-run facilities (museums, recreation centres, etc.) is recommended to strengthen existing local attractions and increase efficiency in operations.

### Business plan

The preliminary assessment of the business viability of the ICC is based on the program areas identified in Scenario 2 (Basic), potential institutional partnerships and market research of similar facilities. In summary, the estimated \$12.7M Lethbridge ICC can be financially viable based on the parameters described in the business plan. Success relies on a strong municipal-Indigenous partnership, a comparable number of visitors as to other local attractions, and an energized, culturally enriched activity program.

## 6.0 Next Steps

Moving forward, the next steps that need to be undertaken include the establishment of a group task force to champion the project. The role of this group should be to establish the governing board for the ICC, start the site selection process, confirm the business case and establish partnerships, and begin applying for available funding opportunities. All of these steps should be informed by the findings and recommendations in this Study. Following the planning stage, design and construction of the ICC should begin based on the decisions of the governing boards and follow the preliminary outline below:

1. Conceptual Design
2. Tenant Confirmation
3. Detailed Design and Design Development
4. Construction
5. Furniture, Equipment and Exhibit Design/Installation
6. Grand Opening and Celebration!



Photo of Creative Economy panel from the conference



Photo of Leroy Little Bear from the conference



Photo of Blackfoot First Nations Elders Consultation.



## 4.2 Governance Interviews Engagement Summaries

### 1.1 Engagements

Throughout the summer of 2020 Governance engagements were held with identified participants to provide input and inform the Governance Guide for the Lethbridge Indigenous Cultural Centre, the following is a summary of these engagements. The full engagement summary is included in the Appendix.

#### Interviews

Interviews were conducted:

- April 3 - Reconciliation Lethbridge Advisory Committee
- April 3 - Piikani Nation
- April 14 - Lethbridge College
- April 28 - University of Lethbridge
- May 20 - Kainai Nation
- May 26 - Métis Local
- June 5 - Red Crow Community College
- July 3 - Siksika Nation

#### Governance Workshop

- July 8 - Governance Workshop

#### Governance Framework Workshop

- November 3 - Governance Framework Workshop

Date: April 3, 2020

## 1.1 Reconciliation Committee

### Representative:

- Treena Tallow, Co-chair, Reconciliation Committee
- Patrick Wilson, Co-chair, Reconciliation Committee

Having a designated space for Indigenous culture in Lethbridge is important and it is vital that the Indigenous people of Lethbridge are a part of it. This centre will celebrate Blackfoot ways and be welcoming to a cross section of other Indigenous groups. Bringing the community together and providing a venue for the reconciliation committee and others will maintain the momentum developed over the last few years. It will help the community build collective capacity through addressing siloing issues. Non-Indigenous people are often afraid to contribute, as they are scared of doing something wrong. The reconciliation committee is currently trying to develop understanding within the community and involve the full community.

### Governance Involvement

The Reconciliation Committee advises the City how to address reconciliation across cultural boundaries, but will not likely have the role of governing the ICC since the role of the Committee is a bit broader. However, the Reconciliation Committee may be a part of the governance, if not necessarily the main governing role. There are a few ways the Committee could see being a part of the governance:

- Part of a not-for-profit board or governing structure; having a seat at the table is extremely valuable, but their involvement could be kept small
- They could potentially have more involvement at the beginning and transition to less later
- As there is overlap between the Committee and other organizations, the terms of reference would need to be clear to define these roles
- Potentially, the Committee would have a non-voting seat as a way of managing overlap

### Governance Design

The concept of a round table or circle seems possible as a way of governing the Centre. As the Committee is supported by the City of Lethbridge, it can bring the support of Council. The Committee is financially supported by operational funding coming from the City and, currently, has no grant funding or access to additional funds to help support the Centre. However, there is potential for their involvement to produce the ability to pursue additional funding.

Date: April 3, 2020

## 1.2 Piikani Nation

### Representative:

- Ira Provost, Manager of Consultation, Manager of Cultural Centre PTKS (Piikani Traditional Knowledge Studies)

The Piikani Nation operates the PTKS to deliver community, summer, and school programming and mirrors some of the work that the schools in the area are doing to advance understanding of Blackfoot Culture. The Centre is a place for having an open and continuous conversation about Blackfoot Culture and for the community to be consistently engaged. As there are sometimes conflicts between events, the ICC could be a help in minimizing conflicts so that each event or initiative has the best chance to be successful. The Centre could host traditional games, baking, crafts and other programs which the PTKS could have a hand in supporting, while potentially providing a marketplace in Lethbridge that the Nation would have access to. The PTKS operates with funding from Piikani Council and does not have significant financial resources to offer, but does have significant community resources which could assist in the ongoing operation of programs at the ICC.

### Governance Involvement

Being a part of the ICC will allow the Nation and the PTKS program to keep connected with other organizations. Partnerships and building relationships is important work, but it takes time to do well. Alignment between the PTKS and the Centre would be important and may allow for sharing of resources between the two Centres, as well as hoping to be a support to the Centre. The Piikani Nation and PTKS could be involved in the ICC in the following ways:

- As they are caretakers of information, they can have a say in how the information is disseminated, while understanding what other information is being shared.
- The Nation can act as an advisor to the Centre and/or be an active member by sharing programming as they currently do with the Library and other groups.
- Advising can also take on the role of facilitating the involvement of Elders from the community.
- Lending experience about which models have worked and haven't worked can create awareness to assist in planning programs at the ICC.
- This provides the opportunity to engage with the community more consistently and connect Piikani to Lethbridge, rather than it being some faraway community.

### Governance Design

Creating a network of cultural centres will be mutually beneficial. Piikani Council and Administration would need to be involved for further discussion about the governance design of the ICC, but the Nation would likely be able to be involved in an advisory role on a board which governs the activities of the Centre.

Date: April 14, 2020

## 1.3 Lethbridge College

### Representative:

- Shanda Webber, Manager,  
Indigenous Services

- Marcia Black Water, Indigenous  
Student Initiatives & Community  
Relations Coordinator

In 2016 the College started their indigenization plan with support and trust from the administration to provide students and the community with understanding of what it means to be on Blackfoot territory. This work continues today through continuous community engagement with goals including equity, diversity, identification, reconciliation and inclusivity. This initiative provides opportunities for students throughout the College to be involved in the Indigenous community, for example, with the recent Indigenous flag pole design competition at City Hall. A goal of the College overall and the Indigenous Services group specifically is to focus on how the many Blackfoot and other Indigenous students are represented on campus.

Involvement in the ICC could include opportunities for students from programs such as the culinary, education, upgrading, entrepreneurship, business administration program, design, and virtual reality programs with a space to apply their studies. Career opportunities for permanent, internship or co-op programming could stem from involvement with the ICC. Mature students and graduates might also provide additional benefits to this involvement.

### Governance Involvement

While the College should be involved in the ICC, the group felt they need to follow up with the Board of Governors, and include Dr. Paula Burns and Michael Marcotte in discussions. Likely the College would be an active member of the board or committee that forms. While direct funding may not be able to come from College sources for the ongoing operations of the ICC, including the inability to pursue funding directed toward not-for-profit organizations, augmenting the Centre's ability to provide programming could provide benefit through animating the space and extending educational offerings, such as for cultural awareness training and other community-accessible programming. This sharing of spaces and resources could be reciprocal and provide more sustainability to programs for both organizations.

### Governance Design

Having a hybrid governance model is a good idea, but an Indigenous organization should ideally take the lead. The governance model should have continuous Indigenous representation, likely on a formal board of governors. Additionally, sub-committees or advisory groups could form to ensure the ICC serves the intended purpose. More work is needed to map out the funding and engagement, as well as to create the structure that provides transparency and a clear understanding of who is pursuing similar funding sources to ensure unnecessary competition is not created.

## 1.4 University of Lethbridge

Date: April 28, 2020

### Representative:

- Mark Slomp, Executive Director,  
Student Services

- Lindi Shade, Manager, Ikaisskini  
Student Services

The University of Lethbridge (UofL) currently operates Ikaisskini Student Services, which provides services to Indigenous and non-Indigenous students, and can extend to their families. Similar to Ikaisskini, the ICC could become a hub for information, as well as a place to learn and celebrate everything in the Indigenous realm, such as teachings, crafts, and culture. Both can be about making connections in the City, for example, when relocating to the City from the Reserve, and if one is feeling isolated. Students looking for programming outside of campus and beyond the University could create valuable connections. There would be overlap between Ikaisskini that could be complimentary - speakers, workshops, sharing of resources and programming - and there could be opportunities to improve employment outcomes and successes for Indigenous people.

The University is currently working on an Indigenous Strategy with the four goals of enabling student success, elevating the profile of Indigenous research and speakers, creating a respectful environment in teaching and knowledge, and increasing the visibility of Indigenous culture on campus. The ICC could provide additional opportunities to extend the reach of these initiatives. Additionally, there are Elders who serve the University community who could be consulted, including Francis Firstrider, Shirley Crowshoe, and Kathy Hunt.

### Governance Involvement

The objectives of Ikaisskini and the ICC are fairly well aligned and close communication between the two will be important in the future. The ICC could provide engagement opportunities with Elders, night classes, and provide a venue for programs such as an entrepreneurial program in partnership with the University. As Ikaisskini is on campus, there is a barrier to reaching the overall community and involvement with the ICC could provide an outlet for more visibility and involvement in the community, as well as increase the scale of some programs. The University could potentially have representation on a board of governors for the ICC and bring experts from the University and community to assist in cultural knowledge and understanding activities, such as cultural sensitivity training. Additionally, students could be a part of program delivery for practicum experience and other learning opportunities. Funding could potentially be a conflict - as both groups might be looking to the same funders - however, there are funding partnership opportunities as well. This could be a place for “laddering” programs and other things to be coordinated.

### Governance Design

Joining forces in the community is already very common, with current relationships with Kainai Nation and the College. The ICC board would set the foundation, set the tone that everything is for the community, and partner with the surrounding organizations to coordinate. Similar funding as Ikaisskini - Mastercard Foundation, etc. - could potentially relate to the ICC, but primarily for operational funding and programming, which could be a joint opportunity.



Date: May 20, 2020

## 1.5 Kainai Nation

Representative:

- Annabel Crop Eared Wolf, Tribal Government Coordinator
- Pam Blood, Communication Director for Blood Tribe

The Kainai Nation representatives at this meeting were not in a position to give feedback or suggestions at that time. Follow up workshops include additional representatives to provide more input. Annabel and Pam indicated that the Nation would like to be part of the process of determining the governance, if possible.

Date: May 26, 2020

Representative:

- Alice Bisonette, Métis Elder

## 1.6 Métis Local #3

The Local Métis Council is involved in many areas and organizations in Southern Alberta including cultural programming, the Interfaith Food Bank, and currently use a variety of venues throughout Lethbridge to maintain their programs. The Local Métis Council has an Executive Director and have recently renovated and streamlined their office and operations. It is important to the Local Métis Council that many Indigenous cultures be represented in the ICC, including some smaller groups, such as the Inuit and other non-local Indigenous people.

### Governance Involvement

The Local Métis Council would like to continue to be involved in the ICC, for a number of reasons and potentially in a few ways. It will be important to gain involvement in the ICC early before the “door closes” where the Local Métis Council could be involved in the Board of Governors and/or provide guidance based on their ongoing governance changes. The Local Métis Council can also contribute to fundraising efforts in the future as well as being a source of cultural artifacts and programming to support the ICC and promote Métis culture more broadly. The Nation appreciates being a part of the planning to date and would like to continue to be involved.

### Governance Design

Maintaining involvement from multiple cultural groups and organizations will be an important aspect to the design of the ICC governance. While Indigenous culture is the subject of the ICC, it has the ability to benefit all cultures through education and understanding. The governance model should reflect this desire. As the Local Métis Council is currently completing updates to their own governance, they may be able to lend some recent experience to the process.

Date: June 5, 2020

## 1.7 Red Crow Community College

Representative:

- Roy Weasel Fat, President

Red Crow Community College (RCCC) currently operates two different locations: one in Standoff and the other in a leased space in Northeast Lethbridge. Enrolment at RCCC in Lethbridge has grown from around 50 students to around 100 currently. Based on anticipated growth, this could easily grow to 150 or 200 in the near future. RCCC has partnerships with other post-secondary institutions, including a Memorandum of Understanding with both Lethbridge College and the University of Lethbridge and are working with the University on research initiatives, potentially to culminate in a research centre. Including RCCC as a tenant in the ICC is a possibility and many programs could benefit both RCCC and the ICC through various partnerships.

### Governance Involvement

Red Crow Community College could potentially be represented on a Board of Directors to allow for the ICC to benefit from some connections to the post-secondary world. Being involved with the ICC could be mutually beneficial and there do not appear to be any conflicts of interest related to this.

### Governance Design

Ensuring that after partners such as the Sik-Ooh-Kotoki Friendship Society will be important to designing the governance of the ICC. Generally, the ICC should be developed with reconciliation as the main goal. RCCC could be a part of the governance to help create education and research opportunities, and they would welcome being a part of the design of the governance structure.

Date: July 3, 2020

## 1.8 Siksika Nation

Representative:

- Scotty Many Guns, Engagement Officer

A member of the Blackfoot Confederacy, as well as active in Southern Alberta and Lethbridge, the Siksika Nation serves their members through a variety of programs and services. One of these programs which is directly related to Indigenous culture is Blackfoot Crossing Historical Park which is a world-class tourist attraction built to represent the Blackfoot people as well as tell the story of Treaty 7, the Indian Act and other historically significant events which impact the Blackfoot people through to today.

### Governance Involvement

At this point in time, Scotty Many Guns - Representing Siksika Nation- does not want to commit to exactly how the Nation can provide assistance for the governance of the ICC. Potential involvement may include such activities as involvement of Blackfoot Crossing in educational programming, involvement in an advisory circle to help guide the proper transfer and use of knowledge and some Siksika members may be interested in getting directly involved.

### Governance Design

The design of the governance structure of the ICC will be important, as will the language used to describe it. Terms like a "Board of Governors" could be used as they are easily understood and used often. Advisory "circles" or other terms may be beneficial to allow for the "Board of Governors" to benefit from the wisdom of Elders, as well as gain involvement from Youth and other community members who may not be interested or well-positioned to be on the Board. The position of "Executive Director" to run the day-to-day operations doesn't seem to be a good descriptive term and perhaps something else that makes more sense could be developed.





### 4.3 July 8, 2020, Governance Workshop Engagement Summary



*Conceptual representation of the Lethbridge Indigenous Cultural Centre*

## Summary of Governance Workshop Discussion

The following is a summary of the workshop discussion, organized by themes that emerged including governance structure, representation and mission/mandate.

### Governance Structure

- A **Board of Directors and an Advisory Board** were proposed as a potential option for the governance model.
- **Major tenants should be on the Board of Directors.**
  - Piikani Cultural Centre has a mandate that parallels the work being done in Lethbridge.
  - Red Crow Community College (RCCC) has a board of directors and an Elders Advisory committee.
- **Niitsitapi governance structure**
  - Should break free from a colonial structure and embrace an Indigenous approach
  - **Clan-based system** with different leaders
    - Could the clan-based system be expanded to involve non-clan-based people such as settlers or Métis?
    - A matriarchal structure with **equal representation of men and women** is required for balance.
  - Continuous community involvement.
- Strong board and values (bylaws) are required for the success of the ICC. This will encourage **successful succession of staff.**
  - **Values instead of bylaws** better aligns with Indigenous culture.
- No hierarchy, all at the same level - in a tipi we are all at the same level.
- Decolonization - appreciate the involvement of the City to start the process. **The ICC needs to be led by the Blackfoot Community.**

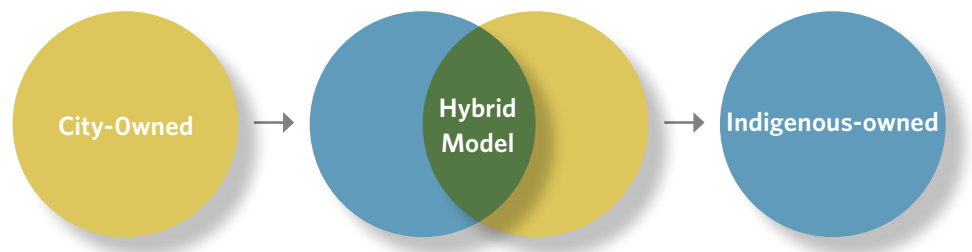
### Representation

- **Involvement of the Blackfoot Nations is crucial**
- **Inclusive and welcoming** to all Indigenous, First Nation, Métis and non-Indigenous people.
- Representation from knowledge keepers - **Elders are vital.**
  - Hierarchies created by colonization have caused some people to hold on to past hurts, therefore Elders are needed to focus on sharing, protecting and continuing Indigenous knowledge.
  - Young Indigenous professionals have been guided by Elders.

- **Elders Advisory Circle** is strongly recommended.
- **Youth representation** and involvement needs to be encouraged. They are the future.
- Needs to be **more than a territorial acknowledgment**. It needs to develop a fuller understanding of Indigenous culture.
- **Partnerships are key** for the success of the ICC.
  - Red Crow Community College has been able to form strong and long-lasting relationships with other post-secondary institutions.
- Acknowledge the contributions of **Sik-Ooh-Kotoki Friendship Society** and their role in the ICC.

#### Mission/Mandate

- The Lethbridge Indigenous community does not currently work well with each other. **Resource-sharing needs to be encouraged and promoted** through the governance model.
- **Truth and Reconciliation needs to form the foundation** of the governance model's mandate. The calls to action for truth and reconciliation must be referenced and used as a guide to structure the mandate/role/mission.
- Need to ensure that **all voices are continuously heard** and it may take a while to reach a shared understanding.



*Governance and Ownership options proposed in Feasibility Study: City-owned, Hybrid Model or Indigenous-owned*

## What Does Good Governance Look Like?

The following is a summary of the ideas generated regarding “what does good governance look like” for the ICC through a virtual sticky-note exercise:

- Board of Governors
  - Advisory committee
  - Strong governance board and bylaws (values)
  - Based on values over bylaws - Niitsitapi value system
  - Blackfoot governance structure - clan-based
  - Breaking down hierarchy and non-colonized structure
  - Equality
  - Matriarchal Leadership
  - Balanced male/female perspectives
  - Training available for Board members to aid in future changes in Board membership.
- Focus on the Truth and Reconciliation Committee’s Calls to Action
  - Connected to Elders
  - Connected to community leaders and youth
  - Based in place
  - Inclusive for all Indigenous people
  - Led by Blackfoot Community
  - Find strength in community
  - Creates opportunities to ‘pause’ to confirm direction and to listen
  - Red Crow Community College as a major tenant (part of Advisory Council)
  - Piikani Cultural Centre (partnership/Advisory Council)

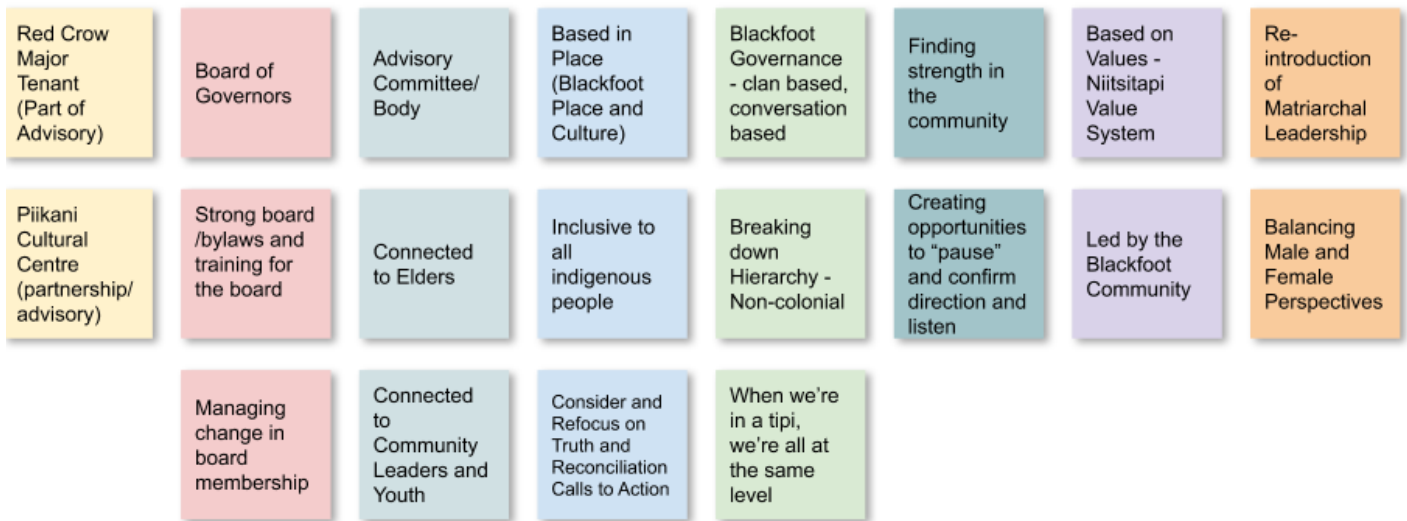


Photo of Virtual Sticky-note exercise on “What does good governance look like?”





Photo of community engagement for the Lethbridge ICC during the Feasibility Study



## Closing Comments

At the end of the workshop the following closing comments were shared:

- There are still opportunities to provide input through one-on-one consultation - contact Manasc Isaac or the City of Lethbridge.
- An application for Capital Improvement Program (CIP) for 2021 funding has been submitted based on the *Lethbridge Indigenous Cultural Centre Feasibility Study*.
- In advance of the Fall 2020 Follow-up Workshop, a summary of consultations will be provided.
- Governance structures do change over time and we need to acknowledge how the ICC will adapt moving forward.

## Next Steps

The next steps for the project include:

- Summer/Fall 2020 - Governance Model Development
- Fall 2020 - Follow-up Workshop
- Establish governance structure and pursue funding opportunities
- Fall 2020: Capital Improvement Program (CIP) Application

## 4.4 November 3, 2020, Governance Framework Workshop Group Discussions

### Group 1 (in-person):

Perry Stein

Treena Tallow

Roy Weasel fat

Calvin Williams

Abby Slovack

Samantha Fox

- Role: LISN as part of governance
- Awaaka'taki – scout or watch keeper (áó kaki'tsi - lookout, scout, one who watches, especially for danger or opportunity (could be used to refer to a modern day counsellor))
- Skills Matrix – social and collective inclusion
- Speak the Blackfoot words – Don't just show them on the screen
- To be Blackfoot – Add Murdered and Missing Indigenous Women and Girls
- Ground the process/begin the work in Ceremony – Calvin
- Blackfoot values should be seen universally/broadly and not interpreted narrowly (ie. Health + Wellness)
- Niitsitapi (Human) Values
- Youth Advisory Circle – could base youth representation on societies
- Both genders of Elders/youth represented on Governance Circle
- Ethical Space – Ability to understand each other
- Use values in all discussion – not everyone knows the values
- Feels like RCCC – seeing the values – need to make sure we are clear + respectful
- Role: Youth do work/support elders
  - Learn from/ about culture (always be observing)
  - Reconnection
- Values/Mission: li'taa'poh'to'p- UofC office of Indigenous Engagement - “path to reconciliation” a safe place/stopping/resting place
- Role: Youth – advocate for programs, social justice – to be students
- Role: Elders are the advisors -reminding you of the values
- Role: Elders can appoint other Elders
  - Elders appointed by Confederacy Nations
- Representation: Elders need to be chosen carefully – follow protocol – Elders that go thru ceremony
- ICC governance can be a model to look at and build upon
- Decolonizing Meetings:
  - Begin in prayer
  - Involve Elders and societies to deal with problems – accept authority
  - Pray on problems
- Values at the core – began at Treaty 7 – but was never followed
- Find parallels between western and Blackfoot governance structures (ie. 3 readings, smudge....)

**Group 2 (online):****Marcia Black Water****Lindi Shade****Brian Loewen****Patrick Wilson****Brady Horner**

- Overall Framework felt like the right direction
  - Appreciated the use of Niitsitapi Values to guide the process
- The land is Key
- Partnerships and Treaty 7 are key
- Interconnectedness, Flexibility and Inclusion need to be the focus
- The governance structure and mandate need to be a living entity and open to change overtime
- Role: Youth need to be comfortable to participate
  - Mentors such as School Division FNMI Advisors could help facilitate
- Voices of Urban Indigenous
  - Provide connections to cultural and introduction to protocols
  - Urban families face greater challenges (ie. Separation from culture and financial distress)
  - Reconnection to culture
- Executive Director
  - Elders to find the right name
  - Aspirational qualities over set duties and responsibilities (referring to the leadership of Red Crow - he speaks for our people)
- Skills Matrix = colonial worldview
  - Look at perspectives, understandings and strengths
- Treaty 7
- The importance of familiar bonds for potential connections/partnerships over mandated institutional protocols (ie. Department head to Department head)

**Group 3 (in-person):****Stacie Calf Robe****Alice Bissonette****Pamela Beebe****Kevin Mullin****Shanda Webber****Travis Plaited Hair**

- Pre-contact - using Blackfoot Confederacy
  - Tribes to Clans to Leaders
    - “Sort of” appointed
  - Out of respect - consider everyone “on the right track”
- Modern Governance -want to have it clear
  - Identify through communities
    - Doesn’t matter who
    - Opokaasin (sundance - big camp) - each circle
    - Clans are more like districts
    - Connected to ceremony
  - Each of the groups should a seat at the table
- Awaaka’taki - proposed Executive Director (ED) equivalent - is more of a duty than a role
  - ED term is problematic “goes to head not brain”
  - What does the Centre want for an ED?
  - Has to be simple or people would be afraid to take the role
  - Needs a story attached to it. (Red Crow?)
  - Seeking Information
- Extend the invitation to a larger board (Niima?)
- KEEP THINGS SIMPLE - need structure (Depends?)
- Get The right people
- Core Values are the governance. The structure doesn’t really matter
- Start by thinking of a way of life
- Who are we serving?
  - Skills Matrix - don’t rely on one source, seek information
- Advisory
  - Blackfoot Confederacy, Métis Local, and other Indigenous People
  - Advisory groups give the board direction
- Rather have qualified people on the board

**Group 4 (online):****Veronique Arseneau****Heather Mirau****Shawn Singer**

- What is captured is really good, love the visual
- Appreciate the use of Niitsitapi values, but framework needs more development with Indigenous people to ground it in Indigenous history, to be meaningful and authentic.
- Niitsitapi values is a way of life
- For further development, discuss clan structure with those who actually know, in clan structure the leaders (matriarch) gives the responsibilities to the individuals
- The role of elders and youth is very important, it's the transfer of knowledge
- "to be observant" is a learning process, observant of the natural world
  - When you ask an elder for teachings they ask you why you want to know it, why you need to know it,
- There is no medicine wheel in Blackfoot
- Perhaps it's a "governance process" instead of a "framework", the process lets it unfold, it allows to define it less tightly
- Governance Framework seems like western thoughts sprinkled with Indigenous ideas, terms like "Structure and mandate" might be too western
- Like the governance circle
- Board to be appointed by Indigenous people

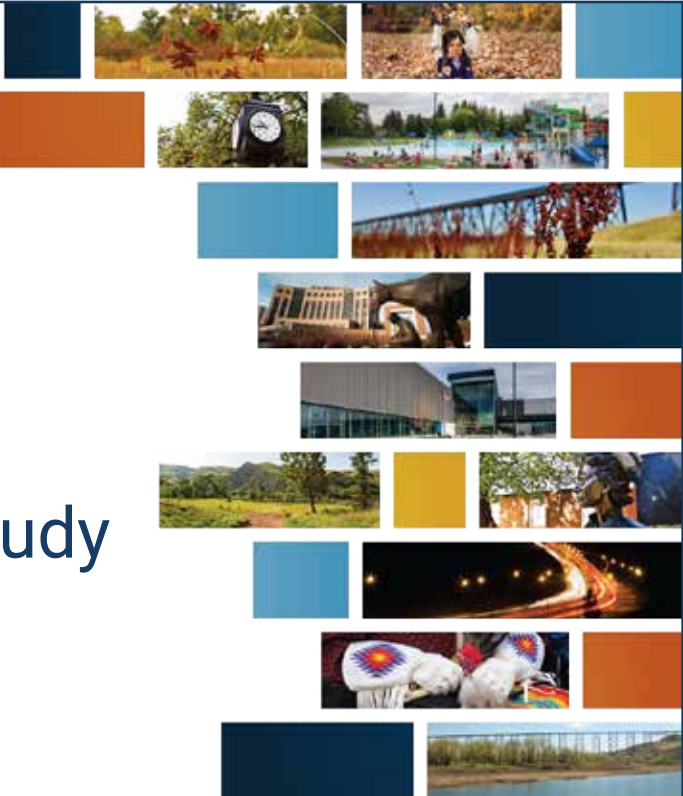


## 4.5 Governance Framework Workshop Presentation



# Indigenous Cultural Centre Feasibility Study

**Governance Framework Workshop**  
**November 3, 2020**



### Agenda

1. "Around the Screen" Introductions
2. Summary of Feasibility Study
3. Proposed Governance Framework
  - a. Summary of Governance Engagement
  - b. Proposed Governance Framework
  - c. Timeline
4. Discussion
5. Closing Comments

# Summary of Feasibility Study

## Lethbridge Indigenous Culture Centre

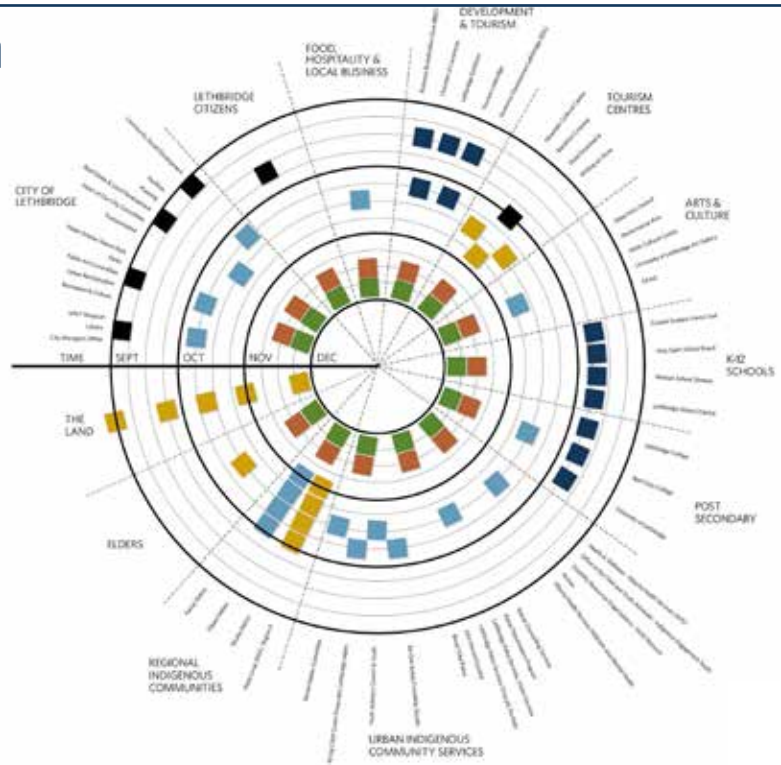
### Destination Statement

*The Lethbridge Indigenous Cultural Centre will be for everyone. It will be a safe place which bridges the distance between Indigenous and non-Indigenous people in the Lethbridge region, and it will meet the community's physical and cultural needs through the creation of Ethical Space.*

# Engagement Plan

Between August and December 2019 the project team engaged over 40 organizations through:

- Surveys
- Interviews
- Focus Groups
- Site Visits
- Conference
- Workshop



# Engagement

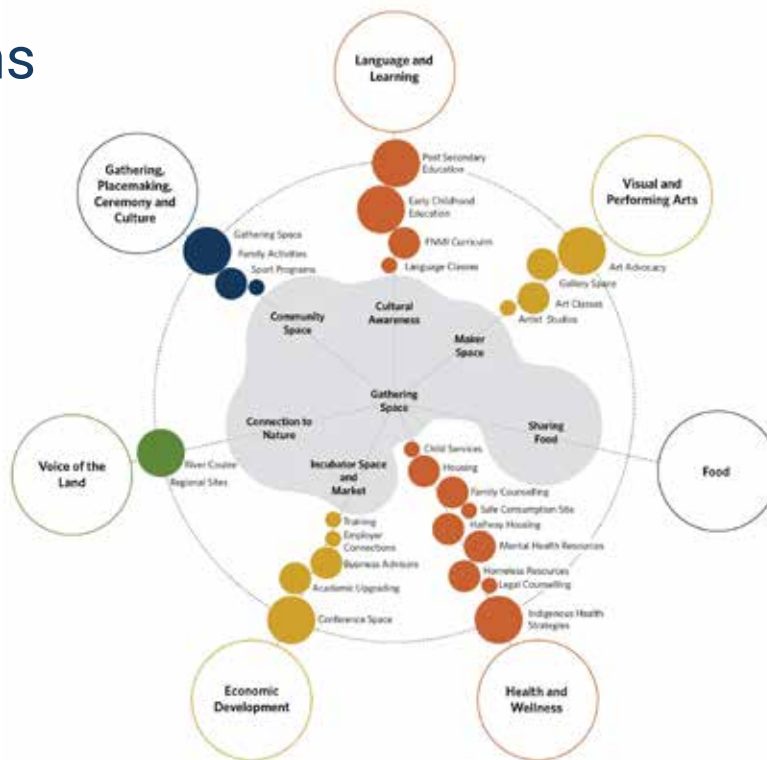


# Community's Priorities



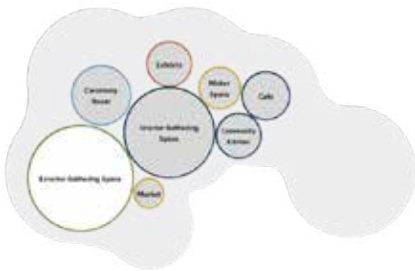
- Needs to be a 'Place'
- People need to gather/celebrate
- Connect existing programs and events
- Language and learning is a key component
- Breaking down physical and cultural barriers
- Connections to nature/community
- Reinforce, don't duplicate
- Ceremonial space
- Historically grounded and future-oriented
- Showcase Blackfoot culture, and create space for all Indigenous peoples.

# Functions





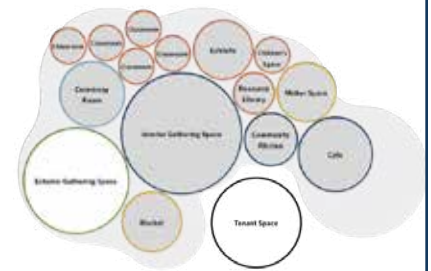
# Opportunities



Minimal

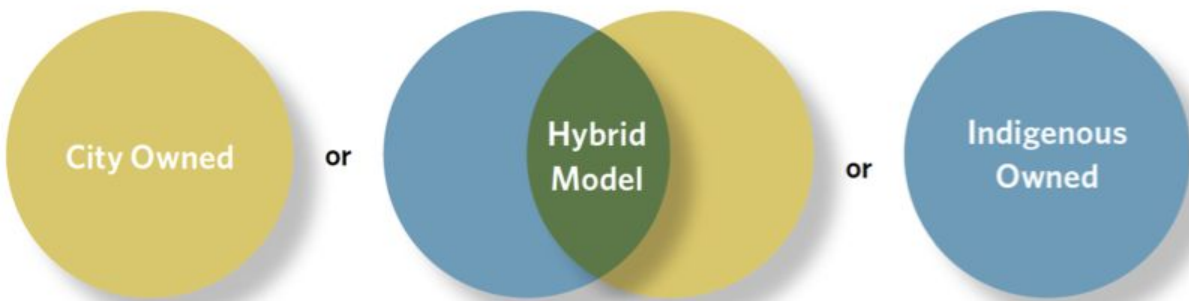


Basic



Future Oriented

# Governance Models



## Governance Engagements



### Interviews

- Reconciliation Lethbridge Advisory Committee, April 3, 2020
- Piikani Nation, April 3, 2020
- Lethbridge College, April 14, 2020
- University of Lethbridge, April 28, 2020
- Kainai Nation, May 20, 2020
- Métis Local, May 26, 2020
- Red Crow Community College, June 5, 2020
- Siksika Nation, July 3, 2020

### Workshops

- Governance Workshop July 8, 2020

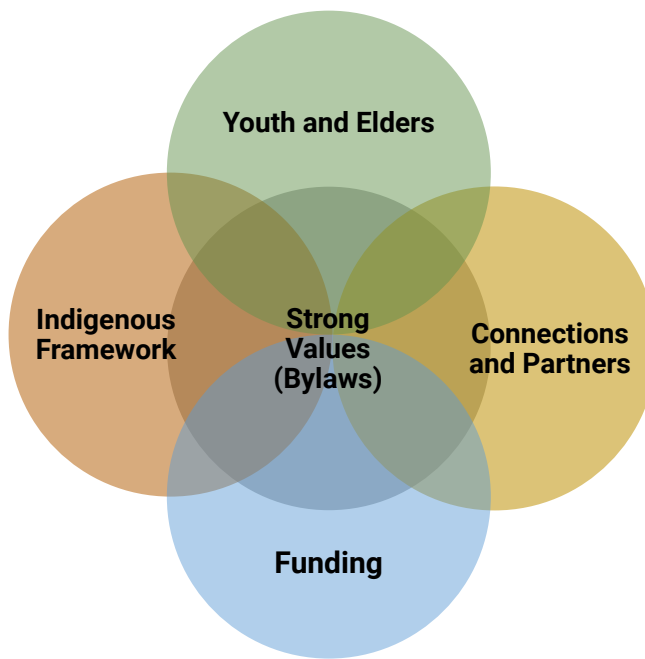
## What does good governance look like?

### “Sticky Note” exercise from Governance Workshop

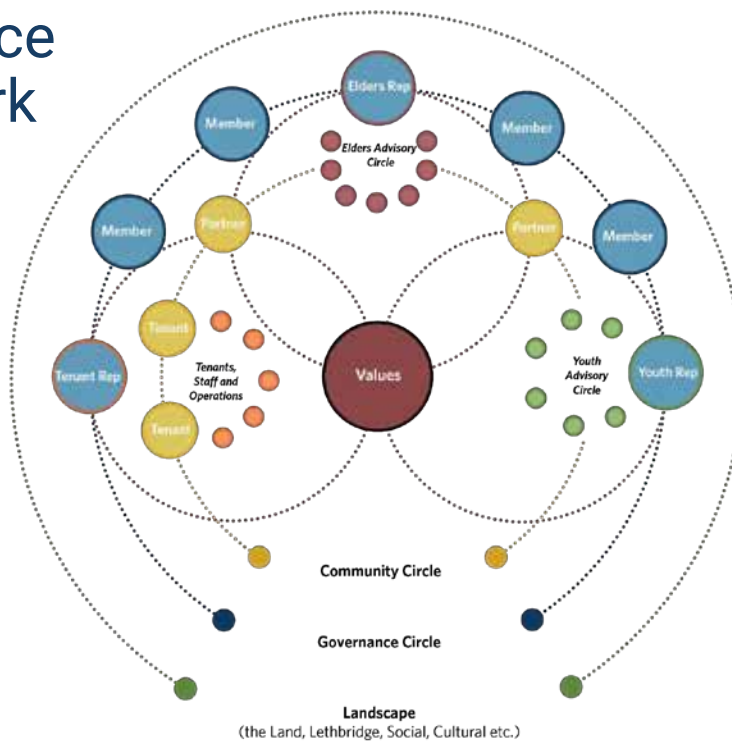
Red Crow Major Tenant (Part of Advisory)	Board of Governors	Advisory Committee/ Body	Based in Place (Blackfoot Place and Culture)	Blackfoot Governance - clan based, conversation based	Finding strength in the community	Based on Values - Niitsitapi Value System	Matriarchal Leadership
Piikani Cultural Centre (partnership/ advisory)	Strong board /bylaws and training for the board	Connected to Elders	Inclusive to all Indigenous people	Breaking down Hierarchy - Non-colonial	Creating opportunities to “pause” and confirm direction and listen	Led by the Blackfoot Community	Balancing Male and Female Perspectives
	Managing change in board membership	Connected to Community Leaders and Youth	Consider and Refocus on Truth and Reconciliation Calls to Action	When we’re in a tipi, we’re all at the same level			



# Governance Priorities



# Governance Framework



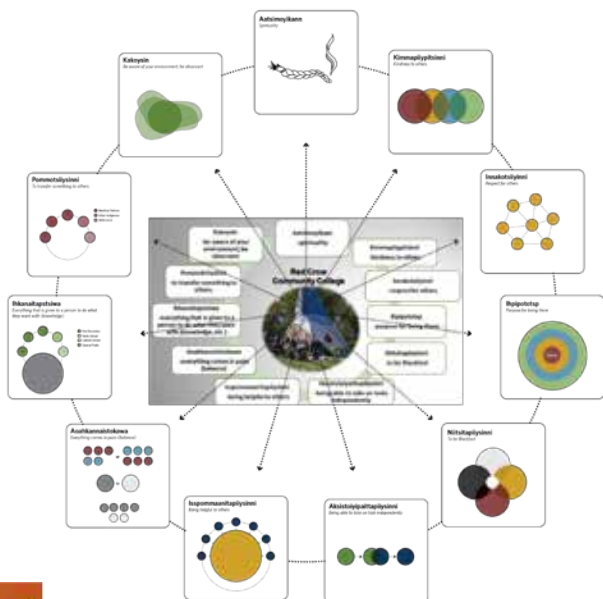
# Governance Framework

## Niitsitapi Values - Basis of Governance Framework

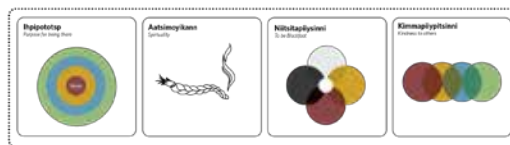
1. Aatsimmoiyihkanni - *Spirituality*
2. Kimmapiypitsinni - *Kindness to others*
3. Innakotsiysinni - *Respect for others*
4. Ihipipototsp - *Purpose for being there*
5. Niitisitapiysinni - *To be Blackfoot*
6. Aksistoypaittapiisinni - *Being able to take on tasks independently*
7. Isspomaanitapiysinni - *Being helpful to others*
8. Aoahkannaistokawa - *Everything comes in pairs (balance)*
9. Ihkanaitapstiwa - *Everything that is given to a person to do*
10. Pommotsiisinni - *To transfer something to others (knowledge etc.)*
11. Kakyosin - *Be aware of your environment, be observant*



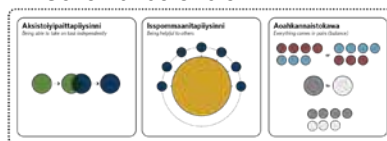
# Governance Framework



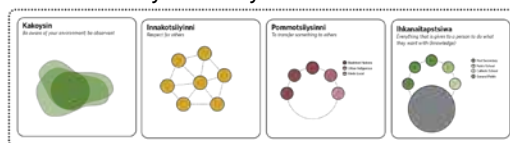
### 1 Structure and Mandate



### 2 Governance Circle



### 3 Community Advisory Circle



# 1 Structure and Mandate

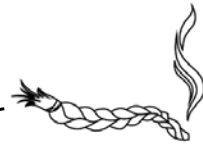
**Ihpiipotosp**  
*Purpose for being there*



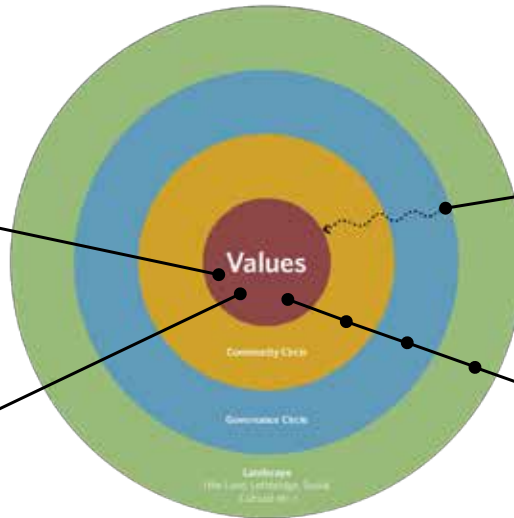
**Niitsitapiysinni**  
*To be Blackfoot*



**Aatsimoyikann**  
*Spirituality*

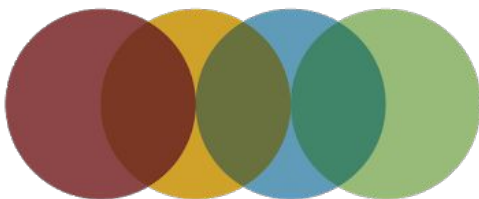


**Kimmapiypsinni**  
*Kindness to others*



# 1 Structure and Mandate

**Kimmapiypsinni**  
*Kindness to others*



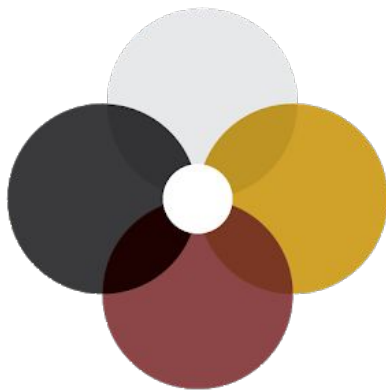
## Destination Statement

*The Lethbridge Indigenous Cultural Centre will be for everyone. It will be a safe place which bridges the distance between Indigenous and non-Indigenous people in the Lethbridge region, and it will meet the community's physical and cultural needs through the creation of Ethical Space.*

# 1 Structure and Mandate

## Niisitapiisinni

*To be Blackfoot*



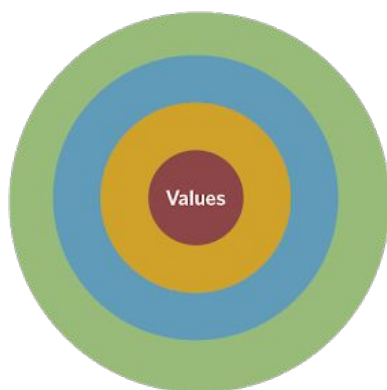
### Guiding Principles

- United Nations Declaration on the Rights of Indigenous Peoples
- Truth and Reconciliation Commission of Canada: Calls to Action
- Niisitapi values

# 1 Structure and Mandate

## Ihpiototsp

*Purpose for being there*

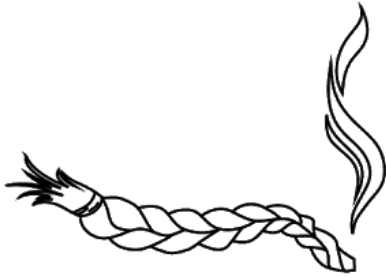


### Values (bylaws) as the core of the Governance Framework

# 1 Structure and Mandate

## Aatsimoyikann

*Spirituality*



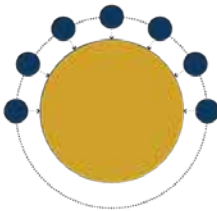
## Ceremony

- Decision-making validated through ceremony, song or protocol

# 2 Governance Circle

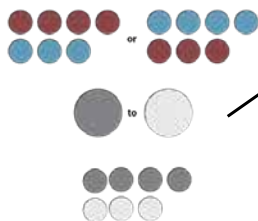
## Isspommaanitapiysinni

*Being helpful to others*



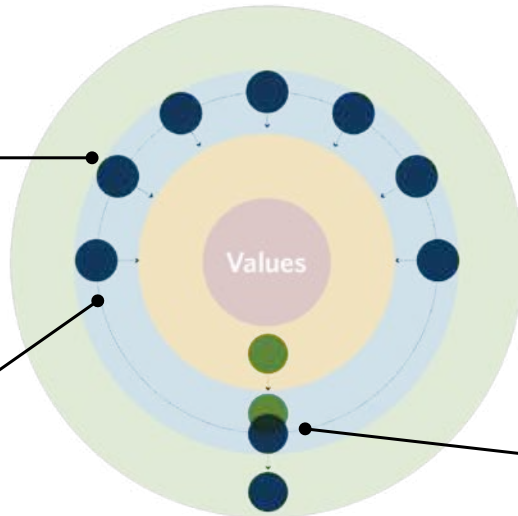
## Aoahkannaistokawa

*Everything comes in pairs (balance)*



## Aksistoiyipaittapiysinni

*Being able to take on task independently*



## 2 Governance Circle

### Aksistoiypaittapiisinni

*Being able to take on task independently*



### Transition Organizational Involvement

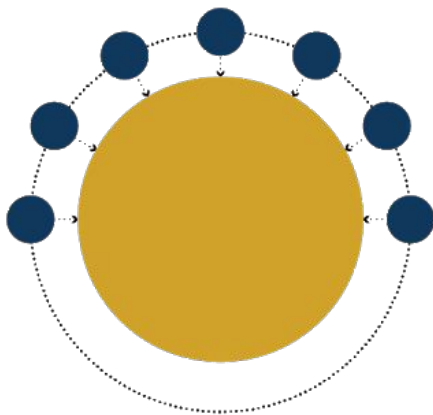
City of Lethbridge transitions their involvement overtime



## 2 Governance Circle

### Isspommaanitapiisinni

*Being helpful to others*



### Community Focused

7 members of the Governance Circle supports the needs of the community.

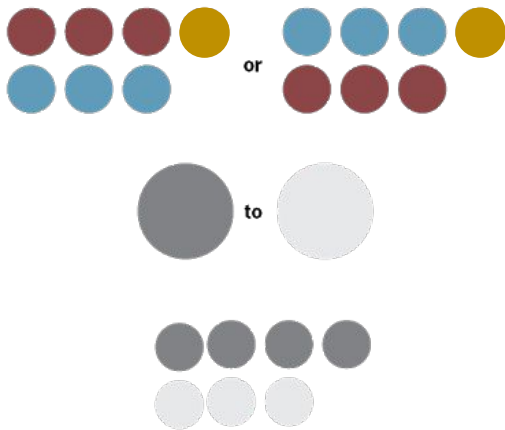




## 2 Governance Circle

### Aoahkannaistokawa

*Everything comes in pairs (balance)*



### Equal Representation of Gender

No more than four (4) members of the same gender.

### Equal Representation of Age

Two (2) Elders and Youth Representatives

### Primarily Indigenous Representation

Fifty percent plus one member (50% +1) shall be Indigenous People.

## 2 Governance Circle

### Governance Circle - Skills Matrix

	Member 1	Member 2	Member 3	Member 4	Member 5	Member 6	Member 7
Partnerships/ Fundraising	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Programming	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Social Inclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Future Focus/ Strategy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Legal	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## 2 Governance Circle

### Expressed Interest of Involvement

	Governance	Advisory	Partner	Tenant
City of Lethbridge		✓	✓	
Sik-Ooh-Kotoki FS	✓			✓
Opokaa'sin Early Intervention Society				
Reconciliation Lethbridge Advisory Committee	✓	✓		
University of Lethbridge	✓		✓	
Lethbridge College	✓		✓	
Red Crow Community College	✓	✓		✓
Metis Local 3	✓	✓		
Siksika First Nation				
Kainai First Nation				
Piikani First Nation		✓	✓	

## 2 Governance Circle

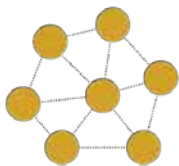
### Governance Circle - Executive Director

**Waaka'taki** - watch over, care for something (especially a dwelling in the absence of the owner)

Source: <https://dictionary.blackfoot.atlas-ling.ca/#/results>

### 3 Community Circles

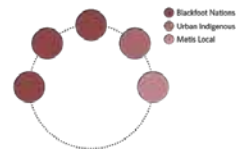
**Innakotsiiyinni**  
*Respect for others*



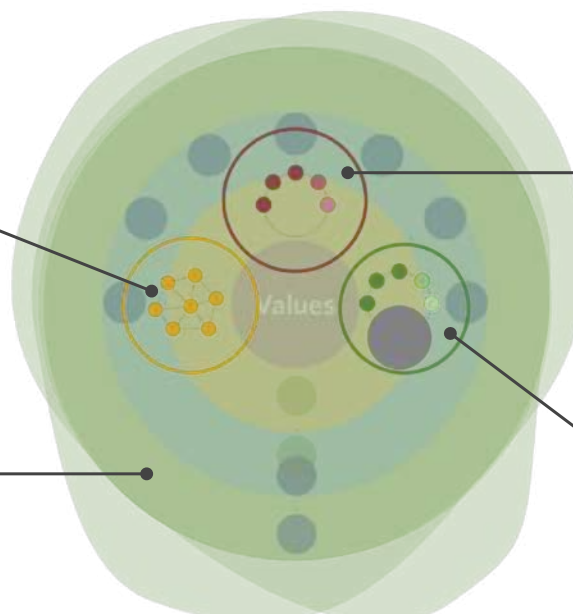
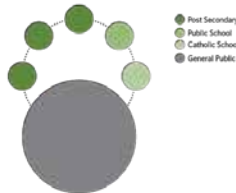
**Kakoysin**  
*Be aware of your environment; be observant*



**Pommotsiiyinni**  
*To transfer something to others*

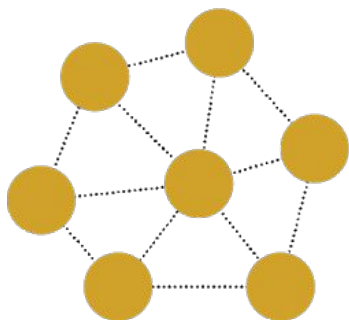


**Ihkanaitpsitsiwa**  
*Everything that is given to a person to do what they want with (knowledge)*



### 3 Community Circles

**Innakotsiiyinni**  
*Respect for others*



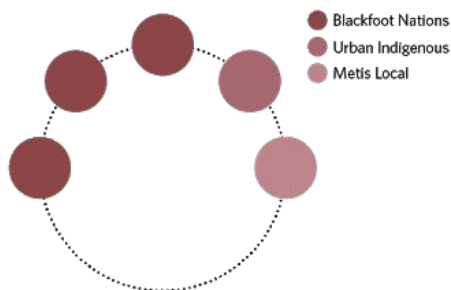
#### Partners, Programmers and Tenant Circle

Work with existing organizations to learn from their experiences, provide programming and animate the space.

### 3 Community Circles

#### Pommotsiysinni

*To transfer something to others*



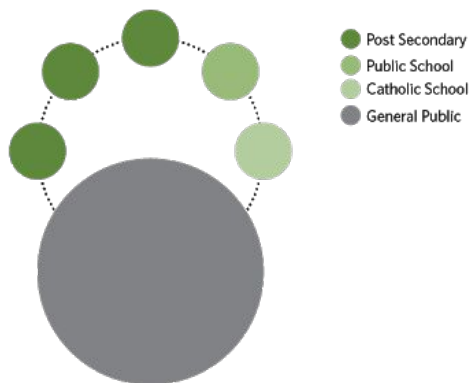
#### Elders Advisory Circle

Rely on the experience and knowledge of Elders to provide cultural guidance and authenticity.

### 3 Community Circles

#### Ihkanaitapstsiwa

*Everything that is given to a person to do what they want with (knowledge)*



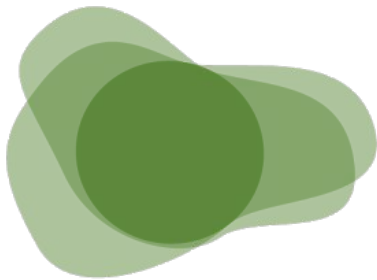
#### Youth Advisory Circle

Incorporate the input and representation of the next generation in the governance and vision of the ICC.

# 3 Community Circles

## Kakoysin

*Be aware of your environment; be observant*

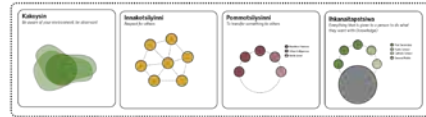


## Fluxible Response

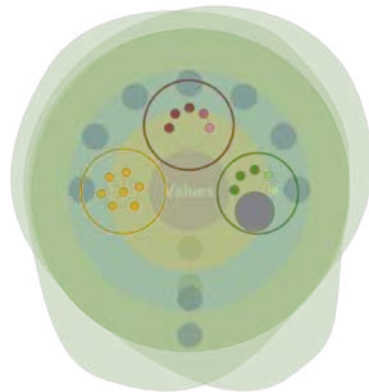
The 3 Community Circles - Elders, Youth and Partners- are able to advise and respond to the ever changing landscape of Lethbridge



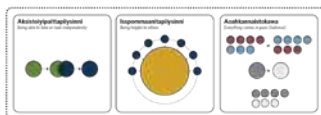
### 1 Structure and Mandate

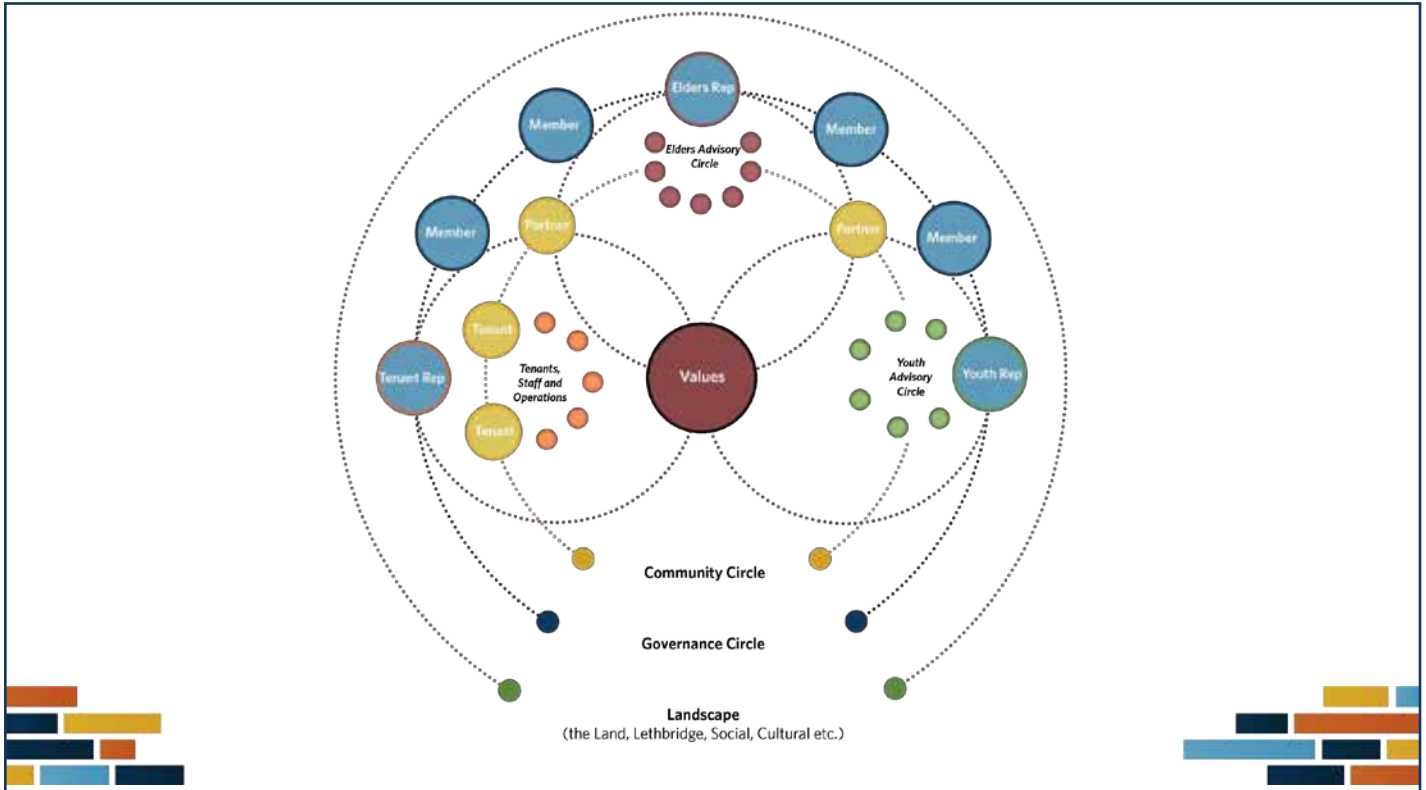


### 3 Community Circles

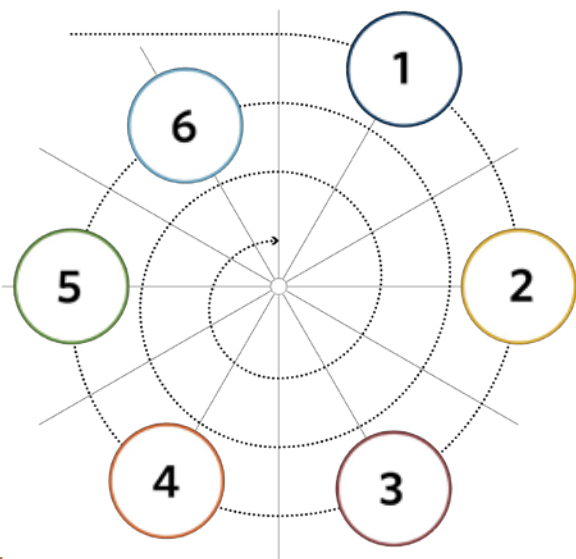


### 2 Governance Circle





## Timeline



### Next Steps

- ① Appoint Governance Circle
  - a. Establish Values (bylaws)
- ② Appoint Waaka'taki (Executive Director)
- ③ Establish Community Advisory Circles
- ④ Pursue Funding and Partnerships
  - a. Secure Operational Funding
  - b. Secure Facility Funding
- ⑤ Develop Programing and Secure Tenants
- ⑥ Design Building





# THANK YOU

## Questions

- 1 Reflections on Overall Framework
- 2 Roles, Responsibilities and Representation
- 3 Reflections on Skills Matrix

How are Blackfoot Values reflected or incorporated throughout?



