

# **Integrating Aboriginal Values into Land-Use and Resource Management**

## **Final Report January 2000 to June 2001**

*Funding for this project was received from the Government of Manitoba's Sustainable Development Innovations Fund, and from the Learning, Employment and Economic Participation Branch of Indian and Northern Affairs. The Forestry Branch of Manitoba Conservation provided considerable in-kind contributions.*

## TABLE OF CONTENTS

<b>EXECUTIVE SUMMARY</b> .....	<b>ii</b>
<b>PROJECT BACKGROUND AND GOALS</b> .....	<b>1</b>
<b>TEAM MEMBERS</b> .....	<b>2</b>
<b>METHODOLOGY</b> .....	<b>3</b>
1.1    APPRECIATIVE INQUIRY .....	3
1.2    PARTICIPATORY VIDEO .....	4
1.3    FOCUS GROUPS .....	5
1.4    INTERNET SITE .....	5
<b>SUMMARY OF ACTIVITIES</b> .....	<b>5</b>
1.5    APPRECIATIVE INQUIRY TRAINING .....	5
1.6    APPRECIATIVE INTERVIEWS .....	6
1.7    DATA ANALYSIS WORKSHOPS .....	7
1.8    VIDEO INTERVIEWS .....	9
1.9    COMMUNITY MEETINGS .....	9
1.10   PRESS CONFERENCE .....	10
1.11   FOCUS GROUP MEETINGS .....	10
1.12   PROJECT EVALUATION .....	13
<b>CONCLUSIONS</b> .....	<b>13</b>
<b>SHARING THE APPROACH</b> .....	<b>16</b>
<b>ANNEX A: SKOWNAN FIRST NATION PARTICIPANTS</b> .....	<b>18</b>
<b>ANNEX B: VALUES, VISIONS AND ACTION PLANS</b> .....	<b>19</b>
<b>ANNEX C: CALENDAR OF TRADITIONAL ACTIVITIES</b> .....	<b>27</b>
<b>ANNEX D: TIMELINE OF PROJECT ACTIVITIES</b> .....	<b>28</b>
<b>ANNEX E: REPORT OF FOCUS GROUP MEETING</b> .....	<b>30</b>
<b>ANNEX F: PROJECT EVALUATION</b> .....	<b>41</b>

## EXECUTIVE SUMMARY

Since January 2000, Skownan First Nation<sup>1</sup> and the International Institute for Sustainable Development (IISD) have worked in partnership to explore how Aboriginal people value the lands around them and how this information can be incorporated into provincial land-use and resource management. Taking place in the community of Skownan, the goal of this project was to develop a process that:

- a) helps Aboriginal people identify community values with respect to the forested landscape around them;
- b) effectively expresses those values to decision-makers in the provincial government, the forest industry and other stakeholders; and
- c) stimulates discussion by all stakeholders on ways to incorporate Aboriginal values into land-use planning and resource management.

To achieve this goal, the project adapted an innovative method called appreciative inquiry to local conditions. Appreciative inquiry empowers local people by building a shared vision for the future based on community strengths. The community then develops strategies to turn the vision they create into reality.

The Skownan First Nation/IISD appreciative inquiry project involved the following activities:

1. *Training of a Local Team in the Use of Appreciative Inquiry.* In January 2000, six young adults from Skownan were trained in appreciative inquiry and practical interview techniques.
2. *Appreciative Interviews and Analysis.* During three rounds of appreciative interviews, the local team interviewed over 100 people in Skownan. The interviews took place over several weeks during the spring, summer and fall to allow seasonal differences to be captured. At the end of each round of appreciative interviews, an analysis session was held to identify and discuss the values and visions of the people of Skownan First Nation.
3. *Community Workshops.* A total of six community workshops were held in Skownan. Through these workshops, the values and vision of the community were clarified and an action plan for the community initiated.
4. *Video Production.* To capture the results of the appreciative interviews, community members were interviewed during three video shoots that took place during the spring, fall and winter. The footage from these video shoots has been used to produce two videos that convey the community's values and vision accurately and powerfully.
5. *Focus Group Workshops.* These workshops enabled the people of Skownan First Nation to communicate their values and vision to decision-makers, explore the benefits and opportunities for using appreciative inquiry, and stimulate discussion on how to engage in collaborative processes when working with Aboriginal communities. Participants remarked on the power of

---

<sup>1</sup> Previously known as Waterhen First Nation.

the videos, the holistic nature of the community plans and the need to replicate the approach elsewhere.

Through the completion of these activities, the project has identified the values and vision of the community related to natural resources, livelihoods, health and nutrition, education, family, community, recreation, and spirituality. An initial action plan was developed to achieve some of the goals identified by the community, such as planting trees in the community, preserving aboriginal culture through the education system, and maintaining access to and the health of Skownan's traditional lands. The project also allowed for the transfer of skills and knowledge between Skownan and IISD in a 'co-learning' environment. While the project originally intended to address only natural resource related issues, aspects of health, education, spirituality, recreation and economic development were also incorporated as the project evolved. As such, the conclusions can serve to inform program planning and delivery, resource management and community consultation in many areas related to sustainable development.

*Funding for this project was received from the Government of Manitoba's Sustainable Development Innovations Fund, and from the Learning, Employment and Economic Participation Branch of Indian and Northern Affairs. The Forestry Branch of Manitoba Conservation provided considerable in-kind contributions.*

# Integrating Aboriginal Values into Land-Use and Resource Management

## Final Report: January 2000 to June 2001

### PROJECT BACKGROUND AND GOALS

This project contributes to the “values” component of the Ecosystems Based Management (EBM) pilot project that Manitoba’s Department of Conservation is implementing on the east side of Lake Winnipeg (Ecoregion 90). IISD’s goal was to develop a process that a) helps Aboriginal people identify the values that their community places on the forested landscape around them, b) effectively expresses those values to decision-makers in the provincial government, the forest industry and other stakeholders, and c) stimulates discussion by all stakeholders on ways to incorporate Aboriginal values into land use and resource management. To achieve this objective IISD undertook to:

- Determine community values by adapting an innovative method to local conditions. The method, called appreciative inquiry, empowers local people to build a shared vision based on community strengths. It then helps to develop strategies to turn the vision into reality. IISD used appreciative inquiry to determine how an Aboriginal community values the landscape around it during the course of a year. This valuation was as holistic as possible, and included monetary value from trapping, subsistence value from hunting, medicinal value from gathering herbs, spiritual and cultural value from living in a forested landscape, and other values determined by Aboriginal people themselves.
- Build a community vision and action plan based on the shared values that were identified using appreciative inquiry.
- Record the results of the appreciative inquiry on videotape, producing a set of programs that portray the community’s values and vision accurately and powerfully.
- Communicate local values to decision-makers in the provincial government and to other stakeholders through focus-group sessions in which the video programs were screened and discussed.

IISD consulted the First Nations community of Skownan (formerly called Waterhen) regarding its interest in becoming a partner in this project. Skownan was approached after consultation with Gord Jones, then Manitoba’s Director of Forestry, as well as with Glen Cummings, then Minister of Natural Resources and David Newman, then Minister of Northern Affairs. Although it is located to the west of Ecoregion 90, Skownan lies in an area of interest to the forest industry.

The community of Skownan is located 288 km northwest of Winnipeg on the south shore of Lake Waterhen, between the West Waterhen River and the Waterhen River. The community’s reserve land base totals 1,856 hectares, and its traditional land use area is approximately 7,100 km<sup>2</sup>. The on-reserve population of Skownan was 281 in June 2001.

The community has completed a traditional land-use survey, and conducted an innovative economic development project connected to its traditional livelihood system: the introduction of both domestic and wild herds of wood bison to its land-use area. At the community's request, the province formally protected a large area of land used by the bison in 1998, thereby restricting the range of activities that can occur there. The community is now looking for further economic opportunities related to its culture and livelihood system. On September 15, 1999, Skownan First Nation agreed to be IISD's partner in this project, by passing Band Council Resolution 281-0068-99.

During the course of the project, IISD transferred skills and methods to local people and other stakeholders in a "co-learning" environment. For example, the project team trained six Aboriginal members of the community in the use of appreciative inquiry. It also worked in partnership with Winnipeg-based video producers, including an Aboriginal video production company, I.C.E. Productions. These linkages helped all stakeholders take ownership of the project, and ensured that the two videos created were produced and presented in a manner consistent with Aboriginal values. The success of the approach and the documentation of lessons learned during the project will make subsequent applications of the process both productive and cost-effective.

## **T E A M M E M B E R S**

### **International Institute for Sustainable Development:**

- Graham Ashford, IISD Project Manager
- Neil Ford, IISD Project Manager (until April 2000)
- Jo-Ellen Parry, Project Officer (beginning May 2000)
- Deborah Lehmann, Project Assistant

### **Skownan First Nation:**

- Alan Reid, Team Leader
- Ken Catcheway, Team Member
- Michael Catcheway, Team Member
- Sterling Catcheway, Team Member
- Elaine Houle, Team Member
- Delores McKay, Team Member
- Nelson Catcheway, Education Coordinator
- Archie Catcheway, Elder Advisor

### **Video Team:**

- Bonnie Dickie, Director
- Ron Missyabit, Director, I.C.E. Productions
- Tina Kakekapetum-Schultz, Interviewer
- John Gurdebeke, Videographer and Editor, Top Floor Productions
- Ryan Slater, Videographer
- Jessie Green, Sound Technician
- Joni Church, Sound Technician
- Dana Seabrook, Sound Technician

**Project Advisors:**

- Punya Upadhyaya, Appreciative Inquiry Trainer, University of Kansas, Emporia
- Harvey Payne, Consultant
- Karen Stock, Consultant
- Gord Jones, Director of Forestry, Manitoba Conservation

In addition, project team members worked in close cooperation with Dana Rungay and Chris Loewen (West Region Tribal Council), who were part of the Vision Seekers project that took place in Skownan at approximately the same time as the appreciative inquiry project. Please see Annex A for a full list of band members whose participation made the project possible.

## M E T H O D O L O G Y

### ***1.1 Appreciative inquiry***

To determine Aboriginal values connected with the forest, IISD used a new methodology that has only recently been applied at the community level in Canada. Called appreciative inquiry, it differs from current community development methodologies, in which experts help local people identify community problems and then develop projects to fix these problems. Although logical and efficient, this approach can encourage local people to think of themselves as laden with problems that all too often can only be solved by outside experts. In this sense, it is disempowering. Appreciative inquiry, in contrast, seeks to locate, highlight and illuminate the “life-giving” forces in a community. Its aim is to generate knowledge by focusing on community strengths, expanding “the realm of the possible” and helping community members first visualize and then implement a collectively desired future.

Appreciative inquiry was developed at Case Western Reserve University in the early 1990s, primarily as a methodology to help corporations and institutions improve their competitive advantage or organizational effectiveness. More recently, it has been applied at the community level in developing countries. Here, appreciative inquiry appears to work equally well. It involves a significant shift in emphasis from local problems to local achievements, from participation to inspiration. By identifying and reinforcing positive, constructive actions, relationships and visions within a community, appreciative inquiry encourages local ownership of activities that contribute to sustainable development and secure livelihoods at the village level.

Whether it is used to help a multinational corporation position itself for the 21st century or to understand an aboriginal value system, appreciative inquiry usually proceeds through four stages:

**Discovering periods of excellence and achievement.** Through interviews and story-telling, participants remember significant past achievements and periods of excellence. When was their organization or community functioning at its best? What happened to make those periods of excellence possible? By telling stories, people identify and analyze the unique factors—such as leadership, relationships, technologies, core processes, structures, values, learning processes, external relations, or planning methods—that contributed to peak experiences.

**Dreaming an ideal organization or community.** In this step, people use past achievements to visualize a desired future. This aspect of appreciative inquiry is different from other visioning or

planning methodologies because the images of the community's future that emerge are grounded in history, and as such represent compelling possibilities. In this sense appreciative inquiry is both practical, in that it is based on the "positive present", and generative, in that it seeks to expand the potential of the organization or community.

**Designing new structures and processes.** This stage is intended to be provocative—to develop, through consensus, concrete short- and long-term goals that will achieve the dream. Provocative propositions usually take the form of statements such as: "This community will do whatever is necessary to build a school and keep our children in the community." Or: "This company will champion innovation by creating new teams that integrate marketing and product development more effectively." Or "This village will protect what remains of the local forest and will plant one thousand trees over the next two seasons to ensure the forest's survival for future generations." Provocative propositions should stretch an organization or community, but they should also be achievable because they are based on past periods of excellence.

**Delivering the dream.** In this stage, people act on their provocative propositions, establishing roles and responsibilities, developing strategies, forging institutional linkages and mobilizing resources to achieve their dream. New project plans are developed and initiated, new relationships are established and the group will proceed with vision and a renewed sense of purpose. As a result of the appreciative process, people have a better understanding of the relevance of new initiatives to the long-term vision of the organization or community.

During the project, IISD trained a small group of Aboriginal youth to conduct appreciative interviews in Skownan, to determine how First Nations people "appreciate" or "value" the forest at different times of the year. Over an 18-month period, the team interviewed over 100 band members. They then analyzed the results of the interviews to obtain the common community values regarding the forest at different times of the year. Finally, the team selected the people who gave the most representative and articulate responses to participate in the video phase.

## **1.2 Participatory video**

The project used video as a channel for communication between Skownan First Nation and outside stakeholders. Comments made at the focus group support IISD's belief that video has the following strengths over the more traditional method of report-writing:

- local people can describe their value system in their own words;
- emotion is communicated as well as meaning;
- the camera can be taken onto the land, to show forest values that are important to the community as well as describe them;
- local stakeholders can speak from the familiar environment of their community, just as others can listen and respond in surroundings that are comfortable to them, bridging cultures easily and effectively; and
- video communicates directly to a broad range of audiences, overcoming differences in literacy and to some extent language.

### **1.3 Focus groups**

In designing the project, IISD recognized that the involvement of senior decision-makers was essential if the project's objective of integrating aboriginal values into land-use and resource management was to be achieved. To this end, the project's workplan culminated with a series of meetings with key government, industry, First Nation and civil society representatives. It was during these meetings that the project's results were presented and discussed. The videos capturing local values and aspirations were shown as part of an overall effort to bridge the gap between policy intentions and community realities. The focus group workshops provided the community with an opportunity not only to present their vision of sustainable development, but also to establish relationships with those people that could help them to realise it.

### **1.4 Internet Site**

The project's communication and transparency strategies included developing an Internet site on which quarterly reports and other information were made available. The site (<http://www.iisd.org/ai/waterhen.htm>) has proven to be a potent method of reaching people. In the last year alone, over 1600 visits have been registered on the main page. This confirms the importance of making research findings available over the Internet. IISD intends to maintain the project's Internet site, making the video and project papers available anywhere in the world for the foreseeable future.

## **S U M M A R Y O F A C T I V I T I E S**

### **1.5 Appreciative Inquiry Training**

From January 23 to 28, 2000, IISD conducted training in appreciative inquiry for six young adults from Skownan at the community's daycare centre. The training team consisted of Punya Upadhyaya (appreciative inquiry specialist), Neil Ford (team leader), Graham Ashford (community development specialist) and Karen Stock (adviser/reporter).

The training workshop was both theoretical and practical and consisted of the following elements:

- Introduction to the theory of appreciative inquiry (lecture and discussion);
- Practical exercises in conducting appreciative interviews (team members interviewed each other);
- Technical demonstration and practice with microphones and tape recorders;
- Listening sessions, in which appreciative interviews and stories were discussed and analyzed; and
- Test interviews with members of the community (team members visited other community members and conducted interviews for analysis).

The training in Skownan focused on the first two stages of the appreciative inquiry cycle: the discovery phase in which participants tell stories about peak moments of community excellence and explore the conditions which made these high points possible, and the dream phase in which people challenge the status quo by envisioning more valued and vital futures. After a theoretical discussion, the participants interviewed each other to discover what they valued in their community and what they dreamed for its future. After more analysis and discussion, they tried the process on community

members outside the team. Twelve test interviews were successfully completed, with interviewees ranging from 11 to 70 years of age.

The team discovered that the best interviews contained stories of peak moments or achievements, not just “facts” or “information” about life in the community. Stories have a plot—something to be achieved. Listeners respond to stories emotionally as well as intellectually. For these reasons, it is easier to determine the values of a community from stories than it is through facts or information.

During the training course, the participants had time to discuss the goals of the project both among themselves and with others. They decided that the project would have the following benefits:

- It creates a time for people to visit each other and tell stories. Because of the phone and the TV, people don't visit as much as they once did. The project encourages generations to mix and reconnect with each other.
- The project continues to establish a community inventory for the future. It builds on the land-use study and survey by recording stories on audio- and videotape.
- It creates a community vision to project possibilities for the future.
- It will help the community to find value in the land without cutting large areas of trees, or by logging using community-approved procedures and areas.
- The stories recorded on audio- and videotape can be used in the school to educate students about the community's history.
- The project could lead to creative partnerships between the community, industry and government.
- It will help create self-respect in the community.
- The project will encourage people to build a vision together. If it succeeds, people will start working more co-operatively.
- It will encourage people to take their children out on the land more often.
- It will help them find ways to be more independent in education, government and business.

## ***1.6 Appreciative Interviews***

The Skownan team conducted appreciative interviews and collected stories about peak experiences with over 100 members of the community during the three seasonal phases. All age groups were represented in the survey sample, as were all family groups. A rough gender balance was achieved.

The interviews were informal and relaxed. They usually took place over a cup of tea in the person's house, or while the person was working on the land. The team member would start by asking the person to tell a story about a peak experience—his best time fishing, for example, or his most successful hunt, or a particularly memorable family outing. Then the team member would ask why the person valued that activity—what it gave them in terms of economic benefit and spiritual fulfillment. Finally, the team member would ask if the person could think of ways to make the peak experience happen more often or more easily. These comments would lead into a discussion of the person's vision for Skownan in the future.

Most of the interviews were recorded on audiocassettes. Occasionally, the interviewee did not want his or her voice recorded. The team member took written notes either during or immediately following the interview. The community will preserve the audiocassettes and notes as oral history.

A list of sample questions (shown below) was developed to guide the community interviewers. Everyone was encouraged to experiment with these themes to find out what style of questions produced the best stories and goals.

1. *Skownan is in an area of wonderful natural resources such as forests, lakes and rivers, and fresh air. People in Skownan value these resources for the many benefits that they provide. When you think back on your life in Skownan, what do you think are the most important benefits that the land and waters provide to you, your family and the community? Please be specific.*
2. *What activities do you most enjoy doing? What makes these activities so meaningful for you?*
3. *Please tell a story of one particular incident when you were out on the land and felt really excited and fortunate to live where you do—close to nature? (Perhaps when you were out with your parents or friends?) Who was there and what made it so special?*
4. *How do you feel when you take your children out on the land or show them things that were taught to you by your parents and grandparents? How do they feel?*
5. *The people of Skownan have many skills, some have been passed down from their parents and grandparents, others have been learned new. What skills do you think are most important to a strong and close community?*
6. *When you think back on your life in Skownan can you think of a time when the bond between people in the community was closest? What was it that made people feel so connected? What were they doing together?*
7. *The people of Skownan have made many remarkable achievements. Can you recall one that really stands out in your mind? Who was there, and what happened?*
8. *Aboriginal people are known for their skills and their respect for the land. How is this respect built?*
9. *Do you have any ideas about how those activities that are most important to the community can provide new economic opportunities while respecting the land?*
10. *If you had one wish for Skownan, what would it be?*
11. *If you were to recount a story of Skownan First Nation that makes you feel proud, what would it be?*

## **1.7 Data Analysis Workshops**

Three separate data analysis workshops took place in Winnipeg over the 18-month project. The objective of the workshops was to draw out shared community values from the interviews, then use the values and interview data to construct a preliminary vision for the community. The entire Skownan team (with the exception of Mike and Archie Catcheway) took part in the sessions.

Typically the first day was spent reviewing the interviews. The team used a flip chart to note the values contained in each story, as well as each person's vision for the community. The following shared community values were recorded from the first round of interviews. They give an example of the type of information produced.

- The forest gives protection and comfort to the people.
- The forest is a magical and mystical place, connecting Ojibwa people.
- The forest provides food, shelter and medicines.
- The land and the forest have human properties. People see the trees as their brothers and sisters.
- Going onto the land provides peace and healing. People feel good about themselves. They develop a spiritual and loving relationship with the land.
- Chitek Lake is the heart of the homeland of the people of the Skownan First Nation.
- It is fun to spend time on the land; people are happy in the bush. The land gives a feeling of togetherness to the people. People were much healthier and stronger when they lived off the land. People work together when they hunt, trap, fish and gather. Hunting, fishing, trapping and gathering continue to be important economic activities for many people in the community.
- The Skownan Fur Block continues to provide many resources that are of high value in the Ojibwa culture.
- Seneca root gathering continues to be an important cultural and economic activity.
- Fishing at Chitek Lake, Inland Lake and Archie's Lake is profitable.
- Hunting moose and deer brings happiness and pride to the hunter and feeds families. Wild meat tastes better and is healthier than store-bought meats.
- The forest should be a natural place; tree plantations are not acceptable.
- More trees should be on the reserve. People would like to plant trees around their houses.

The community vision, which began to emerge through the analysis of the appreciative interviews included the following elements:

- To develop caring, sharing and kindness.
- To develop respect for people and resources.
- To bring back some of the old ways, to teach children how to hunt and fish, to share the spirituality of Chitek Lake.
- To be a place of learning.
- To revive connections with Elders.
- To plant gardens and trees.
- To teach traditional values and skills in school.
- To have fun on the land.
- To become healthier people and use traditional medicines.
- To start eco-tourism.
- To have more community celebrations and socializing on the land.
- To start community-approved logging ventures.

During the second day, the interview team grouped the values identified the previous day into the following categories: respecting the land, education, family, Chitek Lake, community, recreation, livelihoods, health and nutrition, and spirituality. They found that the values often overlapped between different categories. After presenting the values in this way, the team then brainstormed a preliminary vision for each category. The values, vision statements and preliminary action plans developed by Skownan First Nation are summarized in Annex B.

During the process of drawing out the values and vision, team members noted that many people in the community have common values and share a common vision of how they would like to develop. They also noted that the vision is very inwardly looking—requiring those within the community to be the agents of change, rather than outsiders.

## **1.8 Video Interviews**

The objective of the videos was to capture the highlights of the appreciative interviews and communicate them in an accurate and engaging way to focus group members. The short videos allowed focus group participants to hear stories from local people about peak moments and future goals in Skownan and to see the forests, rivers and lakes that the community places such great value on. The videos allowed for more informed discussions to take place between community members and senior decision makers.

To determine the best times for the video crews to work in the community, the team created a calendar of seasonal activities. Presented as Annex C, the calendar places traditional activities in an annual cycle. The yellow shaded areas represent times in which there is a high level of activity in the community—providing interesting subjects for the video crews. The project team used the seasonal calendar to plan the video interviews. During the data analysis sessions in Winnipeg, the team discussed the traditional activities that they wanted to videotape (those that best expressed the community's values and vision), and identified the people that would be interviewed. They created production schedules that were modified on location.

At the time selected by the community, the video crew travelled to Skownan and videotaped community members over a five-day period. Once in the community, the video crew was able to finalize plans for the video shoot with team members and often meet with the individuals who had agreed to participate in a pre-interview session. The interviews were informal and conducted in the preferred language of the participant. The team ensured that the interviews were conducted in locations where the people felt comfortable—a place that would promote stories. To complement the interviews, the video team recorded a range of “B roll” or background shots in the community.

## **1.9 Community Meetings**

The project team considered it crucial that all band members have several opportunities to review the project's findings and offer their additional perspectives. To enable this wider participation, the team convened six community workshops where the values, vision statements, action plans and videos were presented, discussed and refined. The additional local input provided through these meetings informed the workplan, the production of the videos and the selection of the focus group members. Through exercises conducted during the meetings, band members prioritised the visions identified through the appreciative inquiry interviews. This information enabled the community to undertake focused action planning on the visions most important to the community.

IISD also met with Skownan's Chief and Council to review the project's progress. During these meetings, Chief and Council restated the importance of developing better ways of involving aboriginal communities in resource planning. They also expressed the need to build community plans that reinforce local strengths and promote activities that the community values. They were impressed with the interviews—particularly the power of hearing local people tell stories of their accomplishments and share dreams of their future. They provided several useful suggestions to make the video more effective in conveying these voices. They agreed that band members should review the video to ensure that it accurately represented their values and visions.

IISD and Skownan's leaders also discussed the formation and timing of the focus groups. The Chief and Council indicated that the community should have sufficient time to articulate their values and ideas for Skownan before the first focus group was convened. Based on the ideas generated through these consultations, the band could then identify the individuals whose presence at the focus group meetings would be most critical. They recommended that the first focus group be held only after a large segment of the community had been involved.

The project team also produced a community update and distributed it to every household on the reserve. The combination of individual interviews, community workshops, and project updates helped to raise the profile of the project in the community, thereby enhancing participation and providing clear direction for the project team.

### ***1.10 Press Conference***

On June 22, IISD held a press conference to officially announce the project. The event coincided with IISD's tenth anniversary board meeting, and was chaired by Jacques Gérin, the Chairman of the Institute's Board of Directors. The primary speakers were Nelson Catcheway (Skownan Community Education Coordinator) and Graham Ashford (IISD Project Manager). Gord Jones, Director of Forestry for the Province of Manitoba, was present and answered questions related to the IISD appreciative inquiry project and the province's Ecosystem Based Management Pilot Project. The Winnipeg Free Press and several other organizations attended the event and expressed interest in the project. While subsequent coverage of the story was minimal, IISD was able to develop new ties to a range of people interested in sustainable aboriginal development.

### ***1.11 Focus Group Meetings***

In designing the project, IISD recognized that aboriginal values would only be incorporated into land use and resource management if they could be successfully communicated and considered by key decision-makers. As such, on May 30 and May 31, 2001, two separate workshops were held that brought together community members with senior government, industry, and civil society representatives, to view the videos and discuss the results of the pilot project. In order to reach a large number of those people who have influence over the community's ability to realise its vision, two identical workshops were held on two consecutive days. Participants were identified through prior discussions with Skownan First Nation, Manitoba's Department of Conservation and Indian and Northern Affairs Canada. The objectives of these workshops were to:

- Explain Appreciative Inquiry, its benefits and look at how it can be used in other contexts;

- Communicate Skownan's values with respect to the land;
- Promote Skownan's views on working with government/ industry;
- Identify the participants' exemplary experiences involving collaboration with stakeholder groups and constituents, and discover the values and factors contributing to these successes;
- Explore what constitutes effective involvement of Aboriginal peoples in decision-making. What are the barriers to effective involvement? Do any policies need to be reviewed?; and
- Discuss/promote the development of a holistic approach when working with Aboriginal communities (including inter-departmental cooperation). What implications would this have on how government and/or industry approach and work with Aboriginal communities?

The workshops were facilitated by Graham Ashford and recorded by Jo-Ellen Parry, both of IISD. Skownan First Nation was well represented by 11 people including band councillors, project team members and youth.

The meetings provided participants with a better understanding of aboriginal values and the importance of their inclusion in decision-making. This understanding may contribute to changes in the policies of the Department of Conservation and other stakeholders. Some of the main points of discussion are listed below (a complete report on the workshop is presented as Annex D). These comments do not necessarily reflect a consensus opinion.

#### *Skownan First Nation's Values, Vision and Action Plan*

- The values, vision and action plan are holistic, encompassing many aspects of community life. They provide innovative ideas for development that are consistent with local values.
- The vision statements and action plans are largely inward looking, differing from what typically comes out of economic development planning processes.
- Some of the values and vision statements appear to contradict each other, reflecting the diversity of perspectives within the community.

#### *Appreciative Inquiry*

- Appreciative inquiry reflects the Aboriginal way of respect and sharing.
- Appreciative inquiry is a two way process; it has a profound effect on the interviewer as well as the person being interviewed. This impact is particularly powerful when community members undertake the interviews.
- Appreciative inquiry is a useful tool in understanding and building on aboriginal values. Efforts should be made to use it in other situations, perhaps with the help of Skownan team members.

#### *Videos*

- The videos conveyed local values and aspirations powerfully. They provided focus group participants with a better understanding of life in the community and what people consider important.
- The videos were well produced and should be widely distributed.

- The connection between the Elders and the youth in the video, emphasizing the importance of spending time together in order to pass on cultural knowledge, was seen as a particular strength.

### *Consultations and Governance*

- The current model of interaction between government and First Nations focuses on the negative. Governments become involved when something needs to be done, and Aboriginal communities tend to come together only when it is necessary to confront a particular issue or organization. Participants expressed a need to re-examine the current model of interaction to develop an alternative, positive approach that brings people together before a crisis emerges.
- There is a fundamental disconnect between what is discussed by senior government and what is desired by communities. Meaningful consultation must take place at the grassroots level to bridge this disconnect.
- Consultations are often hasty and do not adequately involve local people or respect their wishes.
- Current government policies do not adequately protect the interests of First Nations.
- There is no policy currently in place that seeks to ensure that the traditional uses of the land by Aboriginal peoples are maintained. This situation arises in part from the fact that implementation of Aboriginal Treaties falls to the federal government's Department of Indian and Northern Affairs, but management of natural resources is a provincial responsibility.
- The current government needs to continue the process of extending permanent protection to the Chitek Lake Protected Area.
- There are many examples of successful partnerships between governments and First Nations. The conditions that enabled these successful projects need to be better understood so that they can be replicated.

To provide participants with a greater understanding of appreciative inquiry, a storytelling session similar to the Discovery stage of this methodology was undertaken with the focus group members. In pairs, participants told each other stories of successful partnerships and collaborative efforts they have been involved with in the past. In a plenary session, several individuals re-told their stories and, with the assistance of the facilitator, identified the underlying factors that had contributed to the success of the initiatives they had described. Through this exercise, factors that contributed to successful and collaborative partnerships were identified. These included:

- Good communication. A successful partnership depends on direct communication between the various parties (e.g., First Nations and the provincial government) such as through regularly scheduled meetings. Good communication is timely/current, transparent, concise and understood by all parties. All parties must receive the same information at the same time.
- Political support. Successful collaboration requires the people in power to create the space necessary for this process to take place. Authorities must also be prepared to comply with the outcomes of the collaborative process. Political support can be provided as well through the provision of resources (financial and other wise) that support the collaborative effort.

- Respect of Aboriginal treaty rights must be the basis for a relationship between government and First Nation communities.
- Trust between the parties involved. The agenda for each party needs to be clearly laid out on the table. Information provided by a First Nation community to the provincial government must be used appropriately for trust to be engendered.
- Involving new stakeholders that can provide different perspectives.
- Team building based on common ground and a commonly understood objective.
- Persistence and willingness to take risks.
- Development of personal relationships between collaborators. A good relationship between the parties involved in a collaborative process needs to be established from the beginning. Time is needed for the development of this partnership. Once established, participants can look for opportunities to work together to achieve a better future.
- Mutual respect. Collaborative partners listen to each other with open minds.

### **1.12 Project Evaluation**

An internal project evaluation was undertaken by Skownan team members to assess community members' opinions regarding the effectiveness of using appreciative inquiry and participatory video as tools for understanding their values and vision. Individuals who had previously participated in the project either through the appreciative interviews, community workshops, and/or videotaping were approached. The evaluations revealed that community members believed that appreciative inquiry was an effective tool for determining their values and vision. They found that the appreciative interviews enabled community members to better understand what is important to them, discover their common goals and generate enthusiasm. Due to these reasons, the individuals interviewed felt that appreciative inquiry should be used in the future.

The use of participatory video was widely viewed as the strongest component of the project. They felt that the videos effectively conveyed how the people of Skownan use the land, their way of life and their beliefs. Many of the individuals interviewed expressed hope that the videos would help teach Skownan's youth about the traditional ways, and would be widely distributed to assist non-Aboriginals in understanding the importance of the land to Aboriginal peoples.

The main criticism shared through the evaluation was a perception that there should have been greater participation by Elders in the appreciative interviews and videotaping. It was suggested that a true picture of Skownan could only be conveyed by the community's Elders. It was also recommended that the questions asked during the appreciative interviews be clearer, and that more videos be developed.

## **C O N C L U S I O N S**

A number of lessons were identified that can inform similar initiatives undertaken in the future. These include:

- **The values of local people are easy to identify from appreciative interviews.** Affirmative questions generate enthusiasm and a feeling of empowerment. Local values were easily identified through the analysis of stories of people's peak moments. The visions generated were very consistent with the identified values—people dreamed from the heart.

- **The use of appreciative inquiry appears to produce a holistic community plan.** To date, the community plan addresses the following aspects of life in Skownan: respect for the land, education, family, community, recreation, Chitek Lake, livelihoods, health and nutrition, and spirituality. The plan looks to the future by reinforcing the activities that people value and enjoy. By first discovering local strengths through storytelling, band members developed vision statements that were practical yet inspiring. Moreover, most of the activities that the community would like to see in the future rely on their own initiative. This includes ideas like: re-establishing community gardens, starting Ojibwa language classes, celebrating community achievements more often, teaching young people land skills, and planting trees. Other ideas such as establishing a covered arena, building and staffing a lodge for hunting, fishing, and eco-tourism, teaching traditional skills in the school, marketing aboriginal products and conducting small scale logging may require new partnerships, capacity building and possibly even changes to existing policies.
- **The use of participatory planning exercises** at the outset of the project allowed activities such as the video interviews to be planned effectively. Exercises such as the seasonal calendar gave the community a chance to reflect on the variety of activities that take place annually. Many people expressed their surprise at the range of traditional activities that continue to occur in Skownan.
- **Training a team of youth to conduct the interviews** and lead the community consultation process proved useful. The youth have the trust of the band members, who are therefore more willing to discuss their peak moments than they might have been to interviewers from outside of the community. The team should represent a cross-section of the community, including all family groups, to ensure access to everyone in a community, particularly one in which there are internal divisions.
- **Having a local interview team allowed for more effective interviews.** Not only could the interviews be undertaken in Saulteaux, the discussion could be enriched and facilitated by an interviewer who has a first hand knowledge of the community. The local interview team also allowed the youth to reconnect with Elders and other band members, and to learn about and share the community's history. In addition, the youth maintained a continual presence in the community, whereas outsiders could only be intermittently present. Finally, the youth have gained valuable skills that can be employed in other situations.
- **Convening regular community meetings** allowed the project to share results and receive suggestions on modifying activities to suit local priorities. Strong community support and interest are critical for the interview team to be able to speak in depth to a wide range of people. Community meetings also provide the project team with useful and timely information with which to modify project activities.
- **People liked the video** — both production and review. It drew people to the community meetings and increased the profile of the project in the community. When it was shown at the beginning of an appreciative interview, the discussion was stronger as the participants had a better idea of the type of information the interviewer was looking for.

- **Local language interviews often provided richer information and stories.** However, it is sometimes difficult to translate these stories and retain their humour or message. Local language interviews were made possible because most of the interview team members were fluent in Saulteaux. Editing the video, however, proved more difficult because few people with video production experience are also fluent in Saulteaux.
- **People were more comfortable speaking on the video when they were out on the land,** or doing an activity that they enjoyed. Efforts to video interview people while they were undertaking an activity—such as fishing, hunting, trapping, or crafts—seemed to be an effective way of relaxing people and focusing the interview.
- **Strong support from the Chief and Council is important.** Involving the Chief and Council in the interviews and community meetings helps to raise the profile of the project. Involvement of the Chief and Council is also critical to the process of prioritizing, developing and implementing the community's action plan.
- **The support of community Elders is also critical to the success of a project.** Community members felt that it was important to ensure that the knowledge and opinions of their Elders was captured through the video and audiotaping, so that their advice could be passed on to future generations.
- **Pre-interviews help ensure the success of the videotaping.** It is advisable to spend a few days in the community prior to taping, to meet with potential participants and discuss the questions they will be asked and the purpose for which the videotape will be used. This pre-interview stage allows the participants to become comfortable with the interviewer and is particularly important when approaching Elders and individuals who may be reluctant to participate.
- **Combining group and individual activities** helped to reach a broad range of people, particularly those that do not frequently attend community meetings.
- **The appreciative interview process began with individuals the interviewer felt most comfortable around.** This tended to produce a bias in initial interviews towards relatives and friends of the interviewer. However, as the interviewer became more comfortable and confident with the process they began to speak to people that they did not know as well. Women on the interview team tended to feel more comfortable and effective when interviewing other women, and the male interviewers other men. Team members also found interviewees more willing to speak when they were undertaking another activity.
- **Visiting appears to have increased.** Although it cannot be confirmed, several people mentioned that people were visiting each other more in the community as a result of the project.
- **Developing an Internet site helped share the project's experiences** and generate interest in the approach. Over the last year, the site has been visited over 1600 times by individuals from around the globe.
- **Focus groups can be effective,** particularly when diverse experiences are brought to the table and people are open to new ideas.

- **Video can facilitate discussion on sensitive issues by contributing to a non-confrontational atmosphere.**
- **Continual activities in the community keep the level of interest high.** When direct participation is not possible, such as through the interviews or a community workshop, community members need to be kept informed of the ‘behind the scenes’ activities of the team members and the plans being developed for future involvement. This information can be conveyed through short newsletters distributed through community members’ mailboxes.

## S H A R I N G T H E A P P R O A C H

IISD believes that using a combination of appreciative inquiry and participatory media can lead to innovative and holistic community plans that build on local strengths and reinforce traditional activities that are integral to a community’s identity. This view appears to be shared by others as the project team is being approached regularly by people wanting to get copies of the video and other project material. In response to this interest, a proposal has been submitted to develop a teachers guide for the videos so that they could be used in Manitoba high schools. The guides would be produced according to the Pan Canadian Framework on Science Curriculum Development, so that they could be used anywhere in Canada. The proposal is subject to the Band’s final approval.

The project team also feels that the video would be appealing to the Aboriginal Peoples Television Network (APTN). IISD will approach APTN to determine their interest in broadcasting the two videos. One possible format would be to show the videos during APTN’s phone in program *Contact* with project members in the studio to answer questions.

Comments made by community members and focus group participants present a strong case for replicating the project in a cost effective way in other aboriginal communities. People pointed out the following benefits:

- the appreciative inquiry project has encouraged people to visit other community members more often;
- through the project, people learned more about the history of their community and the common goals and aspirations they share;
- the use of videos was widely supported, both as a tool for communicating with outsiders and for communicating within the community itself. Many community members saw the videos as a tool for encouraging the youth to continue to practice their traditional activities, and as a legacy that could be passed on to future generations that would help them understand their history and culture;
- the team in Skownan was able to develop confidence and skills that have already led them to take on new challenges and set new goals, and will assist the community in implementing their action plans; and
- community members stated the project has helped them realize the importance of the land to them and the need to ensure that it remains healthy for the sake of the health of Skownan First Nation.

IISD suggests the following approach be considered as one way to replicate the project and share the results between aboriginal communities.

1. **Select a group of youth from Manitoba Aboriginal communities that possess leadership qualities.** The selection process does not have to be limited to youth, but should focus on building the capacity of community leaders. A gender balance should be sought.
2. **Provide training to the youth** in areas including appreciative inquiry, video/audio production and editing, interviewing techniques, data analysis, sustainable development, group facilitation, Internet and business skills. These skills will provide local leaders with the ability to successfully engage their communities in an appreciative planning process and play a role in the implementation of the vision that emerges. This training would best be delivered in partnership with other organizations that possess relevant expertise.
3. **Support the youth while they conduct appreciative inquiries** in their communities, and capture the output on non-broadcast quality video (e.g. Sony Handicam).
4. **Encourage the involvement of Elders in the training sessions and appreciative inquiry.** This would strengthen the bond between generations and promote a process that builds on the historic strengths and traditions of each community.
5. **Develop an Internet site where communities can share the results of their appreciative inquiries.** This would allow for a refinement of the approach and provide a venue for community members to discuss common concerns and coordinate strategies to achieve sustainable development. Audio and video footage could be shared to give local people a chance to tell their stories and plans for the future. IISD has found this to be a potent medium for disseminating sustainable development knowledge.
6. **Develop online training modules to share the approach.** This would allow any interested communities to experiment with the approach and to share their findings and best practices. The modules would collectively define a holistic training program that might be offered for credit if delivered in cooperation with an academic institution.
7. **Encourage the involvement of local government officials** when appropriate to provide ideas on advancing the community vision.
8. **Organize an Aboriginal summit to show the videos and discuss ways of achieving the respective visions.** Awards could be given for the best video, the most sustainable community plan, the most innovative project etc.
9. **Profile the best videos and community plans,** perhaps with the Manitoba Assembly of Chiefs, the Assembly of First Nations or similar organisations. This would provide a chance for the efforts of local leaders to be recognized and would assist in sharing the approach.

IISD believes a strategy that included these components could be delivered in a cost-effective way to maximize both reach and impact—successfully building the skills and confidence of local leaders to promote sustainable development in their communities. It would also help governments better understand local perspectives and priorities, particularly as they relate to land-use and resource management.

**A N N E X A S K O W N A N**  
**F I R S T N A T I O N P A R T I C I P A N T S**

Clinton Campbell	Lindsay Catcheway	Grace Gabriel	Lana Nepinak
Darren Campbell	Louis Catcheway	Grant Gabriel	Marie Nepinak
Melanie Campbell	Lucy Catcheway	Jason Gabriel	Nelson Nepinak
Shane Campbell	Madeline Catcheway	Jerry Gabriel	Phillip Nepinak
Shania Campbell	Marcel Catcheway	Melton Gabriel	Raymond Nepinak
Kendall Catagas	Marie Catcheway	Sarah Gabriel	Richard Nepinak
Adeline Catcheway	Marvin Catcheway	Trent Gabriel	Ruth Nepinak
Alice Catcheway	Marvin C. Catcheway	Walter Gabriel	Sam Nepinak
Anthony Catcheway	Mary B. Catcheway	Abraham Houle	Tex Nepinak
Archie Catcheway	Marybert Catcheway	Brendan Houle	Theresa Nepinak
Bev Catcheway	Melissa Catcheway	Christopher Houle	Alan Reid
Bill Catcheway	Mike Catcheway	Elaine Houle	Clara Roussin
Blaine Catcheway	Mona Catcheway	Ellamay Houle	Dennis St. Paul Sr.
Brayden Catcheway	Morris Catcheway	Garret Houle	Kristy St. Paul
Candace Catcheway	Nelson Catcheway	Jeneen Houle	Linda St. Paul
Cameron Catcheway	Norbert Catcheway	Lacey Houle	Anthony Seymour
Catherine Catcheway	Patrick Catcheway	Lillias Houle	Freda Sanderson
Clarence Catcheway	Rayna Catcheway	Lushis Houle	Ronald Sanderson
Darryl Catcheway	Richard Catcheway	Naomi Houle	Dixie Stewart
David Catcheway	Ruby Catcheway	Nelson Houle	Dale Tarty
Dean Catcheway	Russell Catcheway	Noel Houle	John Tarty
Deanna Catcheway	Shane Catcheway	Colin Kakewash	Nora Tarty
Debbie Catcheway	Sterling Catcheway	Corinne Kakewash	Walter Tarty
Denise Catcheway	Sylvia Catcheway	Kendra Kakewash	Melanie Traverse
Dennis Catcheway	Tim Catcheway	Alfred LacQuette	Fred Whitford
Donna Catcheway	Tom Catcheway	Delwyn Marion	
Ester Catcheway	Tyson Catcheway	Melvin Marion	
Evelynne Catcheway	Vernon Catcheway	Paul Marion	
Flora Catcheway	Vincent Catcheway	Raymond Marion	
FlorenceB.Catcheway	Wanda Catcheway	Chelsea Maud	
FlorenceS. Catcheway	Wesley Catcheway	Ernest Maud	
Francis Catcheway	William Catcheway	Kaylene Maud	
Frank Catcheway	Winston Catcheway	Marshia Maude	
Fred Catcheway	Wynn Catcheway	Michel Maud	
Freddie Catcheway	Jack Chartrand	Rene Maud	
Frisco Catcheway	James Chartrand	Sarah Maud	
Giselle Catcheway	Jimmy Chartrand	Delores McKay	
Gloria Catcheway	Nancy Chartrand	Les McKay	
Greg Catcheway	Noella Chartrand	Morris McKay	
Janie Catcheway	Peter Chartrand	Charlie Monkman	
Jason Catcheway	Justin Chartrand	Amanda Nepinak	
Johnny Catcheway	Lynda Clarke	Arnold Nepinak	
Joyce Catcheway	Carey Contois	Bertha Nepinak	
Karen Catcheway	Randy Contois	Byron Nepinak	
Kelsey Catcheway	Renee Contois	Charlene Nepinak	
Ken Catcheway	Melanie Dawn	Charlotte Nepinak	
Kyle Catcheway	Amanda Dick	Gordon Nepinak	
Lambert Catcheway	Ivan Dick	Hailey Nepinak	
Lawrence Catcheway	Tina Dumaine	Harvey Nepinak	
Leona Catcheway	Claudette Gabriel	Kellen Nepinak	

## ANNEX B VALUES, VISIONS AND ACTION PLANS

### Respecting the Land

*Our people respect the lands and waters. We work to ensure that the land and water are clean and healthy for our children and the animals.*

*-- Skownan First Nation*

The people of Skownan place great importance on the land. Individuals interviewed expressed their love for the outdoors, their enjoyment of spending time in the bush, and the good feeling they have when out on the land. They enjoy spending time in their traditional land-use area – tanning hides, “chasing the bush,” hunting, fishing, trapping, playing, boating, camping, working with horses and wagons, and taking walks in the fall. The land provides food, an opportunity to be with family and a place to pray to the Creator. The peaceful hunting grounds surrounding Skownan are where Elders pass on their knowledge of the land and respect for nature and animals to the people in their community. Community members value access to their lands, and view the Skownan Fur Block as being an area for residents of Skownan First Nation. Chitek Lake, Inland Lake, Lake Waterhen and McLeod’s Island each have special meaning to Skownan’s people.

The people of Skownan want to keep the land and water surrounding them clean. They envision teaching young people outdoor skills and having summer camps for fathers and sons and for mothers and daughters. They would like Elders to teach traditional skills and values in the school system.

#### **Action Plan:**

##### *Long-term Objectives:*

- Keep the land much the same as it is now.
- More people active on the land, hunting and trapping.

## Spirituality

*Our people respect each others' spirituality or ways, be they Roman Catholic, Pentecostal, Native culture or atheist, and we are free to practice our own beliefs.  
-- Skownan First Nation*

Spirituality is a vital part of the lives of the people of Skownan. It is part of the peace they find living in their community and being in their hunting grounds. This peace is found when listening and looking at nature. They see the spirit in all of Creation – the trees, the wood bison, the water. Members of the community express their spirituality in different ways. They give thanks to the Creator, serve God, pray, sing the drum, participate in sweats, attend church, and pass on knowledge about their culture and heritage to their children.

Community members envision a future that includes the community working together more, planting trees and participating in culture camps. They want to continue to enjoy the peace of being out on the land. There is a strong desire for a new church to be built in the community.

### **Action Plan:**

#### *Objective for the Next Six Months:*

- More love, spiritual freedom, unity, healing and respect in Skownan.

#### *First Steps:*

- Meeting of spiritual leaders.
- A sharing circle to discuss the impact of the blockade on the people living in Skownan.

## Chitek Lake

*Chitek Lake is Skownan First Nation's place of peace and freedom for our people and the bison. It is a natural place that supports our community through fishing, small-scale logging and eco-tourism, and provides habitat for our animals.*

*-- Skownan First Nation*

Chitek Lake, its serenity, peace, quiet and beauty, is invaluable to the people of Skownan First Nation. It is the location of sacred and special sites, and home of the community's wood bison and other animals. Here, community members participate in activities such as camping, trapping, hunting, digging roots, fishing and restocking, for income and food.

Skownan First Nation does not want a road built into Chitek Lake. They want to keep the area the way it is, so that it can continue to provide peace and freedom, and maintain livelihoods and wildlife. Some new activities for the area are envisioned. Community members support Skownan First Nation establishing a lodge at Chitek Lake that could be used for cultural tourism, guiding and hunting ducks, geese and moose. Community approved logging outside the protected area that provides local employment and supports the improvement of housing on the reserve is another shared vision.

### **Action Plan:**

#### *Long-term Objectives:*

- Joint management of the Chitek Lake Protected Area between the province and Skownan.
- Retain hunting rights for Skownan First Nation in traditional land use area.

#### *Objectives for the Next Six Months:*

- Know what a Protected Area is and how it can be used.

#### *First Steps:*

- Inform more people (including individuals in Mallard and Rock Ridge) about the Protected Areas Initiative.
- Make sure that those who have the information about the Protected Areas Initiative make it available to people in the community.

## **Community**

*Our people work together to build a strong, safe and united community for our children and future generations.*

*-- Skownan First Nation*

The people of Skownan First Nation are proud of their community, which they describe as well respected and a clean, peaceful place to live. They enjoy living on the reserve, speaking their language and participating in their culture. They value respect for the land and one another, particularly Elders. Working together, helping one another, getting along for the betterment of everyone, and humour are important to community members. Spending time with friends, visiting, telling stories, providing firewood for Elders, gardening, hunting, trapping and music are central to life in Skownan. The community comes together by sharing the food they gather from the land and participating in feasts and Treaty Day.

Reflecting these values, the people of Skownan would like to have more community get-togethers and feasts, work together to accomplish things, get along better, visit more, and have stronger community bonds. They would like to build an Elders complex in Skownan so that their Elders do not have to leave the reserve. Including Elders in the community through an Elders advisory committee, for example, is also desired by members of Skownan First Nation. To support the continuation of their culture, community members would like to have an Ojibway language radio station. Other visions shared by community members are planting more trees on the reserve and having a better store.

### **Action Plan:**

#### *Objectives for the Next Six Months:*

- Community dinners.
- Define expectations of respect and tolerance at the Band level, in the school, and have children respecting each other.
- Develop a newsletter on respect and other topics, including announcements and safety tips.
- Explore and assess the value of restorative justice approaches for the community.

#### *First Steps:*

- Open dialogue between different spiritual groups in the community.
- More open communication between community members.
- Work together to make a strong community in which people tolerate one another and feel safe.

## Livelihoods

*Our people provide for our families through productive work based on traditional activities on the land. Working individually, we support our community as a whole.*

*-- Skownan First Nation*

Supporting their families through a variety of livelihood strategies is of great importance to members of Skownan First Nation. They value economic opportunities based on the land such as community-directed logging, guiding and outfitting, cattle ranching and the restoration of wood bison in Manitoba. Present important economic activities include commercial fishing, the fish hatchery and working at the school. Hunting, trapping, fishing, making maple syrup, crafts and gathering berries and seneca root are other important livelihoods strategies used by the people of Skownan. These activities not only provide food and income, but also create opportunities for families to spend time together.

The people of Skownan envision marketing ecological or Aboriginal products such as seneca root, wood bison meat and moccasins in the future. They see the potential for economic development based on tourism, and want to establish outfitting operations at Lake Waterhen and Chitek Lake, perhaps offer horse trips and create a wilderness camp for city kids. Community members believe the bison herd should be enlarged, to support both ecotourism and ranching. Training young people in logging skills is seen as a step towards engaging in small-scale forestry that provides slab lumber to local markets. Other future economic activities desired by community members include building a community garden, marketing fingerlings and fry, and establishing an elk and whitetail deer farm.

### **Action Plan:**

#### *Long-term Objectives:*

- Obtain the skills and knowledge to develop a Five-Year Management Plan for an ecotourism lodge.
- Establish a lodge for ecotourism.
- Small-scale sawmill to provide timber for housing and to sell.

#### *Objectives for the Next Six Months:*

- Build a cover for the portable sawmill.

## Education

*Our people strive for higher education. We complete high school, excel at our jobs, achieve our goals, and bring meaningful employment requiring skills and education back to Skownan First Nation. Our children are educated in our traditional values, and we have the skills, knowledge and respect needed to survive on the land. Our people speak Ojibway.*

*-- Skownan First Nation*

Both informal and formal education is valued by members of Skownan First Nation. Individuals value learning from one another – from parents, family and Elders – and passing on these teachings to children. Retaining the Ojibway language and learning outdoor/traditional skills are of central importance to the community. The people of Skownan also value education provided in classrooms and life skills workshops.

Reflecting their values, the community would like to see a variety of activities take place that support the revival of Aboriginal culture. They would like to see the Ojibway language taught and retained by having language days and a language club in which adults and children speak together. They believe children should be taught survival skills and outdoor skills such as hunting and trapping, and learn about traditional medicines. This knowledge may be taught at home, in the school and by Elders. Community members would like to see Elders teaching children about the history of Skownan.

Having a high school in Skownan First Nation, which will keep children in the community, is a widely shared goal. Expansion of Skownan's kindergarten to grade 9 school is also strongly desired. As well, community members would like to have greater access to adult education and training, perhaps by having an adult training facility on the reserve.

### **Action Plan:**

#### *Long-term Objectives:*

- Policy manual at Skownan School.

#### *Objectives for the Next Six Months:*

- Adult education program that includes life skills, academic and employment preparation.
- Talk to community leaders about school issues.
- Involve Elders in Skownan School and Adult Education to teach survival skills on the land and respect.

#### *First Steps:*

- Re-establish Parent Program in Skownan School.
- Secure nominal roll funding for adult education.

## Recreation

*Our people build pride, unity and strength in our bodies and minds through recreation and meditation.*

*-- Skownan First Nation*

Recreational activities are central to life in Skownan. Friends, families and the community come together to have fun on the land; riding horses, taking boat rides and skidoo trips, camping, fishing, and hunting. People swim, walk, square dance, do crafts, sew, and play music, bingo and cards. Community members organize baseball and hockey programs for youth. Sports are seen as a way of keeping people in shape and providing children with something positive to do.

Building an arena in which children can play hockey and roller skate is a priority for the community. The people of Skownan First Nation would also like to develop a beach and have a place to go swimming. They would like to see more organized activities in their community, supported by having a light at their baseball diamond and a gymnasium.

### **Action Plan:**

#### *Long-term Objectives:*

- Build a new arena in the community.

#### *Objectives for the Next Six Months:*

- Identify resources for building the first phase of the new arena, including human resources, plans, materials and money.

#### *First Steps:*

- Prepare a three-phase plan for expansion of the existing recreation hall.

## **Family**

*Our people spend time with our families to learn from our Elders and to pass on our culture, language and values to our children.*

*-- Skownan First Nation*

Spending time with family – telling stories, sharing memories, visiting Elders and cherishing grandchildren – is central to the lives of the people of Skownan. Family outings spent walking in the bush, camping, fishing, hunting, tapping maple syrup and digging roots provide opportunities for grandparents to pass on their knowledge and for children to learn discipline and perseverance. Parents value spending time with their children, being involved with their daily lives and passing on skills.

Members of Skownan First Nation would like to see these family activities continue to take place in the future. They would like to see more families spending time together in Skownan's traditional land-use area, perhaps through summer and winter camps. They also want Elders and parents to continue to teach children about traditional activities such as hunting, trapping and preserving food, as well as survival skills, respect, gardening and housekeeping. Regular story telling by Elders inside and outside of the school is also a vision shared by community members.

## **Health and Nutrition**

*Our people share food from the land gained through hunting, fishing, trapping and gardening, and learn the traditional medicines from our Elders.*

*-- Skownan First Nation*

The people of Skownan value eating food from the land – hunting for wild meat, gathering berries and gardening. Cooking, baking and canning are valued for the food provided and the opportunity to share with family and other community members. The land also provides traditional medicines, and economic opportunities from non-timber resources such as Seneca root.

Community members want to encourage the continuation of these activities. They foresee Elders teaching and encouraging the use of traditional medicines. The people of Skownan would also like to continue canning and drying meat, fish, vegetables, and berries. A community garden and a school garden that could provide food for Elders and young mothers, and create jobs, are also ideas shared by members of Skownan First Nation.

**A n n e x C**  
**C a l e n d a r o f T r a d i t i o n a l A c t i v i t i e s**

## **Annex D**

### **Timeline of Project Activities**

- September to December 1999
- IISD and Skownan’s Chief and Council discussed the project – its goals, objectives and activities.
  - Skownan First Nation agreed to be IISD’s project partner by passing Band Council Resolution 281-0068-99 in September 1999.
- January 2000
- A community meeting was held regarding the project, its goals and ways that it could be improved. A wide range of support for the project was indicated.
  - A calendar of community activities was developed by local people as a means of determining the best times for filming the interviews (i.e., when a wide-range of activities will be occurring).
  - Six young adults from Skownan were trained in the process of appreciative inquiry. This team interviewed community members and assisted with the implementation of the project.
  - Appreciative interviewing by the Skownan team members began.
- March 2000
- The spring appreciative interviews were completed.
  - The Skownan and IISD teams analyzed the data gathered through the completed interviews. Shared community values were drawn out of the interviews and put into categories such as community, family, livelihoods, recreation etc. A preliminary vision for how each category could be enhanced was developed.
  - Initial findings were presented to project funders from the Department of Conservation and Indian and Northern Affairs.
- April 2000
- I.C.E. Productions filmed people performing traditional springtime activities and speaking about their vision for Skownan’s future.
- May 2000
- A rough cut of the initial video was completed by I.C.E. Productions.
- June 2000
- Appreciative interviews focussing on summer activities began.
  - A press conference highlighting the project was held as part of IISD’s tenth anniversary celebrations.
- July 2000
- Appreciative interviews focussing on summer activities concluded.
- August 2000
- The Skownan and IISD teams analyzed the information gathered through the second round of appreciative interviews.
  - The first of four community workshops jointly held by the appreciative inquiry project and Vision Seekers took place in Skownan. The workshop focused on gaining a refined understanding of the values of the people of Skownan, reviewing the community’s accomplishments, and identifying the factors that have enabled the achievement of these goals.

- September 2000
- The second joint community workshop was held. Presenting and prioritizing the visions shared during the appreciative interviews was the focus of this workshop. As well, an overarching vision for Skownan First Nation was developed.
  - The second video shoot took place. The video team captured individuals undertaking traditional fall activities and speaking about the importance of the land to the community and themselves.
- October 2000
- The third joint community workshop was held in Skownan. Initial work on the development of the community's action plan took place.
  - The third and final round of appreciative interviews, focusing on fall activities, took place.
- November 2000
- The results of the third round of appreciative interviews were analysed and integrated into the information previously gathered.
  - The Skownan and IISD teams met with two of the band's Councillors and the project's advisors to discuss potential activities in Skownan's traditional land use area and plans for the focus group meetings.
  - The fourth joint community workshop, which continued to work on the development of the action plan, was held in Skownan.
- December 2000
- The rough cut of the first video was completed and reviewed by the community.
- January 2001
- The IISD team met with the project's funders to discuss plans for the focus group meetings.
- February 2001
- The final cut of the first video was completed.
- March 2001
- The third and final video shoot, capturing winter activities and individual's visions for Skownan's future, was completed.
- April 2001
- A final community workshop was held in Skownan, during which work on the action plan continued.
  - IISD and Skownan team members met with the project's advisors to discuss with them upcoming focus group workshops.
  - A second meeting was held with the project's funders to discuss the objectives, agenda and participants of the focus group workshops.
- May 2001
- The rough cut of the second video was completed and reviewed by the community.
  - The final cut of the second video was completed.
  - Letters of invitation to the focus group workshops were sent to participants.
  - Two focus group workshops were held.
- June 2001
- Document reflecting the outcomes of the focus group workshops was developed.
  - Community members undertook evaluation of the project.
  - Celebration to mark the conclusion of the project took place in Skownan.
  - Final report submitted to funders.

## **A n n e x E**

### **R e p o r t o f F o c u s G r o u p M e e t i n g**

#### **1. Overview**

On May 30 and May 31, 2001, two separate workshops were held to highlight the outcomes of an 18-month project undertaken by the International Institute for Sustainable Development (IISD) and Skownan First Nation. The objectives of these workshops were to:

1. Explain Appreciative Inquiry, its benefits and how it can be used in other contexts.
2. Communicate Skownan's values with respect to the land.
3. Promote Skownan's views on working with government/industry.
4. Identify the participants' exemplary experiences involving collaboration with stakeholder groups and constituents and discover the values and factors contributing to these successes.
5. Explore what constitutes effective involvement of Aboriginal peoples in decision-making. What are the barriers to effective involvement? Do any policies need to be reviewed?
6. Discuss/promote the development of a holistic approach when working with Aboriginal communities (including inter-departmental cooperation). What implications would this have on how government and/or industry approach and work with Aboriginal communities?

The agenda for the workshops on May 30 and May 31 is presented in Annex E.1. The workshops were facilitated by Graham Ashford and recorded by Jo-Ellen Parry, IISD.

Workshop participants included individuals from the Department of Conservation, other governmental organizations, Aboriginal and non-governmental organizations, industry and business, and academic institutions. These individuals were welcomed by representatives from Skownan First Nation, IISD and the project's funders – Gord Jones of Manitoba Conservation and Mike Molinski of Indian and Northern Affairs. A complete list of workshop participants is included in Annex E.2.

#### **2. Workshop Outcomes**

##### **WORKSHOP HELD ON MAY 30, 2001**

During the first focus group workshop, the following key ideas and comments were shared. They do not indicate consensus but rather individual opinions:

##### *On the Use of Appreciative Inquiry*

- Appreciative Inquiry reflects the Native way of respect and sharing.

- Ross Thompson and Craig Hanley are currently using Appreciative Inquiry in their work in Nunavut. They commented that the process used in the Skownan/IISD project has many parallels with work that is being done by the Community Round Tables in the North. They noted that as Appreciative Inquiry is a two way process, it has a profound effect on the interviewer as well as the person being interviewed. This impact is particularly powerful when the interviews are undertaken by community members. They also commented that unlike the IISD/Skownan project, there usually is not enough time to train community members in Appreciative Inquiry, but that the process can be used successfully by outsiders to gather information.

#### *On the Videos*

- The videos were well received by all participants. “Skownan: Our Land, Our Future” was described as one of the better quality videos on Aboriginal values and perspectives of the land. Some suggested that plans be made to ensure that it is widely distributed.
- The demonstrated connection between the Elders and the youth in the video, emphasizing the importance of spending time together in order to pass on cultural knowledge, was seen as a particular strength.
- Participants concluded that the videos were an effective tool for communicating the values and vision of the people of Skownan First Nation. They felt that participating in a similar project would help First Nations find what is missing within their communities, and that a debt of gratitude is owed to everyone in the videos as they effectively represented all Native peoples.

#### *On Consultation*

- Community members and some of the other representatives stated that the Province has failed to adequately consult with the people of Skownan First Nation regarding activities that impact their way of life. They noted that consultation did not occur before the community lost tourism opportunities to non-native society and hydro transmission lines were built that have impacted wildlife in Areas 15 and 20.
- The current model of interaction between government and First Nations focuses on the negative. Governments become involved when something needs to be done, and Aboriginal communities tend to come together only when it is necessary to confront a particular issue or organization. Participants expressed a need to look at our current model of interaction, re-examine it, and see if perhaps we can develop an alternative, positive approach that involves coming together before crises emerge.
- Awareness and understanding between First Nations and the government must be established before a natural resource crisis. This requires creating a long-term basis for cooperation and interaction through consultation and sometimes proactive processes. To achieve greater awareness and understanding, all partners need to make the time to sit down, talk and negotiate.
- There is a fundamental disconnect between what is discussed by senior government and what is desired by communities. Ministers and government leaders do not appear to consider Aboriginal values and greater consultation/cooperation a priority. Meaningful consultation must take place at the grassroots level to bridge this disconnect.

### *On Provincial Government Policies and Practices*

- Current government policies do not adequately protect the interests of First Nations. Aboriginal people need to compete for access to land, moose licenses etc., despite the fact that the treaties provide access to these resources. Aboriginal rights under the treaties are not consistently respected. For instance, Skownan First Nation had to use one government policy (Protected Areas Initiative) against another (Tolko's Forest Management Licence Agreement) to prevent the construction of a permanent logging road south from highway 60 into the Chitek Lake area. Chitek Lake became a protected area due to its special features, not because of its value to the people of Skownan First Nation or their treaty rights.
- The government needs to recognize that because of their treaty rights, Aboriginal people are not just another stakeholder.
- The current structure of the Clean Environment Commission's hearings does not provide a mechanism for considering aboriginal values as expressed by the people of Skownan First Nation through their videos.
- Co-management needs further support from IISD and the provincial government. At the moment, co-management only occurs when there a crisis or large problem needs to be addressed.
- After ten years, Manitoba's Integrated Resource Management teams have managed to engage in greater cooperation internally. These teams, though, should be more holistic and include a larger group of people. This could occur through an area-based resource management system.
- There is no policy currently in place that seeks to ensure that the traditional uses of the land by Aboriginal peoples are maintained. This situation arises in part from the fact that implementation of the Treaties falls to Indian and Northern Affairs, but management of natural resources is the province's jurisdiction.
- The current government must follow through on the promises made to Skownan First Nation by the previous government and extend permanent protection to the Chitek Lake Protected Area.

### *General Comments*

- The people of Skownan First Nation should be congratulated for the success of the project and for their willingness to participate in the videos.
- Aboriginal people's resistance of assimilation has resulted in costs but it has also provided them with power, even if this power is not seen every day or even every decade.
- The extension of highway 276 to Skownan First Nation led to a loss of community within the Reserve. People no longer visited as much as what they had previously. The road, through, provided the community with better access to the hospital and enabled the people of Skownan First Nation to be part of the surrounding society.
- There is a need to recognize that small changes that happen far away can have major implications for Aboriginal peoples and for Canadians (e.g., Europe's ban on the sale of furs from leg hold traps).
- Keewatin Community College is currently in the process of looking at how the resources of the boreal forest can be used in other, more sustainable ways. They are trying to establish a Northern Forest Diversification Centre that will encourage the harvesting of non-timber forest products. It is hoped that this Centre will encourage Aboriginal peoples to rediscover their values and break the cycle of welfare.

### *Next Steps*

- It is incumbent on IISD, Indian and Northern Affairs and Manitoba Conservation to put something in place that will enable the process initiated by this Appreciative Inquiry project to continue.
- For Skownan First Nation, this workshop represents the beginning of the next phase. As the community implements its action plan, it will face challenges from neighbouring First Nations and other communities.
- Skownan First Nation could become a training centre for teaching others how to undertake Appreciative Inquiry.

### Outcome of Appreciative Inquiry Exercise on Successful Partnership Initiatives

To provide participants with a greater understanding of Appreciative Inquiry, a storytelling session similar to the Discovery stage of this methodology was undertaken. In pairs, participants told each other stories of successful partnerships and collaborative efforts they have been involved with in the past. In a plenary session, several individuals re-told their stories and, with the assistance of the facilitator, identified the underlying factors that had contributed to the success of the initiatives they had described. Although participants were very engaged by this exercise, time constraints did not allow everyone to share their stories.

Stories and comments were shared by Gord Jones, Harvey Nepinak, Peter Miller, Jared Whelan, Merrell-Ann Phare, and Nelson Catcheway. Through this exercise, the following factors that contribute to successful collaborative partnerships were identified:

- Communication. A successful partnership depends on direct communication between the various parties (e.g., First Nations and the provincial government) such as through regularly scheduled meetings. Good communication is timely/current, transparent, concise and understood by all parties. All parties must receive the same information at the same time.
- Political support. Successful collaboration requires the people in power to create the space necessary for this process to take place. In some instances it is necessary to identify the reasons for authorities to relinquish their power. Authorities must also be prepared to comply with the outcomes of the collaborative process.
- Political support can be provided as well through the provision of resources (financial and other wise) that support the collaborative effort.
- Trust between the parties involved. The agenda for each party needs to be clearly laid out on the table. For example, information provided by a First Nation community to the provincial government must be used appropriately for trust to be engendered.
- Ability to look for and take advantage of particular opportunities. These may include new partnerships and ways of working in response to crises and conflict, a particular combination of political and economic circumstances, and opportunities for collaboration opened up by decision-makers.
- Involving new stakeholders that can provide a different perspective.
- Team building based on common ground and a commonly understood objective.
- Persistence.
- Willingness to take risks.

## **WORKSHOP HELD ON MAY 31, 2001**

The outcomes of the second focus group workshop were as follows:

### *On the Use of Appreciative Inquiry*

- Appreciative Inquiry seems to provide a way of understanding how the social and ecosystem values examined through the Ecosystem-Based Management pilot project are interconnected.
- When does the community plan to use the process of Appreciative Inquiry again?

### *On Consultation*

- When engaging in discussions between Aboriginal and non-Aboriginal partners, a common understanding of words such as “partnership” and “consultation” must be ensured.
- People often enter into a negotiation process with established positions. These positions may prevent both parties from recognizing their common interests despite their different priorities. We need to take a step back and identify areas of mutual interest.
- To work cooperatively, the parties involved need to establish shared objectives.

### *On Provincial Government Policies and Practices*

- Promotion and awareness of Aboriginal values and visions is needed to make land use planning more effective.
- The health of the community depends on the health of the land. Decision-makers don't seem to recognize the importance of the land to the people of Skownan.
- Right now the provincial government seems to make decisions without giving much attention to what their implications are for the land.
- Aboriginal people need to work from their treaty rights. The treaties are currently interpreted narrowly – a broader understanding of their meaning is needed to ensure that the rights they include are fully upheld.
- The provincial government seems to develop policies that enable it to avoid treaty rights, such as by placing a cap on the funding available to Aboriginal students interested in post-secondary education at the same time that more and more Native people are completing high school. These policies have an effect on people, and are often introduced by governments without adequate consideration of their impacts. Greater consultation is required to ensure that the government recognizes the impacts its policies have on people.
- Protocol agreements that guide development are needed. This is a slow but necessary process, particularly as there are many communities seeking greater collaboration with the government.

### *General Comments*

- A new definition of employment may be needed, one that includes activities such as the production and sale of crafts and hunting.
- The Canada-Manitoba Business Service Centre provides free support to individuals interested in business development. They provide support for the development of business plans, but do not create these plans themselves.
- Aboriginal people are willing to use the natural resources surrounding them if there is a good reason. The decision to use these resources changes as needs and the economy evolve.

### *Next Steps*

- A participant commented that the next steps for the community seem to be unclear as a range of values were expressed in the videos. Some individuals are interested in having more development while others are not. Community members responded that they would take the time necessary to develop a plan that integrates the desires of the entire community. As there are differences of opinion between members of Skownan First Nation, it was recognized that the community would almost never come to a place where all agree. Weighing the pros and cons of possible actions and looking at the issue from all sides would help to identify compromise solutions. The community will determine what is possible and what could take place in the future, making its decisions based on a belief in placing children at the center of the community. It was noted that change takes place continuously and the people of Skownan First Nation will need to adjust to these changes. Another participant noted that differences of opinion and changing development goals are found in non-Aboriginal communities as well.
- The community needs to establish a long-term vision and set short-term objectives to make sure that the energy level within the community remains high.
- The next steps need to involve the Appreciative Inquiry team and ensure that the process continues.
- It may be necessary to appoint a committee or group within Skownan First Nation that is responsible for maintaining the momentum generated by this project.

### Outcome of Appreciative Inquiry Exercise on Successful Partnership Initiatives

Deanna Catcheway and Judith Harris, Garry Swanson, Curtis Colin and Karen Stock, Blair McTavish, and Paul Chief shared stories of effective collaboration. In the plenary session, the following factors leading to the successes described in these stories were identified:

- Development of personal relationships between collaborators. A good relationship between the parties involved in a collaborative process needs to be established from the beginning. Time is needed for the development of this partnership. Once established, participants can look for opportunities to work together to achieve a better future.
- Listen to each other. Collaborative partners need to respect each other's opinions and perspectives.
- Government has to take a leadership role.
- Respect of Aboriginal treaty rights must be the basis for a relationship between government and First Nation communities.
- Set out the ground rules.
- Remember that people come first, and your position in your organisation comes second.
- Development of positive momentum that feeds upon itself.
- Have a vision for the future and focus on achieving this vision.
- Ability to have an effective say in resource management decisions.
- Shared interest by the government and the community.
- Need to take risks.
- Value the strengths, skills and successes of partners, and recognize/appreciate each other's accomplishments.

### **3. Workshop Evaluation**

An evaluation form was distributed to all workshop participants. The form asked each individual to evaluate the workshop and the usefulness of Appreciative Inquiry and participatory video in understanding and communicating Aboriginal values.

The responses received from participants were quite positive. The workshop met the participants' expectations and they generally found the facilitation to be effective. The use of Appreciative Inquiry was seen as an effective tool for understanding aboriginal values and visions. One participant wrote that this is because Appreciative Inquiry is an Aboriginal process; that it is appropriate or adaptable to the traditional ways of the Anishinaabe and other First Nations. Participatory video was also supported as an effective method for communicating aboriginal values and visions. All of the respondents strongly supported having similar workshops in the future. Written responses from participants are included in Annex E.3.

## Annex E.1: Workshop Agenda

Location: IISD Boardroom  
7<sup>th</sup> Floor, 161 Portage Avenue East, Winnipeg

10:00am	Opening prayer and introductions
10:15am	Overview of the day and the objectives of the workshop
10:30am	Project background and objectives <ul style="list-style-type: none"><li>• Introduction to Appreciative Inquiry – Graham Ashford</li><li>• Relationship between the IISD/Skownan project and the province’s Ecosystem-based Management pilot project – Gord Jones</li><li>• Project activities/process/benefits<ul style="list-style-type: none"><li>– Location of Skownan – Tim Catcheway</li><li>– Project activities and process – Alan Reid</li><li>– Project benefits – Charlotte Nepinak and Ken Catcheway</li><li>– Opening comments from the community – Nelson Catcheway</li></ul></li></ul>
11:00am	First video on local values – “Skownan: Our Land, Our Future”
11:30am	Open discussion on aboriginal values
12:00am	Lunch
12:45pm	Appreciative Inquiry exercise to identify examples of successful partnership initiatives
1:45pm	Coffee break
2:00pm	Second Video on Skownan’s vision for the future “Skownan: Dreaming the Land”
2:30pm	Discussion on integrating Aboriginal values: <ul style="list-style-type: none"><li>• How can aboriginal values be integrated into land-use and program planning?</li><li>• What constitutes effective consultation and collaboration?</li><li>• How can inter-agency cooperation to achieve a holistic approach be facilitated?</li><li>• What barriers exist to understanding and incorporating aboriginal values into program planning?</li></ul>
3:15pm	Next steps – how can sustainable development be supported in Skownan First Nation?
3:45pm	Extension of the Methodology - in what other situations can Appreciative Inquiry be used?
4:00pm	Closing remarks

## **Annex E.2: Workshop Participants**

### *Attendees on May 30:*

Graham Ashford – Project Manager, International Institute for Sustainable Development  
Bill Granville – Vice-President, International Institute for Sustainable Development  
Jo-Ellen Parry – Project Officer, International Institute for Sustainable Development

Bev Catcheway – Councillor, Skownan First Nation  
Charlotte Nepinak – Councillor, Skownan First Nation  
Alan Reid – Team Leader, Skownan First Nation  
Nelson Catcheway – Education Coordinator, Skownan First Nation  
Ken Catcheway – Team Member, Skownan First Nation  
Sterling Catcheway – Team Member, Skownan First Nation  
Elaine Houle – Team Member, Skownan First Nation  
Deanna Catcheway – Youth Representative, Skownan First Nation  
Tim Catcheway – Youth Representative, Skownan First Nation  
Patrick Catcheway – Skownan First Nation  
Wesley Catcheway – Skownan First Nation  
Harvey Payne – Consultant

Gord Jones – Director, Parks, Manitoba Conservation  
Mike Molinski – Environmental and Natural Resource Analyst, Indian and Northern Affairs

Darren Ramsey – Aboriginal Affairs Secretariat  
Kathi Avery Kinew – Income Security Advisor, Assembly of Manitoba Chiefs  
Kristin Bingeman – Information and Resource Coordinator, Canadian Nature Federation  
Jared Whelan – Canadian Nature Federation  
Merrell-Ann Phare – Executive Director, Centre for Indigenous Environmental Resources  
Doug Lauvstad – Director, Planning and External Relations, Keewatin Community College  
John Martin – Elder Advisor, Keewatin Community College  
Brian Gillespie – Director, Central Region, Manitoba Conservation  
Craig Hanley – Senior Community Development Officer, Manitoba Rural Development  
Ross Thompson – Manitoba Rural Development  
Dana Rungay – Learning Catalyst, Vision Seekers  
Harvey Nepinak – West Region Tribal Council  
Peter Miller – Professor, University of Winnipeg

Attendees on May 31:

Graham Ashford – Project Manager, International Institute for Sustainable Development

Jo-Ellen Parry – Project Officer, International Institute for Sustainable Development

Charlotte Nepinak – Councillor, Skownan First Nation

Alan Reid – Team Leader, Skownan First Nation

Nelson Catcheway – Education Coordinator, Skownan First Nation

Ken Catcheway – Team Member, Skownan First Nation

Sterling Catcheway – Team Member, Skownan First Nation

Elaine Houle – Team Member, Skownan First Nation

Deanna Catcheway – Youth Representative, Skownan First Nation

Tim Catcheway – Youth Representative, Skownan First Nation

Patrick Catcheway – Skownan First Nation

Wesley Catcheway – Skownan First Nation

Gord Jones – Director, Parks, Manitoba Conservation

Mike Molinski – Environmental and Natural Resource Analyst, Indian and Northern Affairs

Paul Chief – Brokenhead First Nation

Curtis Colin – Canada/Manitoba Business Service Centre

Karen Stock – Consultant

Gerald Harry – Little Black River First Nation

Dan Bulloch – Resource Extension Officer, Forestry, Manitoba Conservation

Blair McTavish – Sustainable Resource Management, Manitoba Conservation

Barb Scaife – Bio-Economist, Fisheries, Manitoba Conservation

Garry Swanson – Fisheries, Manitoba Conservation

Deirdre Zebrowski – Forest Ecologist, Forestry, Manitoba Conservation

Patricia Pohrebniuk – Forest Technician, Manitoba Forestry Association

Dale Hutchison – Manitoba Hydro

Joy Kovnats – Manager, Mitigation Department, Manitoba Hydro

Judith Harris – Assistant Professor, Menno Simons College

Chris Loewen – Specialized Programs Development Coordinator, West Region Child and Family Services

### **Annex E.3: Comments Provided by Participants on their Evaluation Forms**

“By just talking to the individuals involved with the program, they have a number of suggestions that they would like to see made. I think a review of the Appreciative Inquiry process (information gathering) should be made and those suggestions taken into consideration for the next time around this is used in a project.”

“Are definitions shared/same/agreed – i.e., values, partnership, consultation?”

“Nice cross section of participants; Nice to hear that IISD is open to critique! Didn’t only want to hear ‘the nice things’.”

“Aboriginal awareness is key. People, whether government, private corporations need to hear the grassroots everyday livelihoods of Aboriginal values/people.”

“A lot more projects with funded team-work are needed in First Nation’s communities. Also, team-work is needed between First Nations, governments and other agencies. These efforts have to be well funded for all participants, involve all local people in management and planning processes in a meaningful way. Relationship building is very essential with government and industry.”

“Like to invite Skownan to host workshop re: community development their style.”

“No comment; good job.”

“A group like this, empowered to make decisions, could ‘bridge the disconnect’. Democracy is fragile. The rights of the minority are always threatened by the will of the majority!”

“Contact CEC if possible, because they have a key role in resource decisions and will be doing so in other ways than formal hearings, which may lend themselves to Appreciative Inquiry.”

## **A n n e x F**

### **P r o j e c t E v a l u a t i o n**

An internal project evaluation was undertaken by Skownan team members in mid-June, 2001. A total of 28 people were approached, individuals who had previously participated in the project either through the appreciative interviews, community workshops, and/or videotaping. Interviewees were asked to respond to six questions:

- Was Appreciative Inquiry an effective tool to determine the community's values and vision regarding Skownan's traditional land use area? What were its strengths and weaknesses?
- Did the video productions accurately reflect the results of the Appreciative Inquiry sessions? How could they be improved or strengthened?
- Did you feel that you were given an opportunity to be involved in the project activities (e.g., interviews, workshops, video etc.).
- Do you think that this process will be useful for the community to use in the future?
- What do you think should happen next?
- Are there any other comments that you would like to make?

The evaluation revealed that community members felt that Appreciative Inquiry was an effective tool for determining the community's values and vision. They felt it assisted them in understanding how they use and value the land, to voice what is important to them, and in identifying their common goals. It also allowed community members to be participants rather than followers.

The interviews were seen as a strong means by which to gain people's input and views, and to generate enthusiasm. The fact that the appreciative interviews were undertaken by local people was seen as a strength, as it allowed the interviewees to speak in their own language and encouraged them to be more open.

The use of video was seen as the strongest component of the project. The evaluations revealed that for many participants, the videos were the focus of the project; they viewed participatory video as an integral part of Appreciative Inquiry. The individuals interviewed felt the videos effectively conveyed how the people of Skownan First Nation use the land, their way of life and what they believe in. Many felt that the videos would teach and encourage Skownan's youth to continue to practice the old ways. Community members expressed a desire for the videos to be widely distributed, so that they can help non-Aboriginal society understand how much the land means to the people of Skownan First Nation.

Nearly all of the individuals interviewed stated that they felt they were given an opportunity to participate in the project's activities. They felt they had been made aware of the project through the

project team, notices and reports. Participants commented that they had found the community workshops to be educational, fun, and encouraged good interaction between community members.

All but one participant stated that they felt the process of Appreciative Inquiry would be useful for the community to use again in the future. They stated that Appreciative Inquiry drew out the opinions and ideas of the people and focused on the strengths of Skownan First Nation. Participants anticipated that the outcomes of the Appreciative Inquiry project would be useful in future planning activities, as the community now knows what it wants to achieve and can work towards a common goal. The use of video was viewed as an effective tool for communicating with decision-makers and encouraging them to listen to the views of the people of Skownan. It was also felt to be an effective tool for communicating with youth—to teach children about the old ways. They hoped the video could be shared with other communities and passed on a future generations. The single dissenting voice felt that “people don’t value the land the way that they used to.”

Criticisms of the project were also shared. The greatest weakness of the project from the perspective of the community members was that there should have been more participation by Elders, both in the interviews and particularly in the videos. It was suggested that a true picture of Skownan could only come from the Elders. The inclusion of a greater number of middle-aged individuals and women was also put forward as a recommendation. One person felt that the process was very one-sided; that only certain people in the community were targeted and asked to participate in the project.

Another way in which the project could have been improved, it was suggested, was to make the questions asked during the appreciative interviews clearer and easier to understand, and to ask them prior to the interviews themselves. Other recommended improvements for the project included having more trapping and construction scenes in the videos, producing more videos, taping for a longer period of time in the community, and showing more of Chitek Lake.

When looking to what should happen next, the participants emphasized that the community needs to go after its goals—that it should build an arena or lodge at Chitek Lake. They expressed a desire for more community members to become informed and part of the process, “to wake up and realize what they have and the opportunity out there.” Several participants noted that to continue the process, they need to continue meeting, listening to each other’s dreams and visions, and discussing ways of addressing the pressure on their lands and its resources. Others hoped that by working together, community members will be able to keep their traditional lands and reclaim the gifts that have been given to them. Additional suggestions for the future included producing another video that would include more oral history from the Elders, and having a yearly community gathering at Chitek Lake.